ADELAIDE SECONDARY SCHOOL STUDENTS’ 
PARTICIPATION IN SPORT AND THEIR CULTURAL IDENTITY: 
A HUMANISTIC SOCIOLOGICAL STUDY

By

Vegneskumar Maniam
B. Physical Education (UPM)
M.Ed. (Science & Technology)

Thesis submitted in fulfilment of the requirement for the degree of Doctor of 
Philosophy in the School of Education, Faculty of the Professions, University of 
Adelaide.
# Table of Contents

List of Tables……………………………………………………………………………………………..vi
List of Figures……………………………………………………………………………………………vii
Abstract……………………………………………………………………………………………………ix
Declaration……………………………………………………………………………………………xi
Acknowledgments……………………………………………………………………………………xii

**Chapter 1:** Sport and Multiculturalism in Australia

1.1 Introductory Background………………………………………………………………………………1
    1.1.1 Australia as a Sporting Nation…………………………………………………………1
    1.1.2 Australia as a Multicultural Society………………………………………………2
1.2 Issues in Sports Participation in Australia…………………………………………………………3
1.3 The Present Research………………………………………………………………………………7
    1.3.1 The Research Question……………………………………………………………8
    1.3.2 Research Aim and Objectives…………………………………………………8
    1.3.3 Research Limitations…………………………………………………………8
    1.3.4 Outcomes of the Research……………………………………………………9
1.4 The Researcher in the Study…………………………………………………………………..10
    1.4.1 Malaysian Cultural Experiences………………………………………………10
    1.4.2 Australian Cultural Experiences………………………………………………11
    1.4.3 Sports Participation and Cultural Influences…………………………………13
    1.4.4 Introduction to Humanistic Sociology………………………………………14
1.5 The Thesis Structure……………………………………………………………………………15

**Chapter 2:** Young People’s Participation in Sport and The Australian Context

2.1 Introduction…………………………………………………………………………………………16
2.2 Young People’s Participation in Sport…………………………………………………………17
    2.2.1 International Studies……………………………………………………………17
    2.2.2 Family Influence……………………………………………………………25
    2.2.3 Friends’ Influence…………………………………………………………27
    2.2.4 Australian Studies…………………………………………………………29
2.3 School Sport in South Australia………………………………………………………………30
    2.3.1 Schools in South Australia…………………………………………………31
    2.3.2 Government Sporting Policy and Secondary School Sports………………32
    2.3.3 Sports Programs in Secondary Schools……………………………………38
2.4 Australia as a Multicultural Society ................................................................. 41
   2.4.1 The Ethnic Composition of the Australian Population ............................. 42
   2.4.2 Sense of Cultural Identity in Australia .................................................... 44
   2.4.3 From White Australia to Multiculturalism .............................................. 46
2.5 Cultural Diversity and Sports Participation in Australia ................................. 49
   2.5.1 Cricket ...................................................................................................... 50
   2.5.2 Australian Rules Football ....................................................................... 51
   2.5.3 Soccer ..................................................................................................... 55
   2.5.4 Netball .................................................................................................... 58
   2.5.5 Overview ................................................................................................ 60
2.6 Conclusion ....................................................................................................... 60

Chapter 3: A Conceptual Framework for Understanding Students’ Sense of Identity and Participation in Sport
3.1 Introduction .................................................................................................... 62
3.2 The Humanistic Sociological Approach ............................................................. 63
   3.2.1 Florian Znaniecki and its Historical Development ................................... 63
   3.2.2 Key Concepts ......................................................................................... 65
   3.2.3 The Humanistic Coefficient .................................................................... 66
3.3 Concepts Related to students’ Sense of Cultural Identity .................................... 69
   3.3.1 The School and its Cultural Values ......................................................... 69
   3.3.2 The Family and its Cultural Values ......................................................... 72
   3.3.3 Personal Social and Cultural Systems .................................................... 74
   3.3.4 The Ideological System and Core Values .............................................. 76
   3.3.5 Personal Sense of Cultural Identity ....................................................... 79
3.4 Concepts Related to Students’ Participation in Sport ........................................... 87
   3.4.1 Sporting Values ....................................................................................... 87
   3.4.2 Intervening Psycho-Social Correlates .................................................... 91
3.6 Conclusion ..................................................................................................... 99

Chapter 4: Personal Documents as Research Data
4.1 Introduction .................................................................................................... 100
4.2 The Method of Personal Documents ............................................................... 100
6.3.5 Sport as Competition and Achievement ................................................... 163
6.3.6 Sport as a School Activity ................................................................. 166
6.3.7 Sport as a Family Activity ................................................................. 167
6.3.8 Overview of Participating Students’ Reasons ........................................ 167

6.4 Reasons for Not Playing Sport ........................................................................ 170
  6.4.1 Non-Predisposing Factors ..................................................................... 171
  6.4.2 Non-Enabling Factors .......................................................................... 173
  6.4.3 Non-Reinforcing Factors ....................................................................... 175
  6.4.4 Overview .............................................................................................. 177

6.5 What Students Liked and Disliked about Playing Sport .................................. 178
  6.5.1 Participating Students’ Likes ................................................................. 178
  6.5.2 Participating Students’ Dislikes ............................................................. 189
  6.5.3 Non-Participating Students’ Likes ....................................................... 202
  6.5.4 Non-Participating Students’ Dislikes ................................................... 211
  6.5.5 Overview of Non-Participating Students ............................................. 217

6.6 Conclusion ................................................................................................... 217

Chapter 7: Students’ Views on Family and Friends and their Influence on Sports Participation

7.1 Introduction .................................................................................................. 220

7.2 Family Members .......................................................................................... 221
  7.2.1 Family Members as seen by Students Participating in Sports .............. 222
  7.2.2 Family Members as Seen by Non-Participating Students ................. 227
  7.2.3 Overview .............................................................................................. 230

7.3 Family influence on Sports Participation .................................................... 231
  7.3.1 Positive Family Support Reported by Participating Students .......... 232
  7.3.2 Negative Family Constraints Reported by Participating Students .... 235
  7.3.3 Family Influence Reported by Non-Participating Students ............... 236
  7.3.4 Overview .............................................................................................. 240

7.4 Respondents’ Views on Friends ................................................................. 241
  7.4.1 Views on Friends Reported by Participating Students ...................... 241
  7.4.2 Views on Friends Reported by Non-Participating Students ............. 248
  7.4.3 Activities with Friends ......................................................................... 251
  7.4.4 Overview .............................................................................................. 253
Chapter 7: Friendship within Sporting Teams

7.5 Friendship within Sporting Teams ................................................................. 254
   7.5.1 Members of Sports Teams ................................................................. 255
   7.5.2 Participants’ Feelings toward Other Team Members ....................... 260
   7.5.3 Overview ......................................................................................... 264

7.6 Conclusion ................................................................................................. 265

Chapter 8: Students’ Sense of Cultural Identity and Participation in Sport

8.1 Introduction ............................................................................................... 266

8.2 Sense of Identity for Those Playing Sports ................................................ 268
   8.2.1 Monocultural Mainstream Australian Identity .................................... 268
   8.2.2 Monocultural Minority Group Identity ............................................. 274
   8.2.3 Bicultural Sense of Identity ............................................................... 277
   8.2.4 Polycultural Sense of Identity ............................................................ 284
   8.2.5 Other Forms of Identity .................................................................... 287
   8.2.6 Overview ......................................................................................... 287

8.3 Sense of Identity of Those Who Do Not Play Sports .................................. 288
   8.3.1 Monocultural Mainstream Australian Identity .................................... 288
   8.3.2 Monocultural Minority Group Identity ............................................. 292
   8.3.3 Bicultural Sense of Identity ............................................................... 293
   8.3.4 Polycultural Sense of Identity ............................................................ 295
   8.3.5 Other Forms of Identity .................................................................... 296
   8.3.6 Overview ......................................................................................... 298

8.4 Particular Sports and Sense of Cultural Identity ......................................... 299
   8.4.1 Soccer ............................................................................................. 300
   8.4.2 Australian Rules Football ............................................................... 301
   8.4.3 Tennis ............................................................................................. 304
   8.4.4 Netball ............................................................................................. 306
   8.4.5 Basketball ....................................................................................... 306
   8.4.6 Volleyball ....................................................................................... 309
   8.4.7 Athletics ......................................................................................... 311
   8.4.8 Swimming ....................................................................................... 311
   8.4.9 Cricket ............................................................................................. 314
   8.4.10 Indoor Soccer ................................................................................ 314
   8.4.11 Other Sports .................................................................................. 317
   8.4.12 Overview ....................................................................................... 321
Chapter 9: Sense of Cultural Identity as an Inclusive and Exclusive Factor in Sports Participation

9.1 Introduction.............................................................................................................322

9.2 Outcomes in Terms of the Conceptual Framework.................................................323
   9.2.1 Personal Sense of Cultural Identity..........................................................323
   9.2.2 Individual Participation in Sport...............................................................326
   9.2.3 Relating Sense of Cultural Identity to Participation in Sport...................330

9.3 Limitations of the Study..........................................................................................337
   9.3.1 Limitations of the Humanistic Sociological Method................................337
   9.3.2 Limitations of the Respondents...............................................................338
   9.3.3 Limitations from Ethical Issues...............................................................338

9.4 Recommendations...................................................................................................338
   9.4.1 Sporting Policies in Secondary Schools...................................................339
   9.4.2 Teachers Support and Encouragement.....................................................341
   9.4.3 Sport and Multicultural Policy.................................................................341

9.5 Future Research......................................................................................................342

9.6 Conclusion..............................................................................................................342

List of Tables

2.1: South Australian Secondary School Sectors............................................................33
4.1: Concrete and Cultural Facts in Humanistic Sociological Analysis.......................110
4.2: Data Analysis of Excerpt: Playing Soccer and my Polish Identity.....................113
4.3: Concrete & Cultural Facts in the Personal Statement Guidelines.........................117
5.1: Respondents’ Age and Gender..............................................................................122
5.2: Respondents’ Birthplace......................................................................................124
5.3: Religious Affiliation of Respondents’ Families.....................................................126
5.4: Languages Spoken at Home...............................................................................128
5.5: Mothers’ Birthplace............................................................................................131
5.6: Fathers’ Birthplace..............................................................................................131
5.7: Mothers’ Level of Education..............................................................................133
5.8: Fathers’ Level of Education..............................................................................134
5.9: Mothers’ Current Occupation.............................................................................137
7.8: Participants’ Feelings Towards Other Team Members........................................263
8.1: Sense of Cultural Identity Reported by Those Playing Sports..........................269
8.2: Sense of Identity Reported by Those Not Playing Sports..................................289
8.3: Soccer: Participants and Their Sense of Identity.................................................302
8.4: Australian Rule of Football: Participants and Their Sense of Identity...............303
8.5: Tennis: Participants and Their Sense of Identity.................................................305
8.6: Netball: Participants and Their Sense of Identity...............................................307
8.7: Basketball: Participants and Their Sense of Identity..........................................308
8.8: Volleyball: Respondents and Their Sense of Identity.........................................310
8.9: Athletics: Participants and Their Sense of Identity..............................................312
8.10: Swimming: Participants and Their Sense of Identity.........................................313
8.11: Cricket: Participants and Their Sense of Identity..............................................315
8.12: Indoor Soccer: Participants and Their Sense of Identity....................................316
8.13 A: Other Sports: Participants and Their Sense of Identity..................................318
8.13 B: Other Sports: Participants and Their Sense of Identity..................................319
9.1: Comparison of Identity Groupings in the Nine Most Popular Sports..................334

List of Figures

Figure 3.1: Youth Physical Activity Model (YPAP)...................................................92
Figure 3.2: Conceptual Framework for Investigating Secondary School Students’ Sense of Cultural Identity and their Participation in Sports.............................................96

List of Appendices

Appendix A: Personal Statements Guidelines............................................................345
Appendix B: Ethics Clearance......................................................................................353
Appendix C: Respondents Birth Place By School.......................................................356
Appendix D1: Sports Played by Respondents.............................................................358
Appendix D2: Sports Played by Respondents.............................................................359

Bibliography................................................................................................................360
Abstract

The focus of this study is the relationship between secondary school students’ sense of cultural identity and their participation in sports. Recent studies by the Australian Bureau of Statistics on the participation of Australian youth in sports and physical activities indicated that 25 per cent of young adolescents aged 12 to 14 years were not involved in sports. This figure rose to 36 per cent for students in one-parent families; to 44 per cent for those from overseas and non-English speaking countries. Other studies found that those of minority cultural background more often played Soccer, Australian Rules Football and Rugby than Cricket, Netball or Hockey. The participation of the larger minority ethnic groups of Australia within the established sports was the focus of a 1997 book, pointed to the need for studies which investigated individuals’ personal understanding of their own and mainstream culture and how these factors influenced their involvement in sports.

This study conducted such research with students from year 11 classes in six secondary schools in Adelaide. It adopted the humanistic sociological approach originating with the Polish-American sociologist Florian Znaniecki, and later developed by J J Smolicz for research on cultural pluralism in Australia. The concepts of group cultural values and individual personal cultural values were adopted to investigate individuals’ participation in sport and their sense of cultural identity. The method involved collecting information on participants’ personal and family background and analysing their written personal statements in to response open-ended guideline questions on their views and experiences concerning playing sport, and their sense of cultural identity.
The students played a total of 24 sports, with Soccer being the most popular (32) followed by Australian Rules Football (21) and 14 sports having four or less participants. The reasons given by the 89 students who participated in sport, and their likes and dislikes about playing, indicated that fun and enjoyment, the social side of sport, fitness and health and, less often personal development, were regarded as the most important aspects of sport. The 22 students not playing sport expressed similar views, but focussed more on their dislikes of its physical demands and competitive element. In the students’ view, family influence was most often in the form of support and encouragement; only a few reported that they had learned a sport directly from their parents. Friends were also seen as an important dimension of playing sport. In terms of their sense of cultural identity, 47 of the 89 who played sport were classified as Monocultural Mainstream Australians, while another ten identified with a different Monocultural group. The remaining 23 were Bicultural or Polycultural, linking their sense of being Australian to identification with one or more other cultural groups. Among those who did not play sport, nine were Monocultural Mainstream Australians, three identified with another group and four were Bicultural, identifying both with Australia and another group. For particular sports, the breakdown by cultural identity showed substantial variation. In Soccer players of diverse cultural identities were one more in number than those of mainstream Australian identity. By contrast, Netball and Cricket were dominated by players of Mainstream Australian identity. Very few respondents found their sense of cultural identity to be a barrier to sports participation, but its influence was apparent in their choice of sports.
DECLARATION

This work contains no material which has been accepted for the award of any other degree or diploma in any university or any other tertiary institution to Vegneskumar Maniam and, to the best of my knowledge and belief, contains no material previously published or written by another person, expect where due reference is made in text.

PERMISSION TO LOAN AND PHOTOCOPY THIS THESIS

I give consent to this copy of my thesis, when deposited in the University Library, being available for loan and photocopying, subject to the provisions of the Copyright Act 1968.

Vegneskumar Maniam
School of Education
Faculty of the Professions
The University of Adelaide

Date:
ACKNOWLEDGEMENTS

I wish to express my deep gratitude to my supervisor Dr. Margaret Secombe for her constant intellectual guidance, support and kindness which made this study possible. At the same time to my other supervisors Dr. Robert Matthews, Dr. Linda Westphalen and Dr. Darmawan Igusti Ngurah I acknowledge with great gratitude their advice, valuable comments, suggestions and continuous support. I thank Professor Tania Aspland (Head of the School of Education at the University of Adelaide) who has maintained a scholarly interest in this project.

My special thanks to the respondents who voluntarily participated in this study and all the principals and teachers who provided help in completing the data collection process.

Finally, my thanks to my parents for their ongoing support on my academic journey.
Chapter 1

Sport and Multiculturalism in Australia

1.1 Introductory Background

Cultural diversity and the playing of sport are both recognised as important features of Australian society. This study investigates the relationship between these two realities at the level of secondary school students’ sense of cultural identity and their participation in sport. The significance of each of these realities is discussed below, before outlining the importance of investigating their relationship.

1.1.1 Australia as a Sporting Nation

Australia is a nation well-known for its achievement and involvement in sporting activities. Currie makes this claim based on the 2008 summary of the Australian Bureau of Statistics (ABS).

The ABS states that, “in many ways sport unites and personifies the nation”, and much is made of the nation’s high level of physical activity (Currie, 2009, p. 14).

The Australian Federal Government and the Australian Sports Commission have long acknowledged the importance of high performance and community participation in sports. Recent statements on National Health Agenda and social inclusion have stressed that sport and recreational participation is an important aspect of the Australian way of life (Independent Sport Panel, 2009).
At the individual level, sporting environments in Australia create good opportunities for young people to be involved in safe, demanding, yet satisfying physical activities (Hooper, Trost, & Phillips, 2007). Sports participation when young may provide a basis for life-long well-being.

…sport generally establishes behaviours and skills for life-long physical, mental and emotional wellbeing. These are thought to include proficiency in motor skills, good health practices, self-discipline and other positive mental skills (Hooper, et al., 2007, p.41).

1.1.2 Australia as a Multicultural Society

Australia is also known for its cultural diversity which is revealed in Census Statistics by birthplace, ancestry and language use. Out of Australia’s 22 million people, one in four was born overseas, with 44 per cent being either born overseas or having one parent born overseas. They also identify with more than 270 different ancestries. At the same time four million Australians speak over 260 languages other than English. Australia’s multicultural policy also acknowledges the Indigenous peoples of the nation, the Aboriginal peoples and the Torres Strait Islanders.

Government responses to this ethnic diversity within the Australian population have varied over the years. However, the recently released policy, The People of Australia: Australia’s Multicultural Policy (Department of Immigration and Citizenship, 2011), sets out initiatives which build upon the earlier successes of Australian multiculturalism (Migliorino, 2011). The new policy is said to reaffirm “the Government’s unwavering support for a culturally diverse and socially cohesive nation”(Department of Immigration and Citizenship, 2011, p. Message). The first Principle of the policy states,
The Australian Government celebrates and values the benefits of cultural diversity for all Australians, within the broader aims of national unity, community harmony and maintenance of our democratic values (Department of Immigration and Citizenship, 2011, p. 5).

The current Prime Minister, Julia Gillard, has personally endorsed the latest multicultural policy in her forward to the document.

Australia is a multicultural country. We sing „Australians all” because we are. Our country’s story is the story of our people in this place. Australia has provided a new home and a change to a better life for millions of people (Department of Immigration and Citizenship, 2011, p. Foreword).

At a societal level, therefore, the Australian government is committed to multiculturalism, although the experience and attitudes of individual Australians vary considerably (Hudson, 1995).

This study is concerned with the relationship between secondary school students’ sense of cultural identity and their participation in sport in South Australia. To appreciate why this is an issue worth investigating, it is necessary to understand some of the current issues in sports participation in Australia.

1.2 Issues in Sports Participation in Australia

In August 2009, the Independent Sports Panel, established by the Federal Government of Australia, highlighted some of the major issues regarding Australian sports. The first important aspect of the study explored the need to define Australia’s sports vision;
Australia does not have a national sports policy or vision. We have no agreed definition of success and what it is we want to achieve (Independent Sport Panel, 2009, p. 5)

Australian sporting achievement has often been measured by looking at how many gold medals Australia has won in the Olympics, but there has been no measure of the outcomes of community participation in sports.

The panel pointed to major issues being faced by sports in the Australian school system. It believed that sporting activities in school have been declining for many years. The school system was not providing an effective channel for students’ participation in organised sports. The physical education program in schools was not successfully introducing students to organised sports (Independent Sport Panel, 2009). One of the important recommendations made by the Panel was that physical education and organised sport be reinstated as a priority area in school curricula all over Australia.

Ultimately the Panel argued that in order for children and young adults to be interested in playing sport and staying physically active, activities must be fun, enjoyable and accessible. This meant that they should be appropriate to age, gender and skill level and relevant to developmental needs of the participants (Independent Sport Panel, 2009).

Recent studies on the participation of Australian youth in sports and physical activities have indicated that a substantial proportion of young adolescents aged 12 to 14 years do not participate in any activities at all. Overall, among the young people surveyed in 2006, 25 per cent did not participate in sporting or physical activities. This lack of participation rose to 36 per cent for those in one-parent families; to 44 per cent for those
from overseas and non-English speaking countries; and then to 49 per cent for those with unemployed parents (Australian Bureau of Statistics, 2006).

Other studies have focused on which sports young people favoured. The South Australian Office for Recreation and Sport, together with the University of South Australia, provided a profile of sport and recreation among South Australian secondary and primary students. The research, which involved 3,306 students and 1,809 parents, has contributed important results regarding the physical activities, sports and recreation of young people, and included participants’ attitudes and perceptions of the activities. This study also investigated the influence of gender differences, location variations and socio-economic background on sporting behaviour. However, it did not take into account cultural differences as a factor influencing students’ participation in sport in South Australia (Office for Recreation and Sport, 2007).

One small scale in-depth study of secondary school students examined 28 female and 34 male secondary students from three different Australian high schools (Wright, McDonald, & Groom, 2003). Their study employed the qualitative method of interviewing the respondents regarding their past and present involvement in physical activities. The students were asked to reflect upon the influence of their parents, friends and school, and their ethnic cultural backgrounds, in the light of their participation in physical activities. The study concluded that there was a need for further qualitative research regarding students’ participation in physical activities because quantitative studies did not provide any understanding of students’ experiences from their own perspective.
Other studies of professional sports in Australia have pointed to differences in participation rates for Australians from different ethnic ancestries. For example, those of minority cultural backgrounds were more often found participating in soccer, Australian Rules football and rugby than in cricket or field hockey (Tatz, 1995). Another study, which was conducted in New South Wales, focused on ethnicity as a factor influencing girls’ participation in netball. It was found that girls from minority ethnic cultural and linguistic backgrounds had significantly lower participation rates in netball than girls from Anglo-Australian families (Taylor, 2000).

The relationship between ethnic cultural background and participation in sports activities was difficult to investigate, according to Phillips, MacDonald, and Hanrahan (2007), because of the great variety of ethnic groups found among the Australian population. However, their research was supported by a finding from an Australian Bureau of Statistic 2001 study which showed there was a difference in sports participation between children born in Australia (36.5%) compared to those born in non-English speaking countries (16.0%). Cultural background was also seen to impact on the sports children played. In this regard, the attitudes of some teachers and coaches was seen as a negative influence on sports participation.

Stereotyping of different ethnic groups, especially by teachers and coaches, also can influence sporting opportunities. Studies have indicated these stereotypes have large impact on sport played by members of ethnic minority groups (Phillips, et al., 2007, p. 2).

In their book, Mosely, Cashman, O’Hara and Weatherburn (1997) looked into the larger minority ethnic groups in Australia, the level of their participation in sports and the sports they have played. At the same time the study also highlighted some of the major
sports in Australia, communities which have been involved in these sports, and their organisation and administration. The main aim was to point out the cultural differences among ethnic groups in pluralistic Australian society and how this factor effected individual involvement in sports activities.

The authors recommended further studies to explore the reasons why particular ethnic groups in Australia favoured some sports more than others. They claimed in 1997 that there were no data on sports participation rates for particular ethnic groups either quantitatively or qualitatively. One of the major needs, according to the authors, was for studies which investigated individuals’ personal understanding of their own and mainstream culture and how these aspects influenced their involvement in sports.

1.3 The Present Research

Following the suggestion of Moseley, et al., this study set out to investigate the relationship between secondary school students’ cultural identity and their participation in sports from the perspective of their understanding of the issues. To date the quantitative studies have achieved an overview of sports participation by students in Australia, however the context within which students chose to participate in these sports is still an open question; especially from the ethnic and cultural viewpoint. Following Moseley, et al., we are particularly interested to investigate the relationship between secondary school students’ cultural identity and their participation in sports from the perspective of their understanding of the issues. In the light of the pride Australia generally takes in being both a sporting and multicultural nation makes an examination of this intersection between cultural diversity and sport is of high interest.
1.3.1 The Research Question

In the light of the above comments, the research question was formulated in the following terms:

In what ways does the personal sense of cultural identity of some Adelaide secondary school students influence their participation in sports?

Sense of cultural identity refers to how the students identified themselves in cultural terms. This is a broad notion informed by elements of family and peer relationships, birthplace, ancestry and school ethos. The fuller meaning of how cultural identity is understood in this study is explored in greater depth in Chapter 3. The participants referred to in the research question were senior students at various secondary schools in Adelaide. The process by which these students were selected is described in Section 4.4.

1.3.2 Research Aim and Objectives

Using a humanistic sociological approach, the aim of this project was to investigate from the students’ perspective, which sports Adelaide secondary school students played and why. The other key objective was to ascertain the students’ sense of ethnic cultural identity and most importantly, to understand how this was related to their participation in sports.

1.3.3 Research Limitations

This research was designed to be a small scale qualitative study, which investigated in-depth the participants’ thoughts and feelings about their identity and their experiences in playing sport. The participants comprised only a small group of students from a small
number of secondary schools. It cannot be assumed that results reflect the year 11 population generally.

All the participating students came from secondary students in Adelaide. There was no opportunity to investigate experiences of students in regional centres or rural areas. As a result, the findings from the study relate primarily to the group of respondents in the study, and care must be taken in generalising wider populations, such as year 11 students in South Australia or Australia, or to young people generally.

1.3.4 Outcomes of the Research

An important outcome of this study was the deep insights gained from the collection of in-depth information. The distinctive feature of this information was that it was written by the students themselves. In their responses to open-ended questions, the participants were free to express in their own way their thoughts and feelings about who they were as individuals and about their experiences of playing sport. According to Znaniecki (1968) cultural and social phenomena, such as playing or not playing sport, can only be fully understood if they are studied from the viewpoint of the participants, that is, as they appear to those who are actively involved in them. Understanding this personal dimension is important for professionals and community groups which engage secondary students in sporting and outdoor/recreational activities. In particular, recognising the decisions that students of different cultural identities make regarding their involvement in sporting is important for schools, sports clubs and communities. Governing sporting bodies of sports can use this information in their policy making processes, to encourage more students from different cultural backgrounds in South Australia to participate in their particular sport.
1.4 The Researcher in the Study

The motivation to commence this research project developed from three different factors in the researchers’ own experience. The first concerns his cultural situation as a Malaysian-born member of the Indian minority and as an international student in Australia for the past seven years. The second factor relates to being very active since childhood in sporting activities, especially Athletics and Badminton. The third factor is the researcher’s educational background in both physical education and humanistic sociology. The sections that follow outline the pertinent background to order to frame the researcher’s personal experience of the topic being investigated. It seemed most appropriate to use the first person in writing this account.

1.4.1 Malaysian Cultural Experiences

I was born in Malaysia, of Indian descent. My ancestors were brought from South India to Malaya as plantation labourers by the British colonial masters, in the late nineteenth century. By the time of my birth in the late 1970s, Malaya had gained its independence and become the Malaysian Federation.

In Malaysia there are three major ethnic groups: the Malay, the Chinese and the Indians. These three ethnic groups also represent three diverse religious groups: Malays belong to the Muslim faith, while the majority of Chinese are Buddhists and most of the Indians are Hindu. However, there are Chinese and Indian minorities who are Muslim or Christian. Language is different for the three major groups in Malaysia: the Malays speak Bahasa Malaysia, the majority of Chinese speak Mandarin, and the Indian population mostly speaks Tamil. However, in our daily life and in school we speak
Bahasa Malaysia and English as our languages of communication and instruction. Bahasa Malaysia is officially considered Malaysia’s national language.

My cultural development in Malaysia was influenced by growing up in the rich culturally diverse environment of the second largest city in Malaysia. My parents had a large number of Malay and Chinese friends, which encouraged me to mix and grow up together with Malay and Chinese friends. Even though at home we were strictly devoted to Hindu religion and spoke Tamil, we were encouraged to participate in other friends’ religious and cultural festivals. Most of the time we spoke Malay and English with our Malay and Chinese friends.

Later in my schooling years, knowledge of other cultures was a major feature of my education. For example, one of the most interesting parts of my learning, which impacted on my own cultural development, was the aspect of religion. Being born as a Hindu and living in Malaysia, a nation where the Muslim religion is the dominant religion, the education process provided me with an opportunity to better understand the Muslim religion. In the Malaysian Higher School Examination, Islamic Civilization was offered as a subject. I took it, because the majority of my fellow students were Malay Muslims. My life in the multicultural society of Malaysia really developed my sense of ethnic cultural identity, from the earliest stages.

1.4.2 Australian Cultural Experiences

I came to Australia as a postgraduate student in 2005, to complete a Master of Education program at University of Adelaide. Before my arrival in Australia, I assumed that Australia was a nation of Anglo-Saxons, that the Australian population was of
British descent and that Australian education resembled the British system. However, I soon realized that all my assumptions about Australia were wrong. I was amazed to see the large number of Greeks and Italians, and to find out that Australia had more than two hundred different ethnic groups.

As the time of my enrolment in the Master of Education program, there were twelve international students from China who were doing the program together with me. There were very few local Australians in this course. For the first two years my fellow students and friends in Australia comprised mostly of international students. Opportunities to mix with local Australians and so experience Australian culture through social interaction were limited.

However, after completing my Masters program, I gained my first job as an Aboriginal Students’ tutor in an Adelaide primary school. This was the first opportunity I had to engage with the wider Australian community. Teaching Aboriginal students was an adventure and challenge for me. After two years of this teaching and later work in a secondary school and a tertiary program with Aboriginal students, I have a much better understanding of Aboriginal and mainstream Australian cultures. Some of the Aboriginal students shared with me that they felt I was one of them. This was because of my physical appearance which is similar to theirs and or because of my approach and understanding of their cultures.
1.4.3 Sports Participation and Cultural Influences

In the early stages of my primary schooling I had been exposed to sports like Badminton and Athletics. Badminton, which is the most popular sport in Malaysia has always been my favourite. It is hard to make it to the highest level in this sport in Malaysia, because of the large pool of talented players; only the best among the best make it. Even at the school level the competition is very high. A disappointing factor for me was that because Badminton in Malaysia is dominated by Chinese players, it is very hard for Malays and the Indians to shine in this game. My disappointment in Badminton at secondary school encouraged me to participate in Athletics more seriously, focussing on walking. In the short period of two years I managed to be selected at the state and national junior levels, which was a big achievement, in contrast to my exclusion from Badminton. This active involvement and success in sport opened the door for me to attend a local Malaysian university and so pursue undergraduate studies in Physical Education.

After my arrival in Australia, my experiences with sports became more diverse. Sports like Cricket and Australian Rules Football, which was not a sport familiar to me, became my interests. The first two years of my friendship with international students from the Indian subcontinent introduced me to the game of cricket. Most of our free time from studies was spent watching the game or playing with friends, which I believe has helped me understand the game and the requisite patience to be a spectator of the game. I also learned to understand why Australians regard Don Bradman as their national hero, through his great contribution to the cricketing world. At the same time my interest and knowledge of Australian Rules Football developed through my involvement working with Aboriginal students. As most of the Aboriginal students
whom I taught were South Australian National Football league players, I not only became interested in the sport but also learned about the league structure, player selection and training, and the process players go through to gain a professional career in the Australian Football League.

1.4.4 Introduction to Humanistic Sociology

During my Masters studies, I enrolled in two subjects taught by Margaret Secombe, “Multicultural Society and Education” and “Qualitative Educational Research”. In these subjects, I was introduced to the research studies of Jerzy Smolicz in cultural diversity, pluralism and globalization. In particular, I learned about his use of humanistic sociological theory and the memoir method of Florian Znaniecki. Gaining this knowledge of humanistic sociology at Masters level laid the foundation for my doctoral research.

My past and present experiences of living in multicultural societies, my interest and participation in sports, as well as my educational background in physical education and humanistic sociology, all contributed to my interest in this research. In addition, living as a minority ethnic person in both Malaysia and Australia has given me an understanding of how such individuals think and feel about cultural identity and its relationship to participating in sport. In these ways, my personal background contributed to my ability to effectively conduct this study and analyse the cultural data collected.
1.5 The Thesis Structure

Chapter 1 has introduced the two dimensions of the thesis topic the reality of cultural difference and the importance of sports participation in Australia. It pointed to the need for qualitative studies to investigate the relationship between individuals’ cultural background and their participation in sport. Details of this research study which was designed to fill this gap were outlined. The researcher also provided a personal statement of his background and experiences in relation to the research, in order to frame his personal approach to this study.

Chapter 2 reviews the literature related to young people’s participation in sport, as well as outlining the South Australian Secondary School context of the study and the cultural diversity of Australian society as a whole. In Chapter 3 the basic concepts of humanistic sociology are introduced and a conceptual framework for the research topic is developed. The method of data collection and analysis, derived from humanistic sociology, are explained in Chapter 4.

The next four chapters present the analysis of the data. The personal and family background of the respondents is summarized in Chapter 5. Chapter 6 focuses on what playing sport means to the student respondents, while Chapter 7 discusses their views on family and friends in relation to their participation in sport. In Chapter 8 the student statements on their sense of cultural identity are analysed and related to their participation in sport. The main conclusions and recommendations from the study are presented in Chapter 9.
Chapter 2

Young People’s Participation in Sport and The Australian Context

2.1 Introduction

This chapter reviews previous research and literature across four sections relevant to the research topic. This first section considers both international and Australian research studies on young people’s participation in sport. In the second section the educational context of the study is outlined, with a discussion of secondary schools in South Australia. In particular government policy on sports for young people and examples of secondary school sports programs are reviewed. The wider context of Australia as a multicultural society is considered in the third section. The ethnic composition in the population is summarized and its reflection in individuals’ sense of identity considered. This section concludes with a brief review of government policy toward cultural diversity in the Australian population. Section four discusses a number of studies which have investigated cultural diversity and sports participation in Australia, the key relationship constituting the focus of the present study. Four of the most popular sports in Australia are reviewed in relation to the extent people of diverse cultural backgrounds participate as players and administrators. Overall, this chapter aims to provide an understanding of current issues in young people’s participation in sport, and the context of secondary schooling and multicultural policy in Australia.
2.2 Young People’s Participation in Sport

In order to gain an understanding of the issues concerning young people’s participation in sport, a number of international and Australian studies are reviewed. Then there is a discussion of studies focusing on two of the factors likely to influence whether young people play sport or not: their family and their friends.

2.2.1 International Studies

From an international perspective, organisations like the World Health Organisation have provided a strong case for all people to regularly participate in physical activities and sport. Physical exercise and involvement in sporting and leisure activities have been considered important factors in social development and for its contribution to greater physical health and well being (Ministerial Advisory Committee on Students with Disabilities, 2010, p. 11). The World Health Organisation asserted in 2003 that

> Available experience and scientific evidence show that regular physical activity provides people, male and female, of all ages and conditions – including disabilities – with a wide range of physical, social and mental benefits (WHO 2003 in Ministerial Advisory Committee on Students with Disabilities, 2010, p.12).

The World Health Organisation (2010) recommended that children and young people from the ages of 5 to 17 should participate in physical activities like games, sports, physical education and recreational activities. These activities could take place in the context of family, school or community participation. Basically, physical activity participation improves the health and fitness levels of children and young people, and
contributes to improved mental health. Ideally it is recommended that children and young people take part in around 60 minutes of physical activity daily.

As many as twenty different countries were discussed in the book, *World Trends in Youth Sport* (De Knop, Ingstrom, Skirstad, & Weiss, 1996). While this study included Australia, the priority is given to discussing four other countries in order to highlight issues of sports participation and youth involvement most relevant to Australia. These were Israel, Poland, China and Scotland. Although all the studies in this book were carried out in the early 1990s, the issues identified continue to strongly influence the sports participation of youth today.

The Israel study regarding youth participation in sports, examined what motivated youth involvement in sports activities. The findings highlighted six important factors:

- Familial/societal reasons (related to the influence of family and friends)

- Enjoyment of the sport lifestyle

- Achievement/competitiveness

- Affiliation/friendship

- Competence (skill and self improvement)

  (Simri, Tenenbaum, & Bar-Eli, 1996, p. 60)

Of these the familial/societal factor was most frequently recorded (56.6%). The study also found that young people often chose to play sports because participation provided them with freedom to be responsible and make decisions according to their own ideas.
This study was important in identifying some of the key factors which motivated youth or children’s participation in sports activities (Simri, et al., 1996).

A study on sport in Poland raised the important issue of maintaining a balance between providing opportunities for all young people to participate and providing facilities and resources to develop elite players and athletes. In the years following the First World War, Poland demonstrated an interest in what was called physical culture as an integral part of the education of children and young people. According to Krawczyk (1970), physical cultural represented an important part of Znaniecki’"s two volume work on the sociology of education (Sulisz, 1996). (see Section 3.4.1).

Since its re-establishment as a democratic republic, Poland introduced a policy of sports participation for all children and young people, in contrast the emphasis on developing elite athletes which had been an integral part of the communist regime. However, sports for all, remains an unrealized ideal because of the lack of an organizational framework to implement it (Sulisz, 1996).

With the introduction of a Physical Culture Act into the Polish Parliament in 1993 and the greater devolution of government to local regions, there was hope of more attention being given to the interests of children and young people in playing sports and less on control by sports administration bodies. Catholic education authorities introduced several new sports as part of an initiative to re-establish sport as integral to the holistic development of young people in mind, heart and body (Sulisz, 1996).
In China, the country with the world’s largest population and a socialist political system, the government played an important role in enforcing young people’s participation in sport. Regardless of sporting talent, every child from primary to secondary school level had the opportunity to participate in physical exercise and sporting activities. Physical education classes were compulsory from primary school up to the first two years of university education. Although this policy was based in a grassroots program of physical activities throughout the whole education system, it had a second aim of developing a sports system for the entire nation. A major emphasis was on identifying students with potential to develop to an elite level and thus to produce competitive athletes. For example in the 1990 Asian Games in Beijing, the 311 Chinese athletes had all come through the strong school physical education system (Ren, 1996). It would be instructive to compare the Chinese sports policy and physical education program, and their outcomes, with the Australian secondary school context.

Scotland, because of its Celtic origins and separate history, has own cultural traditions including sports. The Scots have their own traditional games of which they are very proud. They have a reputation for their support of Scottish teams in international contexts,


This study focussed on the way Scottish schools provided students with opportunities for physical education and sporting activities.
A large number of sports and physical activities was offered as part of the physical education program. In addition, weekly extracurricular sports and physical activities, were offered with competitive team sports like soccer, hockey and rugby being very popular. A few schools offered less competitive activities such as fitness classes, weight training, and dance (Hendry & Love, 1996).

One finding was that among Scottish children and adolescents the sports in which they chose to participate were very gender specific. Differences were also noted between those who participated in sport and those who did not. The former gave evidence of positive self-motivation which was lacking in those not playing sport. This was seen as important when designing sports programs to attract non-participants to become involved in sports. The emphasis needed to be more on fun and enjoyment rather than competitiveness and achievement.

Hendry and Love also noted the positive influence of the school on student participation in sport. The pattern emerged that students who were performing well academically, were from middle class families and had very positive attitudes to school were also the ones who successfully engaged in sports and leisure activities. Students who were not doing so well academically, who were of lower socio-economic background and had more negative attitudes to school were more likely not to be participating in sport (Hendry & Love, 1996).

One of the overall findings from these studies was that boys were more enthusiastic than girls about competitive team sports. In their conclusion the authors provided
recommendations for increasing the level of children’s participation in sport. The measures suggested apply equally to young people.

Sport for children must be made accessible. It should be located close to residential areas. The opportunities to try different sports must be increased considerably (De Knop, et al., 1996, p. 280).

An American study by Griffin (1998) adopted a more personal approach to understanding what participation in sport meant to the young people involved. In his book, *Sports In The Lives of Children and Adolescents* he pointed to the social interaction, the personal challenge, the fun and excitement experienced in playing sport. These acted as motivating factors which encouraged young people to participate.

Playing sport enabled children to be with others in an activity they found challenging but created a sense of fun and excitement. Griffin also claimed that sports participation enabled children to develop their self-belief and personal values. Serious involvement in sport had an impact on children’s personality and influenced their ways of behaviour and presenting themselves. These changes came, to a large extent, through their contact with other people involved in the sport. Griffin explained to parents how their children imitated sporting role models:

… your child is picking up from sports-coaches, fellow players, athletes on television… [he/she] may be imitating a professional or college sports hero… (Griffin, 1998, p. 30).

Participation in sport also developed children’s self-concept, as they needed to make judgments about playing sport which were based on their personal thoughts and actions. For example, the authors highlighted a case which is quoted below:

I’m not trying out for the debate team because that is not what I do. I wouldn’t get much out of that. Debate doesn’t square with
who I am and what I am good at and like to do. But I am going
to check out football because that’s more me (Griffin, 1998, p.
25).

This example illustrates how children can make their own personal decisions regarding
what they want to do and what they don’t want to do, based on their concept of
themselves and what they are good at. Griffin’s approach of looking to individuals to
explain their participation proved to be relevant to the present investigation.

One of the few investigations to be specifically focussed on the participation of those of
minority ethnic background was carried out in England by Nick Rowe and Ross
Chapman (2000). Based on a survey administered by home interview and analysed
quantitatively, they investigated the levels of participation in sport, school experiences
of playing sport and aspirations among a random sample of adults from “non-white
ethnic minority communities” in England (Rowe & Champion, 2000, p. 1). By
comparing the frequency of responses on sports participation with available national
population averages, Rowe and Chapman were able to establish whether particular non-
white minority groups were over or under-represented in their level of participation in
sports.

Rowe and Chapman’s findings showed differences of 6-7% between the non-white
minority groups taken as a whole and the national average (49% to 54% for male; 32%
to 39% for female). Differences in participation rates were much greater for particular
ethnic communities. They ranged from 80% for Black Other men to 42% for Pakistani
men: from 45% of Black Other women to 19% for Bangladeshi women. In relation to
specific sports, participation in swimming was most frequently mentioned, particularly
among women (31%). Other sports referred to included football (19% of Black African men) tennis (15% of men and 11% of women), cricket (12% of Indian women and 17% of Bangladeshi men).

A range of reasons were given for the respondents’ failure to participate in sport. Home and family responsibilities ranked highly among the women, especially the Indian and Bangladeshi groups (43% and 40% respectively). Work and study demands were reported most often by men (49% of Indians and 45% of Pakistanis). Lack of suitable local facilities were mentioned by respondents from the Bangladeshi (48%) and Black Other (45%) groups. For 25% of the Black Other group and 24% of the Black Caribbean respondents, the reason for non-participation was lack of money.

Although Rowe and Chapman recognised that the quantitative survey measure they used was not an effective way of investigating negative experiences in sport, they included one question on this issue in general. The numbers reporting negative experience were comparatively small and came more often from male rather than female respondents. Those from the Black Other group were the most likely to claim a negative experience (one in five for men; one in seven for women), while the Chinese group reported such an experience least often.

A second question asked about factors related to ethnicity which might have deterred participation in sport at school. Only a small number of respondents referred to specific factors which had deterred their participation in sports. The majority reported that they had enjoyed sport at school, although the percentage varied across ethnic groups – 74%
of Black African group down to 60% of Pakistanis and only 54% of Chinese. The detailed findings of this research proved a useful reference point for the current study.

2.2.2 Family Influence

Besides school teachers, peers, coaches and club sport administrators, parents have a considerable impact on students’ involvement in sport. Both for sport as an everyday physical activity and for those young athletes with professional intent, the family relationship and especially parental support is important (Griffin, 1998). The following is an example of positive parental influence experienced by Australian professional golfer, Adam Scott.

Adam Scott began playing golf as a child and dreamt of turning pro at 14. His parents, Phil and Pam, are both talented players and set the course for their only son … “I was lucky, my whole family was a golfing family. My dad was a pro and has been a PGA member of Australia for 30 years, so I had good coaching,” he says. “Mum is a great player, too; she was down in single figures early this year. I have good genes” (Lee, 2009).

A qualitative study of junior tennis players in the United States (Leff & Hoyle, 1995) found in the players’ statements substantial acknowledgement of the benefit of parental encouragement.

Parents are also known to have a modelling effect on their child’s participation through their own sporting activities. According to Moore, Lombardi, White, Campbell, Oliveria and Ellison (1991), parents’ levels of activity are among the strongest determinants of their child’s activity patterns. In such families, children were 5.8 times more likely to be active than those with non-active parents (Moore, et al., 1991).
Family socio-economic status also appears to be a critical influence on secondary students’ participation in sports. Findings by Wright, McDonald and Groom (2003) showed that sport and physical activity tended not to be a priority to families of students who came from low socio-economic backgrounds, where concern for adequate food and clothing took priority. At the other end of the scale, children from families of a high socio-economic status were often expected to play sports that were seen to contribute to the ethos of their school and produce the desired personal and social attributes (Wright, McDonald, et al., 2003).

A qualitative study of students’ parents in Victoria (Hesketh, Waters, Green, Salmon, & Williams, 2005) yielded parental comments highlighting the value of role-modelling healthy behaviours, including physical activity. For example, one parent commented that

> [w]hen we [our school] had parents and teachers running or walking with the kids, the kids were much more enthusiastic about doing it (Hesketh, et al., 2005, p. 23).

Brusted (1993) also reported a positive relationship between parental encouragement and perceived physical competence in children. Parents’ life-styles demonstrated strong influence upon their children through the shaping of their values and attitudes. If the parents were actively involved in sporting activities then it was likely that their children also would develop positive attitudes towards sports and be actively involved in more physical activities (Cote, 1999). These studies on the ways parents can positively support or negatively constrain their children’s participation in sport pointed to the importance of investigating family influence in the present study.
2.2.3 Friends’ Influence

Friendship is very important in the lives of secondary school students both inside and outside school. Accordingly friendship can play an important part in students’ participation in sport. According to Buoye (2004). The new and uncertain experience of Adolescence increases the influence of close and trusted friends considerable. A number of studies have investigated the link between friendship and sports participation among secondary school students (Buoye, 2004). One study looked at adolescents’ talent development in activities such as sports, music, drama, dance and art and the role of peers by Patrick, Ryan, Alfeld-Liro, Fredricks, Hruda, and Eccles (1999). The findings showed that involvement in such activities provided adolescents with the opportunity to make friends. At the same time it often created an opportunity for students to develop friendship with students from different grade levels, which was seen as particularly advantageous for younger students, who would not otherwise have come into contact with older, higher status students (Patrick, et al., 1999, p. 751).

The study also highlighted the possible negative consequences of such relationships through the case study of a talented female soccer player. One mother indicated that her daughters’ inclusion in the school soccer team with older peers created some discomfort for her daughter. Even though she appeared to be making friends the mother believed her daughter was not really happy. When she was later moved to a soccer team with students of her age, the student herself reported that she felt much happier playing with girls of her own ability.
Another finding from this study concerned the ways adolescents tried to balance competitive involvement in sport with participation in a more socially oriented sporting context. One example is quoted

One strategy that 10 adolescents adopted to satisfy their desires both for peer relationship and social involvement and for talent development was to participate in a more “serious” group that would develop their skills and provide challenge. For example, one 10th grade gymnast tried to balance the development of her skills and a satisfying social life by both continuing with lessons at the competitive gymnastics club where she had been taking lessons for 10 years and competing on the school gymnastics team (Patrick, et al., 1999, p. 757).

The respondents’ mother claimed that school level gymnastics did not develop her daughter’s skill for gymnastic competitions but it did open the door for greater happiness for her daughter to enjoy a good time with friends. The continued involvement in club gymnastics was more for higher skill development and preparing for high level competition. Overall the study showed that friendship with their peers was an important factor in the motivation of talented adolescents to continue participation in their talented activity. One of the limitations of the study was that the sample of talented adolescents in the study were culturally homogenous. The authors argued

There is clearly a need for research on talented and promising adolescents from a wider range of backgrounds (Patrick, et al., 1999, p. 761).

The evidence of the studies discussed above suggests that the relationship between friendship and sports participation is worth investigating across a range of secondary school students.
2.2.4 Australian Studies

A longitudinal study of participation in organized sport among Australian children and young adolescents in the age group 5-14 compared data for 2001, 2003 and 2006 (Australian Bureau of Statistics, 2007). The study which was carried out by the National Centre for Culture and Recreation Statistics reported that the most popular sport overall, for both boys and girls was swimming, where the participation rate increased from 14% in 2000 to 17% in 2006. For boys the most popular organised sport in 2006 was outdoor soccer (19.6%), followed by swimming (16.5%) and Australian Rules Football (13.8%). Among the girls the most popular sport was dancing (23.8%), then swimming (18.2%) and netball (17.3%). The study noted the changing participation rate for girls in outdoor soccer. In 2000 2.9% of girls were playing soccer; by 2003 participation had increased to 4.2% and to 6.4% in 2006. This considerable increase transformed the sport of female soccer (Australian Bureau of Statistics, 2007).

More recently an Australian study of the same age group (5-14) found that about two thirds participated in organised sports outside school hours. Moreover, those playing school or community based sports indicated that they intended to participate in physical activity in their adult life (Hardy, Kelly, Chapman, King, & Farrell, 2010).

The Australian Bureau of Statistics also carried out a study on participation in sports and physical activities among adults aged 15 and above. Overall 66% of the total adult group participated in some form of physical exercise, sports or recreational activity. The figures for South Australia showed a participation rate of 64.8% for males and for females 66.7%. However, the age group 15-17, which corresponded to the age bracket
of the student respondents in the study, recorded a have higher participation rate of (75%) (Australian Bureau of Statistics, 2009).

The study by the South Australian Office for Recreation and Sport (2007) mentioned in Section 1.3 highlighted several important findings related to the sports participation of secondary school students in South Australia. For urban boys Australian Rules Football and soccer were the most popular sports. Among urban secondary girls soccer was third in popularity after netball and volleyball. For girls across all sub-groups in the study netball was the most popular sport with participation rates as high as 85% among the rural secondary girls. Tennis was also very popular among secondary students, especially for boys, while swimming was identified as having a low participation rate as an organised sport at secondary school level. In relation to sports organisation, 76% of the students played sport organised by a community-based club. At the same time 63% of students participated in sports which were organised through schools. School sports participation was found more often among students from urban areas (Office for Recreation and Sport, 2007).

2.3 Sport in South Australian Secondary Schools

This section outlines the context of South Australian secondary schools and their sports programs. It begins by discussing the structure and organisation of schooling. A consideration of government sports policy for schools and young people is followed by a discussion of sporting programs in six different schools.
2.3.1 Schools in South Australia

Formal schooling for children and young people in Australia is organized and financed on a state and territory basis, with complementary funding for specific programs coming from the Commonwealth Government in Canberra. Although state control means some variations in the structure and curriculum of schools in the different states, an outside observer would find a great deal of commonality in schooling provision across the nation. Schooling is generally compulsory from ages six to sixteen, although most children in Australia do 12-13 years of education from ages five to seventeen. Primary schooling is from reception to year 6 or 7, depending on the state, and secondary schooling from year 7 or 8 to year 12. School curriculum and end-of-schooling certification is also a state matter, but there has been an increasing push from the Commonwealth Government to introduce a national curriculum (Ben, 2010).

One of the distinctive features of schooling provision in all Australian states is that it is organised in three different sectors (Coleman, 2010). The State Government provides free secular schooling which is available to all children and young people. The Catholic Church has established its own system of schools in which students are mainly but not solely from a Catholic background. The third provider is the Independent school sector comprising diverse schools which are each established and financed by independent councils and parent bodies. Like Catholic schools, they are eligible for specific Commonwealth Government grants. Although organised differently and drawing funds from different sources, schools in all three sectors follow a very similar curriculum, especially in regard to end of school certification in years 11 and 12.
This study is focused on students attending secondary schools in Adelaide. It is not concerned with the teaching or learning of formal curriculum but rather with student participation in sport. These differences in school organisation need to be recognised in order to understand the particular school contexts and the opportunities they offer their students for participation in sport. (See Table 2.1).

2.3.2 Government Sporting Policy and Secondary School Sports

Sport in South Australian secondary schools has been influenced by government policy to encourage young people to participate in sport. According to McKay (1986), governments in most countries have been involved in sport in ways such as the following:

(a) Establishing national and regional ministries that fund and administer sport …
(e) funding and administering physical education and sports programmes at the primary, secondary and tertiary levels of education.
(f) allocating property and facilities to recreational and sporting organisations (McKay, 1986, pp. 119-120).

In the Australian context, such government involvement is at two levels, federal and state. At the federal level, the Department of Sport, Tourism and Recreation is responsible for the overall administration of sports at the national level, and provides much of the funding and facilities needed to support sporting activities both in secondary schools and at the clubs or community level. Government policy determines which urban or regional communities and which sporting programs receive funding support.
<table>
<thead>
<tr>
<th>School Sectors</th>
<th>School Characteristics</th>
</tr>
</thead>
</table>
| Government Schools   | • Administered by State Government  
• State and Federal Government funded  
• Under the Department of Education and Children Services  
• No religious education explicitly taught  
• Student enrolment may be based on zoning  
• Can have a selection process for special schools for Music, Sports and Languages |
| Independent Schools  | • School is run by own body of governance  
• Funding comes from State/Federal governments, parents and wider school community  
• Affiliated with Associations of Independent schools of South Australia and sometimes with a specific religion or denomination  
• Teaching of curriculum may be underpinned by specific set of beliefs, often protestant Christian, or educational |
| Catholic Schools     | • Operates within the Archdiocese of Adelaide or the Diocese of Port Pirie  
• Administered by South Australian Commission for Catholic Schools (SACCS), and Catholic Education Office  
• Has State/Federal funding, plus Catholic associations and parents” contributions  
• Student enrolment based on selection and parents interview process  
• Teaching of curriculum based on Catholic beliefs |
Concern has been expressed that so much government funding goes to the elite level of sport, particularly the Australian Institute of Sport. Yet the athletes supported in this way represent only a very small proportion of those participating in sports throughout Australia. Mackay argued,

…the state directly provides specific, social opportunity for elite athletes, it engages in indirect, individualistic rhetoric towards the masses (McKay, 1986, p. 122).

His view was reiterated by the 2009 report which claimed that most government sports funding in Australia went to elite sports programs, while the 99% of the population who were non-elite sports participants were neglected (Independent Sport Panel, 2009).

Federal government support for secondary school students to participate in sports can be tracked in the policies of various governments over the last two decades. In 1994, for example, a National Junior Sport Policy was introduced across Australia. It offered schools, sporting associations and community sports clubs considerable incentives and funding for coaching programs for teachers and coaches. All the governing bodies and non-government organization in sport, such as the Australian Sports Institute, Australian Coaching Council, Australian Council for Health, Physical Education and Recreation and Australian Society of Sports Administrations were involved in working together with schools, sports associations and community sports organizations to implement the new policy (National Junior Sport Working Party, 1994).

The National Junior Sport Policy was based on a developmental model sought to provide all young people with the opportunity to play a sport which interest them, according to the level of their ability. The aims were to give young people a rich
experience of sports, enable them to develop their skills and knowledge of sport. Physical activity was seen to create good feelings of mental and physical well being in young people (National Junior Sport Working Party, 1994).

The underlying principles of this developmental model was that every junior sports activity should be an enjoyable and positive experience. The participation of young people in sports should build up their self-confidence and develop their physical skills. This could be achieved by progressing through stages from basic physical activities to more specific sports skills. Games for children and young people needed to be modified to make them appropriate to the skill and fitness levels of the participants. Furthermore, competition in junior sports should not involve pressure or demands to win, as in the competitive environment of adult sport. This development model was intended “as a guide for consideration by national sporting organisations” in implementation at the schools and community sports level (National Junior Sport Working Party, 1994, p. 8).

Federal government policies related to secondary school sports, however, need to be implemented at the state level. In the South Australian context, the State Office for Recreation and Sport (ORS) plays an important role in providing services and resources for primary and secondary school sports. Its senior project officers work in and with the schools, to coordinate and organise sports programs and projects. They also promote school holiday clinics and liase between the education sectors. Other government agencies which are involved with school sports are „Sport SA” which works closely with the Department of Children’s Services (DECS), ORS and „AFL Sportsready”. They provide opportunities for secondary school students to participate in Sport and
Recreational Traineeships, a study unit providing Vocational Education Training (VET) for students in years 11 and 12.

At the same time, the Australian Council of Health, Physical Education and Recreation (ACHPER), through its South Australian chapter, works with those involved in sports, physical education and recreational activities. It brings together international experts and local community organisations to share ideas, network and develop relationships. Over 2008 and 2009 ACHPER/SA conducted a series of regional community sport and recreational seminars, and arranged several talks in schools regarding sport and physical education programs. They organise the PE week in week 5 of term 4 each year as an opportunity for sport and recreational groups to create links with schools. Each year ACHPER organises national and international conferences to promote sports and recreational activities. The 27th ACHPER International Conference on Moving, Learning and Achieving which was held in Adelaide, in April 2011, invited world leaders in sport and physical education to present papers on their work (The Australian Council for Health Physical Education and Recreation: South Australian Branch Incorporated, 2011).

For South Australian state schools, the Department of Education and Children’s Services provides program support for students’ participation in physical activity and sports competitions (Department of Education and Children's Services, 2011). Several specialist sports schools have also been established under DECS. These involve the school offering a specific program, based on a single sport such as volleyball or baseball, in collaboration with the relevant sporting association.
The secondary school level sports programs and competitions are organised by Secondary School Sports SA under its Sport, Swimming and Aquatics Unit. Both government and non-government schools can take part in this sports program (Department of Education and Children's Services, 2011). At the same time there has also been an Independent School Sports Association (SA), now known as The Sports Association for Adelaide Schools, which basically provides useful contacts, maps and programs to participating schools. At the moment 15 primary and 25 secondary schools in Adelaide, five state secondary schools, are affiliated with this association (Sports Association for Adelaide Schools, 2011).

The most recent government policy on sport for young people was outlined in the Independent Sport Panel Report (2009), mentioned in Chapter One. One of the important issues highlighted by the study is the role of teachers in students’ participation in sports.

Teachers play a critical role in developing the attitudes and views of young Australians. This is particularly the case in the area of living healthy lives and participating in sport and physical activity (Independent Sport Panel, 2009, p. 28).

The Report pointed to a decline in qualified physical education teachers at primary and secondary level to the extent that in some schools they did not exist at all. This was seen as an outcome of the low priority given to sports education in teacher training courses. Teachers were also facing problems of over-commitment of time, not enough equipment and concerns about accidents and injuries from students’ participation in sports. The Report therefore argued for greater emphasis on placing trained physical education teachers in every secondary school in Australia. A second area of great concern to the Independent Sport Panel related to the inadequate facilities for sports
recreation activities in many schools across Australia. The Report suggested that school sporting facilities should be upgraded and extended by being linked into two other current government initiatives.

The Australian Government should consider the repair, upgrade and development of sport and recreation facilities in schools as an integral part of both its „education revolution“ initiative and the school building component of the economic stimulus package. It is also an opportune time to ensure the appropriate link is drawn between the building of new school halls across the country and the needs of relevant indoor sports (Independent Sport Panel, 2009, p. 30).

The Panel also recommended as a matter of priority that school sports teachers and local sporting clubs work together to because this can create an environment where the students could move easily from school to club sports. There was also a suggestion that school sporting facilities should be made available to the local community for sporting activities.

2.3.3 Sports Programs in Secondary Schools

In South Australian secondary schools, students are involved in sporting activities in two ways. One is through the regular classes in physical education which are incorporated into each week’s timetable. Here they learn the physical skills and basic rules of various sports. The other is through the extra-curricular activities arranged by the school. Through the various school sporting associations, competitive matches are organised against other schools across a range of sports. Matches usually take place outside normal school hours on a week day afternoon on Saturday morning or during the last lesson of a Wednesday afternoon. The teams are coached by qualified teachers,
parents or old scholars from the school. Participation in these teams usually involves the payment of a sports levy of around $20 to $50.

In addition, most secondary schools organise annual athletics and swimming carnivals for the whole school. The most successful athletes and swimmers by age group are then chosen to represent their school at interstate carnivals. Some schools also arrange their own intra-school matches at lunch times for house or class teams. Annual matches with an interstate school is another feature in some schools.

The range of sports offered in the extra-curriculum competitive sports program, and the extent to which schools participate in them, varies greatly from school to school. One important point of difference relates to whether participation in extra-curricular competitive sports is voluntary or compulsory. To illustrate these aspects, the extra-curricular competitive sports programs in six schools are discussed below as examples. The six schools are those whose principals agreed to participate in this research study and are identified by capital letters as B, C, H, P, S and Z. The discussion is based on information available on the schools website,\footnote{In order to maintain the school’s confidentiality, these sources have not been cited in the thesis. They are available from the researcher on request.} as well as extra materials provided by the school”s sports co-ordinator. Details which could identify a school have not been included.

**School B.** At school B sporting activities were considered to be an important element of the students” holistic development. Competitive sporting activities stand alongside a strong extra-curricular program in music, drama and outdoor/recreational activities. Students were expected to participate in these extra-curricular activities. In addition to
Athletics and traditional team sports (like Australian Rules Football, Netball, Tennis and Soccer), School B students had the opportunity to participate in more elite activities such as Sailing, Cycling, Triathlon and Fencing, as well as Badminton, Squash and Table Tennis. Students from School B had a good achievement record in sports like Triathlon, Fencing, Netball, Soccer and Tennis.

**School C.** Extra-curricular sporting activities were seen as an essential part of School C’s education program. All students in Years 7 to 11 were expected to be involved in at least one extra-curricular activity per year and were encouraged to participate in at least one per semester. Girls and boys each had about ten different athletics and team sport options to choose from.

**School H.** School H offered a very broad range of extra-curricular activities designed to accommodate the needs of all students, and encourage their participation. It was not, however, compulsory to play a sport. Students were expected to play sport for the school as their first priority in preference to other outside sports clubs, although the school liaised with clubs for the holiday breaks and post-school transfers. School teams participated regularly in interschool and interstate competitions. Besides Athletics, Swimming and traditional team sports, students at School H could choose to be involved in Rugby, Surfing and Water Polo. A number of students from School H have represented South Australia in various sports or gained selection in representative sporting teams.

**School P.** At School P students were required to participate in co-curricular activities, which included sports participation and community service, as well as outdoor
education activities, and others like chess, drama, debating and choir. In year 11 the requirement was involvement in at least two co-curricular activities and one community service activity. School P offered a range of about ten options, including Athletics, Swimming, Rowing and team sports, for both girls and boys.

**School S.** School S students were offered a smaller range of sporting options, mainly of traditional team sports. One of these was baseball in which the school had a special interest program. The program began in 1994, with a strong emphasis on the students’ athletic and academic development. Since then it has produced some of the finest baseball players in the state. The focus of School S was on playing sport within the school. Students were encouraged to use sporting equipment at lunchtimes, and to play in a lunchtime team competition, but participation in sport was not a compulsory activity.

**School Z.** School Z aimed to give all students the opportunity to participate in a number of different sports to find out what they like to play and show their potential. In addition to traditional team sports, School Z offered Surfing and Golf, as well as Indoor Cricket and Soccer. It also had an all female Australian Rules Football team which competed with other schools. School teams were involved in interschool competition each week, but it was not compulsory to participate in sporting activities at School Z.

### 2.4 Australia as a Multicultural Society

The discussion of schooling sectors, sporting policies and secondary school sports programs in the section above has taken no account of the social and cultural context in which these function. The discussion that follows describes Australian society from the
point of view of its ethnic composition, as well as the sense of cultural identity (see Section 3.5) to be found among Australian peoples. There is also a consideration of the ways governments at different periods have responded to the realities of cultural difference in Australian society.

2.4.1 The Ethnic Composition of the Australian Population

According to the 2006 census (the latest for which figures are available) the total Australian population was 19.9 million people, with those born overseas amounting to 23.9 per cent. Of these overseas born, 23.5 per cent were born in the United Kingdom and 8.8 per cent in New Zealand. A number of Asian countries were among the next most frequent: 4.7 per cent were born in the People’s Republic of China, 3.6 per cent in Vietnam, 3.3 per cent in India and 2.7 per cent in the Philippines. The highest numbers of those born in European countries were 4.5 per cent born in Italy, 2.5 per cent in Greece and 2.4 in Germany (Department of Immigration and Citizenship, 2008).

Because the Australian census does not collect data on parental birthplace, there is no way of tracking the offspring of these immigrants, except through a more general question on ancestry. The 2006 Census reported that 29.0 per cent of the Australian population claimed an Australian ancestry, followed by English (24.7 per cent), Irish (7.1 per cent), Scottish (5.9 per cent), Italian (3.3 per cent) and German (3.2 per cent). Of the other ancestries reported, Chinese (2.6 per cent) was the highest (Department of Immigration and Citizenship, 2008).

In addition to the above, the census collected data on two important ethnic cultural markers, language spoken at home and religious affiliation. These provided some
indication of the extent to which the ethnic cultures of immigrant families continue to be activated among the Australian people.

In the aspect of language, the 2006 Census showed that 3,208,900 persons (approximately 16.2 per cent of the population) spoke a language other than English at home. Italian was the highest, representing 10.1 per cent of those who spoke another language at home, followed by Greek 8.0 per cent, Cantonese 7.8 per cent, Arabic 7.7 per cent, Mandarin 7.0 per cent, Vietnamese 6.2 per cent, Spanish 3.1 per cent, German 2.4 per cent and Hindi 2.2 per cent. For the most part, the home usage of another language was not at the expense of English competence. Among the total group of those who spoke another language, 80.8 per cent said that they spoke English very well; only 17.5 per cent indicated that they spoke English not very well at all (Department of Immigration and Citizenship, 2008).

According to the 2006 census, almost two thirds (63.9 per cent) of the Australian population claimed to be affiliated with Christianity. Among the Christian denominations, Catholicism was the most represented (25.8 per cent) followed by Anglican (18.7 per cent) and Uniting Church (5.7 per cent). Of the remainder 18.7 per cent said they had no religious connection and another 11.2 per cent did not state any religious affiliation. Of the non-Christian religions the most frequently mentioned were Buddhism (2.1 per cent), Islam (1.7 per cent), Hinduism (0.7 per cent) and Judaism (0.4 per cent) (Department of Immigration and Citizenship, 2008).

In the case of South Australia, the 2006 population was just above 1.5 million, of which 79 per cent were born in Australia. Of the rest, 10 per cent were born in English
speaking countries and 11 per cent in non-English speaking countries (Multicultural SA, 2008). A more detailed breakdown of the 2006 Census figures showed that there were about 37 000 young people aged between 15-34 in South Australia. More importantly for this study, as many as 23% of them were born in non-English speaking countries. The largest numbers came from Asian countries, China, India and Vietnam. Although the majority of South Australian young people were of Anglo-Celtic-Australian origin, a substantial minority were the Australian born children of German, Italian, Greek, Polish and other earlier immigrants (Multicultural SA, 2008). Smolicz estimated in 1994 that those born overseas or born in Australia to parents of other backgrounds represented approximately 40% of students in South Australian schools (Smolicz, 1994). Accessing data to gain an understanding of the current situation across all schools is not easy, but it is likely that this figure would have increased over the last decade and a half.

2.4.2 Sense of Cultural Identity in Australia

The birthplace and ancestry of individuals, particularly if these mark them out as different from the mainstream in the languages they speak and any religion which they practice, are indicators which people often use to identify others with a specific ethnic group. At the same time, these factors inform individuals themselves as they construct their own sense of who they are in ethnic cultural terms (Smolicz, 1979). Many people in Australian society consider themselves to be simply Australian, as was revealed in their responses to the ancestry question in the 2006 census. They think of the word „ethnic” as a term not to be used for themselves, but for those who are recognisably different, usually those who are visibly different or speak a language other than English. Most often these are immigrants or those born in Australia to immigrant
families. Individuals of Greek, Italian, Polish, Lebanese and Vietnamese background are among those who have frequently been categorized as ethnic (Smolicz, 1994). However, the term has never been used for Aboriginal and Torres Strait Islander who are usually referred to as the Indigenous peoples of Australia (Price, 1991).

Smolicz (1994) countered this way of thinking by claiming that ethnicity was a universal phenomenon, denoted by an individual’s ancestry, cultural activation and identity. He recognised that, popularly defined, the occurrence of ethnic variation was associated with linguistic, cultural, religious and racial (or visible) minorities. This, he argued represented a minimalist approach to ethnicity, since the word „ethnic” was applicable to every person. It was meant not to separate cultural groups, but rather to identify them. In Smolicz’s view, ethnicity referred to the social organization and distinct cultural patterns of the particular group or groups into which an individual was born. In this sense, it represents a reality which is hard to set aside completely.

If we are to believe that it is akin to a cultural thumbprint as it were, then the possibility of it being eroded, watered down, even lost altogether, does not hold true for ethnicity. Culture includes language usage, religious affiliation and family relationships that are distinctive to a particular ethnic group (Faria, 2001, p. 2).

In the Australian context the identification of individuals with the ethnic group(s) of their birth does not preclude the possibility of identifying with Australian society and the key values its people uphold. Hence Smolicz has argued for public recognition of individuals who choose to have a dual identity, a sense of being Italian-Australian, or Greek-Australian, or Vietnamese-Australian, or Chinese-Australian (Smolicz, 1998; Smolicz, Secombe, Lee, & Murugaian, 1990). Those whose parents belong to different
ethnic groups have the possibility of a triple identity (Velliaris, 2010). At the same time, those who identify primarily with Australia, as the land of their birth and residence, sometimes for generations, may simultaneously wish to acknowledge as part of who they are that fact that some part of their family had a different ancestry and cultural heritage (Price, 1991).

2.4.3 From White Australia to Multiculturalism

Over the course of the twentieth century, the Australian government’s response to the diversity of cultures and identities in society has swung between exclusion and inclusion. On the one hand, there was the Immigration Restriction Act of 1901 (the so-called White Australia Policy), which was designed to exclude those who were seen as undesirable immigrants and thus protect the dominant British group culturally and racially. On the other hand, there was the government’s acceptance of European immigrants after the Second World War and the eventual adoption in 1973 of a multicultural policy which encouraged immigrants of very different cultural and racial backgrounds and supported their incorporation into the life of the Australian nation (Jupp, 2001).

The Immigration Restriction Act was passed in the early days of the first Federal parliament specifically to stop the migration to Australia of more Chinese. At the time of the gold rushes in the second half of the 19th century, Chinese people had come in large numbers and many had stayed on to form a pool of cheap labour which was resented by other workers. The provisions of the Act, particularly the use of a dictation test in European language, were based on Act 14 passed in the South African province
of Natal in 1897. Its intentions had been to restrict the entry of Indian migrants to Natal (Evans, 2001).

The restriction of migration to those regarded as „white” was evidence of the racist attitudes which prevailed in Australian society at that time. Government policies towards Aboriginal peoples were another manifestation of racism. The segregation of Aboriginal peoples on reserves, their exclusion from citizenship, and particularly the removal of children from their parents and their subjection to assimilation are seen now as perhaps the darkest acts of racism in Australia (Westphalen, 2011).

Jupp has argued that one of the first steps in modifying the negativity towards non-white peoples in Australia came with the introduction of the Colombo plan in the early 1950s. Students from a number of former British colonies on the Indian sub-continent and South-East Asia were allowed into the country to study at Australian universities (Jupp, 2001).

The acceptance of refugees from Central and Eastern European in the years after the Second World War had been a step toward breaking the British domination of white settlement in Australia. Two decades later, the implications of having culturally different communities within Australian society was becoming apparent. At the Citizenship Convention in 1968 Professor Jerzy Zubrzycki presented a paper, The Questing Years. In this paper Zubrzycki challenged the assumptions of “Anglo-Saxon superiority and conformity” and the resulting process of cultural assimilation. Instead, he advocated cultural pluralism which would recognise ethnic identities and minority participation in their own cultural activities within Australian society. Zubrzycki’s paper
also raised several issues which are still relevant today in the settlement of immigrants such as:


Then from 1966 a series of humanitarian crises overseas led the Australian government to accept groups of immigrants who would previously have been excluded under the Immigration Restriction Act. About 10,000 Lebanese Christians fleeing from civil war, came, followed by a substantial number of Turkish Muslims. When the Labour Party came to power in 1972 under Prime Minister Gough Whitlam, the Immigration Restriction Act was officially abolished. In the following year the government adopted the approach of multiculturalism, even though much of what this meant in terms of government policy had yet to be worked out (Jupp, 1996).

One of the earliest statements about Australia as a multicultural society explained it in the following way:

A society in which people of non-Anglo-Australian origin are given the opportunity, as individuals or groups, to choose to preserve and develop their culture, their languages, traditions and arts … while at the same time they enjoy effective and respected places within one Australian society, with equal access to the rights and opportunities that society provides and accepting responsibilities towards it (Jupp, 1996, p. 8).

A society can thus be considered multicultural when a number of different ethnic groups, which maintain their own distinctive cultures in areas such as language, religion, food and family life, live together in one political and economic structure as one nation. When people from different ethnic cultural backgrounds are able to maintain
their own cultural values while living in plural society and participating in the values shared by all its people, individuals from all cultural backgrounds have the opportunity to utilise cultural values from more than one source in their daily lives. Smolicz indicated that:

[the essence of the ideal for a multicultural society within a particular country, or indeed for a whole continent, be it Europe or Australia, rests on the recognition of the creative force of cultural interaction within a framework of shared beliefs (Smolicz, 1998, p. 287).]

The term multiculturalism is therefore more than just a word to describe a society’s cultural diversity as revealed in its population demographics. At a deeper level it refers to a particular response to that diversity – to policies which support the different cultural communities within the political, legal and economic structures which overarch the whole society (Smolicz, 1998). In the years since its introduction, Federal Governments on both sides of polities have supported multiculturalism. However, different emphases in politics, funding and implementation have emerged in response to changes in political leadership, public demands, economic condition and global patterns of migration (Jupp, 2001).

2.5 Cultural Diversity and Sports Participation in Australia

In this section the ways in which immigration and multicultural policies have impacted on sports in Australia are considered. On the one hand, some immigrants have helped to introduce new sports and to make sport more relevant and dynamic in the life of Australian society. On the other, those who supported multiculturalism have expressed concerns about relations between ethnic communities in certain sporting contexts and
about some players being exposed to racism from other players and spectators (Mosely, 1997a).

In this study the focus is on the participation of individuals from diverse cultural backgrounds in sporting activities in Australia. Despite the cultural diversity within Australian society as a whole, many Australian sports organisations and sports administration have been dominated by members of the mainstream Anglo-Australian group and their cultural values. At the same time, considerable variations have been found in the rate of participation in sport among the different ethnic groups (Mosely, 1997a, 1997b). In the sections below, four of the most popular sports for Australian young people are discussed from the point of view of the ethnic cultural background of those who play them.

2.5.1 Cricket

Cricket in Australia has been perceived as a traditional English game, which has attracted few players from other cultural backgrounds.

Cricket is still struggling to reach beyond its confines … still the game is mainly Anglo-Saxon. For a long time this has been the game’s main limitation. Apart from a few dubiously treated Aboriginals [sic] in decades past, and some sons from families of European origin, cricket has been unable to convince new communities that it is a game worth playing (Vamplew & Stoddart, 1994, p. 153).

The New South Wales Cricket Association has actively recruited ethnic minority youth, mainly Arab and Vietnamese boys. In other states, most cricket administrators have
been indifferent to increasing ethnic minority participation in the sport (Cashman, 1997).

Although the first Australian cricket team which toured England in 1868 was an all Aboriginal team, the lack of Aboriginal participation in cricket since then has proved this early success to be a brief historical episode (Farquharson & Marjoribanks, 2003; Macintyre, 2000). Until 1987 there had been only eight Aboriginal first class cricketers from a pool of about 3,000 players (Cashman, 1997). Only one man, Jason Gillespie, and one woman, Faith Thomas, have ever gained national selection, which is a poor record compared to Indigenous people’s success in Rugby league, Australian Rules Football, and Boxing (Tatz, 1995).

However, a challenge to Anglo-White-Australian domination of cricket came at the Fifth Ashes Test match between Australia and England at the Sydney Cricket Ground in 2010, when Australia selected its first Pakistani born test cricketer Usman Khawaja. His selection into the test squad may help to change cricket from being a game for Anglo-Australians and those from the Indian sub-continent only, to a game regarded as worth playing by young Australians regardless of their cultural background (Pandaram & Braid, 2010).

2.5.2 Australian Rules Football

Australian Rules Football originated largely among middle class British immigrants in Victoria. Most had played a variety of football games in English public schools before their arrival in Australia. Some who had been born in Australia went to study in Britain with the intention of returning. Among these was the enthusiast Thomas Wills, who did
his schooling in the prestigious Rugby school in England. In 1858 Wills wrote in a sporting journal that there is a need to form a football club, to enable cricketers to keep fit during the off season. The first recorded game of football took place between Scotch College and Melbourne Grammar school, with Wills as umpire (Steward, Hess, & Dixon, 1997).

At first the game involved mainly those of British origin, but with some newcomers from Europe among those originally attracted by the gold rushes, who showed growing interest by the end of the century. In 1908 the Carlton Football Club included a Chinese player, Wally Koochew, in their team. His selection created much debate among club members and spectators, and one member withdraw his club membership. This incident reflected the strong feelings associated with the „White Australia Policy” at that time (Steward, et al., 1997).

Then in the late 1950s, after high numbers of Italian immigrant families settled in Carlton especially in Lygon Street, the Carlton Football Club encouraged boys from Italian families to take up Australian football, by introducing them to the game at school level. Among the Italian players, John Benetti and Sergio Silvagni become prominent Carlton players. Their involvement encouraged more Italian boys to play football. The result was strong support for Australian Rules Football among the Italian community. In the 1960s and 1970s, Carlton produced another renowned player Alex Jesaulenko, who was of Russian and Ukrainian background. Jesaulenko grew up in suburbs in Canberra where he suffered racial terms like „wop” and „dago”. Today Jesaulenko is considered one of Australia’s greatest football players (Steward, et al., 1997).
As indicated earlier, Aboriginal participation in Australian Rules Football has grown since their first participation in the 1880s. By the 1940s and 1950s there was a large number of Aboriginal players in various parts of Australia (Mosely, 1997b). This could be seen largely as a result of the Australian state governments’ policies to remove children of mixed parentage from their families and place them in missions or orphanages, in order that they should become assimilated to white Anglo-Australian society (Westphalen, 2011). In these institutions the boys especially spent hours playing “kick to kick” football. One of the children who grew up in an orphanage was Graham („Polly“) Farmer (Taylor, 2000). In 1962 Geelong football club recruited Farmer, who had an amazing career as a football player. He demonstrated the way an Aboriginal player positively influenced the Australian public at that time through his outstanding skills and sportsmanship (Steward, et al., 1997; Taylor, 2000).

Another surge in Aboriginal participation in Australian Rules Football developed slowly as government policy towards Aboriginal peoples became more positive. The recognition of Aboriginal peoples as Australian citizens in the 1967 referendum and the Reconciliation Movement through the 1990s was followed by an increase in the number of Aboriginal players in Australian Rules Football. In 1942 the Victorian Football League had only two Aboriginal players, compared with the 42 Aboriginal players in the Australian Football League in 1999 (Gardiner, 1997; Taylor, 2000).

However, issues regarding racist behaviour towards Aboriginal players have surfaced from time to time and were particularly prevalent during the 1990s, when most Aboriginal players were continually being subjected to racial slurs. One such incident took place in 1993, after a game between Saint Kilda and Collingwood, Nicky Winmar,
an Aboriginal Saint Kilda player, had been racially abused by some Collingwood supporters for most of the game. At the end, Nicky Winmar turned to the Collingwood crowd, and lifted his guernsey and pointed with pride to the colour of his skin (Gardiner, 1997; Mosely, 1997b). Reflecting on his action some years later, Winmar said,

I think a lot of people now understand why I did it. It has made Aboriginal people stand up tall. We’ve been in the shadows for so many years (Gardiner, 1997, p. 10).

Another important incident occurred when Michael Long, an Aboriginal player for Essendon was racially abused by Collingwood player, Damian Monkhorst, in front of the umpire. These two incidents put pressure on the Australian Football League’s administration to deal with the problem of racial abuse problem in football. In 1995 anti-vilification rules adapted from other football games, such as Rugby league and Soccer were introduced to overcome this issue (Gardiner, 1997; Taylor, 2000).

Racism in the game of Australian Rules Football is still being reported in the press, however. In 2010 the Australian Broadcasting Corporation reported that there had been an incident of field racism in one of the under 16 girls’ football clubs in Adelaide. For more than a year little or no action was taken by the South Australian National Football League to deal with the issue (Henschke, 2010).

Moreover, recent immigrants, especially those from Asian countries, are still finding it hard to be involved in Australian Rules Football. In the 1980s Dannie Seow, a Vietnamese player, represented Collingwood and Melbourne, but since then not a single player from the Vietnamese community has played football at an elite level (Steward, et
al., 1997). The relationship between the sport of Australian Rules Football and those of culturally diverse backgrounds remains an issue for Australia as a multicultural society.

2.5.3 Soccer

In Australia, soccer has not been the dominant football code. Despite the fact that the majority of early settlers were British, soccer did not prove to be as popular in Australia as in Great Britain, colonial officials and teachers did not promote soccer. The working class preferred Australian Rules Football, while the middle class young people often played Cricket and Rugby union football.

According to Mosley (1997c) Soccer was established as a sport in Australia by settlers who arrived from Northern England and the central region of Scotland in the migration boom of the 1880s. The names of the soccer clubs they established reflected the Scottish and north England regions they came from and the teams they had known in their homelands. These included Durhams, Ranges, Celtics and Caledonians (Hay, 2006). Interest among other British settlers remained low; many felt that soccer was a game not worth playing. The outlook for soccer changed greatly with the arrival of large numbers of immigrants from European countries, mostly in the years following the Second World War. Many of the newcomers were enthusiastic players and supporters of soccer. An Italian soccer team Juventus was formed in Adelaide. A number of other soccer clubs based on ethnic communities, Maltese, Dutch, Jewish, Yugoslav, Greek and Macedonian, Polish, Croatian, Serbian, Ukrainian and Hungarian, were set up. Initially there was tension between the Anglo-Australian dominated soccer administration and the newcomers, because of the different British and European approaches to the game, as well as cultural differences in spectator support for teams. Within two decades,
administrative control of Soccer had passed to those from the ethnic community clubs (Mosely, 1997c).

The high levels of interest in Soccer among newly arrived immigrant groups had two important outcomes. Among the mainstream Anglo-Australian group, the negative view which many had of soccer was reinforced and there was little interest in playing the game. This view was strongly argued by Johnny Warren a great Australian soccer player of the sixties and seventies, who was one of a minority of Australian soccer players from the mainstream group in that period. In his biography, he was reported as highlighting the marginalisation of soccer and Anglo-Australian opposition to it. The labelling of soccer as „wogball”, a racist and ethnically stereotyped description, helped to further marginalize soccer in the eyes of mainstream white Australia (Skinner, Zakus, & Edwards, 2008).

Ethnic communities, however, found their soccer clubs a source of social cohesion and achievement (Rosso, 2007; Smolicz & Secombe, 1981). The Juventus Soccer club in Adelaide not only fostered a distinctively Italian brand of soccer playing, but has been seen to have made a significant contribution to the local Italian community, as well as to South Australian Soccer (Rosso, 2007). A similar story can be told about the Croatian community’s links to soccer. The first Croatian soccer team in Adelaide was established in 1955. In Sydney the soccer club formed by the Croatian community became one of the most successful in Australia. It has had a very effective nursery program to develop young players of Croatian background, many of whom have gone on to play for the Australian team. For the Croatian community in Australia, Soccer has been a source of
pride and played a key role in their community identity (Mosely, 1997c; Mosely, et al., 1997).

In the mid 1970s, however, when multicultural policies were being introduced, and there was a growing recognition of soccer as a game of international standing, soccer adopted a changed approach. An Australian Soccer League was established, with teams from the various states. To counter perceptions of soccer as a separatist „wog” game and encourage greater participation and interest among mainstream Australians, there was a move to change the names of the teams. They were no longer linked to the ethnic communities which had established them. There was resistance in some clubs, and the change of names was achieved slowly over a number of years. Clubs were often given names linked to cities or suburbs. Juventus became Adelaide City Club in 1976 and the Croatian Club in Sydney became Sydney United (Rosso, 2007). Since the multicultural television channel, SBS (Special Broadcasting Service) began to cover soccer matches in which Australian teams were competing, the interest of mainstream Anglo-Celtic Australians has increased considerably (Georgiou, 1999; Maniam, 2011).

Soccer in Australia has also taken steps to become inclusive in gender, as well as ethnicity. The participation of women in soccer begun in the late 1960s, but it was the introduction of female soccer as a sports option at school that really stimulated the participation rate among girls. By 1974 about 60,000 women were playing soccer. Matches were held mainly on Sundays to make use of grounds on which the men played on Saturdays. This also meant that many women who played hockey and netball were able to play Soccer as well (Burroughs & Nauright, 2000).
In South Australia, the Women’s Soccer Club, for example, was the initiative of the Italian based Adelaide City Club. The support of the Italian community in Adelaide for women’s club was considerable. By 1999, the women’s club became legally independent of the men’s club. Although most of the early players had a strong Italian heritage it has become an inclusive and multicultural club. This was evident in its recruitment of several international players from Norway and Denmark. By 2006, only 11% of the players had an Italian surname. According to club officials, the game of women’s Soccer has really grown with participants from other ethnic groups, socio-economic backgrounds and age groups. Australian women’s Soccer has evolved from an ethnic game to became a multicultural sport (Rosso, 2007).

2.5.4 Netball

The women’s game of netball was introduced to Australia by school teachers from England. Especially in the state of Victoria the game progressed dramatically, where primary schools were involved in competition level as early as 1913 (Duncan & Weatherburn, 1997). Until 1970, when the name „netball” was adopted, the game was known as „woman’s basketball”. The participation of women in netball has been very high in Australia, with competitions at school, community and state level all over the country. Traditionally netball has been played as a winter sport in Australia, which takes place between April to September. However there are also netball competitions which take place in summer time and at nights. There are even boys involved in netball, but the game remains dominated by girls” participation. As far as competition is concerned, at the elite level there are tournaments that take place, like the annual National Championships for each age group (under 17, under 19 and under 21) and an open age group. There is also an annual Australasian Schools Netball Championship and an
International Test Series. The All Australia Netball Association (AANA) is the governing body for Australian netball. When the National Netball League was established in 1997, the game became a professional sport in Australia (Taylor, 2000).

A study done on Fairfield City District Netball Association investigated the participation of women from non-English speaking backgrounds in netball (Duncan & Weatherburn, 1997). According to the 1991 census, Fairfield City had the highest number of ethnic cultural communities in Australia at that time. In 1995 the Fairfield Netball association had 500 registered players in various age groups; 181 players participated in the study. Among the 53 players in the 14-19 age group 11 respondents had both parents of non-English speaking background, while another 7 were born in Australia, with one parent of non-English background. Out of these 18 respondents, 16 indicated that they felt welcome in the sport. In contrast, one respondent with a Filipino parent said she did not feel she had been made welcome, while another respondent with Iraqi parents felt that she was only „sometimes” welcome.

The survey also asked how netball could be made more attractive to girls and women of different cultural backgrounds. Most of the respondents did not answer this question; a change in dress code was the most frequently mentioned response, along with language and educational assistance, and access to facilities. One player of Jordanian background explained that

…she was expected to cease playing at the age of eighteen because of school commitments (Duncan & Weatherburn, 1997, p. 225).

Another respondent of Aboriginal ancestry reported that
…her family were supportive, that she had been made welcome in netball and that girls from her cultural background were encouraged to play the game (Duncan & Weatherburn, 1997, p. 226).

The study noted that women from British colonies, like Malta, were more interested in netball than those from European or Asian countries.

Netball has proved popular all around Australia, being played in all states, in regional areas and country towns, as well as cities (Duncan & Weatherburn, 1997).

### 2.5.5 Overview

In the sports discussed above, the relationship between those who participate in the game, and those who do not, and their ethnic cultural background is played out in very different ways. Cricket and netball, both sports that came to Australia with British immigrants, are still played predominantly by those of the mainstream Australian group. In contrast, Soccer evolved in Australia among those of British origin, but clubs have been prepared to embrace those of other cultural backgrounds. Over the last fifty years it has moved from being perceived as a second-rate „wog“ sport to having a national and international profile which is inclusive of players of many different backgrounds.

### 2.6 Conclusion

Chapter 2 has reviewed the literature on young people’s participation in sport in Australia and other selected countries, as well as the research on the influence of family and friends. The structure of secondary schooling in South Australia and the organization of sporting activities within the schools have been outlined. In addition,
there has been a discussion of ethnic cultural diversity to be found in Australian society and the introduction of multicultural policies in response to that diversity. Finally there was a detailed discussion of cultured diversity in relation to four key sports played by young people in Australia.

It is evident that, the relationship between sports and cultural diversity in Australia is an important issue that needs further investigation. Indeed, most of the findings from earlier studies show that regardless of government multicultural policies and sports development programs, a large gap still exists between ethnic cultural variation and participation in many Australian sports.

This review of previous studies, particularly 2.2 and 2.5 suggested two specific directions that could be pursued in relation to the main research question stated in 1.6. The first relates to the question of whether individuals’ sense of cultural identity influence whether or not they participate in sporting activities generally. The second relates more specifically to the issue of which sports individuals choose to play.
Chapter 3

A Conceptual Framework for Understanding Students’ Sense of Identity and Participation in Sport

3.1 Introduction

In order to investigate the relationship between students’ sense of cultural identity and their participation in sport, theoretical models from earlier research have been adopted in this study. This accepts the principles of humanistic sociology which looks at individuals as actors in their social contexts. The researcher was the humanistic co-efficient to interpret and understanding the words and action of individuals from their point of view (Znaniecki, 1968).

Humanistic sociology has been used in the Australian context by Smolicz and Secombe in their studies of the cultural adaptation of various minority ethnic groups (Smolicz & Secombe, 1981, 1986, 1989). Smolicz’s model of core values as symbolic of a particular cultural group and its members, in juxtaposition with overarching values which are shared across all groups in a given society (Smolicz, 1999), has been the basis for several studies conducted in Australia to investigate cultural and language maintenance among minority ethnic groups (Smolicz & Secombe, 1981, 1986, 1989; Smolicz, et al., 1990).

Florian Znaniecki’s humanistic approach to physical culture has been introduced in this study so as to understand the cultural meanings given by the participants to sporting
activities. At the same time, in order to understand the participation or non-participation of secondary school students in physical and recreational activities, it was helpful to make use of three “psycho-social correlates” from Lewis’s Youth Physical Activity Promotion Model (YPAP). The correlates of Enabling, Predisposing and Reinforcing factors were used in the study by South Australian Office for Recreation and Sport with the University of South Australia (Office for Recreation and Sport, 2007, p. 19).

3.2 The Humanistic Sociological Approach

According to Znaniecki, the study of sociology involved the systemic exploration of social systems. He categorised these into theories about social actions, social relations, social persons and social groups. The underlying principle is the study of people, as conscious individuals, as they interact and live in groups. He believed that

…human beings are not organisms or natural entities in any psychological or biological sense. For Znaniecki, a human being is a social person seen in the two simultaneous dimensions – as a conscious agent and as the object of the actions of others (Batorowicz, 1993, p. 11).

3.2.1 Florian Znaniecki and Its Historical Development

Florian Witold Znaniecki was born in 1882 in Swiatniki, Poland. He was a student at the University of Warsaw, at the time when Russia occupied that part of Poland. With some other students Znaniecki formed an underground group which rebelled against the imposition of Russian as the language of instruction, and organised unofficial teaching of university subjects in Polish. This incident led to Znaniecki being expelled from the University of Warsaw. He was forced to leave Poland and studied philosophy at the
University of Geneva at Zurich. Later he returned to Poland where he finished his
doctorate in 1909 at the University of Cracow, in the Austrian occupied part of Poland.
At this time Znaniecki was exposed to the ideas of thinkers in the discipline of
sociology, including Durkheim, Levy-Bruhl and Celestian Bougle. By 1912 he
published *Humanism and Knowledge*, which elaborated on his thinking in philosophy in
relation to society (Dulczewski, 2000; Halas, 2010).

Znaniecki’s major contribution in humanistic sociology, resulting in the memoir
method, came from his collaboration with the American sociologist W.I. Thomas, who
was undertaking a study of Polish immigrants at the time when Znaniecki was stranded
in the United States by the outbreak of World War One. Their work on *The Polish
Peasant in Europe and America*, turned out to be a landmark in the development of the
social sciences (Dulczewski, 2000).

After the First World War, when Znaniecki held the chair of Sociology at the University
of Poznan in independent Poland, he established the Polish Sociological Institute and
the Polish Sociological Review. He also trained some of the finest Polish sociologists,
including Chalasinski, Szczurkiewicz and his most distinguished student Stanislaw
Ossowski. This was the time when he published some of his most influential books,
*Sociology of Education* (1928-1930) in Polish and *Social Actions* (1936) in English. *The
Social Role of the Man of Knowledge* was published in 1940 when he was again
stranded in America by the Second World War, when he had started to establish himself
as a leader in American sociological circles. He was a visiting professor at Columbia
University, and later held the chair of sociology at the University of Illinois. All these
achievements in sociology led to him being elected president of the American
3.2.2 Key Concepts

Humanistic sociology has a strong anti-positivistic approach towards the study of society. It links the study of the social and the cultural by seeing culture as made up of the shared meanings (or cultural values) which members of a particular social group create, maintain and modify as the basis of the things that they do together. A fundamental principle of the whole theory of humanistic sociology is that cultural values and individuals’ attitudes to them must be taken as facts in their own right, and looked at in the way that particular individuals, viewed as active social agents, themselves identify and acknowledge them (Murugaian, 1988; Smolicz, 1994).

Znaniecki, in particular, has stressed the need to interpret all social and cultural activities from the standpoint of the actors themselves, and not merely that of the outsider observer (Smolicz, 1994, p. 89).

In this way Znaniecki believed that humanistic sociology could take account of the double dilemma in understanding social and cultural life:

The problem of dependence of the individual upon social organisation and culture; the problem of the dependence of social organisation and culture on the individual (Smolicz, 1994, p. 26).

Humanistic sociological theory was further elaborated by J.J. Smolicz, who contended that all human beings are active agents in a particular group, and that participation defined the group’s culture. However, to become active members and be recognised among other group members, individuals have to learn the shared meanings or cultural
values which make up the group’s culture. The group members’ own thoughts, expressions, and behaviours are then influenced by the group’s values. It is helpful to give Smolicz’s term “personal cultural system” to the systems of cultural values which an individual develops for his or her own use, based on those meanings he/she has learned from his/her participation in group’s activities (Smolicz, 1979). The group’s shared meaning which developed from one generation to the next, sustain, change and develop as each individual in a group actively participates in the group’s culture and its evolution (Secombe, 1997).

Humanistic sociology tries to take account of the essential interplay between the members of the group as individual persons and the life and activities of the group as a whole (Secombe, 1997, p.45).

Based on this argument, culture cannot be taken as an abstract concept, but always needs to be considered as specific to a particular group of people.

3.2.3 The Humanistic Coefficient

The concept of the humanistic coefficient was developed by Znaniecki as an important part of a humanistic sociological investigation. Znaniecki (1968) emphasised that sociological data needs to be interpreted with the humanistic coefficient, that is, from the standpoint of the conscious human agents as social persons who experience the phenomenon being investigated.

Based on this idea, Znaniecki believed that all cultural data must be viewed as facts that belong to somebody and not in the abstract, as belonging to nobody. To understand cultural phenomena, researchers use the humanistic coefficient in their investigations.
Every social and cultural activity is understood and interpreted from the participant’s point of view and not from perspective of the researcher who is studying the cultural phenomenon (Murugaian, 1988). The application of the humanistic coefficient puts the focus on the motives and experiences of individual agents, as well as those of others who have participated in the activities, and how they see themselves in their cultural situation and social roles (Smolicz, 1994). Znaniecki’s views are highlighted most explicitly in a paragraph from *Social Actions*.

The action of speaking a sentence, writing a poem, making a horseshoe, depositing money, proposing to a girl, electing an official, performing a religious rite, as empirical datum, is what it is in the experience of the speaker and his listeners, the poet and his readers, the blacksmith and the owner of a horse to be shod, the depositor and the banker, the proposing suitor and the courted girl, the voters and the official whom they elect, the religious believers who participate in the ritual. The scientist who wants to study these actions inductively must take them as they are in the human experience of those agents and re-agents; they are his [sic] empirical data in as much and because they are theirs (Znaniecki, 1969, p. 221).

Some examples related to playing sports are: serving an ace in tennis, tackling an opponent in soccer, crossing the finishing line in a marathon marking the ball in Australian Rules Football, hitting a boundary in cricket, and shooting a goal in netball. Each of these actions is what it is in the experience of the player; the game concerned is interpreted in terms of the shared cultural meanings which make it possible for the sport to be played.
The meanings shared by a group of the participants can be investigated through what Znaniecki called „cultural data”, where the participants explain and comment on their activities in their own words (Secombe, 1997). Such data are different from natural data which are derived from direct observation which can be measured and counted and quantitatively. In the case of cultural data, the use of the humanistic coefficient creates the opportunity for researchers to study a cultural item by tapping into individuals” comments on their participation of experiences in it. From cultural data, interpreted through the humanistic coefficient, the researcher can find evidence of some of the cultural meanings or values which make up individuals” personal cultural systems (Smolicz, 1999).

If the humanistic coefficient was taken out of the cultural research context, the researcher could lose the overall cultural dimension. They would find that, ...

...the item would disappear and instead they would find “a disjointed mass of natural things and processes without any similarity to the reality” being investigated (Smolicz, 1999, p. 287).

When an object, word, or person”s action has a meaning in the life of a group, in addition to its concrete existence in the natural world, Znaniecki called it a „cultural value”. Most often a particular cultural value is linked to others like it in a group system. For example, words are part of a linguistic system. People in relation to one another form a group system of social values. The system of sporting values relates to various meanings given to sport. In the area of sporting values, it is possible to think of more specific group systems-of soccer, volleyball, swimming, cricket or netball values, where cultural meanings are given to the equipment and space used, the rules of the game, the various players and their particular activities, allowed and not allowed.
3.3 Concepts Related to Students’ Sense of Cultural Identity

The sections that follow, outline the particular humanistic sociological concepts which have been used in this thesis. The discussion begins with the two key social groups in the lives of young people, the school and the home (Smolicz & Secombe, 1981, p. 33). The personal cultural systems developed by individuals from these sources are then considered. The last section considers how these relate theoretically to the individual’s sense of cultural identity.

3.3.1 The School and Its Cultural Values

Although schools as educational structures have many commonalities, each one can be seen as a distinct social and cultural entity (Smolicz & Secombe, 1981). When the school is taken as a group social system, teachers, students and parents are considered the social values of which it is composed. Through their interactions in the activities which they share in the school, they can influence one another directly and indirectly. For example, if a student comes from a minority ethnic background while all the other students and their families, as well as the teachers, are from mainstream Anglo-Australian background, he or she may feel isolated and uncomfortable or even alienated in the social context. He or she may decide to hide all evidence of his or her ethnic identity as far as possible so as to be included in the school group. Where the social values of the school include a reasonable proportion of students and teachers from minority ethnic backgrounds, these students are able to find others like themselves with whom they can associate. Then the pressure to conform to mainstream Anglo-Australian cultural patterns is lessened and they are more likely to feel comfortable in acknowledging their family background in addition to a sense of being Australian (Smolicz & Secombe, 1981). Students’ school experiences can also differ, depending on
the activities and interests they pursue at school, such as sporting, recreational, choir, drama and music groups. Nevertheless, schools do evolve a set of cultural values which they see as defining themselves as a school group (Smolicz, 1971, 1974, 1998; Smolicz & Moody, 1978). School cultural values which were identified in a study of three boys’ colleges are given below.

religious values

individualistic values, including the right of each individual to develop his full potential

collectivist values, related to the roles which the boys would ultimately play in society (as well as those which they were already playing within the school community)

intellectual values in the broadest sense, including not only academic, scientific, artistic or other „high” cultural pursuits, but also other forms of knowledge and human skills

sporting values

behavioural values or patterns of conduct that make up the life style, standards and norms generally prevailing in the social group(s) concerned (Smolicz & Moody, 1978, p. 50).

Although these various cultural values could be identified in each of the three colleges from their public documents and data on parental aspirations, the priority given to them was different in each school. For one college, religious values were central to their existence, with intellectual and sporting values seen as important in contributing to the religious purpose. Another college supported individualistic and intellectual values in their own right and put them well ahead of religious values. The third college gave
greatest emphasis to collectivist values (in the form of community service) and sporting values.

At the same time, the research of Smolicz, (1979) and Smolicz and Secombe (1981) has highlighted the dominant Anglo-Australian cultural influences prevailing in most Australian schools in all three sectors. Mainstream Anglo-Australian cultural values are reflected not only in the curriculum and teaching methods in school structures and organization, but also informally in school activities and peer group interaction and the sports played. English is the „taken-for-granted” language of teaching and communication. Students learn about Australian society and its democratic forms of government. They are prepared for its economic structures, its occupational qualifications and opportunities, its sports and leisure time pursuits. They also learn the accepted ways of relating to those in authority and to peer group members (Smolicz, 1971; Smolicz & Secombe, 1981).

However, since Australia adopted a multicultural policy as its official national agenda, some minority ethnic cultural values have been recognised and incorporated into the formal and informal activities of some (but not all) schools. This is seen in the teaching of some Australian community languages (Clyne, 2005), the celebration of minority community festivals and the establishment of minority community parent groups (Multicultural Education Committee, 2011).
3.3.2 The Family and its Cultural Values

The other key social group to which secondary school students belong is their family. There are considerable differences in patterns of family life based on ethnic cultural values, socio-economic circumstances and personal preferences. These variations can be seen in who makes up the family, how its members relate to one another, what activities they do together and what aspects of life they give priority to.

There are important ethnic cultural differences, for example, in relation to family structure (Smolicz, 1979). The nuclear family pattern, limited to parents and children only, which emerged in Great Britain under the pressure of industrialization and urbanization, was transferred to the Australian context with British settlers. In contrast, there is the extended three generational family which has been part of the heritage of many immigrants from European and Asian societies. This traditional family pattern can be extended vertically through the inclusion of grandparents and horizontally, with the recognition of the network of uncles, aunts and cousins as a integral part of the family circle (Smolicz, 2002).

Hand in hand with these structural differences go cultural values about roles and relationships within the family. The way in which members of nuclear Anglo-Australian families relate to one another, for example, is based on values of personal autonomy and individualism. As they grow up, children are usually given the freedom to decide their own actions and futures, including leaving the family home to live by themselves or with peers. Extended families, in contrast, most often exhibit collectivist values where the welfare of the whole family takes precedence over individual desires and interests. Most young people take it for granted that they will remain in the family home, at least
until they are married. The extended family group meets often for family events and celebrations (Smolicz, 1999).

A family’s activities usually reflect the ethnic cultural values they take for granted as normal or regard as most important. For the most part, Anglo-Australian families speak English at home, have eating patterns and celebrations derived from British traditions, which have been modified for the Australian context. They may uphold a particular Christian faith, (usually Protestant or Catholic) or be openly secular in their beliefs. Depending on family traditions and socio-economic conditions, family members may also actively participate in one or more sports, follow a given sport as spectators, or be involved in other leisure pursuits, such as music or drama.

Among families where one or more of the parents are of minority ethnic background, there are other important variations in family activities and values. The research of Smolicz and his colleagues has provided an understanding of these sorts of differences (Smolicz, 2002; Smolicz & Secombe, 1981, 1986). Some families in Australian society activate only or mainly Anglo-Australian values in the home, such as using only the English language, adopting Anglo-Australian manners, food and celebrations, leisure interests and sports. Other minority ethnic families place a high priority on the maintenance of the cultural values of their homeland. These may involve speaking a language other than English, maintaining the eating patterns and celebrations of their ethnic group, practising Orthodox Christian, Bahai, Buddhist, Hindu, Islamic religious or other traditions, and encouraging their children to join the dance group of their ethnic group or to play a game like soccer which is popular in their homeland. Other families adopt a bicultural approach, wanting their children to learn the language, family
traditions and religious practices of their ethnic group, while participating actively in mainstream society. They often encourage participation in a wide range of sporting and leisure activities based in both mainstream and minority ethnic group life (Smolicz & Secombe, 1981).

Through participating in these two key groups, the school and the family, children are exposed to learning a range of cultural values from both groups. As they grow up, they use these social and cultural values for their own purposes and construct their own personal social and cultural systems (Smolicz, 1979; Smolicz & Secombe, 1981).

### 3.3.3 Personal Social and Cultural Systems

The concept of personal cultural system reflects the humanistic sociological principle of individuals being active human agents in social and cultural life, and their capacity for conscious awareness about what they think, feel and do.

According to Znaneicki, consciousness is not a matter of being fully aware of the reasons and causes of a particular type of action, but represents a state of mind in which individuals know that they are performing one action rather than another (Smolicz, 1999, p. 126).

Znaniecki’s idea was that an individual person can be regarded as a social value, with the cultural meaning of being a member of a particular group in the same way that a word with its cultural meaning is a linguistic value, or a coin an economic value (White, 1992). The concept of social value was used by Smolicz in his research on social and cultural interaction across ethnic groups in Australia (Smolicz, 1979).
An individual’s personal social system is very much based on the network of contacts and relationships with which he or she is involved, through playing an active part in social systems like the family, the school or a sporting team. From this idea, it seems that individuals have a double role to play. First, they are active agents interacting with other people as social values within a group social system. At the same time they become objects for others’ social actions and relationships (Smolicz, 1999; Smolicz & Secombe, 1981; White, 1992, 2003). The concept of a personal social system enables every individual to be seen as a focal point for all the social values with whom he or she has contact.

Smolicz argued that social systems, both group and personal, can be divided into two types, one based on primary relationships and the other on secondary relations. Primary refers to relationships or contacts which are personal, informal and intimate, which have a large influence on an individual’s personality. A secondary relation, on the other hand, is more impersonal, formal and restricted to a particular area of life; this kind of relation can be found in commercial, political and occupational environments (Smolicz & Secombe, 1981). Secondary group systems include professional, occupational and business organizations, while the primary group system most of the time can be identified with family member and very close friends.

Through being a member of a given social group, individuals learn the group’s cultural values and construct personal cultural systems in other areas of life in order to satisfy their particular social and cultural needs. These can be named more specifically, for example, as a personal system of linguistic values (in English, as well as other languages), a personal system of religious values and a personal system of sporting
values. For most of the young people who were the focus of this study, the two key groups, the family and the school, provided the cultural resources from which they developed their own personal cultural systems.

For some young people, there is almost complete overlap between the cultural values of their school and family. At the other extreme, there are students who experience the school as a very different cultural world from their family. There seems to be little if any overlap between the cultural values they have learned at home and what they encounter at school. In between these two poles, a whole range of values and choices involving some degree of overlap between the cultural values of the school and the home is possible.

Where the overlap of values is not complete, young people are confronted with choice. Some prefer to adopt predominantly the cultural values of the mainstream as they have seen it through the school and media. Others choose to minimise the extent to which they incorporate mainstream values. In the middle ground are those who adopt a bicultural solution where they use both mainstream and minority values in their personal cultural systems (Smolicz, 1979). The choice that individuals make in constructing their personal cultural systems is influenced to a very large extent by the ideological values they encounter at home and at school. The next section discusses these ideological systems and core values.

3.3.4 The Ideological System and Core Values

The system of ideological values plays an important role in a group’s overall culture. According to Znaniecki, a group’s ideological system can be referred to as:
...standards of values and norms of conduct or the principles of judgement and ways of acting which members are supposed to accept and abide by (Smolicz & Secombe, 1981, p. 11).

By this, ideological values have a directing and co-ordinating role in relation to all other cultural and social systems of the group. However, the term „ideology” needs to be recognised as rather different in orientation and meaning from the way it is used in Marxist-derived sociology and political science. In particular, the ideological system functions to influence the construction and activation of personal cultural systems of group members by defining what is expected of members, what is the permissible range of deviation and what is not acceptable (Halas, 2010; Znaniecki, 1969).

The strong connection between the ideological system and the social system of the group is based on core values which are important in determining whether an individual is accepted as an active member of a particular cultural group (Smolicz, 1994). The theory of core values was established by Smolicz from his empirical work in South Australia on the maintenance of cultural and identity among minority ethnic groups (Smolicz & Secombe, 1981, 1986, 1989). Core values can be regarded as the central point of any group’s ideological system, symbolic of the identity of the group and its members. According to Smolicz,

Rejection of core values carries with it the threat of exclusion from the group (Smolicz, 1999, p. 105).

Often those who reject a group’s core values regard themselves as no longer group members. Core values help a group to define itself based on the ethnic, religious or other cultural values which are considered most important to its existence (Smolicz, 1999). For many ethnic groups, their language is the most important element which
represents their core value. At the same time, there are cultural groups where religion is core value, for example, Catholicism in the case of the Irish and Islam for the Malay ethnic group. In the Southern Italian context, family ties are regarded as a core value (Smolicz, 1998, 1999).

For many minority ethnic groups living in a plural society, the maintenance of core values is regarded as very important for their survival as a distinct cultural group. For example, in countries like Australia and the United States of America where English dominates all public communication, ethnic minority languages come under threat. In these circumstances,

…the struggle for language maintenance is not some kind of abstract or „high culture” phenomenon, but an effort by a group of people to preserve their ethnicity within a plural society which already sanctions a variety of lifestyles (Smolicz, 1998, p. 272).

However, where a plural society has an ideological value supporting religious tolerance, minority groups find it easier to maintain religious core values.

The extent of allowed social contact with other groups is another example of ideological values at work. The ideological system of each ethnic group almost invariably includes certain beliefs about the value of its culture as a distinctive entity, and hence about the extent and nature of cultural and social interaction that should take place between itself and various other groups (Smolicz & Secombe, 1981).

Some groups with collectivist family structure as a core values discourage or even reject exogamous marriages. Individualist nuclear families are more likely to accept and
encourage inter-ethnic friendship and marriages. Young people from minority ethnic
groups often find that the ideological and core values of their home and school are
rather different, in some cases even conflicting. They then have to decide whether they
predominantly wish to follow the ideological and core values of their family or those of
the school and their mainstream peers, or whether they make their own adaptation
through constructing bicultural personal cultural systems.

3.3.5 Personal Sense of Cultural Identity

The sense of cultural identity developed by individuals represents only one part of their
overall sense of who they are. Elements such as biologically determined features,
personal characteristic and preferences, and membership of various groups all
contribute to individuals” overall identity. Moreover, these elements can change in
emphasis and interpretation according to the social context of the moment, new personal
experiences and aspirations, as well as the passage of time over an individuals” life span
(Smolicz, 1979).

Individuals” personal sense of identity in cultural terms can also have are more than one
element. For many people, their primary cultural identification is with their ethnic
group. In line with the definition of ethnicity given in Section 2.4.2, ethnic cultural
identity refers to individuals” identification with the cultural group or groups into which
they were born. In this way, it is envisaged as “fundamentally concerned with the
meanings that group members attach to their descent-related being and behaving”
In the case of other individuals, membership of a particular state (as evidenced by permanent resident status or citizenship) provides another important source of cultural identity which differs from their ethnic identity. Such is the situation for all immigrants who identify, for example, as British, Malaysian on Australian. Individuals may also choose to align their cultural identity primarily with a religious group of their choice and activate its cultural values. This can be seen in the case of those who convert to Catholicism, Islam, Buddhism and Hinduism (Maadad, 2009; Smolicz, 1994, 1998; White, 2003).

There are two perspectives that need to be considered in understanding the personal cultural identity of individuals. One is the external or outside perspective of other people who make their own judgements about the identity of a particular individual. They rely on their interpretation of outward appearance and behaviour of the individual concerned, as well as on public documents like birth certificates. The perspective is that of the individuals themselves, their sense of the self-identity (Chiro, 1998, p. 246). Although this is often based on the identity others give them, individuals can chose to emphasise certain elements, ignore or even deliberately reject others, in the sense of cultural identity they create for themselves for a given time and context. In the contemporary globalising world, individuals” creation of their own identity has been recognised as a dynamic, on-going and ever-changing process (Maniam, 2011; Smolicz, 1999, 2008).

There are four sets of factors which, either singly or together are most often used to define cultural identity. These are official documents, cultural activation, ethnic ancestry and visibility. This last category refers to physical features which make a
person stand out from the mainstream group (Smolicz, 1994). These identity factors can be applied by outsiders observing given individuals, or by persons themselves trying to establish their own particular sense of cultural identity. In the succeeding paragraphs, the significance of these four factors for ethnic cultural identity is generally considered. In each case, this is followed with illustrative examples of how the factor can be interpreted by individuals in the construction of their own sense of cultural identity.

Official documents include certificates of birth and citizenship, as well as passports, visa and residency papers. These provide the official concrete facts that serve to identify an individual’s legal status in a country (Smolicz, 1994). Many young people in Adelaide, for example, could be expected to hold an Australian birth certificate which shows that both their parents were born in Australia. As a result, they would have rights of residency and citizenship, and be eligible for an Australian passport. All their official documents point in the one direction to make them feel „Australian” in cultural identity. Compare the case of a young man who holds a birth certificate, with information or racial origin from Malaysia, and a Malaysian identity card. He then gains an Australian student visa, is subsequently given the status of an Australian permanent resident and later chooses to become an Australian citizen. What sense of cultural identity could he construct from these official documents? Does he feel himself to be Indian or Malaysian or Australian? Or could he feel some confusion about all of these? Or does he prefer to call himself Australian, focusing on his citizenship and ignoring his Indian origins and his Malaysian upbringing? (Velliaris, 2010).

Cultural activation refers to the cultural values which individuals make use of in daily life. This can be illustrated in reference to language usage and religious belief. The
practice of using English for all communication is taken for granted as the norm by many people in Australian society (Clyne, 2005). The assumption is often made that being Australian means being a speaker of English. This is regarded negatively, when languages other than English are regarded as not Australian, are spoken in spite of the fact that, according to 2006 Census, more than 210 different languages are spoken by South Australians at home (Clyne, 2005).

For those not born into English speaking families, the issue of whether they speak the home language can be important for their sense of cultural identity. Where family and community regard their language as a core value, failure to speak the home language may mean that individuals feel that they cannot, or that they do not wish to identify with the group. Others may consider that not speaking a language does not threaten their personal sense of identity within the group. This difference in personal evaluation was evident for example, in research data gathered from two respondents, both born in Wales who immigrated to Australia. One claimed, “You can be as Welsh as you want to be regardless of the language”. The other expressed his personal doubt. “I come from Wales, but how can I say I am a Welshman when I don’t speak Welsh?” (Smolicz & Secombe, 1989, p. 491).

A similar divergence of interpretation was found among respondents of Chinese background. One respondent on a student visa claimed, “if you are Chinese, you have to be able to speak Chinese”. Another explained his very different position: “Despite the fact that I was born in Australia and I can’t speak any dialects [or Mandarin] I should consider myself a Chinese” (Smolicz & Secombe, 1989, p. 498)
Religion is another important area of cultural activation. Individuals’ religious beliefs and practices are most often learned from participation in family and ethnic community life. Some schools aim to foster a particular set of religious values (Smolicz & Moody, 1978). In Australia, religious tolerance has become one of the shared and overarching values of society as a whole. As a result, individuals within the mainstream group can claim to be Catholic, or Anglican, or a member of one of the Protestant denominations or a Buddhist, or even identify themselves as secular non-believers, as an increasing number of Australians do, without this religious identification affecting their standing as Australians (Department of Immigration and Citizenship, 2008; Smolicz, Hudson, Koniecko, & Secombe, 2010).

In the case of Australian minority ethnic groups which have a specific set of religious beliefs and practices as their core values, it has often been easier than with linguistic core values, for the group to maintain its solidarity, and for individuals to identify themselves ethnically via their religious allegiance than for groups which depend on linguistic core values (Smolicz, 1994). In the history of non-Indigenous settlement of Australia (Jupp, 2001), it has been possible to draw fairly definite links between certain ethnic groups and specific religious values. For example the Irish have predominantly (though not exclusively) identified themselves as Catholic, as have later immigrants from Italy and Poland. For the Greek, Russian and Serbian communities in Australia, religious values have been Orthodox, with specific organisational links to each particular ethnic group. Many German settlers and their descendents have maintained strong links with the Lutheran form of Protestantism. The early Afghan cameleers in South Australia identified themselves as Muslim and felt confident enough to build their own mosque in Gilbert Street, Adelaide (Fazal, 2001; Maadad, 2009). In the case of the
Lebanese Druze, individuals are born into the ethnic group and the religious group; the two groupings virtually coincide and are normally defined by birth (Maadad, 2009).

There is research evidence, however, that many people, particularly in minority groups where religious beliefs and practices are core values, have professed as a matter of course to be Catholic or Orthodox, Anglican or Jewish, in line with the expectation of their group. At the same time, they have often indicated that their actual participation in religious services and practices has been minimal (Smolicz, et al., 2010). A similar pattern has been noted among immigrants from various Arab countries. Among the great majority who identify as Muslims, the numbers who maintain the regular pattern of prayers and rituals is much smaller. Nevertheless, even after the negativity and limitations many faced following the September 11 terrorist attacks in 2001, they did not repudiate their professed allegiance to Islam. One family reported moving home because of their neighbour’s attitude, but changing their own religious identification was never considered (Maadad, 2009).

Ethnic ancestry is another important identity factor. This refers to the ethnic groups into which an individual’s parents, grandparents and earlier ancestors were born (Smolicz, 1994). If ethnic ancestry is pursued only to grandparental level, then it is still possible for individual’s to trace their ancestry to eight different ethnic groups. Another possibility is that all eight ancestors are from the same ethnic group. In between, are the possible combinations of those who are linked to two, three and up to seven different ethnic groups (Price, 1991).
However, not everyone knows the full details of their family’s ancestry. Furthermore, there may be some parts of people’s ethnic ancestry which they do not wish to acknowledge. Such influences were clearly evident in the responses to the question on ethnic ancestry included for the first time in the 1986 Australian census. A many as 87% of the population answering the question gave only a single ancestry, although it was possible to give a multiple one (Smolicz, 1994). Price (1991) explained the dilemma faced by his grandchildren, representing the seventh generation of the family in Australia, when required to answer the 1986 ancestry question:

… some have seven different ancestries: English, French, Scotch, Welsh, Irish, Lebanese or Swedish, and Cornish. We, and ethnically mixed families like us, found the census question quite a challenge, some answering with all their major ancestries, but others finding it easier-and most in line with what they felt-to say simply Australian (Price, 1991, p. 5).

Members of minority groups who are of mixed descent are confronted with the same problems in making a personal evaluation of their ethnic ancestry (Price, 1991).

The factor of visibility comes into play when people identify others as belonging to a specific ethnic group, whether majority or minority, on the basis of what they look like. Features such as skin colour, body structure, type and colour of hair, facial characteristics like shape of nose and mouth, and the colour of the eyes are readily visible to any observer. They can be interpreted as useful identity markers, so as to place others in broad groupings such as European, Asian or African, for example, and even as a member of a specific ethnic group like Arab, Japanese or Zulu (Smolicz, 1994).
Judgements based on visibility can have negative consequences when the general appearance of majority group members is taken for granted as the norm, so that those whose appearance differs in some way are regarded as aberrant or deviating from this norm. In other situations, the visibility factor is given additional cultural meanings which indicate that those who look like “our” group are to be included as “one of us” while those who look different from us are to be excluded, avoided and even denigrated (Smolicz, 1994; Smolicz, et al., 1990).

Since these visible markers cannot readily be changed, individuals are forced to take account of them in developing their personal sense of ethnic cultural identity. This is particularly the case for those who do not belong to the mainstream Anglo-Australian group. Some do try changing hair colour, and curling or straightening their hair, while others wear contact lenses to change the colour of their eyes, as a way of increasing their chances of being taken as a member of the majority group. Another strategy is for individuals to adopt dress or behavioural characteristic which distract attention away from their visible ethnic features and emphasise their association with other sorts of groups, such as popular, peer, music or sporting groups. Sometimes the aim is to increase the likelihood of being interpreted simply as Australian. Luke and Luke (1999) noted a number of such attempts which they learned about in the course of their research.

One Timorese-Chinese male expressed his Australianness by going through a “heavy metal” period in his early 20s, leaving his community and joining a leather/studs community in Melbourne. An Indonesian-Australian university-student had shaved his head to take on a Michael Jordan appearance and identity as a bass player in a hip-hop band. The son of a Chinese

One or more of these identity factors may play an important role in influencing individuals’ development of their own sense of cultural identity. How people make use of the cultural values available to them, what cultural meanings they give to their own personal experiences, and how they act are all very much influenced by their evaluation of who they are within their particular context. The individual’s sense of cultural identity is of central importance to this study, which explores the extent to which this is related to their participation in sport.

3.4 Concepts related to Students’ Participation in Sport

This section discusses the two sets of concepts used to understand individuals’ participation in sport. One set derives from the humanistic sociology of Znaniecki and relates sporting values as cultural meanings. The other set is adopted from Lewis’s Youth Physical Activity Promotion Model (YPAP) (Office for Recreation and Sport, 2007) and refers to what called “psycho-social correlates” of participation in sport.

3.4.1 Sporting Values

From the humanistic sociological perspective, sport is another area of group culture like language, religion and family patterns. Social groups at various levels (whole societies, minority communities, schools, clubs and families) develop what Smolicz and Moody (1978) termed “sporting values” or cultural meanings, associated with the various aspects of playing sports. Some of these are specific to a given sport, such as tennis, swimming, hockey, soccer and rowing clubs, which have as their sole focus the cultural values or meanings associated with the playing of that particular game. Individuals must
accept for themselves and act in accordance with these sporting values if they wish to remain active members of the sporting club concerned. Other religious or ethnic groups have cultural meanings associated with the importance of sport in the group’s life, what sports are most popular for players and spectators, how much recognition is given to outstanding players, and what reasons are given for playing (or not playing) sport.

Znaniecki considered that any understanding of people’s sporting behaviours and attitudes to sport, whether as participants or spectators, needed to take account of the cultural meanings that the wider social group gave to the human body. As a cultural value in Znaniecki’s theorizing, the body has a biological or physiological content within the world of concrete reality. Even a person’s consciousness and thinking can be seen at one level as the physical functioning of the human body (Krawczyk, 1970, 1988). However, it was Znaniecki’s conviction that the ways in which individuals made use of their bodies depended on their consciousness of the cultural meanings associated with the body in the social groups to which they belonged (Krawczyk, 1970). It followed that the human body, as a cultural value was relative in its meaning and historically differentiated, depending on the epoch, the environment and ideology of each group (Krawczyk, 1970).

Znaniecki himself regarded the development of the body through sports and physical activities as an integral part of young people’s education. One third of the second of his two volume work in Polish on the sociology of education, *Socjologia Wychowania* (Sociology of Education) was devoted to physical education. The benefits of its inclusion in the school curriculum related not only to the development of physical skills and body strength, but also to the encouragement through team sports of personal
qualities, such as self-discipline and responsibility, leadership, co-operation and teamwork, which were seen as desirable by the social group (Krawczyk, 1970, 1980, 1988). The main thrust of Znaniecki’s argument was that all education, including physical, could not be properly understood unless it was seen from the sociological and cultural viewpoint, in addition to other perspectives. It was very important to acknowledge that “the educational process takes place within a social group and through a social group” (Krawczyk, 1970, p. 137).

Krawczyk followed Znaniecki in interpreting sport in cultural terms. He pointed to cultural meanings of sport linked to various aspects of daily life. Social groups which valued physical wellbeing and athletic good looks regarded sport and exercise as a means of achieving health and fitness. Others valued sports more for the possibility of developing the physical efficiency, mental determination or bodily strength required for various vocational, technical and professional work, such as the army and the police force. Another important strand of meaning found in many groups linked sports and physical activities to personal enjoyment and recreation, as well as games and social entertainment (Krawczyk, 1980).

In this regard, a useful distinction can be made between intrinsic values, where the cultural meaning of sport is related to the feeling of enjoyment in games and physical activities for their own sake, and instrumental or utilitarian values associated with possible practical rewards to be gained from the physical exercise and skills displayed in sporting activities (Krawczyk, 1980). It could be argued that in most recent times, more complex scenarios of cultural meanings have arisen. The playing of a sporting match can be regarded as entertainment for spectators, as professional work for the
players and a source of financial investment and profit for the promoters (Krawczyk, 1980).

Understanding the cultural meanings given to sport can be helpful in interpreting the variation in sports participation rates among individuals from different groups. Among those of higher socio-economic status, sports are often valued as an important leisure activity in which high achievement enhances personal prestige and social standing. They can afford to pay the costs included in more expensive sports like horse-riding, rowing, diving, wind surfing and golf. In contrast, those from lower socio-economic backgrounds often prefer the less expensive team sports like netball, football and basketball. Some of the top team performers may aspire to the possibility of becoming professional players (Krawczyk, 1980). In addition, some ethnic communities in Australia are opposed to the participation of girls and women in sporting activities, especially in a public context where both boys and girls are involved, seeing it as unseemly or even immoral, and a danger to the female function of child bearing (Taylor, 2000). Highly educated parents from some European and Asian backgrounds often discourage their children from participating in sports on the grounds that such activities are not only dangerous, but a distraction from studies.

Young people growing up are exposed to various sporting values or cultural meanings about sport which are current in the various groups to which they belong. These include society at large mostly through the media, the key two groups of family and school, as well as any sporting clubs to which they choose to belong. On the basis of these group sporting values, individuals develop their own set of sporting meanings which influences the extent and nature of their actual participation in sport.
3.4.2 Intervening Psycho-Social Correlates

In order to understand the participation or non participation of secondary school students in sports, it is helpful to make use of three “psycho-social correlates” from Lewis’s Youth Physical Activity Promotion Model (YPAP) which was used in the study by the University of South Australia (Office for Recreation and Sport, 2007) and several other studies by Dollman and Lewis (2009) and Brusted (1993). Their model was originally developed by Welk (1999) who sought to take account of the main contributing factors to sports participation or non-participation. This model is based on personal demographics as they relate to three factors. The first relates is perceived outcomes („is it worth it?”) and student-perceived competency („am I able?”) both of which are seen to contribute to the “predisposing” factor. The second concerns family and school support, referred to as the “reinforcing” factor, while the third which relates to and perceived barriers, is called the “enabling” factor.

Personal demographics is the foundation of the YPAP model. A student’s personal demographic is intimately connected to his/her family and the way it influences his/her participation in sports. Gender, for example, affects sports participation, as femininity does not generally have the same association with sports that masculinity does. Parents who hold strongly to gender stereotypes may not encourage their female children to be involved with sports as much as they do their male children (Wright, McDonald, et al., 2003). A family’s ethnic socio-economic status affects sports participation in a variety of ways. Families of low socio-economic status are less likely to have the time and money necessary for their children to be involved in sporting clubs, especially where there is the requirement to purchase sports-gear or pay for club membership.
Figure 3.1 Youth Physical Activity Model (Office for Recreation and Sport, 2007, p. 19).
Similarly, single parent families are more likely to be „time poor“ and so unable to commit to extra-curricular activities such as sports (Hardy, et al., 2010). At the other end of the scale, children from families with a high socio-economic status may be constrained to sports that are seen to contribute to the ethos of their school and produce the „right“ kind of attributes (Wright, MacDonal, & Groom, 2003). A family’s cultural heritage is another factor in a child’s level of sports participation. Especially with first-generation migrants, language and cultural differences can be potential barriers to sports participation (Independent Sport Panel, 2009). The cultural aspects of student’s participation in sports have been briefly explored in chapter two above.

The reinforcing factor or correlate refers to parents” encouragement, role modelling and support towards students” involvement in physical activity. The Office for Recreation and Sport (2007) study showed a highly significant correlation between this reinforcing factor and students” actual participation in physical activity. The positive effect of parents” encouragement and facilitation of sports extended across all geographic locations, both genders, and all socio-economic groups. A study by Dollman and Lewis found “reinforcing” was the only significant predictor of sports participation in girls from families of low socioeconomic status (Dollman & Lewis, 2009). Brusted (1993) reported a positive relationship between higher parental encouragement and greater perceived physical competence for children.

The predisposing factor is concerned with the students” own sense of their involvement in physical activity. Questions such has Is it worth it? and Am I able? were found to influence children’s participation in physical activity. This is especially important, considering that Dollman & Lewis (2009) found that
Among high SEP [socio-economic position] children, „is it worth it?“ merged as a significant predictor of physical activity for boys and girls. Among low SEP children, „is it worth it? predicted boys” physical activity (Dollman & Lewis, 2009, p. 56).

The enabling factors refer to issues of facilities, range of programs, transport availability and safety concerns (Office for Recreation and Sport, 2007). These three correlates appear to have relevance as intervening factors which could be usefully investigated from the students” perspective. Hardy, et al. (2010) found that parents outside of the greater Sydney area were rather more likely to let their children participate in organised sports if the sports-associated costs were lower (sub-group of lower income-families and parents of girls); if it took up less of their own time; and of preferred sports were available in their area.

The three psycho-social correlates of the YPAP model provided useful concepts that were employed in the present study in relation to participation or non participation in sport.

3.5 A Conceptual Framework for Secondary School Students’ Sense of Cultural Identity and their Participation in Sports

The goal of this chapter is to develop a theoretical framework to be used for the collection, analysis and interpretation of data in this study. Based on the principles of humanistic sociology and the specific concepts discussed in this chapter, Figure (3.2) was developed as a conceptual framework to investigate the link between young peoples” personal sense of cultural identity and their participation in sports and
recreational activities. The left side of the Figure (3.2) depicts the two groups which provide secondary school students with most of the cultural values they use in developing their own personal cultural systems.

Schools include teachers, students and parents as social values. For the most part, Anglo-Australian mainstream values are used as the basis of the Australian schools’ functioning and teaching, although Catholic and Lutheran schools, for example, do have some distinctive religious values which they transmit. There are also marked variations in the sporting values they uphold, in terms of whether sports are given a high or low profile in school activities, whether student participation is compulsory or voluntary, whether there is an emphasis on individual or team achievement, and the range of sporting opportunities they provide.

The second social group is the family which may include parents, grandparents and other extended family members as social values. Those who are regarded as family members can vary among ethnic groups. The cultural values of families also vary substantially, based on the parents’ ethnic, socio-economic and educational backgrounds. In addition, there is considerable variation in sporting values among families. Some have no interest in sports at all and may even have negative attitudes toward such physical activities. Others activate sporting values only at the level of spectators and supporters of their favourite football, soccer or cricket team, or at key sporting contests. A few parents are enthusiastic and successful participants, eager to share their sporting skills with their children.
Figure 3.2: Conceptual Framework for Investigating Secondary School Students' Sense of Cultural Identity and their Participation in Sports

*See Chapter 4*
These two group systems provide the cultural resources from which most young people develop their own personal cultural systems. There are three personal cultural systems which are of interest in this study. The first are the personal social systems, primary and secondary, which young people develop. The family members and friends from school or sporting clubs or other contacts, who are included in the primary social systems of individuals, are most likely to influence the cultural values which the young people activate in other areas of life. In particular, there are likely to be close links between the primary social systems of individuals and their personal ideological systems, in terms of what are regarded as the most important things in life. Young people use both the school and the family as the source of the personal ideological systems they develop. This is particularly important in relation to their choice of core values and sense of cultural identity.

Personal systems of sporting values are the third type of personal cultural systems on which this study is focussed. Sporting values are the meanings, both positive and negative, which individuals give to sporting activities generally, as well as the particular cultural values associated with playing one or more specific sports. Some people have extensive and well-developed personal systems of sporting values. In other cases they are very limited, or almost non-existent, through individual circumstances, personal preferences or lack of access to sporting values.

The intervening psycho-social factors adapted from the YPAP of physical activity model are useful to better understand the reinforcing, predisposing and enabling factors which help to explain the participation or non-participation of individuals in sporting activities. These factors can be interpreted from a positive view point in the case of
those who participated in sport, and from a negative viewpoint for those who were non-participants. The YPAP model has direct links with the sporting values of the two key social groups, the school and family, as well as the students’ own personal cultural systems, which they have formed through personal experiences.

All the concepts discussed so far feed into the two variables Sense of Cultural Identity and Individual Participation in Sport portrayed on the right side of Figure 3.2. The relationship between these two is the focus of this study. Students’ participation in sport had two dimensions—those who played sport at school or for an outside team, and those who did not participate in any sporting activity. Both these sides of participation merit investigation. It is important to understand why some students play, while others do not.

The students’ sense of cultural identity is used in this investigation of their personal cultural world. The studies on ethnic cultural diversity and sports in Australia, which were discussed in Section 2.5 used concepts such as minority ethnic background or diverse cultural background. These were not always exactly defined, but were usually taken to refer to factual details, such as an individual’s birth place, parent’s birthplace, and country of residence, language spoken at home or family’s religious allegiance.

Humanistic sociology, however, claims that these background facts are not important in themselves, but only in relation to the meaning which an individual gives to them. In the case of a girl born to Anglo-Australian parents working for the Australian embassy in New Delhi, neither the parents nor the girl/herself as she grows up is likely to consider her birthplace to be as important for her sense of cultural identity as her parents’ birthplace, cultural activation and ancestry. A refugee boy from Southern Sudan may
feel so grateful for the chance of a better life in Australia that he may wish to identify himself as Australian, even though he cannot change the visibility which proclaims his African origins.

As the above discussion demonstrates, the concept of sense of cultural identity, based on the humanistic sociological approach of interpreting data from the participants’ perspective (see Section 3.2), fits the aim of this study to investigate individuals’ personal understanding of their own and mainstream culture, and how this influenced their involvement in sports.

3.6 Conclusion

This chapter has discussed the key concepts, derived from humanistic sociology and the youth Physical Activity Promotion Model, which were seen to be relevant for this study. A conceptual framework was developed to guide the collection and analysis of data in seeking to provide some answers to the main research question formulated in section 1.6.

In what ways does the personal sense of cultural identity of some Adelaide secondary school students influence their participation in sports?
Chapter 4

Personal Documents as Research Data

4.1 Introduction

Since this research was grounded in the assumption that human beings are always active agents in particular social and cultural groups, it required a method of investigation which used expressions of participants’ personal points of view as data. In this chapter, the method of using personal documents as qualitative research data is discussed. The limitations and advantage of the method are weighed up in relation to the research question of this study. An approach to analysing personal documents, based on the distinction between concrete and cultural facts is presented, before outlining the practical details of the present study, in terms of guideline questions for the personal statement and locating respondents.

4.2 The Method of Personal Documents

This section begins by considering the nature of personal documents and the beginning of their use as research data in Poland and Australia. A discussion of the limitations and advantages of personal documents as qualitative data follows.

4.2.1 Personal Documents as data

The basic idea of personal documents is that they make it possible for respondents to express their own views, ideas, thoughts, feelings and aspirations as they reflect upon themselves, their situation as they see it and their actions within it (Secombe, 1997).
The influence of the researcher on the data gathered can thus be minimized. In the case of existing personal documents, such as letters, diaries and autobiographies, the researcher’s influence on the writing of the data is nil, since the documents being used were written for other purposes.

Where researchers initiate the collection of data, they would normally select the topic for research and construct open-ended questions as guidelines for interviews, writing memoirs or personal statements. These are most effective in eliciting personal data when they are framed as broad general topics which leave the participants free to decide what aspects they wish to discuss and how they want to express their thoughts and feelings. However, in this case the researcher using what Znaniecki (1963) called the humanistic coefficient (see Section 3.2.3 above) plays a greater part at the stage of interpreting what respondents have written about themselves, their situation and their actions.

4.2.2 The Origins of the Method

According to Znaniecki (1969) there are various kinds of personal documents which can be used for humanistic sociological analysis. These are personal correspondences, memoirs (including autobiographies and diaries) and personal statements on specific topics. The Polish Peasant (1927) was a pioneer work as it was based on an analysis of correspondence between Polish peasant immigrants in America and their families who were still living in Poland. However, Znaniecki later faced problems in getting access to relevant letters and documents for his research and this led him to develop the technique of paying people to write memoirs about their life experiences in relation to the particular social and cultural phenomena under investigation. Later in Poland memoirs
and personal documents were used by both the Marxist and humanistic sociological researchers in a number of the Polish universities.

Znaniecki’s research at Poznan University had the aim of reforming the social consciousness of society as a whole, particularly in relation to the conditions of peasants in Polish society at that time. In the inter-war years in 1930s, he and his students organised several memoir writing competitions in Poland and twenty five volumes of selected materials were published. Some of the memoirs were from teachers, migrants, doctors, and country workers. Among all these memoir studies The Younger Generation of Peasants by Chalasinski (1938), has been considered as the continuation of The Polish Peasant. In this way, the use of personal documents, especially memoirs in qualitative research has been validated by many scholars including Chalasinki (1982, 1984), Grabski (1982), Kloskowska (1996, 2001).

4.2.3 The Use of Personal Documents in Australia

In the Australian context, the method of using personal documents for research purposes was first introduced by Smolicz and Secombe (1981) in their work on the experience of Polish immigrants and their children in the Australian school structure. This was followed by series of studies by researchers from the School of Education the University of Adelaide; many explored the nature of core values among various minority ethnic groups in Australia and their cultural and language maintenance (Chiro, 1998; Debela, 1995; Hudson, 1995; Smolicz & Secombe, 1986, 1989; Smolicz, et al., 1990).
One modification of the use of personal documents was adopted, where the respondents were asked to write a personal statement about a particular topic on which the investigation was focussed, such as language usage, patterns of family life, school achievement and sense of identity. For example, in White’s (2003) investigation of students’ views in a co-educational boarding school, participants were asked to write about their experiences at school and their attitudes towards boarding school education. Lancione (2009) used a similar method when asking adult students returning to senior secondary studies to write about their experiences and aspirations.

Another version of this approach was to record in-depth open-ended interviews and transcribe these as oral memoirs, a method that has often been used in oral history (Douglas, Roberts, & Thompson, 1988). This method was used in the studies of Murugaian (1988) and Rossetto (2004). Kloskowska (1996, 2001) also adopted this approach in her study of University students in Warsaw. The present thesis uses the method employed by these studies, especially in the design of the guidelines for the personal statements, which will be discussed further below.

4.2.4 Limitations of Personal Documents as Research Data
Those accustomed to working within other social science methods have often been critical of data derived from personal documents for failing to satisfy what they regard as basic requirements of research data—that it be accurate, representative and reliable. One example is the systematic and thorough analysis of Thomas and Znaniecki’s *The Polish Peasant* carried out by Blumer (1939). From his perspective of symbolic interactionism, Blumer pointed to the problems of representativeness, adequacy and reliability associated with data derived from memoirs and other personal documents.
(Dulczewski, 2000). These so-called „problems“ can be illustrated by reference to data gathered in the Australian studies outlined above.

The Australian research investigations were designed as in-depth studies in which the particular respondents were comparatively small in number and not randomly selected according to known population characteristics. The data could not therefore be regarded as representative of any wider group or of society in general. Instead, the intention was to understand the experiences and attitudes of the individuals concerned in relation to the phenomena being investigated, and in their particular social and cultural context (Smolicz, 1999).

Often there was considerable variation in the quality of memoirs or personal statements from one participant to another. Some provided detailed comments on the aspect being investigated. Others gave minimal responses which contributed little to in-depth understanding, but indicated a basic trend. In a few cases, the statements were based on a misinterpretation of the question or pre-occupation with a minor detail. There was therefore a lack of comparability in the responses which would be regarded as unsatisfactory in quantitative research. In these humanistic sociological studies, however, the different levels of responses were used to complement one another, so that it was not necessary to discard a memoir or personal statement as „inadequate‟(Smolicz, 1989; Smolicz & Secombe, 1986, 1989).

Another major criticism of data derived from memoirs and personal statements relates to the difficulty of establishing their reliability. Deliberate falsification or deception, exaggeration for personal prestige and mistakes in remembering details can all occur.
The discovery of such features has not been seen to invalidate the data, but rather to provide an opportunity to deepen the analysis and recognize the complexities in individual responses to their social and cultural context (Smolicz, 1999; Smolicz & Secombe, 1981). In Znaniecki’s view,

Every statement is valuable as a datum, but not every statement sheds an equally illuminating light upon the personality of its author…. Even a psychologically requited autobiography, if it contains very simple data, can serve as a basis of important general conclusions because they enable us to infer indirectly what were the aspirations and complexes which the author did not reveal directly (Znaniecki, 1982, p. 13).

According to Znaniecki, participants rarely wrote about things or events which did not fall within the scope of their experience, but they sometimes, consciously or unconsciously, failed to mention certain aspects of their experience or were unwilling to discuss their thoughts and feelings on some issues (Smolicz, 1999, p. 303). It is possible in relation to the current study, for example, that some young people would not be prepared to discuss their negative or positive experiences of sports.

4.2.5 Advantages of Personal Documents

Compared with other qualitative approaches, the method of collecting and analysing personal documents has a number of advantages which made it the most appropriate for this thesis. The memoir or personal document approach gives the writer scope to recall some events more vividly than others, select certain incidents, omit others, and expose the influence of people in their past and present which they consider particularly significant at the time of writing. The respondents have the chance to develop their stories as they want them to unfold with the added advantage of time for reflection.
In addition, the participants’ explanations and discussions regarding particular cultural activities or situations provide a better understanding of the phenomenon being studied. Such depth of cultural understanding cannot be gained from the ticks and crosses of a Likert scale questionnaire survey. In Lutynski’s (1982, p. 91) opinion:

> An ample and comprehensive autobiographical description also often enables the researcher to evaluate better the reliability of the various items of information it provides than the reliability of the data given in an answer to a questionnaire, which are usually analysed separately and which, as a rule, do not combine to form the whole which an individual’s life is.

Another important benefit from personal documents is that, once collected, they are accessible to analysis and interpretation by subsequent researchers and other readers. Such ready access to the original sources of data for the judgment of all readers is not so easy to achieve with other methods of data collection. Researchers using personal documents “are able to make immediately available to their readers the original data on which their interpretations are based” (Secombe, 1997, p.101). Short quotations or long extracts were used in the Australian studies to provide confirming evidence or illustration of the points being made. Often examples of whole documents were included as appendices (Chiro, 1998; Murugaian, 1988; White, 2003).

### 4.3 Analysing Memoirs and Personal Documents

This section concentrates on the analysis of personal documents. It reviews the detailed critique which Blumer made of *The Polish Peasant* (1927) and the practical approaches to analysing developed in the Australian studies.
4.3.1 The Role of the Researcher

The analysis of qualitative data such as memoirs and personal documents depends much more on the knowledge, interpretative skills and insights of the researcher than is the case with quantitative data which is processed statistically. According to Secombe (1997), this was an issue which concerned Blumer in his evaluation of Thomas and Znaniecki's analysis of family correspondences, as well as other financial, and organizational records, in *The Polish Peasant*. Blumer acknowledged that “their classification is convincing and revealing, and gives the feeling of deep insight and of a high order of aptitude” (Blumer, 1939, p. 32).

Thomas and Znaniecki (1927, p. 27) had emphasized in their introduction that,  

> our acquaintance with Polish society simply helps us in noting data relations which would perhaps not be noticed so easily by one not immediately acquainted with the life of the groups.

Blumer believed that this statement dramatically underplayed the direct input and involvement of the researchers in the analysis of the documents. He argued,  

> were an intelligent reader with no knowledge of Polish culture or personal life given merely the letters to study, it is inconceivable, in the judgment of the writer, that he [sic] could ever arrive at the characterization of Polish Peasant society presented by the authors (Blumer, 1939, p. 32).

As it was, the interpretation of the letters,  

must have been based on an intimate knowledge of Polish peasant life, derived from a wide variety of sources; and on a rich fund of questions, hunches, leads, and ideas which sensitized the authors to special kinds of data and relations (Blumer, 1939, p. 32).
It was the researchers’ minds interacting with the personal documents that provided the lines of interpretation and analysis. Initially Bumer (1939) complained that there was “no way of understanding how the interpretation was arrived at” and no rules to “permit determination as to whether the interpretation is correct or erroneous, or the extent to which it is so” (Blumer, 1939, pp. 76-77). However, he eventually recognized that

> the interpretative content of a human document depends markedly on the competence and theoretical framework with which the document is studied. One person, by virtue of his [sic] experience and interests, may detect things in a document that another person would not see (Blumer, 1939, p. 77).

Znaniecki himself pointed to the dangers of sociologist “trying to get an „inside” experience” in interpreting “an unfamiliar (cultural or social) system” different from the one they participated in. They were “apt to look for familiar meaning and relationship and to miss the very features which make the system different “from those they knew” (Znaniecki, 1968, p. 180).

Znaniecki’s warning has some application to my own situation as researcher. As a member of an ethnic minority group in Malaysia and Australia, I could have greater sensitivity and insight in interpreting the personal statements of student participants from a minority ethnic background than those written by members of the mainstream Australian group. In relation to playing sport, as a person who has enjoyed active participation in sport, I could find it easier to appreciate and understand the comments of those respondents who report being active sport than the statements from those who were unable or unwilling to play any sport at all.
4.3.2 Concrete and Cultural Facts in the Analysis of Personal Documents

According to (Znaniecki, 1968), humanistic sociological researchers needed to be able to clearly distinguish between two sorts of facts, concrete and cultural, which were used in different but complementary ways in the analysis of personal documents like memoirs. In analysing the memoirs of young people of Polish background in Australia, Smolicz and Secombe (1981) developed a concise overview of the sources of concrete and cultural facts to be found in a set of memoirs and the different ways they were used in the humanistic sociological analysis undertaken in their study.

In Smolicz and Secombe’s table (reproduced as Figure 4.1), the term „concrete facts” refers to information which the writers give about the objective realities of themselves and their daily lives, such as age, birthplace, place of residence and citizenship. In addition, they gave details of the language they spoke at home, their religious affiliation and participation in sport and recreation. These facts, by their very nature, are able to be checked if necessary against other sources of information. Concrete facts are important in humanistic sociological analysis because they indicate who the personal document writers are what their cultural context is and what cultural values they actually activate (Smolicz, 1999).

Cultural facts, are the focus of humanistic sociological analysis because they reveal the personal world of the writers and express their individual thoughts, feelings and aspirations. Cultural facts can be found in two different sorts of statements. The first can be regarded as revealing a cultural fact indirectly. Often writers express their assessments or evaluations of other people or social situations and conditions in general. Since they represent the writers’ opinions and observations about people and things
Table 4.1: Concrete and Cultural Facts in Humanistic Sociological Analysis

<table>
<thead>
<tr>
<th>Concrete Facts</th>
<th>Cultural Facts</th>
<th>Attitudes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sources</strong></td>
<td><strong>Assessments</strong></td>
<td><strong>Attitudes</strong></td>
</tr>
<tr>
<td>1. Information given (With little or no comment) in memoirs.</td>
<td>Comments and remarks made by memoir writers concerning:</td>
<td>Thoughts, feelings, aspirations expressed by memoir writers about themselves.</td>
</tr>
<tr>
<td>2. Information derived from assessments made in memoirs.</td>
<td>i. Their own actions</td>
<td></td>
</tr>
<tr>
<td>3. Details available to research</td>
<td>ii. Actions of others</td>
<td></td>
</tr>
<tr>
<td></td>
<td>iii. Institutional organisations</td>
<td></td>
</tr>
<tr>
<td><strong>Uses</strong></td>
<td>1. Provide concrete facts about actions of writers themselves and others.</td>
<td>1. Are a direct source of the writers’ attitudes.</td>
</tr>
<tr>
<td>1. Needed for interpretation of cultural facts e.g. to know whose attitudes and values are being studied and what their social, economic and cultural situation is.</td>
<td>2. Give an indirect indication of attitudes of writers.</td>
<td>2. Provide indirect evidence of group values.</td>
</tr>
<tr>
<td>2. Give an indication of what cultural values are actually being activated.</td>
<td>3. Supply indirect evidence of group values.</td>
<td></td>
</tr>
</tbody>
</table>
outside themselves, they need to be regarded as “second-hand” information; their content cannot be accepted without reference to other sources. However, underlying such opinions, it is often possible to recognize the attitudes of the writers. A statement such as, „Those who enjoy playing sports are show-offs” cannot be taken as a reliable reflection of social life, but does provide a useful clue to the writers’ negative attitude to sport (Smolicz, 1999, p. 300).

Statements based around first person pronouns (I, me, my) are easily recognised as direct cultural facts, where the writers are expressing their own personal thoughts and feelings about themselves and their actions. Such statements cannot be challenged by the researcher, but need to be accepted for analysis as they stand. „I love the excitement of playing in a team” or „I hate team sports but enjoy the challenge of competing against myself” are comments that directly reveal each writer’s attitude to team versus individual sports, as well as their respective attitudes to others as social values (Smolicz, 1999).

### 4.3.3 Example of Personal Documents Analysis

In order to show how this sort of analysis is applied, I will work through an example. Below is an extract from the personal statement of a male respondent writing about his background and his experiences in sport during 1970s.

**Excerpt: Playing Soccer and Polish Identity**

I was born in Australia to Polish parents who came here after the Second World War. At home, my parents always speak Polish, but I usually answer them in English. They still like to go to Polish mass every Sunday, but since I started university, I only
go with them occasionally. I really enjoy playing sport; I like the physical challenge and the sense of playing with others as a team to win. At school I played Australian Rules football with my classmates who thought Australian Rules was the only game worth playing. But the sport I most enjoy is soccer which I play on weekends with the Polonia club, which is not far from our place. My parents come to watch the game most weekends and are proud of the fact that I play for a Polish team.

The club holds many balls, picnics and social functions at which Polish people like to gather. This has helped the Poles to gather together, to renew acquaintances and generally mix with others, according to the Polish way of life. This undoubtedly has some influence on myself, and my participation in such functions has helped me to retain my Polish ethnicity (Smolicz & Secombe, 1981, p.61).

A humanistic sociological analysis based on Figure 4.1 above provides the following classification of facts. The analysis demonstrates how the writer’s positive attitude to playing soccer was related to his sense of being Polish, in contrast to his Anglo-Australian school mates who all played Australian Rules Football.

From the summary of concrete and cultural facts, it was possible to comment on the author’s involvement with the Polish soccer club, his regular association there with Polish people, both on the field and in the clubs’ social activities and how this helped to strengthen his identification with Polish people and their culture. In terms of the psycho-social correlates of the YPAP model (Office for Recreation and Sport, 2007). His enjoyment of sport as a physical activity and as a team provided him with social activities can be regarded as predisposing factors. The fact that the soccer club was Polish and that his playing there had family support represent reinforcing factors.
Table 4.2: Data Analysis of Excerpt: Playing Soccer and my Polish Identity

<table>
<thead>
<tr>
<th>Concrete Facts</th>
<th>Cultural Facts - Assessments</th>
<th>Cultural Facts - Attitudes</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Born in Australia</td>
<td>• Classmates interested only in Australian. Rules Football</td>
<td>• Likes sport, physical activity, and team achievement</td>
</tr>
<tr>
<td>• Parents Polish</td>
<td>• Polonia club a place for Poles to mix socially</td>
<td>• Likes soccer best</td>
</tr>
<tr>
<td>• Parents arrived after WW II</td>
<td>• Parents proud that he plays for Polonia</td>
<td>• Has a sense of Polish ethnicity</td>
</tr>
<tr>
<td>• Understands Polish, but prefers to speak English</td>
<td></td>
<td>• Enjoys by social life of soccer club</td>
</tr>
<tr>
<td>• Goes to Polish mass sometimes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• A university student</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Plays soccer with Polonia club</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Parents come to watch most games</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Polonia club not far from where he lived</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The fact that there was a Polish club, which was close to where he lived, can be seen as an enabling factor.

Overall the cultural facts which the writer gives in describing his thoughts and feelings about playing soccer indicate an important link between his participation in sport and his Polish ethnic identity, with each of the aspects influencing and reinforcing the other.

4.4 The Present Study

This section outlines the design of the present study, particularly in relation to contacting participants and the guideline questions for the personal statement they were asked to write.

4.4.1 The Study Participants

The study was conducted in six secondary schools around the Adelaide metropolitan area. Schools from each of the three school sectors were included. At the beginning of the data collection stage, a formal invitation letter was sent to many principals of Adelaide Secondary schools in all three sectors. The invitation included a summary of the research, an example of the personal statement guidelines and a copy of the ethics clearance from the University of Adelaide. For the public schools, an ethics approval letter from the Department of Education and Children Service (DECS) was also included with the invitation. Appendix B contains copies of these documents. From these invitations there were positive responses and agreement to participate from a total of six schools, which for the purposes of this study have been labelled B, C, H, P, S and Z.
The target group of respondents from each school was a class of year 11 students, regardless of variation in age, gender, ethnicity and socio-economic background. The participation of students was voluntary, based on school and parent permission. Each school was responsible for selecting which class group would take part in the study. The numbers from each school differed because of varying class sizes and the availability of students on the day the data collection took place. Overall there were 111 students who responded to the personal document guidelines. The distribution of respondents across the six schools was as follows:

- School B: 18
- School C: 16
- School H: 25
- School P: 18
- School S: 13
- School Z: 22

The year 11 class of respondents was selected by the school. One period of class time was devoted to completing the questions. Students present on the day participated in the study voluntarily.

It seemed most appropriate the use senior secondary students as participants in the study since they would have the longest experience of physical education classes and sport at secondary level. Over this period they would have had the opportunity to find out what sports they were interested in, or had a talent for, and to choose which sports they wished to participate in, year 11 students were chosen because they were not facing the pressures of year 12 final assessments. In addition, it was considered that students at this level would have little or no difficulty in expressing their thoughts and feelings about playing sport.
4.4.2 Guideline Questions for Personal Statement

In this study, the respondents were asked to write a personal statement by answering guideline questions regarding their participation in sports and recreational/outdoor activities and their ethnic cultural identity. A number of questions related to concrete facts in each respondent’s background, while other questions were open-ended and designed to elicit cultural facts through personal accounts, comments and opinions (Smolicz, 1999).

Appendix A provides a copy of the personal statement guideline questions. Table 4.3 provides a concise summary of the main data elicited by the various concrete and cultural fact questions included in the personal statement guideline. The respondents’ answers to these guideline questions were expected to provide significant amount of information for the researcher to answer the main research question of this study ‘To what extent does the cultural identity of some Adelaide secondary school students influence their participation in sports?’

As shown in Table 4.3, the concrete fact questions in the first section of the personal statement covered the respondents’ personal and family characteristics, as well as their actual participation in sports and recreational/outdoor activities. These questions elicited the following concrete data:
Table 4.3 – Concrete & Cultural Facts in the Personal Statement Guidelines

| I Concrete Facts which indicate background characteristics of the study group |
|---------------------------------|---------------------------------|---------------------------------|
| **Personal Backgrounds**       | **Parental Backgrounds**        | **Sports Participation**        |
| - age                           | - arrival in Australia          | - sports played                 |
| - gender                        | - education                     | - outdoor activities            |
| - birthplace                    | - occupation                    | - recreational activities       |
| - religion                      |                                 |                                 |
| - language at home              |                                 |                                 |

Concrete facts indicate who the respondents are and serve as context for interpretation of cultural facts.

<table>
<thead>
<tr>
<th>II Cultural facts which give writers’ thought and feelings about themselves, their situation and their actions</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sense of Identity</strong></td>
</tr>
<tr>
<td>- other Sports</td>
</tr>
<tr>
<td>- close friends</td>
</tr>
<tr>
<td>- members of family</td>
</tr>
<tr>
<td>- thoughts &amp; feelings about self</td>
</tr>
<tr>
<td><strong>Participation in Sports</strong></td>
</tr>
<tr>
<td>- sports played and why</td>
</tr>
<tr>
<td>- likes &amp; dislikes about sport</td>
</tr>
<tr>
<td>- other activities</td>
</tr>
<tr>
<td>- friends &amp; family’s views on sport</td>
</tr>
<tr>
<td><strong>Non – Participation in Sports</strong></td>
</tr>
<tr>
<td>- reasons for not playing</td>
</tr>
<tr>
<td>- other activities</td>
</tr>
<tr>
<td>- likes &amp; dislikes about sport</td>
</tr>
<tr>
<td>- family’s views on sport</td>
</tr>
</tbody>
</table>

Cultural facts enable the interpretation the respondents’ personal sense of identity and their sporting values.
• the gender of the respondent;
• age at the time of completing the personal statement;
• the country in which the respondent was born, (as a crosscheck with the respondent’s cultural data regarding their ethnic identity);
• If born overseas, date of arrival;
• the religious tradition which the respondent’s family identified with;
• the language or languages which the respondent used at home;
• the parents’ education background and occupation;
• the sports in which respondents participated.

The responses to these questions would enable the researcher to establish a concrete fact profile of each respondent, which could be used to clarify and contextualise the cultural data.

The open-ended guideline questions for the cultural data were arranged in three sections, as shown in Table 4.3. Section A was for those respondents who currently played sports, either at school or outside school. These respondents were asked to describe and comment on:

• the sports they had played over the previous three years and why they played sport;
• the things they liked about playing sports and what they disliked;
• their sports or recreational involvement outside school and reasons for their participation;
• the members of their sporting teams and how they got along with one another;
• their family’s opinion about their participation in sports.
The Section B guideline questions were specially designed for respondents who did not participate in any sport or recreational/outdoor activities. Respondents were asked to explain:

- why they did not play any sport;
- the things they did not like about playing sport, and any aspects they liked;
- whether they were involved in any sporting or other physical activities outside school, and why;
- their family’s views on playing sport;

In section C the guideline questions of the personal document were designed to encourage all the participants to discuss:

- any aspirations for participating in other sports or recreational/outdoor activities
- who they regarded as members of their family;
- who their friends were; and
- their sense of personal identity.

Details of the analysis of the students’ writings in response to the various guideline questions are explained at the beginning of each of the four chapters which consider the students’ data.

4.5 Conclusion

This chapter has reviewed the method of using memoirs and personal statements in sociological research. In order to justify the choice of this method for the present study, I considered the limitations and advantages revealed in earlier research, as well as Blumer’s (1939) critique of Thomas and Znaniecki’s analysis of personal documents in...
The Polish Peasant (1927). The chapter then outlined the distinction between concrete and cultural facts as the basis of humanistic sociological analysis and explained how the guidelines for the students’ personal statements related to this distinction. The final section described how the participating schools were contacted and gave the breakdown of student numbers in each school sector.

Chapter Five presents a summary of the participants’ concrete data concerning their personal, family and ethnic cultural background, as well as details of the sports they played.
Chapter 5

Respondents' Background and Sports Participation

5.1 Introduction

Chapter five presents a profile of the participants’ background based on the concrete data they provided. A total of 111 students completed the concrete fact questions at the beginning of the personal statement guidelines. This chapter has been divided into four sections. The first section presents the respondents’ personal profile: age, gender, birthplace, language spoken at home and religious affiliation. The second section provides a profile of the respondents’ mothers and fathers: their birthplace, education level and their current occupation. The third section gives an overall evaluation of each respondent’s ethnic cultural background, based on the researcher’s judgement of all the facts presented previously. In the fourth section, data on the respondents’ participation in sports are presented. Overall this chapter is designed to give the reader a statistical description of the participant’s personal, family and cultural background, and their involvement in sports.

5.2 Respondents’ Age and Gender

Table 5.1 records the ages of the respondents who participated in this study, according to their schools and in total. The respondents’ age bracket fell between 15 to 18 years. There were 78 respondents (70% of the total) who were aged 16, 19 (17%) were aged 17 and 12 (11%) were aged 15. Only two of the respondents were 18. Schools B, C and H followed this overall pattern. School P had a higher proportion of 15 years olds.
Table 5.1 Respondents’ Age and Gender

<table>
<thead>
<tr>
<th>Age</th>
<th>Schools</th>
<th>B N=17</th>
<th>C N=16</th>
<th>H N=25</th>
<th>P N=18</th>
<th>S N=13</th>
<th>Z N=22</th>
<th>Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td></td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>5</td>
<td>1</td>
<td>3</td>
<td>11 (10%)</td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>15</td>
<td>13</td>
<td>22</td>
<td>11</td>
<td>6</td>
<td>12</td>
<td>79 (71%)</td>
</tr>
<tr>
<td>17</td>
<td></td>
<td>-</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>6</td>
<td>6</td>
<td>19 (17%)</td>
</tr>
<tr>
<td>18</td>
<td></td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>2 (2%)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>17</td>
<td>16</td>
<td>25</td>
<td>18</td>
<td>13</td>
<td>22</td>
<td>111 (100%)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>Schools</th>
<th>B N=17</th>
<th>C N=16</th>
<th>H N=25</th>
<th>P N=18</th>
<th>S N=13</th>
<th>Z N=22</th>
<th>Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td></td>
<td>13</td>
<td>12</td>
<td>12</td>
<td>11</td>
<td>6</td>
<td>12</td>
<td>66 (60%)</td>
</tr>
<tr>
<td>Female</td>
<td></td>
<td>4</td>
<td>4</td>
<td>13</td>
<td>7</td>
<td>7</td>
<td>10</td>
<td>45 (40%)</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>17</td>
<td>16</td>
<td>25</td>
<td>18</td>
<td>13</td>
<td>22</td>
<td>111 (100%)</td>
</tr>
</tbody>
</table>
(5/18), while schools Z and S had a higher proportion of 17 year olds (6/22 and 6/13 respectively).

Table 5.1 also provides a summary of the respondents’ gender identification, showing school and overall totals. The gender classification reveals a total of 64 (60%) male respondents and 44 (40%) female respondents from the six different schools. Although this set of respondents (approximately two thirds male and one third female), does not reflect the usual balance of genders to be found in the school population at large, there were no single sex schools in the study.

Each school had a different gender breakdown, with three having a relatively balanced ratio of males and females. However, as this study included an in-depth investigation of each individual’s experiences, it was important to be able to identify gender in the respondents’ discussion of the cultural facts.

5.3 Respondents’ Birthplace

Table 5.2 shows that 92 respondents (83%) were born in Australia and 19 (17%) overseas. Eight (7%) were born in European countries and another eight (7%) in Asian countries. Three were born in other parts of the world. School H had the largest number of respondents born in Australia (24/25), with one born in Europe. In schools B, P and S the great majority were Australian born. At School B, the proportion was 15 out of 17, with one born in Europe and another in Asia. For School P the proportion of Australian born was 16 out of 18, with one born in Asia and one in USA. At School S, 11 out of 13
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>15</td>
<td>11</td>
<td>24</td>
<td>15</td>
<td>11</td>
<td>15</td>
<td>92 (83%)</td>
</tr>
<tr>
<td>Europe</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>2</td>
<td>3</td>
<td>8 (7%)</td>
</tr>
<tr>
<td>Asia</td>
<td>1</td>
<td>3</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>3</td>
<td>8 (7%)</td>
</tr>
<tr>
<td>Other</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>3 (3%)</td>
</tr>
<tr>
<td>Total</td>
<td>17</td>
<td>16</td>
<td>25</td>
<td>18</td>
<td>13</td>
<td>22</td>
<td>111 (100%)</td>
</tr>
</tbody>
</table>

Note: Except for Australia, respondents’ birthplaces have been grouped into regions to simplify presentation. Specific details of birthplace are included in Tables in Appendix C. “Europe” refers countries like France, Great Britain and Bosnia; “Asia” refers to countries like China, Singapore and South Korea; “Other” refers to countries outside these regions.
were born in Australia, with two born in Europe. School C had a greater number of overseas born students. Eleven out of 16 respondents were Australian born, with three born in Asia, one in Europe and one in Papua New Guinea. The greatest number of overseas born students (7) were at School Z, where three were born in Europe, three in Asia, one in Jamaica and 15 in Australia.

5.4 Religious Affiliation of Respondents’ Families

The religious affiliation of respondents families is presented in Table 5.3. As many as 37 respondents (33%) indicated that their family had no religious affiliation. Another 22 respondents did not provide any answer for this question. When the single atheist response is also excluded, only 60 (54%) of the respondents overall claimed an affiliation with a particular religion.

Among the religious affiliations given, the Catholic religion had largest number of respondents, with 19 (17%). Another 17 respondents (15%) explained their family’s religious attachment in general terms as Christian. More specifically, there were six respondents whose families were associated with Orthodox Christianity. Four participants gave their family’s affiliation as Anglican, and one as Lutheran. Only one of the participants claimed to be affiliated with a non Christian religion, Islam.

The pattern of religious affiliation across the schools varied greatly. Two schools had a high proportion of families with no religious affiliation. For School B, 15 out of 17 gave no answer or had no religious affiliation; the remaining two respondents described their families as Christian.
Table 5.3 Religious Affiliation of Respondents’ Families

<table>
<thead>
<tr>
<th>Religion</th>
<th>Schools</th>
<th>B</th>
<th>C</th>
<th>H</th>
<th>P</th>
<th>S</th>
<th>Z</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N=17</td>
<td>N=16</td>
<td>N=25</td>
<td>N=18</td>
<td>N=13</td>
<td>N=22</td>
<td>N=111</td>
<td></td>
</tr>
<tr>
<td>Christian</td>
<td>2</td>
<td>8</td>
<td>4</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>17(15%)</td>
<td></td>
</tr>
<tr>
<td>Catholic</td>
<td>-</td>
<td>-</td>
<td>13</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>19(17%)</td>
<td></td>
</tr>
<tr>
<td>Lutheran</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1(1%)</td>
<td></td>
</tr>
<tr>
<td>Anglican</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>4(4%)</td>
<td></td>
</tr>
<tr>
<td>Orthodox Christian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>4</td>
<td>1</td>
<td>7(6%)</td>
<td></td>
</tr>
<tr>
<td>Islamic</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1(1%)</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1(1%)</td>
<td></td>
</tr>
<tr>
<td>Atheist</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>1(1%)</td>
<td></td>
</tr>
<tr>
<td>No Religious Affiliation</td>
<td>8</td>
<td>5</td>
<td>4</td>
<td>6</td>
<td>5</td>
<td>8</td>
<td>36(32%)</td>
<td></td>
</tr>
<tr>
<td>No Answer</td>
<td>7</td>
<td>-</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>9</td>
<td>22(20%)</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>17</td>
<td>16</td>
<td>25</td>
<td>18</td>
<td>13</td>
<td>22</td>
<td>111(100%)</td>
<td></td>
</tr>
</tbody>
</table>

Note: The respondents’ religious affiliation has been categorised according to their answer to the question, “Is your family linked to any particular religion? If yes what is it?” (See Appendix A). The respondents provided their answer according to their own understanding of the particular religion with which they were affiliated. Christian, Orthodox Christian, Lutheran and Atheist were terms used by the respondents and these have been used by the researcher in the categorization.
At School Z, 17 out of 25 had no religious affiliation or gave no answer; the five remaining families were quite diverse: two Catholic, one Orthodox, one Islamic and one Other. In contrast, School H had 13 families affiliated with the Catholic Church, four who identified as Christian and one Anglican. There were two Other. Those who claimed no religious affiliation or gave no answer amounted to seven. At School C there were eight who indicated a general Christian affiliation, one whose family was Lutheran and two others. Five had no family religious association. School P revealed the greatest range of religious affiliation: two were Catholic and another two Orthodox. In addition, six had no religious affiliation, one gave no answer, and another respondent claimed to be Atheist. School S had four families associated with Orthodox Christianity (the highest number of all the schools), two with the Catholic Church, while seven had no affiliation or gave no answer to the question.

5.5 Respondents’ Language Use

Table 5.4 indicates the respondents’ language use at home. Two students did not answer this question. Of the 111 respondents, 102 (92%) indicated that they spoke English at home. A total of 18 respondents (16%) acknowledged that they spoke another European language at home. In addition, 12 (11%) respondents spoke an Asian language at home. There were two respondents who spoke a different language at home. The rows for other European, Asian and Other Languages in Table 5.4 give evidence of a total of 32 cases of languages other than English being spoken at home. There were seven students who made no mention of English as a home language, but by implication, used the parental language exclusively in the family context. In the other cases, language use at home was trilingual or bilingual. There were two instances of respondents naming two
### Table 5.4: Languages Spoken at Home

<table>
<thead>
<tr>
<th>Language</th>
<th>B N=17</th>
<th>C N=16</th>
<th>H N=25</th>
<th>P N=18</th>
<th>S N=13</th>
<th>Z N=22</th>
<th>TOTAL N=111</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>17</td>
<td>14</td>
<td>24</td>
<td>15</td>
<td>10</td>
<td>22</td>
<td>102 (92%)</td>
</tr>
<tr>
<td>Other European</td>
<td>1</td>
<td>7</td>
<td>1</td>
<td>5</td>
<td>5</td>
<td>1</td>
<td>18 (16%)</td>
</tr>
<tr>
<td>Asian</td>
<td>2</td>
<td>3</td>
<td>-</td>
<td>4</td>
<td>-</td>
<td>3</td>
<td>12 (11%)</td>
</tr>
<tr>
<td>Other</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2 (2%)</td>
</tr>
<tr>
<td>TOTAL Languages</td>
<td>20</td>
<td>25</td>
<td>25</td>
<td>23</td>
<td>16</td>
<td>27</td>
<td>134</td>
</tr>
<tr>
<td>No Answer</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>2</td>
</tr>
</tbody>
</table>

Note: 1. The languages have been grouped into regions to simplify presentation. “Other European” refers to languages other than English spoken in European countries for example French, Polish and Serbian. “Asian” refers to languages spoken in Asian countries and includes Mandarin, Korean and Malay. “Other” in this data analysis refers to languages spoken by Australian Indigenous people and Pacific Islanders.

2. The total number of language spoken is greater than 111 because some students spoke two or three languages.

3. The percentages are based on 111 respondents.
other languages used in the home context in addition to English. For the remaining 25 students (23%) home communication was in English and another language.

The pattern of home language across the schools varied. School H had the least linguistic diversity, with only one student speaking a European language, which was used exclusively at home. Among the School B students, there were three who were bilingual, one speaking a European language and two an Asian language. School S had three students who used a European language at home exclusively and two more whose home languages were English and a European language. There were four students at School Z whose home language usage was bilingual; one used a European language in addition to English, three an Asian language and one another language. Respondents from Schools C and P were the most complex linguistically. At School P there were three students who spoke languages other than English exclusively at home. Both the students who claimed trilingual language usage came from School P, while three others were bilingual, one in a European language and two in an Asian language which they used exclusively at home. In all, there were 11 students who were bilingual in home usage. Seven spoke a European language, three an Asian and one a Papua New Guinean language.
5.6 Parents’ Birthplace

This section reports the birthplace of the respondents’ parents. Mothers’ birthplace is considered first, followed by the birthplace of fathers.

Table 5.6 records the birthplace of the respondents’ mothers. There were 71 students (64%) who gave their mothers’ birthplace as Australia. Another 26 respondents (23%) indicated that their mothers were born in a European country, while 11 mothers (10%) had been born in an Asian country and three in other parts of the world.

Students from all six schools reported mothers born in European countries, with Schools H and Z reporting six and five respectively. In five of the schools there was at least one mother born in an Asian country, with Schools C, P and Z each reporting three such mothers. Students in Schools C and P had mothers born in all birthplace categories.

The figures on fathers’ birthplace which are summarized in Table 5.5 reveal a pattern that is very similar to mothers’ birthplace. There were 69 fathers (62%) reported as being born in Australia, slightly fewer than in the case of the mothers. Of the fathers born overseas, 26 (23%) were born in European countries, 10 (4%) in Asian countries and two in other parts of the world. Two respondents did not answer this question.

As with mothers’ birthplace, fathers born in European countries were reported in all six schools, with Schools H and S having seven and six respectively. Schools C, P and Z each had three mothers born in an Asian country, while School B had one, and Schools
### Table 5.5 Mothers’ Birthplace

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>13</td>
<td>9</td>
<td>15</td>
<td>10</td>
<td>8</td>
<td>14</td>
<td>73 (65%)</td>
</tr>
<tr>
<td>Europe</td>
<td>3</td>
<td>3</td>
<td>6</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>24 (22%)</td>
</tr>
<tr>
<td>Asia</td>
<td>1</td>
<td>3</td>
<td>-</td>
<td>3</td>
<td>1</td>
<td>3</td>
<td>11 (10%)</td>
</tr>
<tr>
<td>Other</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>3 (3%)</td>
</tr>
<tr>
<td>TOTAL</td>
<td>17</td>
<td>16</td>
<td>25</td>
<td>18</td>
<td>13</td>
<td>22</td>
<td>111 (100%)</td>
</tr>
</tbody>
</table>

### Table 5.6 Fathers’ Birthplace

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>11</td>
<td>11</td>
<td>16</td>
<td>11</td>
<td>7</td>
<td>13</td>
<td>69 (62%)</td>
</tr>
<tr>
<td>Europe</td>
<td>5</td>
<td>1</td>
<td>7</td>
<td>3</td>
<td>6</td>
<td>4</td>
<td>26 (23%)</td>
</tr>
<tr>
<td>Asia</td>
<td>1</td>
<td>3</td>
<td>-</td>
<td>3</td>
<td>-</td>
<td>3</td>
<td>10 (9%)</td>
</tr>
<tr>
<td>Other</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>4 (4%)</td>
</tr>
<tr>
<td>No Answer</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2 (2%)</td>
</tr>
<tr>
<td>TOTAL</td>
<td>17</td>
<td>16</td>
<td>25</td>
<td>18</td>
<td>13</td>
<td>22</td>
<td>111 (100%)</td>
</tr>
</tbody>
</table>

Note: In Tables 5.5 and 5.6 countries of birth have been grouped into regions, European, Asian and “Other”, as with Table 5.2.
H and S had none. Students in the three Schools C, P and Z had fathers born in all birthplace categories.

5.7 Parents’ Education

This section summarizes the data on the highest level of education achieved by the respondents’ parents. The data on mothers’ level of education are presented before the fathers”. For both, the categories used to analyse the responses have been ordered from primary education to postgraduate qualifications.

Table 5.7 shows that at the lowest level, there was one mother who had only primary education, 20 (18%) who had some secondary schooling and 29 (26%) who had completed their secondary studies. Together these levels accounted for over half the mothers. At the highest level, four had completed a postgraduate qualification and 36 (32%) a university degree. Only seven (6%) held a TAFE qualification. There were 14 students, predominantly from Schools S and Z, who did not answer this question.

Considerable differences were evident across the schools. In School H, there were 20 mothers who had not gone beyond secondary studies. This number represented four fifths of the respondents from this school. In School Z there were nine such mothers and seven at School S. At the higher level of education, Schools B and C had nine mothers with university qualifications (first degree plus postgraduate), Schools P and Z had eight. In contrast, School H had five and school S one.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary Education</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1 (1%)</td>
</tr>
<tr>
<td>Incomplete Secondary</td>
<td>1</td>
<td>2</td>
<td>8</td>
<td>-</td>
<td>3</td>
<td>6</td>
<td>20 (18%)</td>
</tr>
<tr>
<td>Complete Secondary</td>
<td>5</td>
<td>2</td>
<td>11</td>
<td>5</td>
<td>3</td>
<td>3</td>
<td>25 (25%)</td>
</tr>
<tr>
<td>TAFE Qualification</td>
<td>7</td>
<td>9</td>
<td>-</td>
<td>4</td>
<td>-</td>
<td>1</td>
<td>7 (6%)</td>
</tr>
<tr>
<td>Complete Tertiary</td>
<td>7</td>
<td>9</td>
<td>5</td>
<td>7</td>
<td>1</td>
<td>7</td>
<td>56 (50%)</td>
</tr>
<tr>
<td>Postgraduate Qualification</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>4 (4%)</td>
</tr>
<tr>
<td>No Answer</td>
<td>2</td>
<td>2</td>
<td>-</td>
<td>1</td>
<td>5</td>
<td>4</td>
<td>14 (13%)</td>
</tr>
<tr>
<td>TOTAL</td>
<td>17</td>
<td>16</td>
<td>25</td>
<td>18</td>
<td>13</td>
<td>22</td>
<td>111 (100%)</td>
</tr>
</tbody>
</table>

Note: The classifications have been put in order from primary education to postgraduate qualification. Primary education includes up to year 7, incomplete secondary includes those who concluded studies before year 12, complete secondary finishing year 12, TAFE (Technical and Further Education) predominantly vocational tertiary education, means students who enrolled after year 10 (TAFE Queensland, 8.7.10). Complete tertiary are those who have obtained a Bachelors Degree qualification. Postgraduate qualifications are those degrees like Masters and Doctorates.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Primary Education</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td>1 (1%)</td>
</tr>
<tr>
<td>Secondary Incomplete</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td></td>
<td>2</td>
<td>6</td>
<td>14 (13%)</td>
</tr>
<tr>
<td>Secondary Complete TAFE Qualification</td>
<td>3</td>
<td>4</td>
<td>7</td>
<td>1</td>
<td>3</td>
<td>3</td>
<td>21 (19%)</td>
</tr>
<tr>
<td>Complete Territory</td>
<td>10</td>
<td>8</td>
<td>13</td>
<td>14</td>
<td>-</td>
<td>5</td>
<td>50 (45%)</td>
</tr>
<tr>
<td>Postgraduate Qualification</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2 (2%)</td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1 (1%)</td>
</tr>
<tr>
<td>No Answer</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>6</td>
<td>6</td>
<td>19 (17%)</td>
</tr>
<tr>
<td>Total</td>
<td>17</td>
<td>16</td>
<td>25</td>
<td>18</td>
<td>13</td>
<td>22</td>
<td>111</td>
</tr>
</tbody>
</table>

Note: The classifications have been put in order from primary education to postgraduate qualification. Primary education includes up to year 7, incomplete secondary includes those who concluded studies before year 12, complete secondary finishing year 12, TAFE (Technical and Further Education) predominantly vocational tertiary education, means students who enrolled after year 10 (TAFE Queensland, 8.7.10). Complete tertiary are those who have obtained a Bachelor's Degree qualification. Postgraduate qualifications are those degrees like Masters and Doctorates.
Table 5.8 presents the data on fathers’ level of educational achievement. Overall this was considerably higher than for mothers. At the lowest level, there was one father who had only primary education, 14 (12%) with partial secondary and 12 (19%) with complete secondary studies. Together these represented about a third of the fathers. At the highest level, about half had university qualifications; 50 (45%) had a university degree and two had a postgraduate qualification. Only three held a TAFE award.

The distribution of fathers’ education qualifications across the schools differed from the mothers’. Schools H and P had the highest number of fathers who were university graduates (13 and 14 respectively), while School B had 11, School C, eight and School Z six. At School S, no father held a university or a TAFE qualification.

5.8 Parents’ Occupation

Table 5.9 summarizes the mothers’ current occupation, using an occupation classification derived from that used by the Australian Bureau of Statistics. The majority of mothers were employed in a range of occupations. Only 13 (12%) were reported as working as Housewives. There were 26 mothers (23%) who were in professional occupations, while eight (7%) were in management positions. Together these two high status groupings accounted for approximately one third of the mothers. In the two middle status groupings (Clerical and Administrative Worker and Technician and Trade Worker) there were 21 (19%) and 18 (16%) respectively. Nine mothers (8%) worked as Technicians and Trade workers and three were Labourers. Nine respondents across all schools did not answer this question.
The schools revealed considerable differences in the range of mothers’ occupations. Schools C and B had the highest number of mothers (9 and 8) in the two top occupational categories. At Schools H, P and Z, there were five to seven such mothers. At School S there was no mother working in these occupations. School H had the highest number of mothers (13) working in the middle range occupations, followed by School Z with 10, while School B had only three and School C two. Those mothers working as Labourers came only from Schools S and Z, which also had the highest number of mothers working at home as housewives.

Table 5.10 presents the data on fathers’ current occupation which differed considerably from the mothers’. All but one father, who had retired, were employed. There were 39 fathers (35%) in professional occupations and 20 (18%) in managerial positions. This meant that over half the fathers were in the two highest status occupational groupings. Very few were in the middle level occupational groupings; only two were in clerical or administrative work and eight (7%) were community or personnel officers. However, there were 21 fathers (20%) employed as technicians or trader workers, seven (6%) as machine operators or drivers and two who were labourers. Eleven respondents, mainly from Schools S and Z, did not answer this question.

Once more there were considerable variations evident across schools. School P had the highest number of fathers (12) in professional occupations, but when fathers in managerial positions were added, School H had 14 fathers in these highest occupational groupings, School P had 13, School B had 12 and Schools C and Z ten. At School S, no fathers were in managerial or professional occupations. The number of fathers in the middle level occupational groupings across all Schools was quite small. However, there
<table>
<thead>
<tr>
<th>Schools Occupation</th>
<th>B</th>
<th>C</th>
<th>H</th>
<th>P</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N=17</td>
<td>N=16</td>
<td>N=25</td>
<td>N=18</td>
<td>N=13</td>
<td>N=22</td>
<td>N=111</td>
</tr>
<tr>
<td>Manager</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>6(7%)</td>
</tr>
<tr>
<td>Professional</td>
<td>7</td>
<td>7</td>
<td>2</td>
<td>5</td>
<td>-</td>
<td>5</td>
<td>26(23%)</td>
</tr>
<tr>
<td>Clerical and</td>
<td>2</td>
<td>-</td>
<td>6</td>
<td>4</td>
<td>3</td>
<td>5</td>
<td>21(19%)</td>
</tr>
<tr>
<td>administrative Worker</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community and</td>
<td>1</td>
<td>2</td>
<td>7</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>10(16%)</td>
</tr>
<tr>
<td>Personal service Officer</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Technicians and Trade</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>9(8%)</td>
</tr>
<tr>
<td>Workers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Labourers</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>2</td>
<td>3(3%)</td>
</tr>
<tr>
<td>Housewife</td>
<td>-</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>5</td>
<td>3</td>
<td>13(12%)</td>
</tr>
<tr>
<td>Retired</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1(1%)</td>
</tr>
<tr>
<td>Other Occupation</td>
<td>2</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3(3%)</td>
</tr>
<tr>
<td>No Answer</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>9(8%)</td>
</tr>
<tr>
<td>Total</td>
<td>17</td>
<td>16</td>
<td>25</td>
<td>18</td>
<td>15</td>
<td>22</td>
<td>111(100%)</td>
</tr>
<tr>
<td>Schools Occupation</td>
<td>B N=17</td>
<td>C N=16</td>
<td>H N=25</td>
<td>P N=18</td>
<td>S N=13</td>
<td>Z N=22</td>
<td>Total (%) N=111</td>
</tr>
<tr>
<td>--------------------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>----------------</td>
</tr>
<tr>
<td>Manager</td>
<td>4</td>
<td>3</td>
<td>8</td>
<td>1</td>
<td>-</td>
<td>4</td>
<td>20 (18%)</td>
</tr>
<tr>
<td>Professional</td>
<td>8</td>
<td>7</td>
<td>6</td>
<td>12</td>
<td>-</td>
<td>6</td>
<td>39 (35%)</td>
</tr>
<tr>
<td>Clerical and Administrative Worker</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>2 (2%)</td>
</tr>
<tr>
<td>Community and Personal service Officer</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>8 (7%)</td>
</tr>
<tr>
<td>Technicians and Trade Workers</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>4</td>
<td>7</td>
<td>21 (19%)</td>
</tr>
<tr>
<td>Machinery Operator and Driver</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>7 (6%)</td>
</tr>
<tr>
<td>Labourers</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>1</td>
<td>2 (2%)</td>
</tr>
<tr>
<td>Retired</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1 (1%)</td>
</tr>
<tr>
<td>No Answer</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>-</td>
<td>3</td>
<td>4</td>
<td>11 (10%)</td>
</tr>
<tr>
<td>Total</td>
<td>17</td>
<td>16</td>
<td>25</td>
<td>18</td>
<td>13</td>
<td>22</td>
<td>111 (100%)</td>
</tr>
</tbody>
</table>
were eight fathers in the lowest status occupational groupings at Schools S and Z, six at School H, four from school P and two at Schools B and C.

5.9 Respondents’ Ethnic Cultural Background

The personal and family details which have been discussed in the previous sections were then incorporated, for each student, into a single category called ethnic cultural background. After reviewing all the indicators for each respondent – birthplace, date of arrival in Australia (where applicable), languages spoken at home, religious affiliation and parents’ birthplace – the researcher made an assessment of the ethnic cultural background. For that reason, the respondents’ ethnic cultural identity summarized in Table 5.11 has not been presented simply as numerical totals but with each individual respondent identified and given a classification.

On the evidence of the data, the respondents’ ethnic cultural backgrounds were of two types. One was termed monocultural, in that all the indicators related to one cultural background only. The other was called Bicultural because the indicators pointed to two cultural backgrounds being present in the lives of the respondents. This was usually the outcome of parents and children, or mothers and fathers, having different birthplaces. Within these two types, the respondents’ backgrounds were grouped regionally (European, Asian and Other) as in the birthplace and language use tables.

There were 61 respondents (55%) whose ethnic cultural background was classified as monocultural Australian. Another nine respondents (8%) had a monocultural background linked to a particular European ethnic cultural group, while eight (7%) were linked to a single Asian ethnic cultural group. There were two other students whose
## Table 5.11 Respondents’ Ethnic Cultural Background

<table>
<thead>
<tr>
<th>Background</th>
<th>Schools</th>
<th>B (N=17)</th>
<th>C (N=16)</th>
<th>H (N=25)</th>
<th>P (N=18)</th>
<th>S (N=33)</th>
<th>Z (N=22)</th>
<th>Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monocultural Australian</td>
<td>B02, B03, B04, B05, B07, B11, B12, B13, B15, B17</td>
<td>C01, C06, C07, C09, C11, C13, C14, C15, C16 = 9</td>
<td>H03, H06, H07, H08, H09, H10, H12, H13, H15, H16, H17, H18, H19, H20, H21, H22, H24 = 17</td>
<td>P01, P03, P08, P09, P10, P12, P15, P16 = 8</td>
<td>S01, S02, S03, S10, S11, S12 = 6</td>
<td>Z01, Z02, Z07, Z08, Z09, Z13, Z14, Z15, Z17, Z19, Z20, Z21 = 11</td>
<td>N=111</td>
<td></td>
</tr>
<tr>
<td>European</td>
<td>B16 = 1</td>
<td>C09, C10, C12 = 3</td>
<td>H14 = 1</td>
<td>-</td>
<td>S13 = 1</td>
<td>Z06, Z10, Z18 = 5</td>
<td>9 (8%)</td>
<td></td>
</tr>
<tr>
<td>Asian</td>
<td>B01 = 1</td>
<td>C02, C03, C04 = 3</td>
<td>-</td>
<td>P11 = 1</td>
<td>-</td>
<td>Z12, Z20, Z21 = 3</td>
<td>8 (7%)</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>-</td>
<td>C01 = 1</td>
<td>-</td>
<td>P04 = 1</td>
<td>-</td>
<td>-</td>
<td>2 (2%)</td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td>12</td>
<td>16</td>
<td>18</td>
<td>10</td>
<td>7</td>
<td>17</td>
<td>80 (72%)</td>
<td></td>
</tr>
<tr>
<td>Bicultural</td>
<td>Australian + European</td>
<td>B05, B06, B07, B14, B10 = 5</td>
<td>-</td>
<td>H01, H02, H04, H05, H11, H23, H25 = 7</td>
<td>P02, P07, P11, P13, P17 = 5</td>
<td>S03, S08, S07, S06, S09 = 5</td>
<td>Z03, Z12 = 2</td>
<td>24 (22%)</td>
</tr>
<tr>
<td>Australian + Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>P05, P14 = 2</td>
<td>-</td>
<td>-</td>
<td>2 (2%)</td>
<td></td>
</tr>
<tr>
<td>Australian + Other</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>P03 = 1</td>
<td>-</td>
<td>Z05, Z22, Z16 = 3</td>
<td>4 (4%)</td>
<td></td>
</tr>
<tr>
<td>European Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>S04 = 1</td>
<td>-</td>
<td>1 (1%)</td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td>5</td>
<td>-</td>
<td>8</td>
<td>6</td>
<td>5</td>
<td>31 (28%)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>17</td>
<td>16</td>
<td>25</td>
<td>18</td>
<td>13</td>
<td>22</td>
<td>N=111 (100%)</td>
<td></td>
</tr>
</tbody>
</table>

Note: European includes those of British background.
background was linked to groups in other parts of the world, in particular U.S.A and Papua New Guinea. The 19 monoculturals whose background was not linked to Australia were all recent arrivals in the country, coming either with their families as immigrants or to study as international students.

A total of 31 respondents were classified as bicultural in ethnic cultural background. Of these 24 (22%) were linked both to Australian and European ethnic cultural group. Another two were linked to both Australian and an Asian ethnic cultural groups. There was one respondent who was classified as both European and Asian in ethnic cultural background, since both the student and her father were born in Great Britain, while her mother was born in the Philippines.

Across the six schools, those of Australian monocultural background ranged from 17 at School H to six at School S. However, those whose monocultural background was centred outside Australia were found predominantly in School C (7) and School Z (6). School B had two, while Schools H, P and S had only one. Respondents of Bicultural background were found in all schools except C. There were eight at School P, seven at School H, six at school S and five at Schools B and Z.
5.10 Respondents’ Sports Participation

Table 5.12 A and B lists all the sports played by the respondents over the previous three years and gives the numbers participating each sport across schools and in total. A sport here is taken to mean a physical activity organised on a competitive basis by associations set up for this purpose. There were 89 students (80% of the 111 respondents) who named one or more sports which they played. Sixteen respondents (14%) indicated that they played no sport. Another six did not answer this question. All the non-participants and no responses came from three schools (H, S and Z).

The students named a total of 24 different sports as the ones which they played. In contrast to this wide range of sports played, the numbers involved in each sport was often quite small. In the case of 14 sports (referred to as minor) there were less than five students involved. Some of these, like Golf, Cycling and Rowing, required expensive equipment. Others, like Weightlifting, Triathlon, Boxing and Gymnastics, were specialist individual sports. The team sports of Hockey, Softball and Lacrosse each appeared to be available in only one school. Among the ten most frequently played (or major) sports, Soccer was the most popular, being played by 32 respondents (29% of the total respondent group). Australian Rules Football was played by 21 students (19%). Both these sports were played across all six schools. Tennis was the third most popular sport, played by 18 students (16%) from five of the schools. There were 16 girls (14% across five schools) who played Netball, 15 (13.5% across five schools) who played Basketball, as well as 15 (13.5% across all schools) who played Volleyball.
## Table 5.12: Respondents’ Sports Participation

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Soccer</td>
<td>8</td>
<td>5</td>
<td>2</td>
<td>10</td>
<td>2</td>
<td>5</td>
<td>32</td>
</tr>
<tr>
<td>2</td>
<td>Australian Rules Football</td>
<td>3</td>
<td>3</td>
<td>6</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>21</td>
</tr>
<tr>
<td>3</td>
<td>Tennis</td>
<td>5</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>-</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>4</td>
<td>Netball</td>
<td>2</td>
<td>1</td>
<td>6</td>
<td>5</td>
<td>-</td>
<td>2</td>
<td>16</td>
</tr>
<tr>
<td>5</td>
<td>Basketball</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>5</td>
<td>-</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>6</td>
<td>Volleyball</td>
<td>2</td>
<td>6</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>15</td>
</tr>
<tr>
<td>7</td>
<td>Athletics</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>10</td>
</tr>
<tr>
<td>8</td>
<td>Swimming</td>
<td>3</td>
<td>1</td>
<td>2</td>
<td>2</td>
<td>-</td>
<td>2</td>
<td>10</td>
</tr>
<tr>
<td>9</td>
<td>Cricket</td>
<td>1</td>
<td>-</td>
<td>2</td>
<td>3</td>
<td>-</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>10</td>
<td>Indoor Soccer</td>
<td>2</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>11</td>
<td>Golf</td>
<td>-</td>
<td>-</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>12</td>
<td>Hockey</td>
<td>-</td>
<td>-</td>
<td>4</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>13</td>
<td>Softball</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>14</td>
<td>Badminton</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>3</td>
</tr>
</tbody>
</table>

Note: The total is greater than 111, because a number of respondents reported playing more than one sport.
<table>
<thead>
<tr>
<th>Order of School</th>
<th>Sports</th>
<th>C</th>
<th>N=16</th>
<th>H</th>
<th>N=25</th>
<th>P</th>
<th>N=30</th>
<th>S</th>
<th>N=32</th>
<th>Z</th>
<th>N=111</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Cycling</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>Rowing</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>Table Tennis</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>4</td>
<td>Archery</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>5</td>
<td>Boxing</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>6</td>
<td>Gymnastics</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>7</td>
<td>Lacrosse</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>8</td>
<td>Toss Ball</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>9</td>
<td>All Sports</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>10</td>
<td>No Participation</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Note: The total is greater than 111, because a number of respondents reported playing more than one sport. This table shows 16 respondents who had not played any sport over the previous three years. The result discussed in the following chapter reports 22 respondents not currently playing sport.
Athletics and Swimming both had ten participants (9% across four and five schools respectively), while Cricket had seven and Indoor Soccer five, both of these being played across four schools.

School H also had a high sports participation rate, with 25 students involved in 40 participations. There were, however, four students who played no sport and two who did not reply to the question. The most popular sports were Australian Rules Football and Netball (each 6) and Athletics (5). Students were playing all the major sports except Indoor Soccer. School H also had four students playing hockey and another six involved in minor sports.

At School B, 17 students were involved in a total of 34 participations, including all the major sports. The two most popular sports were Soccer (8) and Tennis (5). Three of the students were involved in a minor sport.

School C had 16 respondents who were involved in 32 participations. These included all the major sports except cricket. The most popular sports were Volleyball (6), followed by Soccer (5). Six students played one of the minor sports, while one claimed to be involved in all sports.

At School Z there was a noticeably lower rate of sports participation. Five students reported playing no sport and two did not answer the question. Together these represented a third of the school’s respondents. The remaining 15 students were involved in 25 sports participations in all the major sports except Athletics. Soccer and
Australian Rules Football were the most popular (5 each), while there were four involved in minor sports.

The extent of sports participation at School S was very low. Seven students indicated that they did not play sport and two did not answer the question. The remaining four students played Soccer (2), Australian Rules Football (2) and Volleyball (1). None played a minor sport. This total of five sports participation at School S was one fifth of those reported at School Z and approximately one ninth of those at school P.

5.11 Conclusion

The personal profile of the 111 year 11 respondents in this study can be summarized in the following terms. They were aged between 15 and 18, with the great majority being 16. This was consistent with the age range of year 11 students in South Australia generally. The proportion of males to females was 3:2, which meant that females were under-represented compared to the general year 11 student population. Eighty three percent were born in Australia, a figure higher than the 79% in the South Australian population at large, according to the 2006 Census (Multicultural SA, 2008). The 17% born overseas came about equally from European and Asian countries.

There were two indicators of the cultural influence of the home – religion and language. In relation to religion 32% of the students claimed that their families had no religion affiliation. Another 20% did not answer the question. These responses were considerably higher than the 19% and 11% respectively reported for comparable questions in the 2006 Census (Department of Immigration and Citizenship, 2008).
Those who named a religion affiliation were mainly Catholic (17%) or gave the general category of Christian (15%). One family was Islamic.

For language usage, 29% of the respondents reported using a language other than English at home. This figure is considerably above the 16% found in among the Australian population as a whole in the 2006 Census (Department of Immigration and Citizenship, 2008). Fifteen percent of the students spoke a European language and 11% an Asian language. The parental profile showed 65% of mothers and 62% of fathers were born in Australia. Among those born overseas, about a quarter of the total respondents came from European countries and 10% from Asian countries. In relation to level of education achievement, 36% of the mothers and 47% of the fathers had university qualifications, and 26% of the mothers and 19% of the fathers had completed secondary studies. About a third of both parents had partial secondary schooling.

Parental occupations, for the most part, complemented these educational levels. Thirty percent of mothers and 53% of fathers were in the highest occupational grouping, with another 35% of mothers in the middle occupational grouping of clerical work and personnel service. Among the mothers’ 13% worked as housewives. In contrast, 30% of the fathers and 12% of the mothers worked in occupations at the lower end of the occupational grouping. These frequencies across the range of occupations are also skewed noticeably to the upper end of the range.

Considerable variation in the personal, cultural and family profiles were evident across the schools. The following discussion highlights those of most relevance to this study. In relation to background, as defined by participant and parental birthplace, the highest
The number of students who were born overseas was found in Schools C (7) and Z (6). The schools also showed a different concerning student of Asian background. School H had no student with an Asian background, while Schools B and S each had only one. The remaining nine students of Asian background were found in the three schools, C, P and Z.

The family cultural profile also gave evidence of cross-school differences. At Schools B and Z, the greater majority of students either reported that their family had no religious affiliation or did not answer the question. In contrast, Schools C and H had a comparatively small number of such responses. Use of a language other than English at home was reported by only student at School H, but 11 out 16 respondents at School C and eight out of 18 at School P.

Four of the Schools (B, C, H and P) were similar in socio-economic background, as revealed by fathers’ high levels of education and occupation, although there were greater differences in the case of the mothers. At School Z the data suggested a duality in parental background. At one end of the socio-economic spectrum were eight mothers and six fathers with university qualifications, together with five mothers and ten fathers in the highest occupations groupings. At the other end were six mothers and six fathers with partial secondary education together with eight fathers and three mothers who in the lowest occupational category, and three mothers who were house wives. In addition, there could be an ethnic cultural link to these socio-economic factors.

School S families were lower in socio-economic background. There was one mother with a university qualification and no parent with a TAFE qualification. No father or
mother worked in the highest occupation groupings. Three mothers and three fathers
had practical secondary education, or in one case only primary education, or in one case
only primary schooling. Five mothers were housewives and another five worked in
middle level occupations. Eight of the fathers and two of the mothers worked in the
lowest occupational groupings.

There was also evidence of ethnic cultural differences at schools. Six of the fathers and
four of the mothers were born in a European country. Five of the student respondents
indicated that they spoke a European language at home. Four respondents explained that
the family was affiliated with Orthodox Christianity.

School Z and particularly School S had the lowest level of sports participation in terms
of the number of students involved (15/22 at School Z and 4/13 at School S). In relation
to the number of sports participation, they were also the lowest. These amounted to 25
at School Z, compared with 44 at School P and 32 at School C. In the case of School S,
the number of reported sports participants was as low as five.

Previous studies (Australian Bureau of Statistics, 2006; Office for Recreational Sport,
2007; Rowe and Chapman, 2000) have indicated a link between non-participation in
sport and low socio-economic background. This factor could help to explain the low
participation in sport among some students at School Z and most students at School S.
To what extent there was an ethnic cultural factor in these students’ non-participation in
sport is explored in more detail, from the students’ own perspective, in the cultural data
analysis presented in the next three chapters.
Chapter 6

Students’ Views on Playing Sport

6.1 Introduction

The chapter discusses the students’ views on playing sport, based on considerable amount of cultural data from the respondents’ personal statements. Of the 111 respondents, 89 provided their statements in response to section A of the personal statement guidelines which was intended for those who participated in sports. The other 22 respondents provided their statements according to the section B guidelines, designed for those who did not participate in any sporting activities. Some of the open-ended questions in sections A and B were the converse of each other; for example, section A asked students why they played sport, while section B asked why they did not. Other questions, such as those asking what they liked and disliked about sport, and the extent of family support, were identical in wording. It is appropriate therefore, to consider the responses given to the section A question first, followed later by those given to the comparable section B question.

Although many of the responses to a particular guideline question were limited to a word or brief phrases, some were two or three lines in length and a few were even more extensive. Most were effective in conveying the respondent’s thoughts and feelings and often suggested much personal experience behind the words. All the personal comments were analysed with the humanistic coefficient, from the students’ perspective. The common themes expressed were interpreted in terms of cultural meanings, that is, the shared meanings commonly given to sport within the life of a particular group as
discussed in Sections 3.3, 3.4 and 3.5. Some of the responses of the non-participants in sports seemed more appropriately interpreted in terms of the psycho-social factors in the PAP Model (see Section 3.4.2). The discussion includes references to previous studies and literature, where these are relevant. Where no comparable literature has been found the student responses are considered new findings. At the same time reference has been made to concrete facts from chapter five, where this is appropriate and helpful.

The discussion of the cultural data relies on direct quotation from the students’ personal statements as evidence to support the analysis. Often a number of quotations have been given in order to give the reader a sense of the range of views which explain or illustrate a point. This approach also enables readers to experience more directly and fully for themselves the perspective of the students in talking about their experiences in playing or not playing sport. Readers are then given the opportunity to form their own judgements of the primary data without influences from the researchers’ interpretation.

For most of the topics discussed, two tables summarizing the categories on themes identified in the student comments were prepared. One table was for the 89 students who participated in sport; the other for the 22 students who did not play sport. Each student has been placed in one or other of these tables and is identified by his or her code number (the capital letter assigned to the school plus a number). An asterisk indicates that the respondent was female. The tables have a separate column for each school, to enable the frequency to be summarized by school, as well as by theme and overall total.
These frequency tables are illustrated by quotations taken directly from the students’ writings. It should be noted that all such quotations are given verbatim, exactly as they were written. This means that they are often single words or short phases rather than whole sentences. Some contain grammatical and spelling errors or lack punctuation and conventional sentence structure. Occasionally, in the interests of clarity and ease of understanding, the researcher has inserted a word, a phrase or a punctuation mark in square brackets.

6.2 Participants and Non-Participants in Sport and Their Gender

As important background understanding for the analysis and discussion of the students’ comments, Table 6.1 was developed to clarify which respondents participated in sport and which did not and the gender breakdown for each set of respondents. The identification of each student’s gender enabled the correct pronouns to be used when discussing a particular personal statement.

Table 6.1 shows that the 89 students who participated in sport were made up of 58 males and 32 females. The 22 non-participating students composed 10 males and 12 females. Proportionally therefore, females were under-represented among those playing sport and over-represented in the non-participating group of respondents, with students from School S making up half this number.

The figures reveal clearly the influence of a policy of expected or compulsory sports participation at Schools B, C and P. Those not participating in sport represented just over a quarter of School H’s respondents, over a third of School Z, and more than a half of the respondents, predominantly girls, at School S.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Participants</td>
<td>Male: B01, B02, B03, B04, B07, B08, B09, E10, E11, E12, E13, E16, E17 = 13</td>
<td>C03, C04, C05, C07, C08, C09</td>
<td>H01, H04, H06, H07, H08, H11, H15, H16 = 9</td>
<td>P01, P03, P05, P08, P09, P14, P15, P16, P17 = 11</td>
<td>S03, S05, S07, S08, S10 = 5</td>
<td>Z01, Z02, Z10, Z17 = 8</td>
<td>58</td>
</tr>
<tr>
<td>Female: B04, B05, B14, B15 = 4</td>
<td>C01, C02, C12, C13 = 4</td>
<td>H05, H10, H12, H14, H15, H20, H21, H23, H24, H25 = 10</td>
<td>P02, P04, P07, P10, P11, P12, P13 = 7</td>
<td>S11 = 1</td>
<td>Z03, Z11, Z14 = 2</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td>17</td>
<td>16</td>
<td>18</td>
<td>18</td>
<td>6</td>
<td>14</td>
<td>89</td>
</tr>
<tr>
<td>Non-Participants</td>
<td>Male</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>S01 = 1</td>
<td>Z01, Z02, Z06, Z11 = 4</td>
<td>10</td>
</tr>
<tr>
<td>Female</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>S02, S04, S05, S06, S13 = 6</td>
<td>Z02, Z03, Z07, Z12 = 4</td>
<td>12</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>22</td>
</tr>
<tr>
<td>Total</td>
<td>17</td>
<td>16</td>
<td>25</td>
<td>18</td>
<td>13</td>
<td>22</td>
<td>111</td>
</tr>
</tbody>
</table>
6.3 Reasons for Playing Sport

Section A question 1 of the guidelines began with a preliminary question designed to get the students thinking about the sports which they had played over the previous three years, in preparation for outlining their reasons for playing sport. The respondents’ comments about why they participated in sport can be interpreted as their personal reflection of the different cultural meanings commonly given to sports participation both in Australia and elsewhere. A close reading of the responses indicated that the students referred to seven different cultural meanings, or what Smolicz and Moody (1978, p.50) called „sporting values“ (see Section 3.3.1).

These were:

- Sport as enjoyment
- Sport for fitness and health
- Sport as a social activity
- Sport as personal development
- Sport as competition and achievement
- Sport as a family activity
- Sport as a school activity.

Within most of these categories it was possible to identify particular facets of meanings which the students’ comments highlighted.

The longer student comments often mentioned more than one of these cultural meanings. Some examples of multiple responses are presented below.

- B05*: I play sport because it is first of all, fun [:] it is also good for me and my fitness and is a great way to socialize and meet new people.
• C06: I play sport because it is very enjoyable for me and that it is beneficial to me to work as a team to make new friends and also having fun playing a game that I like.
• S03: Enjoyment[,] feeling part of a team[,] to succeed be successful and try to reach the highest possible.
• H16: I play sport to keep fit [,] have fun [,] to be with friends and some family members [,] to be active and stay healthy.

The following sections discuss in detail the different cultural meanings given to playing sport in the students’ explanations of why they did or did not play sport. The discussion follows Table 6.2 A and B which provides a summary of all the comments made, listing them by author and school. The category subtotals in this and subsequent figures are presented in two ways. The first is the number of times the various cultural meanings (Cms) occurred in the written response to this question. The second is the number of respondents (Rs) who made these comments. In this way the reader is able to clearly identify where participants have provided more than one expression of the cultural meanings concerned. Reference is sometimes made in the discussion to the specific sports mentioned in the preliminary question where this is appropriate or provides additional information.

6.3.1 Sport as Enjoyment
The cultural meaning that the participants most frequently mentioned in their reasons for playing sport was enjoyment. This was evident through the use of key expressions, such as having fun and enjoying sport, found in 57 of the responses. Another 14 spoke of loving or liking sport. These two aspects were treated as facets of the cultural meaning labelled Enjoyment. All the figures for this category are shown in the top section of Table 6.2 A.
<table>
<thead>
<tr>
<th>Cultural Meanings</th>
<th>B (N=17)</th>
<th>C (N=16)</th>
<th>H (N=18)</th>
<th>F (N=18)</th>
<th>S (N=6)</th>
<th>Z (N=14)</th>
<th>Total N=89 out of 111</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Enjoyment</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Love/Like</td>
<td>B11,B12,B13=3</td>
<td>C15,C14,C13,C12=4</td>
<td>H10,H9,H8=4</td>
<td>P10,P19,P20=4</td>
<td>S05,S06,S07=4</td>
<td>Z11,Z12,Z13=5</td>
<td>27</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td>17cms/18Rs</td>
<td>14cms/13Rs</td>
<td>16cms/18Rs</td>
<td>15cms/14Rs</td>
<td>8cms/9Rs</td>
<td>5cms/5Rs</td>
<td>71 cms/67Rs (63.9%)</td>
</tr>
<tr>
<td><strong>Fitness and Health</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fitness</td>
<td>B02,B03,B04,B05=B07,B06,B11,B14,B15,B16,B19=9</td>
<td>C02,C01,C00,C07,C14,C15,C16=7</td>
<td>H01,H02,H03,H11=4,H14=4,H15=4,H16,H19=4,H20=4,H21=4, H24=4,H25=4,H26=4, H27=4</td>
<td>P03,P01,P03,P12,P17, P04,P05,P11,P12=P17</td>
<td>S10,S08,S06=3</td>
<td>Z03,Z13,Z14,Z15,Z16,Z17,Z18,Z19,Z20,Z21,Z22,Z23</td>
<td>42</td>
</tr>
<tr>
<td>Health</td>
<td>B04=1</td>
<td>C11=1</td>
<td>H16,H20,H22=3</td>
<td>P14=1</td>
<td>S08=1</td>
<td>Z10=1</td>
<td>8</td>
</tr>
<tr>
<td>Being Active</td>
<td>C14=1</td>
<td>H04=1</td>
<td>-</td>
<td>P05=1</td>
<td>-</td>
<td>Z19,Z21,Z23=3</td>
<td>7</td>
</tr>
<tr>
<td>Stress Relief</td>
<td>B09=1</td>
<td>C09=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Z18,Z22=2</td>
<td>4</td>
</tr>
<tr>
<td>Study Break</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>P05,P15m2</td>
<td>-</td>
<td>Z18,Z22=2</td>
<td>2</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td>11cms/10Rs</td>
<td>10cms/9Rs</td>
<td>15cms/13Rs</td>
<td>11cms/8Rs</td>
<td>4cms/3Rs</td>
<td>14cms/10Rs</td>
<td>65 cms/53Rs (31%)</td>
</tr>
<tr>
<td>Social Activity</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Making Friends</td>
<td>B05=B06,B07,B10=4</td>
<td>C03,C06,C13,C16=4</td>
<td>H02,H03,H10=2,H12=2</td>
<td>P12=2,P11=2</td>
<td>-</td>
<td>Z13,Z19=2</td>
<td>19</td>
</tr>
<tr>
<td>Being with Friends</td>
<td>-</td>
<td>-</td>
<td>H06,H08,H09=3</td>
<td>H10=2,H16,H23=6</td>
<td>P09,P11,P13,P14=4</td>
<td>-</td>
<td>10</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td>4cms/4Rs</td>
<td>4cms/4Rs</td>
<td>13cms/12Rs</td>
<td>6cms/6Rs</td>
<td>-</td>
<td>2cms/2Rs</td>
<td>29 cms/28Rs (14%)</td>
</tr>
</tbody>
</table>
The comments about enjoying sport, such as those given below, which are drawn from a range of schools, reflect the intrinsic enjoyment of games and physical activities for the individuals’ personal satisfaction, which Krawczyk (1980, pp. 7-8) called an “autotelic value”. Znaniecki (1968) made a similar point that individuals’ participation in sport can be related to the intrinsic enjoyment which they themselves get from these activities. This is illustrated in the responses given below.

- B02: I enjoy it.
- H15: Enjoyment…
- P01: I enjoy playing sports.
- B03, C05: …have fun
- B06, H12*, H23*: Because it is fun,

Some students linked their enjoyment to other cultural meanings as in the following examples:

- B04*: Fitness and enjoyment
- C02*: I play sport to enjoy and get fit.
- C11: I want to be fit and healthy and I enjoy playing sport.
- H19*: To keep fit I have always done dancing I enjoy it and am good at it.
- B10: Its fun makes friends and it gets the adrenaline pumping.

In the case of 14 respondents, their statements about sport as enjoyment included words like love and like, as in the examples which follow.

- P09: Rollerblading – I like it
- C14: Because I like sport…
- B11: like the sports I play. It is fun
- S09: The reason why I play soccer is because I like it.
B12: Because I love it. Footy is the best (AFL).
H03: Because I have always loved sport…
H07: I love playing sport because it is great to get outside and show your stuff in a particular sport.
H09*: I've been doing it all my life and I'm pretty good at it. I was the main role in concerts [,] won a scholarship and am known throughout my dance school because of my ability [,] I loved dedicating myself and improving in something I love doing with all my friends.

In all, 71 statements relating to sport as enjoyment (representing 34% of the total cultural meanings) were made by 75% of the participants who played sport.

6.3.2 Sport for Fitness and Health

The second most frequent cultural meaning given to sports participation was its association with fitness and health. There were several facets of this meaning which could be identified in the students’ remarks. As many as 44 students wrote of keeping fit, getting exercise or staying in good shape, another eight put the emphasis on health and seven wrote of being active. Four students saw it as relief from stress and two as a break from study. Examples of the statements about keeping fit are given below.

- P13*: Keep fit.
- B02: It keeps me fit.
- B11: …good exercise
- C16: …stay fit.
- P05: I feel that it keeps me fit…
- S08: To keep fit active lead a healthy lifestyle.
Several respondents linked fitness to fun.

- Z03*: …cause its fun and you get exercise
- H08: Because it is a fun thing to do keeps me fit, do it with your friends.
- H25*: Because I enjoy it and it keeps me and my body in good shape.

Another eight respondents overall put the emphasis on health in explaining their reason for participating in sports activities. They included such comments as,

- H16: … stay healthy.
- S08: … be active[,] lead a healthy lifestyle.
- B06: … keep healthy and look good
- H20*: To keep fit and healthy
- P14: For exercise and health…
- C11: I want to be fit and healthy and I enjoy playing sport.

There were seven who gave their reason for playing sport in terms of being active.

These included the following:

- H04: I enjoy being active…
- C14: …and to be active
- P05: I like to keep active…
- H11: Keep active its enjoyable…
- Z22: I play sport because I’m a very active person.
- Z15*: I play sport because it gets a bit of physical activity in my life and also is good for you.

The facet of sport as a relief from stress was expressed in four respondents’ statements. This suggested an important recognition of the role of sports in maintaining mental health, as well as the fitness of the body. Such comments were:

- B09: Because it helps to relieve my mind from stress for the duration of it.
• C09: Because I’m an angry person and I need an outlet for my rage.
• Z18: Keep fit helps relieve stress. To challenge myself
• Z22: Sport is also a way of getting rid of my negative feeling and letting it go on the punching bag at boxing or on the footy field in football.

Two respondents regarded sports participation as a break from their studies. Their comments were:
• P05: I use it as a form of relaxation from school.
• P15: It offers a good break from my studies,

Across the five facets of meanings, there were 65 expressions of sport related to fitness and health, representing 31% the total cultural meanings. These were provided by 60% of the respondents.

6.3.3 Sport as Social Activity

Sport as a social activity was the third most frequently mentioned cultural meaning (see Table 6.2 A). Two facets of this cultural meaning emerged from the respondents’ statements. One was making friends and the other was being with friends who were playing the same sport. The first, which was referred to by 19 students, is illustrated by the following comments.

• Z19*: …make friends.
• C13*: …socialising
• B05*: …is a great way to socialize and meet new people.
• B08: … meet new friends playing sport.
• P12*: Socialise with other people my age.
• P18: Its fun makes friends…
• H15: …make new friends strengthen friendship atmosphere…
• H21*: …it is also because I get to meet new people.

Another 10 respondents provided the cultural meaning of being with friends, sometimes with other cultural meanings.

• H06: …something to do with friends…
• H08: …do it with your friends.
• H09*: …something I love doing with all my friends.
• H23*: …healthy competitive. I like playing these sports with friends for both social and competitive teams.

One participant provided a detailed account of how sport contributed to making friends and extending her social networks at a new school.

• H10*: When [I] arrived at a new school last year it was wise and ABSOLUTELY aided friend making for a semester it was the only thing [I] knew to talk about with the other girls in the team (netball) that wasn’t about school work it also was the only time we could all comfortably be silly, beyond that year thought [I] played tennis, netball and volley ball because my friends and [I] felt it was fun and get us in the year book for sport and hockey [:] meant we were eligible to go to Kilmore the away game with the footy boys.2

For this respondent, what began as the need for friendship networks with girls ended with seizing an opportunity for socialising with the boys who played football.

Overall, sport as a social activity was mentioned less than half as often as the two cultural meanings discussed previously. The 29 comments made represented only 14% of the total. Moreover, they were expressed by under a third of the respondents. Nevertheless, the fact that even this number linked sport with social activity has useful implications for schools and teachers trying to encourage sports participation.

---

2 The respondent H10 bolded the word ABSOLUTELY in a dark blue pen with capital letters.
6.3.4 Sport as Personal Development

Table 6.2 B shows the frequency for the next four cultural meanings, all of which were mentioned rather less often than those presented in Table 6.2 A. The category of sport as a personal development included several facets, such as leadership, team work, character and skill building. Comments from seven respondents about teamwork included those given below:

- C13*: …team work,
- P04*: …and be part of a team.
- Z10: I enjoy the team atmosphere…

Others mentioned being part of a team as one of several reasons for playing sport:

- C06: I play sport because it is very enjoyable for me and that it is [beneficial] to me to work as a team to make new friends and also having fun playing a game that I like.
- P18: Its fun makes friends attractive and it”s a team game

P18’s emphasis on the team work aspect of sport was supported by an earlier comment in his statement that over the previous three years he had played soccer at school and sometimes joined „some local teams as well”.

One respondent specifically mentioned both character building and leadership development as aspects which came through sport.

- P15: …and build my character. It also helps me develop skills such as leadership qualities.

The idea of having potential for subsequent success in the sport as a facet of meaning in personal development was expressed by four respondents. Two examples of these comments are given below:
• H19*: [I] have always done dancing … and am good at it.
• S07: … I am good at all sports

Physical skills as facet of personal development were identified in two respondents’ comments:

• S07: …makes it interesting to play games [,] to test skills etc.
• H15: …something to do [,] gain skills improve skills [,] leadership competition.

Respondent Z21, a male, was the only person who articulated the way sports participation can contribute to young people’s development through helping them avoid social problems.

• Z21: [sports] keep me out of trouble.

In total, the cultural meaning of personal development was mentioned 17 times (8% of all cultural meanings) by 17% of the respondents.

6.3.5 Sport as Competition and Achievement

Sport seen as competition and achievement was also evident in the students’ comments, in which facets of meanings such as competition, winning, career and travel could be identified. There were eight respondents who stressed the competitive element of sport as the reason for their participation.

• P13*: Competition
• H04, P17: …I like the competitive atmosphere…

Some included competition as one of several aspects that made sport attractive.

• H06: helps me keep fit, something to do with friends [,] bit of competition [,] its fun something to look forward to.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal Development</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Teamwork</td>
<td></td>
<td>-</td>
<td>C05,C13=2</td>
<td></td>
<td>P04*,P18=2</td>
<td>S03=1</td>
<td>P10=1</td>
</tr>
<tr>
<td>Potential</td>
<td></td>
<td></td>
<td>H09*,H19*=2</td>
<td></td>
<td>P02*=1</td>
<td>S07=1</td>
<td></td>
</tr>
<tr>
<td>Character</td>
<td></td>
<td></td>
<td></td>
<td>P15=1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Skills</td>
<td></td>
<td></td>
<td>H13=1</td>
<td></td>
<td></td>
<td>S07=1</td>
<td></td>
</tr>
<tr>
<td>Leadership</td>
<td></td>
<td></td>
<td></td>
<td>P15=1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avoiding Trouble</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>2Cms/2Rs</td>
<td>4Cms/4Rs</td>
<td>5Cms/4Rs</td>
<td>3Cms/2Rs</td>
<td>3Cms/2Rs</td>
<td>17Cms/15Rs (8%/17%)</td>
</tr>
<tr>
<td>Competition &amp; Achievement</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Competition</td>
<td></td>
<td></td>
<td>H04*,H05,H07,H11,H23=2</td>
<td>P13*,P16,P17=3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Winning</td>
<td>B13=1</td>
<td></td>
<td></td>
<td>P03*,P15=2</td>
<td>S03=1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Career</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Travel</td>
<td></td>
<td></td>
<td>H19=1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>1Cms/1Rs</td>
<td>6Cms/6Rs</td>
<td>5Cms/4Rs</td>
<td>1Cms/1Rs</td>
<td>1Cms/1Rs</td>
<td>14Cms/13Rs (7%/16%)</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family Activity</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family Interaction</td>
<td></td>
<td></td>
<td>C01=1</td>
<td>H14*,H16,H25=3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parents' pumping</td>
<td></td>
<td></td>
<td></td>
<td>P16=1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>1Cms/1Rs</td>
<td>3Cms/3Rs</td>
<td>1Cms/1Rs</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total Cultural Meanings</td>
<td>33</td>
<td>31</td>
<td>56</td>
<td>49</td>
<td>13</td>
<td>25</td>
<td>507Cms</td>
</tr>
<tr>
<td>% of Total Meanings</td>
<td>16%</td>
<td>15%</td>
<td>27%</td>
<td>14%</td>
<td>6%</td>
<td>12%</td>
<td>100%</td>
</tr>
</tbody>
</table>

Note: Cms /Rs = Number of cultural meanings / Number of respondents.
H23*: …healthy competitive [,] I like playing these sports with friends for both social and competitive teams.

P16, who claimed to love the “competitive nature” of sports and “trying to beat everybody else”, had previously explained in his personal statement that he played both cricket and football outside the school at district level.

Only four respondents indicated that winning was a reason for their sports involvement.

- P13*: …winning grand finals.
- P03: …I like beating people.
- B13: Also love the feeling of success and winning which comes with sport.

One respondent summarized his feelings as follows:

- S03: Enjoyment [,] feeling part of a team to succeed be successful and try to reach the highest [level] possible.

Respondent Z10 was the only one among the 89 to say that sports participation could be a future career. He mentioned it alongside three other reasons for playing sport.

- Z10: I enjoy the team atmosphere and staying fit and healthy [,] I also enjoy it and would like to play professionally the next few years.

He had explained earlier in his statement that he had played soccer for the past seven years.

Travel opportunities through participating in sports was an aspect of achievement pointed out by another respondent H19*. She mentioned that it was possible „to go interstate [or] international trips.”
It is perhaps surprising that sport as competition and achievement was mentioned in all only 14 times, representing 7% of the total cultural meanings. As few as 15% of the students participating in sport mentioned it as a reason for their involvement.

6.3.6 Sport as a School Activity

In the last two categories of cultural meanings summarized in Table 6.2 B, participation in sport was linked to the key social groups to which the students belonged, the school and the family. The frequency of responses for both these was considerably lower than for the categories discussed above, each representing the comments of only a handful of students. This is no justification, however, to dismiss or neglect these comments. They were clearly important for the individuals concerned.

There were six students who linked their sports participation to the fact that it was a school activity. In each case, the specific facet they emphasized was that playing sport was compulsory at their school.

- P07*, P13*: Compulsory at school.
- P06: Compulsory at school, enjoyable
- P09: Soccer/Volleyball – school forces me to play, but is fun.
- P11*: I only play netball because it’s compulsory at [School P] to play two sports.

Two of the above respondents qualified their comment on the requirement to play sport with the admission that they did enjoy it.

In all the comments on sport as a school activity amounted to only 3% of the total cultural meanings and came from only 7% of the respondents.
6.3.7 Sport as a Family Activity

For a small number of respondents, playing sport was seen as a family activity. Their comments are given below.

- C01*: Both my parents are sporties so they always encourage me to play sport.
- H25*: [I] was influenced by my mum to play hockey and [I] enjoyed it a lot.

In the case of respondent H14*, who said earlier in her statement that she played golf at a competitive level 1A, her parents’ involvement in golf led to her own.

- H14*: I started because my parents played, now I keep it up because of the friends that I have made, to play for South Australia, and because it keeps me fit.

Another comment seemed at first reading to be somewhat resentful of undue parental influence.

- P16: …my father pushes me to play something.

However, the student later, commented that he loved the sports he played. The comments on sport as a family activity represented only 2% of all cultural meanings and given were given by 6% of the students.

6.3.8 Overview of Participating Students’ Reasons

As the analysis presented above shows, the students’ reasons for playing sport can be seen to directly reflect the cultural meanings or sporting values commonly expressed within Australian society. Yet it is important to note the differences evident among the various sets of respondents. Although students from Schools H and P represented 37% of the 89 students who played sport, they provided just over half of the total cultural meanings presented in Table 6.2 A and B. In contrast, students from Schools B and C represented 39% of those who answered this question, but the cultural meanings
revealed in their comments amounted to less than a third of the total. Students from schools S and Z formed only 27% of the respondents since more of their fellows did not play sport. This partly explains why they provided less than a fifth of the cultural meanings. While such variations could be related to random individual differences across the total set of respondents, they could also be seen to reflect particular characteristics of the group of respondents who participated in the study at each school. These could include such factors as patterns of prior learning and experience in personal writing, which could have been encouraged at some schools, while neglected at others.

The reasons given for playing sport also differed across school groupings. For example, the two most frequently mentioned cultural meanings, Sport as Enjoyment and Sport for Fitness and Health, provided almost two thirds of the cultural meanings given. The former was mentioned by three quarters of the participating students and was the meaning most frequently referred to in all schools, except Z. Fitness and Health was mentioned by over half the participating students, fairly evenly spread across all schools. Yet at School H, Fitness and Health was mentioned as often as Sport as Enjoyment, while at School Z it was referred to three times as often as Enjoyment. In addition, Sport as a Social Activity occurred almost as many times in school H as comments on Enjoyment and Fitness and Health. At other schools it was mentioned much less frequently and not at all at School S. Competition and Achievement was mentioned at Schools H and P six and five times respectively, once only in Schools B, S and Z, and not at all at School C. In the case of sport as a School Activity, all six comments came from School P.
The pattern of cultural meanings which emerged among each school’s respondents supports the proposition that the schools differed in the sporting values they upheld and emphasized. If we focus on the two or three cultural meanings most frequently mentioned at each school we find that the schools represent six rather different sporting contexts. At school H, playing sport was associated with Enjoyment, Fitness and Health and Social Activity; these three accounted for 43 out of 56 meanings. For students at school P, Enjoyment and Fitness and Health accounted for 26 out of 49 cultural meanings, but in addition, Social Activity, Personal Development, Competition and School Activity were all referred to by a third of the students. Among the students from School B, comments on Enjoyment and Fitness and Health amounted to 28 out of 33 cultural meanings, while at school C they represented 24 out of 31. Over half of the 27 cultural meanings given by school Z respondents related to Fitness and Health. At school S, which had the lowest number of students playing sport, Enjoyment, Fitness and Health and Personal Development accounted for 12 out of 13 responses.

In a wider context, the five cultural meanings most frequently discussed by these year 11 students from Adelaide were consistent in most points with the values and benefits linked to sports participation in the studies of Znaniecki and Krawczyk so many years ago (see Section 3.4.1). Physical skills and bodily strength, together with personal qualities such as responsibility, leadership and teamwork, were noted by Znaniecki (Krawczyk, 1970). Krawczyk’s discussion of sporting values ranged from physical well-being and health (including mental determination) to personal enjoyment and social entertainment (Krawczyk, 1970; 1980). Despite the differences in historical, social and cultural contexts, as well as the differing school systems and physical activities to which they related, the cultural values attributed to sport would seem to
have a measure of continuity across time and cultures, at least among those societies that fall within the European heritages.

The area of competition and achievement, however, which was the fifth most frequently mentioned cultural meaning in the analysis of the Australian students’ reasons, does not appear to have been considered in the Znaniecki and Krawczyk studies. Its emerging importance in the minds of Australian twenty-first century students may be seen as a product of growing global communications and international sporting rivalry (Smith & Westerbeek, 2007).

6.4 Reasons for Not Playing Sport

Among the 111 students who took part in this study, 22 chose to provide answers to section B of the personal statement guidelines which was intended for those who were not playing sport. The reasons they gave for their non-participation did not fit the pattern of cultural meanings identified in the responses of the 89 who participated in sport. Rather, the comments of the non-participating students reflected personal preferences and particular circumstances. It therefore proved more appropriate to analyse them in terms of the psycho-social factors outlined in the YPAP Model (see Section 3.4.2 and Figure 3.1). However because these 22 respondents were not playing sport, it was necessary to define the three sets of factors negatively as non-enabling, non-predisposing and non-reinforcing. Table 6.3 A and B summarizes the frequency of reasons given for not playing sport under the three headings of the model, defined in the negative.
6.4.1 Non-Predisposing Factors

The most commonly reported reasons for not playing sport were interpreted as non-predisposing factors, following the YPAP model (Office for Recreation and Sport, 2007). Most often these related to the question of whether individuals considered that it was worth playing sport. In the case of 13 respondents, that question was answered in the negative. Most indicated that they had made a personal choice not to play sport, because they did not like it wished or to do something else instead. In four cases their unwillingness to play sport was related more to the issue of not feeling capable of playing, that is, their perceived sense of incompetence.

There were four who indicated that they were not personally interested in sport. They made comments such as:

- S13*: … I don”t really enjoy playing any type of particular sport. In recent years I have participated in various sporting type hoping maybe I would like one but there aren”t really any that particularly interested me.
- H13: I decided not to play a sport mainly because I had not the commitment to it, spend most of my time learning piano and like social outing on live.
- Z04: Sport is not really my main priority in life, for me sport is not necessary for my future.

Four others expressed their choice in terms of not enjoying or liking sport, as in the following examples:

- H22*: … did not find any sport that [I] really liked.
- S10*: … I also don't particularly like playing most sports nor enjoy it.
- Z06: Because I”m not very good and so I don't enjoy it.
- S13*: … I don’t really enjoy playing any type of particular sport.
<table>
<thead>
<tr>
<th>Non-Predisposing Factors</th>
<th>H</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal Choice [Is it worth it? No]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Need to Work</td>
<td>H05,H17*=1</td>
<td>801=1</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Study a Priority</td>
<td>H17*=1</td>
<td>801=1</td>
<td>Z11,Z12*=2</td>
<td>4</td>
</tr>
<tr>
<td>Don’t Enjoy Sports</td>
<td>H12*=1</td>
<td>S10*,S13*=2</td>
<td>Z06=1</td>
<td>4</td>
</tr>
<tr>
<td>Not Interested</td>
<td>H13,H18=2</td>
<td>S13*=1</td>
<td>Z04=1</td>
<td>4</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>6Cms5Rs</td>
<td>5CMs3Rs</td>
<td>4Cms4Rs</td>
<td>15Cms12Rs</td>
</tr>
<tr>
<td>Perceived Incompetence [Am I Able]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not Good at Sports</td>
<td></td>
<td></td>
<td>Z01,Z06,Z12*=3</td>
<td>3</td>
</tr>
<tr>
<td>Not Good at Competitive Level Sports</td>
<td></td>
<td></td>
<td>Z01</td>
<td>1</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td></td>
<td></td>
<td>4Cms4Rs</td>
</tr>
<tr>
<td>Total Comments</td>
<td>6</td>
<td>5</td>
<td>5</td>
<td>19</td>
</tr>
</tbody>
</table>
Study or homework was given a higher priority than sport by four respondents. One explained:

- S01: I decided not to play sport because I would rather spend my time on my study… [...] I have a busy schedule as it is.
- H17*: … need time to do my homework …

There were three respondents who indicated that sports participation was not important to them compared to their part-time work.

- H05: Working commitments saving up money for car …
- H17*: Because I have part time job that takes up all of [Sunday] …

Their perceived incompetence was an issue for four students. As Z06 explained he did not enjoy sport because he was not very good at it. Another considered that he was not able to play in competitive matches.

- Z01: I decided not to play in any sport because although I enjoy playing them occasionally, I am not good or capable at playing them at a competitive level.

The lack of opportunity to develop the necessary skills was also mentioned:

- Z02*: I would not have the same skills as those who have played for some time.

In all predisposing factors represented two thirds of the reasons given and were mentioned by over two thirds of the respondents who did not play sport.

6.4.2 Non-Enabling Factors

The second most frequently mentioned group of reasons could be interpreted as Non-Enabling Factors. Some respondents reported practical constraints that inhibited their playing of sport. Others were related specifically to physical fitness.
The lack of time as a reason for not playing sport was referred to by three respondents:

- H22*: Because I did not find any spare time to fit it in…
- Z05*: Not enough time during the week or weekends
- Z11: I am studying [,] doing house work [;] all the people I used to play with in sport are busy.

Another practical constraint for two respondents was travelling to and from matches:

- H01: I decided not to in year 10 as it was too difficult to drive around sending the place and then home.
- Z07*: Well I gave up because it was getting hard to get there but when i get my license it will be easier.

For one respondent, the weather was a constraint which inhibited participation in sport.

- S05*: I hate cold weather …

Poor fitness and health as reasons for not participating in sports were indicated by four respondents. Two claimed they were not fit enough for sports activities:

- H02: … got unfit …
- Z12*: I”m not fit …

A third explained her position in terms of not being active and not needing any sports involvement because of her physique. At the same time she admitted that she did not enjoy physical activity.

- H18: I am not a very active person quite the opposite [;] I”m very lazy I don”t need to keep in shape lose weight I”m very skinny [;] most though, sport or physical activity don”t appeal to me.
Non-Enabling Factors accounted for about one third of reasons given by the students who did not play sport. In all, just under half the students mentioned a non-enabling factor.

### 6.4.3 Non-Reinforcing Factors

Two comments from female respondents could be seen as exemplifying non-reinforcing factors. One considered that her non-participation in sports activities was the result of not being introduced to sporting clubs in her childhood.

- S10*: I've just never been put into any sporting groups clubs as a child …

Another revealed earlier in her statement that she had arrived in Australia as an immigrant from England about one year before. In her comment she indicated that as a new arrival she had made no sporting contacts. This situation could be interpreted as a non-reinforcing factor.

- S04*: I used to play sports a lot but since we're moved to Australia i didn't want to join any new clubs because didn’t know anyone.

Her statement points to possible difficulties experienced by other newly arrived young people in finding an appropriate opportunity to play sport.
## Table 6.3B: Reasons for Not Participating in Sport: Non-Enabling and Non-Reinforcing Factors

<table>
<thead>
<tr>
<th>Non-Enabling Factors</th>
<th>Schools</th>
<th>H</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>N=7</td>
<td>N=7</td>
<td>N=6</td>
<td>N=22</td>
</tr>
<tr>
<td>Practical Constraints</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not Enough Time</td>
<td>H1=1</td>
<td></td>
<td></td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Travelling Difficulties</td>
<td>HD1=1</td>
<td></td>
<td></td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Bad Weather</td>
<td>SD1=1</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>2Cms/2Rs</td>
<td>1Cms/1Rs</td>
<td>3Cms/3Rs</td>
<td>6Cms/6Rs</td>
</tr>
<tr>
<td>Fitness and Health</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Physically Not Fit</td>
<td>HD2=1</td>
<td></td>
<td></td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Health Problem</td>
<td></td>
<td></td>
<td>SD2=1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Not Physically Active</td>
<td>H1F=1</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>2Cms/2Rs</td>
<td>1Cms/1Rs</td>
<td>1Cms/1Rs</td>
<td>4Cms/4Rs</td>
</tr>
<tr>
<td>Total Comments</td>
<td></td>
<td>4</td>
<td>2</td>
<td>4</td>
<td>10</td>
</tr>
<tr>
<td>Non-Reinforcing Factors</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lack of Contact</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No Family Exposure</td>
<td></td>
<td></td>
<td></td>
<td>SD1=1</td>
<td>1</td>
</tr>
<tr>
<td>New Migrant</td>
<td></td>
<td></td>
<td></td>
<td>SD4=1</td>
<td>1</td>
</tr>
<tr>
<td>Total Comments</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
</tbody>
</table>

Note: All Students at Schools B, C & P were required to play sport
6.4.4 Overview

According to the statements of these 22 respondents, Non-Enabling and Non-Reinforcing factors accounted for a little more than a third of the reasons given for their failure to play sport. Many of these factors could be mitigated by positive intervention. A closer monitoring of those who don’t play sport could lead to support and advice on making contact with sporting clubs, on opportunities for gaining fitness or help with travel arrangements.

However, almost two thirds of the reasons given for non-participating fell under the heading of Non-Predisposing factors, which related more to a student’s state of mind or consciousness. It is much more difficult for sports teachers and co-ordinators to respond patiently and constructively to students who don’t like sport or are not interested in playing, or to those who give their studies, their music or their ambitions a higher priority than sport. Furthermore, what sort of encouragement and support can be offered to those who don’t wish to play because they are embarrassed or humiliated by their lack of sporting skills or competence?

It needs to be remembered that there were three schools where no respondents wrote these sorts of negative comments, because it was school policy that every student should participate in sport. In contrast, at School Z, there were four students who felt that they were not good enough to play sport, three who claimed to find no interest or enjoyment in playing and two who preferred to spend time on their studies. Such personal concerns and antipathy to playing sport were not expressed by any of the respondents who attended schools where sport was compulsory. The evidence of such differences suggested that a school’s sporting values, the cultural meanings which a
school gives to sports participation, did have an influence on students’ attitudes and actions.

6.5 What Students Like and Disliked about Playing Sport

The students’ remarks on what they liked and disliked about sport came in response to a guideline question included in sections A and B. It was intended to explore in more depth the students’ thoughts and feelings in relation to playing sport. In the sections that follow the likes expressed by the students who participated in sport are discussed before their dislikes. Subsequently, the likes and dislikes given by the students who did not play sport are considered.

6.5.1 Participating Students’ Likes

The responses of participating students concerning what they liked about sport were almost as detailed as their discussion of why they played sport. As before, they were interpreted in terms of cultural meanings (See Table 6.5 A and B). The same categories re-appeared as in the discussion of reasons, in a way that helps to confirm the authenticity of the responses.

However, the emphasis, as evidenced in the frequency of the comments in a given category, was rather different. The spread of responses across the first four categories, for example, was much more even than in the analysis of reasons. Furthermore, the facets of meanings within a given category sometimes changed. New facets of meaning were added, while some of those mentioned earlier in the students’ remarks on why they
played sport did not recur. The cultural meaning discussion which follows focuses on these variations.

**Social Activity.** The category most frequently mentioned as a like was sport as a social activity, which in the reasons analysis was rather less frequently mentioned than Sport as Enjoyment and sport for Fitness and Health (See Table 6.2 A and B). In addition to the earlier comments about being with friends, there was greater emphasis on the opportunity which sport provided to make new friends and to socialise generally.

The stress on making new friends, which was mentioned 29 times, can be seen in the following examples:

- B02, C07: Meeting new people,
- B01: And make more friends…
- B17: …make good mates,
- Z19*: … [I] have also got some really good friends from it.

As before, a number of respondents linked this and other aspects into a single statement of what they liked about sport.

- B17: Fun, make good mates, enjoy the sport itself
- Z15*: I like playing sport because you get to meet new people and also the competitive side.

The facet of meaning related to being with friends was reiterated in six comments such as:

- C04: …play sports with friends
- H15: …being with mates
- P11*: Being with my friends and enjoying myself.
<table>
<thead>
<tr>
<th>Cultural Meanings</th>
<th>Schools</th>
<th>B N=17</th>
<th>C N=16</th>
<th>H N=18</th>
<th>P N=18</th>
<th>S N=6</th>
<th>Z N=14</th>
<th>Total N=39 out of 111</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Activity</td>
<td>Making Friends:</td>
<td>B01, B02, B10, B17=1</td>
<td>C03, C07, C09, C12=1</td>
<td>H03, H07, H09=1</td>
<td>P04=1</td>
<td>S03=1</td>
<td>Z03*, Z13*, Z14*</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>Socializing</td>
<td>-</td>
<td>C05, C13=1</td>
<td>H11, H20=1, H21, H25=1</td>
<td>P05=1</td>
<td>S05=1</td>
<td>Z17, Z18, Z19*=3</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Being with Friends</td>
<td>-</td>
<td>C04, C06=2</td>
<td>H15, H25=2</td>
<td>P11=1</td>
<td>P13=1</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>4Cms/4Rs</td>
<td>8Cms/8Rs</td>
<td>14Cms/11Rs</td>
<td>8Cms/8Rs</td>
<td>2Cms/2Rs</td>
<td>9Cms/8Rs</td>
<td>45Cms/42Rs</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fun/Enjoy</td>
<td>B01, B03, B07, B08, B09, B10, B11, B14*, B16, B17=10</td>
<td>C01*, C02*, C03, C06, C10, C13*, C14=1</td>
<td>H03, H09=1, H15, H19=1, H20=1, H33*, H34=1</td>
<td>P05, P08, P11*, P12*, P17, P18=6</td>
<td>S03, S06, S07, S09=1</td>
<td>Z03*, Z08, Z20=3</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>Love/Likes</td>
<td>B13=1</td>
<td>-</td>
<td>H08*, H16, H31*, H24=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>11Cms/11Rs</td>
<td>7Cms/7Rs</td>
<td>11Cms/9Rs</td>
<td>6Cms/9Rs</td>
<td>4Cms/4Rs</td>
<td>3Cms/3Rs</td>
<td>45Cms/40Rs</td>
<td></td>
</tr>
<tr>
<td>Fitness &amp; Health</td>
<td>Fitness</td>
<td>B01, B05, B10, B13, B16=5</td>
<td>C07, C12*, C13*, C15, C16=5</td>
<td>H06, H07, H08=3</td>
<td>P05, P10*=2</td>
<td>807, 808, B11=3</td>
<td>Z08, 210, Z13*, Z14*, Z220, Z221=6</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>Health</td>
<td>-</td>
<td>C03, C15=1</td>
<td>H08, H38, H19=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Being Active</td>
<td>B11, B13, B18=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Good Pacing</td>
<td>B14=1</td>
<td>C05, C08=2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Relaxation</td>
<td>-</td>
<td>C04=1</td>
<td>H03=1</td>
<td>P05=1</td>
<td>-</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>9Cms/7Rs</td>
<td>10Cms/9Rs</td>
<td>7Cms/8Rs</td>
<td>3Cms/2Rs</td>
<td>3Cms/3Rs</td>
<td>6Cms/6Rs</td>
<td>38Cms/31Rs</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>20%/36%</td>
<td></td>
</tr>
</tbody>
</table>
There were 11 students who expressed appreciation of the socialisation that participation in sport facilitated.

- C13*: socialising,
- Z17: The social aspects
- Z18: social events that occur with the sport.

Sometimes this was listed with a number of other likes.

- P05: I enjoy pushing myself to continually perform at my best while still being in a relaxed and fun environment. I like the social side of team sport as it builds social skills and acquaintances.
- H25*: Because I enjoy being active and it is also how I socialize with some of my friends and how I meet new friends I also enjoy it because I am good at it.

The possibility of using sport as a chance to socialise with the opposite gender was mentioned by one student. His response consisted of two words, but these were most effective in suggesting his meaning.

- C08: The ladies

In all, there were 45 cultural meanings mentioned in the category of sport as a social activity. They represented 23% of the total meanings and came from 47% of the respondents.

**Enjoyment.** Sport as enjoyment was mentioned as a like almost as many times as the social aspects of sport. There were 38 who expressed this in terms of having fun or enjoying themselves. Another five wrote of liking or loving sport. Respondents like C03, H19*, B03, C14 and Z03* spoke simply of sport being fun, while C03 and P11* liked the enjoyment they got from playing sport.
Others explained why they found it fun, or linked sport to other factors which they enjoyed.

- Z08: …It's energetic exhilarating
- B10: It’s exciting and its fun…
- S07: The physical side of sport, running, being in a team or around friends its enjoyable.
- P17: I like the team atmosphere making new friends, winning, hard work and basically playing. I like the way you are out there to play but at the same time you also want to have fun.
- H16: You get be around people you like and you get to do the things you like doing.

The comments on liking or loving sport included one which even claimed to love aspects associated with playing sport that others found difficult to cope with.

- B13: …I love training and I love waking up early to play sport.

The most detailed explanation came from a girl who was involved in dancing. Her statement shows the depth of her personal feelings toward dancing itself, as well as the hard work, friendships challenge and recognition associated with it.

- H09*: I love being good at something and working towards something my friends are all there with me and we have friendly competition and help each other to get better [I] just enjoy doing it and the feeling of dancing. I love working hard and knowing [I] m getting better and being recognised for it. [I] love being challenged…

Her statement is comparable to some of the comments of young people in the USA, the children of Polish peasant immigrants, whose experiences were analysed by Thomas and Znaniecki (1927). They spoke in similar terms of their deep feelings toward the person they loved or their commitment to their aspirations to make money, gain a respectable job and improve their social status.
Overall 42 cultural meanings associating sport with enjoyment and fun were given. They represented 22% of the total meanings given in relation to what the students liked about sport and came from 46% of the respondents.

**Fitness and Health.** Almost as frequently mentioned as the two cultural meanings discussed above were likes related to Fitness and Health, as well as to Competition and Achievement which is discussed next. Fitness, health and being active were all facets mentioned in the reasons analysis. Two new facets which reflected aspects of mental health could be identified in the remarks on likes – the good feeling that comes with playing sport and the sense of relaxation which it can bring.

There were 25 respondents (compared to 44 in the discussion of reasons) who indicated they appreciated the fitness which they gained through sport.

- B01: It can help me get a stronger body.
- B09: …I like the physical work
- C07: …getting fit and challenging myself.
- P10*: The fitness components…
- Z14*: It helps me to keep fit…

Six students emphasized the link to health, as highlighted in the examples below.

- C03:… good health
- H06: Good activity, helps keep me fit and healthy
- H08: Keeps you healthy…

There were three other students who expressed their sporting likes in terms of being active. In two cases this was portrayed as the culmination of what they enjoyed in sport.

- B13: Everything I love staying active…
- B16: The intensity the physical and mental aspects of the sport.
Another three students associated their participation in sport with the good feeling it gave them.

- B14*: I feel good playing
- C05: Feels good man
- C06: …bring me a feeling of accomplishment some way…

A sense of relaxation that came to them through playing sport was how three students described their sporting likes.

- C04: Relax

In all, cultural meanings associated with fitness and health was mentioned 39 times, representing 20% of the total meanings given in the discussion of likes. These responses came from 36% of the respondents.

**Competition and Achievement.** In the comments on reasons, competition and achievements were among those least frequently mentioned. In the same students’ discussion of what they liked about sport, the meanings of competition and achievement occurred more often. The category was equal third in frequency for the analysis of likes, and not far behind the 45 mentions of sports as a social activity. The two facets of competition and winning were again identified. In place of the longer term achievements of travel and career, some students made comments relating to sport as achievement and challenge.

For 14 respondents, it was the winning which they liked, as the examples below show.

- C15: …winning you get.
- P03: Beating people
- P02*: I like testing my ability seeing if I can beat my opponent.
Fourteen respondents claimed that it was the competitive element which they enjoyed.

- B11: I like that it is competitive…
- Z09: Competitive atmosphere…
- H12*: …it is fun to get competitive…
- P04*: … playing competitively,

The sense of achievement and challenge in sport was what another 11 respondents liked.

- B15*: …but also the feeling that you are achieving something.
- B08: …sense of achievement that comes from playing sports
- C07: … challenging myself.
- H09*: [I] love being challenged and impressing people with my ability.

In all sport as competition and achievement was mentioned in the discussion of sporting likes 39 times, representing 20% of the total meanings and coming from 36% of the respondents. This compared with only 7% of the cultural meanings derived from reasons, where they were mentioned by only 15% of the students. Clearly the competition and achievement aspect of sport had not occurred to many as a reason for playing, but came to mind much more readily in response to the question of what they liked about playing sport.

**Personal Development.** The cultural meanings associated with personal development were mentioned in the students’ discussion of their sporting likes more frequently than in the reasons they gave for playing sport. The facets of teamwork, potential, skills, career and travel opportunities, which were identified in the reasons analysis occurred again.
### Table 6.4 B What Participating Students Liked about Sports, Interpreted as Cultural Meanings

<table>
<thead>
<tr>
<th>Cultural Meanings</th>
<th>B</th>
<th>C</th>
<th>H</th>
<th>P</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N=17</td>
<td>N=16</td>
<td>N=18</td>
<td>N=18</td>
<td>N=6</td>
<td>N=14</td>
<td>N=69</td>
</tr>
<tr>
<td>Competition and Achievement</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>111</td>
</tr>
<tr>
<td>Sports</td>
<td>B13=1</td>
<td>C15=1</td>
<td>H13* H13H21* H23=4</td>
<td>P01* P06* P07* P15*</td>
<td>P13 P16 P17=1</td>
<td></td>
<td>210=1</td>
</tr>
<tr>
<td>Achievement/Winning</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>Competitive</td>
<td>B08 B11=2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>20</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>Personal Achievement/Challenging</td>
<td>B06 B15=2</td>
<td>C07 C16=2</td>
<td>H09* H10* H11=3</td>
<td>P01 P02* P14=5</td>
<td></td>
<td></td>
<td>221=1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>5CMs/4Rs</td>
<td>3CMs/3Rs</td>
<td>11CMs/9Rs</td>
<td>15CMs/11Rs</td>
<td>1CMs/1Rs</td>
<td>4CMs/4Rs</td>
<td>39CMs/32Rs 20%/36%</td>
</tr>
<tr>
<td>Personal Development</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Teamwork</td>
<td>B03 B07 B15=3</td>
<td>C13* C15=2</td>
<td>H13* H14=2</td>
<td>P04* P10* P15* P16=5</td>
<td>S03 B07 B14=3</td>
<td></td>
<td>210,218=2</td>
</tr>
<tr>
<td>Potential/Ability</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>17</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>17</td>
</tr>
<tr>
<td>Skill Development</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Career</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Travel Opportunity</td>
<td>B01=1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>4CMs/4Rs</td>
<td>2CMs/2Rs</td>
<td>5CMs/7Rs</td>
<td>10CMs/9Rs</td>
<td>3CMs/3Rs</td>
<td>3CMs/3Rs</td>
<td>30CMs/28Rs 15%/31%</td>
</tr>
<tr>
<td>School Activity – School Sports</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Total Cultural Meanings</td>
<td>33</td>
<td>30</td>
<td>52</td>
<td>42</td>
<td>13</td>
<td>25</td>
<td>195</td>
</tr>
<tr>
<td></td>
<td>17%</td>
<td>15%</td>
<td>27%</td>
<td>21%</td>
<td>7%</td>
<td>13%</td>
<td>100%</td>
</tr>
<tr>
<td>No Answer</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

**Note:** Cms/Rs = Number of cultural meanings/number of respondents

**Note:** In the discussion of likes, there was no mention of sport as a family activity.
There were 18 students who claimed that what they liked about sport was the experience of playing in a team. Some indicated this in just a few words, as in the examples that follow.

- S03: …team spirit…
- Z18: Being in a team,
- P10*: …working in a team.
- P15: Enjoy playing in a team…

Others revealed in more detail their thoughts about being in a team.

- P16: …I enjoy working in a team environment.
- P04*: Being on a team with my friends playing competitively,
- H23*: That it's a fun way of exercising either as a part of a team or an individual that can be relaxed and competitive.
- H24*: I love the feeling of belonging to a team and having friends around to share a laugh with [:] sports release endorphins which makes it enjoyable.

Six of the respondents indicated that they liked the personal potential they had been able to develop through sport. Two of the comments are given below.

- H09*: I love … impressing people with my ability.
- H25*: [I] enjoy it …because [I] am good at it.

It is clear from earlier responses in the personal statements of these two female respondents that they were outstanding performers in their fields. H09* had been dancing from an early age with great success. The claim of H29* to be good at sports was confirmed by the summary she gave of the sports she had played over the previous three years.

- H25*: Hockey under 18s Adelaide hockey club division 2s Adelaide hockey club, under 15s Seaciff hockey club, Sacred Heart college girls hockey team, swimming coaching at Marion swimming centre (swim safety).
Not only was she playing for the school hockey team and the local Seacliff club, but she was already playing at division 2 level of the district competition for the Adelaide Hockey clubs. This is one of the largest and most successful hockey clubs in South Australia, with several players representing the State and even playing for Australia (Adelaide Hockey Club, 2010).

Another four students commented on the opportunity for skills development. What they liked about sport was:

- H11: … acquiring more skills…
- P04*: … learning new skills.

Sport as Personal Development was mentioned as an aspect of sport which students liked 30 times (15% of the total meanings) by 31% of the respondents. There was considerably greater discussion of this category under „likes” than in the comments on reasons, where it represented only 8% of meanings, mentioned by 17% of respondents.

**Overview.** Giving the respondents two somewhat different opportunities to reflect on their experiences in sport had important benefits; the researcher gained greater depth and breadth of understanding of the students” experiences in sports from having the two sets of responses. The students’ comments on what they liked confirmed, complemented and extended their explanations of why they played sport. The same categories of cultural meanings could be used for analysis and the total of likes mentioned (195) was not much different from the 207 reasons given. However, responses on likes were much more evenly spread across the five most frequently mentioned cultural meanings. Moreover, the order of frequency changed, especially in relation to sport as social activity (from third to first with responses spread fairly evenly across most schools) and
competition and achievement (from fifth to equal third, mainly because of responses from two Schools, H and P).

The differing pattern of responses from the various schools was again apparent in the two or three meanings most frequently mentioned, but there were some noteworthy modifications. The greatest differences were in the responses at School P, where Competition and Achievement was the most frequently mentioned like, followed by Personal Development and then Social Activity. Each of these had been mentioned by about a third of the School P students in their discussion of reasons, but they had been well behind the number of comments on Enjoyment, and Fitness and Health. At school H, Social Activity and Enjoyment were again in the top three, but Competition and Achievement which were equal second replaced Fitness and Health. Among the students from School B, Enjoyment and Fitness and Health were most frequently mentioned in their likes comments, as in the reasons they gave. Enjoyment, Fitness and Health and Personal Development were also consistent across the two sets of comments at School S.

The responses on likes given at Schools C and Z were consistent with their reasons, except that both added Social Activity to the cultural meanings previously given (Fitness and Health, and Enjoyment at School C; Fitness and Health at School Z).

6.5.2 Participating Students’ Dislikes
The personal statement guidelines asked respondents to comment on what they disliked about playing sport, as well as what they liked. The responses on dislikes proved to be an important counterbalance to their likes, providing an in-depth understanding of the
students’ experiences and feelings about sport that was rarely evident elsewhere in their statements. Twelve of the 89 participating students indicated that there was no aspect of sport they disliked. Another five provided no answer to this part of the guideline question.

The responses of the remaining 72 students could be interpreted for the most part as negative facets of the cultural meanings already identified. The aspects they discussed can be seen as inhibiting or spoiling the cultural meanings concerned. This negative facet of a cultural meaning can be illustrated by the dislikes most frequently mentioned in the students’ statements. The reality of fears of injury which ten students commented on were interpreted as a negative or inhibiting facet of Fitness and Health in sport. Similarly, losing a game, which was singled out by nine respondents as a dislike, was regarded as a negative facet of Competition and Achievement in sport. In the same way getting up early, which was a dislike for four students, was interpreted as inhibiting enjoyment in sport.

Five comments, however, appeared to have no link with any of the cultural meanings. Rather they reflected the particular dislikes or circumstances of the persons concerned. They were therefore classified as specific dislikes. The sections below discuss the various categories of cultural meanings in terms of the negative facets revealed in the students’ statements on what they disliked about sport. Table 6.5 A, B and C summarises the sporting dislikes of the participating students.

**Competition and Achievement.** The greatest number of dislikes mentioned by the students related to the cultural meaning of Competition and Achievement. The negative
facets they commented on ranged from losing, to pressure of competition, unfair umpiring and cheating. Nine students indicated that what they disliked was losing. The comments included the following:

- C15: Losing
- C05: …losing every week.
- H14*: …disappointment of losing.
- P01: I don’t like losing.
- B06: …one team being better and losing …
- Z10: I don't like losing but beside that there is nothing [I] dislike about it.

One respondent accepted losing as inevitable

- H16: Losing is something [I] dislike but it is something that happens [:] as long as you are having fun it [doesn’t] matter.

Another six students did not like the competitive pressure they had experienced in playing sport, particularly at the level of club games. Two examples of their comments are given below.

- B04*: Competitive nature of sport: this is why I choose not to play club sport
- P11*: Being too competitive, especially in club.

In the case of five students, it was unfair umpiring that they disliked, as in the statements below.

- H23*: Umpires in netball…
- B06: Not always fair e.g. umpiring,
- H12*: When there are people that are unfair [-] umpires or people that [don’t] follow the rules.
- Z16*: …sometimes the referees make the wrong decision.
<table>
<thead>
<tr>
<th>Schools</th>
<th>Negative Cultural Meanings</th>
<th>B</th>
<th>C</th>
<th>H</th>
<th>P</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>N=17</td>
<td>N=16</td>
<td>N=18</td>
<td>N=18</td>
<td>N=6</td>
<td>N=14</td>
<td>N=89 out of 111</td>
</tr>
<tr>
<td></td>
<td>Losing</td>
<td>B06=1</td>
<td>C05,C15=2</td>
<td>H14*,H15,H16=3</td>
<td>P01,P05=2</td>
<td>-</td>
<td>Z10=1</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Pressure of Competition</td>
<td>B04*,B11=2</td>
<td>-</td>
<td>H12*=1</td>
<td>P11*,P17=2</td>
<td>-</td>
<td>Z17=1</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Unfair Umpiring</td>
<td>B06,B11=2</td>
<td>-</td>
<td>H12*,H23*=2</td>
<td>-</td>
<td>-</td>
<td>Z16*=1</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Cheating</td>
<td>B11,H16=2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Z17=1</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Expectations Too High</td>
<td>-</td>
<td>C09=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Z19*=1</td>
<td>2</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>7Cems/4Rs</td>
<td>3Cems/3Rs</td>
<td>6Cems/5Rs</td>
<td>4Cems/4Rs</td>
<td>-</td>
<td>5Cems/4Rs</td>
<td>25Cems/20Rs</td>
</tr>
<tr>
<td>Fitness &amp; Health</td>
<td></td>
<td>32%</td>
<td>22%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Training</td>
<td></td>
<td>B17=1</td>
<td>C14,C16=2</td>
<td>H10*=1</td>
<td>P17=1</td>
<td>S03,S06=2</td>
<td>-</td>
<td>7</td>
</tr>
<tr>
<td>Injuries</td>
<td></td>
<td>B13=1</td>
<td>C12*=1</td>
<td>H06,H15,H25*=3</td>
<td>P12*,P13*,P18=3</td>
<td>S08=1</td>
<td>Z18=1</td>
<td>10</td>
</tr>
<tr>
<td>Negative Body image</td>
<td></td>
<td>-</td>
<td>-</td>
<td>H09*=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Not being Fit</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>P13*=1</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>2Cems/2Rs</td>
<td>3Cems/3Rs</td>
<td>5Cems/5Rs</td>
<td>5Cems/4Rs</td>
<td>3Cems/3Rs</td>
<td>1Cems/1Rs</td>
<td>19Cems/18Rs</td>
</tr>
<tr>
<td>Fitness &amp; Health</td>
<td></td>
<td>24%</td>
<td>20%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cheating was the dislike mentioned by three students.

- B11: I don’t like the dishonesty in sport …
- B16: Cheating
- Z17: People who take it too seriously or cheat

Another two felt that participating in sports involved expectation and pressure to win which they found too high.

- C09: Expectations,
- Z19*: Sometimes the [pressure] of winning.

Overall, the negative facets of competition and achievement were mentioned 25 times, representing 32% of the total dislikes discussed. They came from 22% of the students who participated in sports across all schools except S.

**Fitness and Health.** The second most frequently mentioned dislikes related to fitness and health. Negative facets such as injuries, the demands of training, negative body image and not being fit were the concerns expressed by the students. Real and possible injuries were the dislike expressed by ten students, more than for any other facet. Examples of their comments are given below.

- H15: Injuries
- C12*: Getting injured
- H06: My legs below my knees have always been prone to injury […] I get shin splints, sore feet…
- P18: Not much. … you will get tired and be real sore in your body.

Another six students expressed their dislike of the training load that can be associated with sports participation.

- C14: Training
• B17: Lots and lots of training.
• C16: Doing training which is hard,
• S06: When we have to do pre-season training
• P17: There is only one thing I do not like and that is training.

One respondent discussed in detail the problem of negative image in her chosen activity of dance.

• H09*: I get tired and lazy and sometimes [I] just want to go home [:] dance is very demanding and with all of your peers thinner than average many friends go through poor body image and eating disorders.

Usually this concern has been related to obesity among young people and adults. In the case of dance, as H09 explains, it is a matter of comparison against peers who are thin and at risk of eating disorders, such as anorexia nervosa.

There was also one respondent who disliked the experience of losing fitness over a period of no sports participation and the effort required to regain it in pre-season training.

• P13*: …being unfit at preseason,

In summary, there were 19 comments on these negative aspects of fitness and health. They represented 24% of the total dislikes and came from 20% of the students across all schools.

Social Activity. The students” comments also revealed a number of negative facets to sport as a social activity. Bad sporting spirit, rough play and fighting, anger and arguments were all mentioned, as well as the way sporting commitments cut back time for other socialising or required players to talk with people they didn”t like.
Bad sporting spirit was referred to by four students, with comments such as the following.

- H03: Getting angry so easily.
- B02: … get angry if they lose

Rough play and fighting were the dislikes highlighted in four other comments. These were sometimes associated with specific sports

- P14: The rough and fighting environment of sports like rugby, football
- P16: Also when people play foot ball just to hurt people and not because they love [the] game.
- P18: Sometimes there is also some impact or even a fight during a game that”s what I dislike and [do] not enjoy.
- Z16*: Yeah there sometimes arguments and fights …

Two respondents complained that the demands of sport restricted their time for enjoying other social activities. Their comments are given below.

- H24*: Sometimes there are so many commitments it is hard to go on a holiday or have a big night because there is a sport [match] on.
- P17: I don’t like the way that sport has implications on my social life …

Another student did not like the way sport put him in the position of having to socialise with people not of his own choosing.

- P07*: Having to talk to people I don’t like

In all there were 15 comments focused on negative facets of social activity. They represented 19% of the total dislikes and came from 15% of the students across all schools except S.
<table>
<thead>
<tr>
<th>Schools</th>
<th>B</th>
<th>C</th>
<th>H</th>
<th>J</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>N-17</td>
<td>N-16</td>
<td>N-18</td>
<td>N-18</td>
<td>N-6</td>
<td>N-14</td>
<td>N-89 out of 111</td>
<td></td>
</tr>
<tr>
<td><strong>Social Activity</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bad Sport Spirit</td>
<td>B06=1</td>
<td>C06=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>213°, 216°=2</td>
</tr>
<tr>
<td>Rough Play &amp; Fighting</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>P14, P16, P18=3</td>
<td>-</td>
<td>-</td>
<td>Z16°=1</td>
</tr>
<tr>
<td>Anger &amp; Arguments</td>
<td>B02=1</td>
<td>C02°=1</td>
<td>H03=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Z16°=1</td>
</tr>
<tr>
<td>Less Time For Socializing</td>
<td>-</td>
<td>-</td>
<td>H14°=1</td>
<td>P17°=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Talking with People Don't Like</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>P07°=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td>2Cms/2Rs</td>
<td>2Cms/2Rs</td>
<td>2Cms/2Rs</td>
<td>5Cms/5Rs</td>
<td>-</td>
<td>4Cms/2Rs</td>
<td>15Cms/13Rs</td>
</tr>
<tr>
<td><strong>Enjoyment</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bad Weather</td>
<td>B10=1</td>
<td>-</td>
<td>-</td>
<td>P17°=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Long Travelling</td>
<td>B12=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Road Raging</td>
<td>-</td>
<td>-</td>
<td>H06°, H10°, H17°=6</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Z16°=1</td>
</tr>
<tr>
<td>Poor Organization</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>P07°=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Bad Management</td>
<td>-</td>
<td>-</td>
<td>H14°=1</td>
<td>P17°=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Study Commitments</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>P13°, P17°=2</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td>2Cms/2Rs</td>
<td>-</td>
<td>4Cms/4Rs</td>
<td>4Cms/4Rs</td>
<td>-</td>
<td>2Cms/2Rs</td>
<td>12Cms/12Rs</td>
</tr>
</tbody>
</table>
Enjoyment. A smaller number of respondents mentioned a range of practical factors which inhibited their enjoyment of sport. These included the need to get up early, study commitments, bad weather, long travelling, poor organization and bad management.

Early rising was a dislike mentioned by four students who gave heartfelt comments such as the following:

- H10*: …early Saturday morning can be enough to make you cry.
- H23*: …sometimes the early starts on a Saturday morning.
- Z14*: Getting up early on a Saturday morning

In the case of another three respondents, concern about study commitments spoiled their enjoyment of sport.

- P13*: …takes away time from homework
- H14*: The amount of commitment required … a lot, sometimes more than I am able to balance with school and other commitments …

Bad weather was mentioned by two respondents as a factor they disliked because it spoiled the fun of playing sport.

- B10: …when it’s not fun like if it’s really wet or very hot.
- P15: In football it can often be wet, cold and muddy and therefore often takes a while [sic] to get warm and clean after a game.

One respondent discussed at some length his dislike of the management of his sports club, particularly the politics of it being dominated by a few families who influenced the participation of others.

- P05: Over the years I have grown to dislike the management behind my footy [sic] club as it is basically three main families and is very biased towards different players.
Another was critical of poor organization in sporting teams.

Overall, there were 12 comments on the negative facets which spoiled respondents’ enjoyment of sport. These represented 15% of the total dislikes and came from 13% of the students. Two thirds of these were from Schools H and P.

**Personal Development.** Much less frequently mentioned were negative facets associated with personal development. Only two aspects were evident – complaints about bad coaching and comments on the demands that sports made on concentration and energy. Four students expressed their dislike of coaches.
- C10: Coaches
- C05: …bad coaches…
- H10*: …gruelling coach who spoils the social aspects.
- P05: I think that in team sports everyone should be given what they deserve [,] what they earn instead of getting benefits for being the coaches favourite.

From the dance perspective, one girl explained her experience.
- H09*: [I] also lost my sense of identity from trying to get ahead and be who the director wants me to be and had low self-esteem and my best friend suffered anorexia.

Another respondent commented on the large amount of commitment and concentration required to perform well in sports. She wrote:
- H09*: It is also extremely demanding and took over my whole life.

In all, there were five comments related to negative facets of personal development which represented 6% of the total dislikes. They came from five students in Schools C, H and P.
<table>
<thead>
<tr>
<th>Cultural Meanings</th>
<th>Schools</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Total N=89 out of 111</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Personal Development</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bed Coaches</td>
<td></td>
<td>C03=C10=1</td>
<td>H10=P=1</td>
<td>P05=1</td>
<td></td>
<td></td>
<td>4 Cms/4 Rs</td>
</tr>
<tr>
<td>Concentration</td>
<td></td>
<td></td>
<td></td>
<td>H14=1</td>
<td></td>
<td></td>
<td>1 Cms/1 Rs</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td></td>
<td>2 Cms/2 Rs</td>
<td>2 Cms/2 Rs</td>
<td>1 Cms/1 Rs</td>
<td></td>
<td></td>
<td>5 Cms/5 Rs 6% 6%</td>
</tr>
<tr>
<td><strong>Family Activity</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parental Pressure</td>
<td></td>
<td>C07=1</td>
<td>H23=1</td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td></td>
<td>1 Cms/1 Rs</td>
<td>1 Cms/1 Rs</td>
<td></td>
<td></td>
<td></td>
<td>2 Cms/2 Rs 3% 2%</td>
</tr>
<tr>
<td><strong>Total Cultural Meanings</strong></td>
<td></td>
<td>13 Cms/17%</td>
<td>11 Cms/14%</td>
<td>20 Cms/26%</td>
<td>19 Cms/24%</td>
<td>3 Cms/4%</td>
<td>12 Cms/15% 75 Cms/100%</td>
</tr>
<tr>
<td><strong>Specific Dislike</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Team Sports</td>
<td></td>
<td>C04=1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Individual Sports</td>
<td>B01=1</td>
<td>C02=1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Martial Arts</td>
<td></td>
<td></td>
<td></td>
<td>P06=1</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Financial Demands</td>
<td></td>
<td>C15=1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td><strong>Total Comments</strong></td>
<td>1</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5</td>
</tr>
<tr>
<td><strong>No Dislikes</strong></td>
<td>B03,B05,B15, B15=4</td>
<td>C01,C11,C13=3</td>
<td>H04=1</td>
<td>P04,P08=2</td>
<td>S07,S09=2</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td><strong>No Response</strong></td>
<td></td>
<td></td>
<td>H11=1</td>
<td></td>
<td></td>
<td></td>
<td>203*,Z220, 224,Z224</td>
</tr>
</tbody>
</table>
**Family Activity.** Two respondents commented on a negative facet of sport as a family activity. Both indicated that parental pressure in relation to their participation in sport was something they disliked. One student mentioned both parental push and peer expectation at school.

- C07: The amount of pressure placed by parents and expectations of class.
- H25*: [I] [don’t] like when my parents push me too much…

The negative impact of too much parental pressure on young people’s sports participation has been noted in earlier studies (see Section 2.2.3). Chapter 7 considers in more detail the whole issue of the family as both a positive support and a negative constraint for young people playing sport.

The above two comments represented only 3% of the total dislikes expressed by 2% of the students who played sport.

**Specific Dislikes.** The comments of five respondents related to very specific dislikes, mainly the sorts of sporting activities they did not enjoy. These have been presented outside the summary of cultural meanings given in Table 6.5, along with the headings, No Dislikes and No Response. Two students expressed their preference for playing team sports by explaining their dislike of individual sports.

- B01: I hate the sports that just can play by yourself, such as running, swimming like that
- C02*: Sport can get boring if I do it alone.

In contrast, another student found that team sports could create negative feelings.

- C04: I'm not really like [team] sport [:] it hard to play sports with big group of people example basketball, footy.
This student indicated that he played table tennis for fun, not for a team.

The two word answer of one respondent was as follows:

- P06: Martial Arts

This response may reflect the perceived danger of such sporting activities or a rejection of its link to violence.

The fifth comment in this group reflected a concern about the financial cost of sports participation. In this case the student wrote:

- C16: …cycling is expensive.

In an earlier part of his personal statement, he indicated that cycling was the only sport in which he was involved in. These two comments together suggest that although he was well aware of the financial burden of the sport, the cost was not preventing him from participating in cycling.

**Overview.** Among the 89 participating respondents, there were only 12 who considered that playing sport had no downside. Although, the number of dislikes mentioned (78) was well under half the likes discussed (195), the analysis of dislikes provided important insights into what the respondents felt about playing sport. In particular, it pointed to aspects of sport which could prove to be inhibiting factors for some individuals in certain circumstances.

The omissions are also worth noting. It might have been expected that among the respondents from Schools B, C and P, which have a policy of compulsory sports participation, there might have been some who disliked the element of compulsion. No
such views were expressed, however. Perhaps this could be seen as the outcome of careful school selection. Parents and young people who were strongly opposed to sport would be unlikely to select a school which required participation.

For the most part the negative facets of cultural meanings revealed in the students’ comments on what they disliked about sport were spread fairly evenly across the school groupings. The exception was School S where only three of the six participating students expressed any dislike of sport. As with the reasons given for playing sport, Schools H and P provided 50% of the cultural meanings derived from dislikes, Schools B and C, approximately 30% and Schools S and Z, 20%.

6.5.3 Non-Participating Students’ Likes

The personal statement guidelines also gave the students who claimed that they were not currently playing sport the chance to discuss what they liked and disliked about sport. Although it might have been expected that those not playing sport would be more prepared to discuss what they disliked in sport and to avoid making any comment on likes, all 22 of these respondents provided responses to both aspects. Their responses were analysed in the same way as the statements of the participating students. The likes they expressed were interpreted in terms of cultural meanings; the dislikes as negative facets of these same meanings.

The analysis of the non-participating students’ likes revealed comments on all of the cultural meanings identified in the participating students’ reasons and likes, with the sole exception of sport as a family activity. In addition, some respondents mentioned
specific sports which they liked. Table 6.6 presents a summary of what the non-participating students liked about sport.

One students’ discussion of what he liked in sport encompassed all but one of the cultural meanings identified. It should be noted that all 22 came from the three schools which do not have a compulsory sports participation policy.

- Z11: It [keeps] you from being lazy [;] I never get bored at sports that I like [;] anyone can be involved in sport it is competitive and friendly at the same time, they have score in sport so people can try their best [;] you meet new [people] from playing sport.

**Enjoyment.** The non-participating students also commented on sport being fun, in remarks that were quite comparable to those made by students who played sport. Examples of their comments were:

- H22*: Fun,
- H01: …having fun
- S04*: …it’s something fun to be doing.

Another linked fun with fitness.

- S12*: you get to be fit have fun and just generally enjoy yourself.

Altogether 11 non-participating students wrote about enjoying sport. This represented just under a third of the total likes mentioned and came from half this group of respondents.
**Fitness and Health.** Among comments related to liking the fitness and health which come with playing sport, six concerned fitness:

- H17*: …being fit.
- S12*: you get to be fit…
- S04*: …I like that it keeps you in shape…

One spoke in terms of being active.

- H01: I like being active …

Another indicated fitness in a statement which included other likes.

- S13*: Yes I like the feeling after exercising keep fit hobby that keeps on going.

In one case, the students’ comment on sport as a way of promoting health was incorporated into a larger explanation of his non-participation in sport.

- Z01: If I could participate in a sport, I would participate in an individualistic sport such as swimming, archery or horse racing. I like the idea that sports makes you healthy but unfortunately I don't do it. However, I do walk a lot.

An earlier part of Z01’s statement helps to clarify his position. In his reason for not playing sport, he claimed that he did not have the ability to participate in sport at a competitive level.

Overall there were eight statements of likes related to fitness and health, representing a quarter of the total cultural meanings. They came from about a third of the students, across all three schools where sports participation was not compulsory.
### Table 6.6 A: What Non-Participating Students Liked About Playing Sport, Interpreted as Cultural Meanings

<table>
<thead>
<tr>
<th>Cultural Meanings given to Sport</th>
<th>Schools</th>
<th>H (N=7)</th>
<th>S (N=7)</th>
<th>Z (N=8)</th>
<th>Total (N=22)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Enjoyment</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>H01, H03, H07, H18, H20=5</td>
<td>S04*, S12*, S13*=3</td>
<td>Z04, Z11, Z12*=5</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td></td>
<td>5Cms/5Rs</td>
<td>3Cms/3Rs</td>
<td>3Cms/3Rs</td>
<td>11Cms/11Rs</td>
</tr>
<tr>
<td><strong>Fitness &amp; Health</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Fitness</strong></td>
<td>H32, H17*=2</td>
<td>S04*, S12*, S13*=3</td>
<td>201=1</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td><strong>Being Active</strong></td>
<td>H01=1</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Healthy Lifestyle</strong></td>
<td>-</td>
<td>-</td>
<td>201=1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td></td>
<td>3Cms/3Rs</td>
<td>3Cms/3Rs</td>
<td>3Cms/3Rs</td>
<td>8Cms/7Rs</td>
</tr>
<tr>
<td><strong>Competition &amp; Achievement</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Winning</strong></td>
<td>H02=1</td>
<td>S01=1</td>
<td>201, 204, Z11=3</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td></td>
<td>1Cms/1Rs</td>
<td>1Cms/1Rs</td>
<td>3Cms/3Rs</td>
<td>5Cms/5Rs</td>
</tr>
<tr>
<td><strong>Personal Development</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Teamwork</strong></td>
<td>H05=1</td>
<td>S01=1</td>
<td>204, Z11=2</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td><strong>Doing One’s Best</strong></td>
<td></td>
<td></td>
<td>Z11=1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td></td>
<td>1Cms/1Rs</td>
<td>1Cms/1Rs</td>
<td>3Cms/2Rs</td>
<td>5Cms/4Rs</td>
</tr>
<tr>
<td><strong>Social Activity</strong></td>
<td>H17*, H18, H22*=3</td>
<td>-</td>
<td>Z11=1</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td></td>
<td>3Cms/3Rs</td>
<td>-</td>
<td>1Cms/1Rs</td>
<td>4Cms/4Rs</td>
</tr>
</tbody>
</table>
**Competition and Achievement.** Winning was the facet of competition and achievement which was mentioned by some of the non-participating students. Even though they were not currently playing sport, their enthusiasm for the competitive aspect of sport, particularly the experience of winning, emerged from their comments. One example is given below.

- **Z01:** I like the thrill and joy of winning a game.

Another linked the competition element with fitness.

- **H02:** I like the competition aspects of sports obviously the effect on your fitness that activities achieves.

A third related his liking to a sense of achievement.

- **Z04:** … the feeling of accomplishment and satisfaction.

Altogether, there were five comments about winning and achievement, representing a seventh of all the cultural meanings given. They came from just under a quarter of the non-participating students at all three schools. However, three out of five were from School Z.

**Personal Development.** Two facets of personal development were also mentioned as sporting likes: teamwork and doing one’s best. Four students mentioned their liking for the team element in sport. One spoke of the

- **Z04:** Commanding and brotherhood involved in sport

Although he does not mention the word „teamwork”, his comments point to the experience of being a member of a team, as both leader and mate.
• H05: Team mentality good fun

A third expressed a liking for both the team and the competitive aspects of sport.

• S01: Teamwork, rivalry etc.

As for competition and achievement, there were five comments related to personal development, with three out of the five coming from School Z. However, the comments came from only four students.

Social Activity. The social aspects of sport were also mentioned by several respondents.

• H22*: … meet new people
• H18: I think that having something to do on Saturday or the like would be good and catching up or meeting new friends is good.

Sometimes this link to friends was mentioned alongside other likes.

• H17*: Making new friends [,] having fun [,] being fit.

In all, there were four comments on sport as a social activity; three of these came from School H.

School Activity. Sport as a school activity was discussed as a like by two students. One wrote about games she had enjoyed as part of School Z’s physical education programs.

• Z12*: I used to have to do physical education in year 8 and 9 but I’d always try to get out of having to participate. I like basketball and netball also badminton. This is because I’m alright at catching balls and my aim is good. Badminton is fairly simple and enjoyable I suppose, but I’m just not interested in sports. Why waste my time playing sport when I’m not going to get anywhere with it.
<table>
<thead>
<tr>
<th>School Activity</th>
<th>Physical Education</th>
<th>Would like more choice</th>
<th>Z11 = 1</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>H N=7</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>S N=7</td>
<td>-</td>
<td>$04 = 1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Z N=8</td>
<td>-</td>
<td>-</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Specific Likes</th>
<th>Indoor Sport</th>
<th>Ice Hockey</th>
<th>Z08 = 1</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>H13 = 1</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>S02 = 1 = 1</td>
<td>-</td>
<td>-</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Z02 = 1</td>
<td>-</td>
<td>-</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Fighting</th>
<th>Z06 = 1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>-</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Totals</th>
<th>14</th>
<th>10</th>
<th>16</th>
<th>40</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cms/14Rs</td>
<td>Cms/10Rs</td>
<td>Cms/14Rs</td>
<td>Cms/38Rs</td>
</tr>
</tbody>
</table>

Table 6.6 B: What Non-Participating Students Liked About Playing Sport, Interpreted as Cultural Meanings
In the latter part of her statement she explains why she did not play sport; her comments go beyond the lack of fitness she reason gave earlier as the reason for not participating in sport. It is followed by comments on what she disliked about sport which is considered in the next section.

The other comment came from a girl who had recently arrived as an immigrant. Although she claimed to enjoy sports, she was clearly disappointed at the range of sports offered at her Australian school.

- S04*: Yes, I love sports but at our school there’s not much choice…

Because she did not know anyone involved in club sports, she seemed to be relying on the school for her sports involvement. From her comments, it would seem likely that none of the sports she was used to playing were available at her Adelaide school.

Although these two comments represent only a small proportion of the likes discussed, they do raise issues about feelings of inclusion and exclusion in school sport which need to be understood and resolved.

**Specific Likes.** There were five students (three from School Z) who spoke of specific sports or contexts which they liked. They are worth quoting in full, because they give an important sense of the students’ thoughts and feelings about sports participation. One student explained that he preferred indoor sports.

- S02*: Um I like games like spider soccer which you play indoors [,] not too hard.

The game spider soccer is a version of soccer played between two teams with the avatar of a spider which has eight legs. Each team has four players who are provided with a
For respondent H13, sports like ice hockey seemed to be his speciality.

- H13: I like ice hockey because I like the ice and the general rules of the game [;] it doesn’t wear you out like other sports as well.

Both respondents S02 and H13 seem to favour the sports concerned because the rules are simple and the effort required is not as great as in outdoor team games. Another student valued the experience of being outdoors.

- Z07*: Being out in nature.

Respondent Z02 wrote about the issue of gender in going to the gym, which was her preferred physical activity.

- Z02*: A gym because I like to be able to exercise [;] the gym is a female only gym so there is no pressure.

Her comment revealed her preference for participating in physical activity in a single gender environment.

A fifth student described what he liked about sport in one word:

- Z06: Fighting
His response provides no context or explanation. It is difficult to know whether he is referring to sports like wrestling or boxing or to his delight in the competitive element of sport, taken to the extreme.

6. 5. 4 Non-Participating Students’ Dislikes

The non-participating students’ expressions of what they disliked about sport proved to be insightful for deepening the researcher’s understanding of why they were not currently playing sport. As with the dislikes of those who played sport, the responses could be interpreted as negative facets of the cultural meanings identified earlier. In addition, there were a few students who discussed their dislikes in terms of competing demands. The analysis of what these 22 students disliked about sport is presented in Table 6.7.

**Fitness and Health.** A number of negative facets to sport as fitness and health could be identified: keeping fit, the demands of training, fear of injury, poor co-ordination and negative body image.

Keeping fit was an issue mentioned by six students. Examples of their comments are given below.

- Z06: Exercise
- H18: I don’t really like the exercise or having to really push myself getting stitches etc,
- Z11: It requires a lot of work energy …
- S02*: How easily tired and out of breath I get often get[,] made fun of because of it.
Respondent S02* clearly showed that lack of fitness or a health problem was an issue for sports participation. This may have created a feeling of dislike towards sports participation. In comparison, respondent H18 seems to be more negative towards fitness and exercise in themselves and the effort involved in these.

Another four students disliked the demands of training, as demonstrated in the following examples.

- H05: Training on school nights
- Z01: I also don't like the tough training if I am playing for a competition.

For respondent H05, the dislike seemed to be focused more on the time of training - on school days at night. For student Z01, the intensity of training seems to be what he disliked in playing sports.

The fear of injuries was the reason given by two students for disliking sports.

- S05*: Getting injured …
- Z04: Probably fatigue and possibility of injury …

Having poor coordination in movement was the dislike for not liking sports in the case of two students.

- H02: I’m extremely uncoordinated [;] I’m dangerous on playing fields.

H02’s comment is a serious concern because it was clear that his coordination problem, perhaps due to his physical condition, prevented his sports participation, even if he did not dislike sports.
<table>
<thead>
<tr>
<th>Cultural Meanings</th>
<th>Schools</th>
<th>H</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N=7</td>
<td>N=7</td>
<td>N=8</td>
<td>N=22 out of 111</td>
<td></td>
</tr>
<tr>
<td><strong>Fitness and Health</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Keeping Fit</td>
<td></td>
<td>H16=1</td>
<td>402<em>1,844</em>2</td>
<td>204,206,207**2</td>
<td>6</td>
</tr>
<tr>
<td><strong>Demands of Training</strong></td>
<td></td>
<td>H05=1</td>
<td>-</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td><strong>Fear of Injury</strong></td>
<td></td>
<td>-</td>
<td>805*1</td>
<td>194+1</td>
<td>2</td>
</tr>
<tr>
<td><strong>Poor coordination</strong></td>
<td></td>
<td>H02=1</td>
<td>-</td>
<td>212*1</td>
<td>2</td>
</tr>
<tr>
<td><strong>Negative Body Image</strong></td>
<td></td>
<td>-</td>
<td>-</td>
<td>212*1</td>
<td>1</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>3Cms2Rss</td>
<td>3Cms2Rss</td>
<td>9Cms6Rss</td>
<td>15Cms12Rss</td>
</tr>
<tr>
<td><strong>Competition and Achievement</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Don’t like Competition</td>
<td></td>
<td>H17*+H23+=m2</td>
<td>519*+512+=m2</td>
<td>204,207*+211*=+3</td>
<td>7</td>
</tr>
<tr>
<td>Sense of Failure</td>
<td></td>
<td>-</td>
<td>-</td>
<td>212*=1</td>
<td>3</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>2Cms2Rss</td>
<td>2Cms2Rss</td>
<td>6Cms4Rss</td>
<td>10Cms5Rss</td>
</tr>
<tr>
<td><strong>Personal Development</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Little Talent</td>
<td></td>
<td>-</td>
<td>-</td>
<td>202*=1</td>
<td>1</td>
</tr>
<tr>
<td>Little Experience</td>
<td></td>
<td>-</td>
<td>-</td>
<td>202*=1</td>
<td>1</td>
</tr>
<tr>
<td>Personality Issue</td>
<td></td>
<td>-</td>
<td>-</td>
<td>212*=1</td>
<td>1</td>
</tr>
<tr>
<td>Age Factor</td>
<td></td>
<td>-</td>
<td>-</td>
<td>202*=1</td>
<td>1</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>-</td>
<td>-</td>
<td>4Cms2Rss</td>
<td>4Cms2Rss</td>
</tr>
<tr>
<td><strong>Social Activity</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Socialisation</td>
<td></td>
<td>H11=1</td>
<td>-</td>
<td>212*=1</td>
<td>2</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>1Cms1Rss</td>
<td>-</td>
<td>1Cms1Rss</td>
<td>2Cms2Rss</td>
</tr>
<tr>
<td><strong>Enjoyment</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Don’t enjoy</td>
<td></td>
<td>-</td>
<td>519*1</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>-</td>
<td>1Cms1Rss</td>
<td>-</td>
<td>1Cms1Rss</td>
</tr>
<tr>
<td><strong>Other Priorities</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>School Subjects</td>
<td></td>
<td>H01=1</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Part time job</td>
<td></td>
<td>H13=1</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Music</td>
<td></td>
<td>H15=1</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>3Cms2Rss</td>
<td>-</td>
<td>3Cms2Rss</td>
<td>3Cms2Rss</td>
</tr>
<tr>
<td>Total Cultural Meanings</td>
<td></td>
<td>9Cms</td>
<td>6Cms</td>
<td>50Cms</td>
<td>35Cms</td>
</tr>
</tbody>
</table>
Respondent Z12*'s comment related to both coordination and negative body image.

- Z12*: I feel self conscious if I'm in a team with fit, active people that are skilled at ball sports and are fast runners [,] I'm a bit clumsy and a bit overweight so I don't like putting myself in those situations.

In all, there were 15 comments on negative facets of fitness and health. These represented about half the cultural meanings identified and came from over half the respondents.

**Competition and Achievement.** The cultural meanings of Competition and Achievement in relation to disliking sports were expressed in two different facets. The first one related to their dislike of various aspects of competition. Examples of the comments from seven students are given below.

- Z07*: Losing
- Z11: Sometime sport games are unfair.
- H17*: The competitiveness [-] always about winning.
- H22*: ...I don’t really like the competitiveness of the serious sports.
- S10*: With a lot of sport you need aggression and attack, both traits which I do not possess.

For three students, their dislike of sport was related to the sense of failure they experienced in sports participation. Two of these comments are given below,

- Z01: Everyone puts you down if you can’t do it. This happens in PE lessons.
- Z04: …insecurity of failing or losing

The remarks of Z01 and S02* (under Fitness and Health) point to a problem faced in physical education lessons which are compulsory so that students are forced to participate alongside their class mates. When students fail to perform or complete routine event in physical activity, they may feel humiliated in front of other students. In
this case, others in the class appear to have taken an active role in making fun of a student who could not complete an activity.

Overall, there were ten comments related to negative facets of competition and achievement. They represented a little under a third of the cultural meanings given and came from about a third of the non-participating students.

**Personal Development.** In relation to sport as Personal Development four negative facets could be identified – little talent, little experience, lack of skills and the age factor. These were derived from the statements of two students, both from the same school. The first three facets are seen in the following statement:

- Z02*: The fact you have to be really good at it to succeed or participate [:] it is difficult to enter at such a late age when you don't have much experience.

Lack of skills was mentioned by Z12*, along with other negative facets, such as poor fitness, lack of co-ordination and being overweight.

This comment revealed clearly the way a number of negative factors could become compounded to create a negative attitude toward playing sport in an adolescent’s mind. The sense of feeling self-conscious in the presence of other team members who were good at sport led to the writer’s reluctance to put herself in such situations.

In all, the two students provided the only comments related to negative aspects of Personal Development in sports.
Social Activity. There were also two students who explained that playing sport could limit the time that could be spent with friends, as well as other activities. One of the students wrote about sport as follows:

- H13: It often intertwines with work and other commitments I have such as music and friends.

Enjoyment. The negative facet of not enjoying sport was explained in some detail by one respondent.

- S13*: Well when it comes to sports like cricket, baseball, golf, horse riding I don't enjoy participating in these type of sports as I find them boring and don't intend in participating. On the other hand sports like soccer, tennis, swimming etc I enjoy but don't enjoy enough to participate in it.

S13*'s comments clearly reveal her thinking about participating in sport. Some sporting activities she refused to be involved in because they were boring. Others she did enjoy but not enough to play them.

Competing Demands. Another two respondents also indicated that sports participation was lower in their priorities than other activities. H13, whose comment was quoted above under social activity, considered that part-time work and music were more important commitments. Similar priorities were expressed in the statement below.

- H01: I like most things but I have better subjects to do.

Overview. The dislikes of the non-participating students were concentrated in two particular areas. The negative facets associated with fitness and health, together with competition and achievement, accounted for 25 of the 32 cultural meanings. Moreover, these comments came from 16 of the 22 students concerned.
The other feature of these responses was the high proportion of comments from School Z. As many as 20 of the 32 negative cultural meanings came from the eight non-participating students at School Z. This represented over three times the number of comments from the seven students at each of Schools H and S.

6.5.5. Overview of Non-Participating Students

The analysis of the non-participating students’ likes and dislikes demonstrated that there was no outright rejection of sport as a whole, in that all 22 of these respondents felt able to mention some aspect about playing sport that they liked. Some, however, used the discussion of likes as a bridge into commenting on aspects they disliked.

Moreover, the proportion of the frequency of likes to dislikes was revealing. In all, it was possible to identify 40 likes and 35 dislikes. The strength of the negativity was most evident in relation to fitness and health, where eight likes as against 15 dislikes were identified. In relation to competition and achievement also, there were five likes as opposed to ten dislikes. These ratios are in definite contrast to the responses of the 89 participating students in which proportion of total likes to total dislikes was 196 to 79. For the cultural meaning of fitness and health the proportion of the participating students’ comments was 39 likes to 19 dislikes, while for competition and achievement it was 39 likes to 25 dislikes.

6.6 Conclusion

This chapter has provided a thematic analysis of the students’ reasons for playing, and not playing, sport and what they liked and disliked about it. The analysis identified a number of cultural meanings associated with sport. Some variations in the cultural
meanings attributed to sport were apparent across the six schools. Overall, the cultural meanings proved to be remarkably similar to the findings of earlier studies, such as Znaniecki and Krawczyk discussed in Section 3.4.1, as well as the motivation factors for playing sport among Israel young people (Simri, et al., 1996), reviewed in Section 2.2.1.

Moreover, the likes and dislikes of sport discussed, especially to high proportion of cultural meanings related to sport as Fun and Enjoyment, together with the dislikes related to fitness and health, and competition and achievement, were consistent with the approach of the National Junior Sports Policy (1994) discussed in Section 2.3.2. Its recommendations stressed a developmental approach to gradually build up self-confidence and skills, the importance of making sporting activities positive and enjoyable and the avoidance of two much emphasis on competition.

The views of those students participating in sports were analysed separately from those not currently playing sport. The main difference revealed between the two groups were the presence of psycho-social correlates which functional to inhibit participation in sport in the case of those not playing sport. Another difference was the way in which the sporting dislikes of those not playing a sport outweighed the aspects they liked. The comments of some of these students made it clear that they saw their non-participation in sport as a matter of personal preference and choice.

From the point of view of the research question the students’ statements on playing sport were important for what they did not write. The researcher’s expectations, based on his teaching experience with Aboriginal students, were that if cultural diversity in
their own background or identity, or in those of other students, had been an issue for them in playing sport, they would have expressed their views on this. Certainly, exclusion for being culturally different did not emerge as a reason for not playing sport, or as a dislikes of sport. No student expressed dislikes of sport in terms of not liking to play with those who were culturally different. The student views on playing sport which were analysed in this chapter suggested that they did not think about issues of cultural diversity in relation to playing sport.
Chapter 7

Students’ Views on Family and Friends and their Influence on Sports Participation

7.1 Introduction

This chapter reports the respondents’ views on family and friends, and considers how far they were seen to influence participation in sports. Their influence on the respondent’s sense of cultural identity is considered in Chapter 8. The family was one of the two key social groups to which the respondents belonged (see Section 3.5 and Figure 3.2). As the group responsible for a child’s early upbringing, the family was in a position to encourage and support the activation of the cultural values it considered important. A number of previous studies have investigated family influence on children’s participation in sport (see Section 2.2.2). One of the guideline questions targeted comment on this issue.

The second key social group to which all respondents belonged was the school (see Section 3.5 and Figure 3.2). The guideline question on friends was designed to ascertain how far the respondents’ friends were drawn from their fellow students at school or from sources outside the school. Extensive peer group links to the school could be expected to strengthen the influence of the school and the effective transmission of its cultural values. In particular, the guideline question on friendship within sporting teams was intended to provide understanding of the influence of the school peer group in the playing of sport.
The sections that follow present the students’ views on who counted as family and friends for them, as well as the extent of their influence on students’ participation in sport.

7.2 Family Members

In order to understand the students’ personal experiences of family, one of the questions to all respondents asked them to explain who they regarded as members of their family circle. A close reading of the comments conformed to four main categories of family. Those who identified parents and siblings only were classified as being in a Nuclear Family. Where the students’ comments also included grandparents, uncles, aunts and cousins, their family was classified as Extended (Smolicz, 1979). Another category of No Family was needed to reflect other responses given. In addition, many students discussed friends as being part of their family. In order to gauge the extent of the tendency for these young people to include friends as family members, a separate category called Personal Friends was used in the analysis. This category complemented rather than excluded other family types, in that most comments on personal friends was given alongside the mention of other family members.

In the following sections, these family categories are discussed in relation to those who played sport and those who did not. Direct quotations from the students’ writings have been used to illustrate key points.
7.2.1 Family Members as seen by Students Participating in Sports

Table 7.1 presents an analysis of the comments on family members given by those who played sport. There were six students in all, including four from School Z who did not provide any response to this question.

**Extended Family.** The family pattern most frequently mentioned (49 times) was that involving members of the wider family. The extension could be vertical, to include grandparents, or horizontal, to include of uncles, aunts and cousins. There was even an occasional reference to pets. Some began by mentioning their immediate family and then added their extended family.

- H07: My family is my sister mum dad my extended family
- B14*: My immediate family is my parents and brothers and dog and my extended family is my aunty, uncle and cousins.

One international student (P18) explained that his family members were all overseas. Others gave extensive lists.

- Z10: Mum, dad, sister, cousin, uncle, aunty, grandma, grandpa.
- B05*: My family mum, dad, sister, grandpa, aunties, uncles and cousins etc.
- C12*: My brothers sisters mum and dad cousins aunties uncles grand-parents

Other responses were quite specific, detailing sections of more selective, including only some of his father’s side of the family.

- C09: My mum and dad, mum's side of my family and some of dad’s, my brother Jacob […].
<table>
<thead>
<tr>
<th>Family Members</th>
<th>B</th>
<th>C</th>
<th>H</th>
<th>P</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N=17</td>
<td>N=16</td>
<td>N=18</td>
<td>N=18</td>
<td>N=6</td>
<td>N=14</td>
<td>N=89</td>
</tr>
<tr>
<td>Extended Family</td>
<td>B02,B04*,B05*,B08</td>
<td>C03,C04,C05,C09</td>
<td>H04,H07,H08, H09*,H10<em>H12</em>, H14*,H15, H19*</td>
<td>P05,P05,P06,P07*, P08,P09,P11*</td>
<td>S07=1</td>
<td>Z05,Z10,Z15*</td>
<td>49</td>
</tr>
<tr>
<td></td>
<td>B12,B17=6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B10,B12,B13,B16=6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No Family Here</td>
<td>B01=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Other Comments</td>
<td>-</td>
<td>C08=1</td>
<td>H16=1</td>
<td>P14=1</td>
<td>S06,S08=2</td>
<td>Z17=1</td>
<td>S09=1</td>
</tr>
<tr>
<td>Total Comments</td>
<td>25</td>
<td>17</td>
<td>27</td>
<td>22</td>
<td>6</td>
<td>15</td>
<td>111</td>
</tr>
<tr>
<td>No Response</td>
<td>-</td>
<td>C07=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>S09=1</td>
<td>203*,Z06,Z14*</td>
</tr>
</tbody>
</table>

Note: Because Personal Friends overlapped with other family categories, the total is greater than 89.
For another student, extended family included step brothers and sisters from earlier parental marriages.


Some of the respondents defined their family in terms of biological relationships.

- Z09: People genetically related to me.
- P03: All my family related by blood no matter how selected.
- C13: My blood related relatives e.g. mum, dad, brother, cousins, aunts, grandparents.
- H25*: People who are blood related to me e.g.; mum, dad, older brother, younger brother, younger sister, and all my extended family.

Others combined relatives and in-law relationships.

- C05: Blood relatives and marital ties.
- Z18: blood relation or related due to marriage.

There were a few comments that conveyed the feelings of closeness that family members have together.

- H12*: I think of people being members of my family like my sister mum, dad, uncles and cousins we have very big family and we are very close.
- H10*: My mother, father my two sister, my auntie and uncle who live with me and my roommate cousins Matt, Paul who are more like brothers a lot of the time
- H14*: My parents as I am the only child live only with them they are few only relative that live in South Australia, so aunts and uncles also they often very close to them.

One respondent highlighted feelings of love and trust as the defining characteristics of family.

- B08: My family is everyone I love and trust. This extends to relatives friends and some other adults. Unfortunately I don’t have any pets.
Respondents who reported an Extended Family pattern represented over half of students who played sport. This representation in responses was roughly uniform across all schools except School S.

**Nuclear Family.** Among those who participated in sport, there were 25 students whose description of their family indicated that it could be categorized as Nuclear. Selected comments from respondents have been given below as illustrations.

- H11: Mum, dad, brothers
- B06: Obviously my actual family mum, dad, brothers …
- C02*: My closest family mum, dad and brothers

As the examples make clear, in the experience of these respondents, family meant parents and siblings. Two others answered the question by explaining the feelings they had for their family

- C01*: I love my family
- C06: I am proud to be a member of my family as I love and respect them all.

Those respondents with a Nuclear Family pattern represented just over a quarter of the 89 students who played sport. They were found across all six schools, with the greatest concentration in Schools B and P.

**Personal Friends.** A total of 31 respondents included close personal friends as family members. Some examples of their comments have been given below.

- B06: […] my closest mates who come over to my house a lot.
- B09: […] my best friends and my brothers”best friends.
- B10: […] friends who I spend most of my time with.
Some listed the names of the friends alongside their family.

- Z13*: few friends Jack, Carly, Madison.
- B12: Mark and Stewy and of course my family.
- P04*: April, Amanda my two best friends.
- B16: Sauna Hawkins because see him a lot and we get on very well. Obviously my family.

Others conflated the close relationship with their friends, to the point of viewing them as family members.

- H07: […] my close mates as my family because I care about them as well.
- P11*: […] my best friend is pretty much my sister to me.
- H10*: […] lot of the time my friends maybe my closest 2 friends are also acting family like real unconditional family and forgiven and understanding.
- H19*: […] my best friend and her family who I have known all my life.
- C12*: Very close family friends my really good friends from softball.
- P02*: […] brother’s girlfriend and my best friends.
- Z22: […] I also consider some of my close friends to be as well, because they’re like brothers to me.

Some students who were boarders considered their boarding house friends as family members, and sometimes the closeness with friends was an outcome of friendship between families.

- H20*: […] girl boarders sometimes.
- H24*: My family and the family of my closest friends. We go on holiday together and all hang out.

Another included the girls with whom she played sport.

- Z19*: the girls from soccer who we call our little family.
The responses of two respondents provided comments only about their closest friends, without any mention of any other family members.

- H03: My closest mates that I would do anything for them.
- S11*: My two best friends are like family to me, well they are family to me. Some close friends I’d consider family as well.

**No Family Here.** Another international student indicated that all his family members were in his country of birth, China.

- B01: I think they come from my country.

**Other Comments.** There were six responses which were too non-specific to fit the family categorization. One was all inclusive.

- P14: Everyone

Another three students made statements which highlighted the importance of long-term relationships of care and trust.

- S08: People I have known all of my life.
- S06: People I trust and have known for my life.

### 7.2.2 Family Members as Seen by Non-Participating Students

Table 7.2 presents an analysis of the comments about family members given by the 22 students who did not play sport. There were two among this group of respondents who did not answer this question.

**Extended Family.** As with students who played sport, the family pattern most frequently mentioned (12 times) was Extended. Examples of the comments reflecting
similar variations to those discussed earlier, are given below. In a few cases, pets have also been mentioned.

- Z05*: Mum, dad, sisters, brothers, aunties, uncles, cousins, grandparents.
- Z01: Immediate and extended family members.
- H17*: My mum my dad my 2 brothers my sister my grandparents my cousins my aunties my uncles.
- H18: My mum, dad, aunts, uncles, cousins, grandparents. These are the people in my whole family that I am the closest with.
- S04*: Well my family, my close family friends and my best friends.
- Z07*: people who are related to you or have known [you] all your life.

In all, the Extended Family was the pattern identified in over half of the students who did not participate in sport. They were spread fairly evenly across all three schools, although just under half came from School H.

**Personal Friends.** There were also seven students who provided comments related to their personal friends as part of their family. The comments of Z07* and S04* have been quoted above. Other examples are given below.

- H05: […] close friends.
- S05*: […] also my closest friends. They are a huge part of my life, they are always there.
- H13: I think of my uncles, aunties and cousins as being members of my family my pets and my closest friends.

**Nuclear Family.** There were six students who reported a pattern of family life that could be categorized as Nuclear. Some of their comments are quoted below.

- H05: Mum dad sister […].
- S10*: My mum, my dad and my sister.
- S02*: My mum and baby brother, middle brother sucks, dad’s out of the picture.
### Table 7.2: Non-Participating Students’ Views on Family Members

<table>
<thead>
<tr>
<th>Schools</th>
<th>Family Members</th>
<th>H N=7</th>
<th>S N=7</th>
<th>Z N=8</th>
<th>Total N=22</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Extended Family</td>
<td>H01,H13,H17*,H18,H20*=5</td>
<td>S01,S04*,S05*=3</td>
<td>Z01,Z05*,Z07*,Z11=4</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Personal Friends</td>
<td>H05,H13=2</td>
<td>S04*,S05*,S13*=3</td>
<td>Z07*=1</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Nuclear Family</td>
<td>H05=1</td>
<td>S02*,S10*,S12*=3</td>
<td>Z07*,Z12*=2</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>No Family Here</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Other Comments</td>
<td>H01,H13=2</td>
<td>-</td>
<td>Z03*,Z04=2</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Total Comments</td>
<td>10</td>
<td>9</td>
<td>9</td>
<td>28</td>
</tr>
<tr>
<td></td>
<td>No Response</td>
<td>H02=1</td>
<td>-</td>
<td>Z06=1</td>
<td>2</td>
</tr>
</tbody>
</table>

*Note: Because Personal Friends overlapped with other family categories, the total is greater than 22.*
- **Z12**: My mother. My parents split-up when I was 7 and my father is very hard to get along with. I have no brothers or sisters. I’m quite lucky and I’m happy not having a dad.

The last two of the comments gave evidence of negative family relationships which appear to have resulted in the respondent living with the mother as the sole parent. Z12 seemed to be happy living only with her mother. In the case of S02 there were negative feelings towards a brother as well. These Nuclear Family responses came from over a quarter of the students not playing sport and from all three schools.

**Other Comments.** One respondent commented not on specific family members but rather on the personal feelings which bound them together.

- **Z02**: We try to do the best we can to be there for each other and support one another.

Respondent Z04’s comments were related to the family’s sports involvement, and is considered therefore in Section 7.3.

**7.2.3 Overview**

The guideline question on family members was designed to investigate the meaning of family for this group of respondents. It was deliberately framed in wide terms to cater to diverse views and situations. The pattern of responses summarized in Tables 7.1 and 7.2 shows very little difference in family membership between those who played sport and those who did not. About half of the respondents in both groups described an Extended Family pattern, which provided them with a wide reference and support base. About a quarter described the much narrow base of the Nuclear Family.
The other surprise was that around a third of the students named friends as members of their family, and often explained why they considered that their friends should be included. Their responses indicated that their close friendships had the constancy and intimacy that they associated with family relationships, and could this be considered primary relationships. There was also a suggestion that such friends were sometimes more accessible than family members and that some respondents spent more time with their friends than with family. From the humanistic sociological perspective, such results are important in providing insight into the students’ personal experiences of, and thinking about, friendship and family life.

7.3 Family influence on Sports Participation

A number of earlier studies indicated that the family often had an important influence on whether or not young people played sport (Griffin, 1998; Leff & Hoyle, 1995). To follow up these findings, the personal statement guidelines asked students, both those who played sport and those who did not, to comment on what their family thought about their participation in sport.

A close reading of the students’ comments identified different types of family influence which could be categorized under two main headings: positive support and negative constraint. Five forms of positive support were apparent along with seven forms of negative constraint. Table 7.3 summarizes, under these categories, the responses of those students participating in sport, while Table 7.4 presents a similar analysis of comments from the non-participating students. There were four participating and two non-participating students who did not answer this question.
7.3.1 Positive Family Support Reported by Participating Students

The great majority of the 89 participating students reported that their parents gave positive support to their active participation. Fifty two students explained this in terms of support and encouragement.

- P11*: They definitely encourage it.
- C07: They strongly encouraging it.
- P13*: They encourage it strongly and watch me participate.
- P18: They encourage me a lot and I appreciate it so much...
- B04*: They like me playing sport and encourage it.
- B08: My mum and dad are very supportive of me playing sport.
- C13*: My mum, dad are both right behind my involvement in sport.
- H12*: They encourage me a lot and are very happy for me...
- C01*: They were happy for what sport I play.
- H21*: They think it is a good thing and support me.
- H07: My family is very supportive towards my sport and they want me to achieve as high as I can.
- P05: My parents actively encourage my family to participate in sport
- Z15*: My family encourage me to play sport

Another 20 claimed that their parents were approving or proud of their participation.

- B02: They think it’s good because it keeps me active and I interact with lots of different people.
- P09: That it is good
- H19*: …very supportive, proud.
- H14*: They are very proud of me.
- Z19*: They think it’s good that I’m keeping fit and having fun.
<table>
<thead>
<tr>
<th>Schools</th>
<th>B  N=17</th>
<th>C  N=16</th>
<th>H  N=18</th>
<th>F  N=18</th>
<th>S  N=6</th>
<th>Z  N=14</th>
<th>Total N=89 out of 111</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Approving/Proud</td>
<td>B02=1</td>
<td>C09,C10,C11,C12=4</td>
<td>H12*,H14*,H16, H19*,H21*,H23*=6</td>
<td>P03,P08,P09,F12*,P10=0</td>
<td>S06=1</td>
<td>Z13*,Z15*,Z21=3</td>
</tr>
<tr>
<td></td>
<td>Family Involved in Sports</td>
<td>B07,B14*,B17=5</td>
<td>C12*=1</td>
<td>H06,H08,H14*,H23*=4</td>
<td>P05,P11*=2</td>
<td>-</td>
<td>Z14*,Z18=2</td>
</tr>
<tr>
<td></td>
<td>Parents Involved</td>
<td>B08,B12, B17=3</td>
<td>C14=1</td>
<td>H06,H09*,H24=3</td>
<td>P02*,P04=2</td>
<td>S03=1</td>
<td>Z03*=1</td>
</tr>
<tr>
<td></td>
<td>Parents as Coach</td>
<td>B17=1</td>
<td>C13*=1</td>
<td>-</td>
<td>P14=1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total of Comments</td>
<td>19</td>
<td>13</td>
<td>27</td>
<td>21</td>
<td>6</td>
<td>12</td>
<td>98</td>
</tr>
<tr>
<td>Negative Constraints</td>
<td>Parental Pressure</td>
<td>-</td>
<td>C08=1</td>
<td>H36=1</td>
<td>-</td>
<td>-</td>
<td>Z09=1</td>
</tr>
<tr>
<td></td>
<td>Academic Priority</td>
<td>B04=1</td>
<td>C06,C14=2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Safety Concerns</td>
<td>B01=1</td>
<td>C03=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Time Consuming</td>
<td>B06,B14=2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Not a Sporting Family</td>
<td>B05=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total of Comments</td>
<td>5</td>
<td>4</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>11</td>
</tr>
<tr>
<td>No Response</td>
<td>B13=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3</td>
</tr>
</tbody>
</table>
In addition, 12 respondents indicated that they had family members who actively played sports. Some of their comments are given below.

- B14*: … my whole family is very sporty.
- H14*: [I play] golf, because my parents played is why I started.
- H08: My family plays cricket [and] football so I do it as well.
- H23*: My family all play different sports so it's just a normal thing to play sports.
- H06: My dad and his side of the family are all very fit and active most of his family have won the [Bay Sheffield]. They are very much runners. My mum keeps fit and when she was young she was very involved in different sports. My older sister is a personal trainer and likes it very much. My younger brother plays for about 4 football clubs and plays state football. … my participation in sport is quite small no matter what I play in sport my family will think it’s good. As long as I’m doing something.
- Z18: Dad plays cricket and so have I, for as long as I can remember. Gone as family to cricket since I was born. Would be weird [if] there was no cricket.

In another 11 cases students reported that their parents were more actively involved in their sports participation.

- B17: …father trainer for teams, mother is on club committee.
- S03: My father was very supportive and encouraged me to do my best… he would take me to… most of my matches or game days (Saturdays).
- H24*: My parents was always the taxi driver taking me and my brother to various sports including soccer, cricket, netball, volleyball, swimming and touch football.
- P02*: My family love me playing sport, come and watch me every week.
- H09*: They have been very supportive, leaving work early and driving me every day to dance.
There were three respondents whose parents were involved through the coaching of their team. As one student explained.

- C13*: My mum has coached me in both school and club for a lot of my netball life.

Overall there were 98 comments about the positive support which the students considered they received from their parents. These responses were spread across students in all six schools. Three quarters of the comments, however, related to support and encouragement; less than a fifth referred to active parental involvement.

7.3.2 Negative Family Constraints Reported by Participating Students

In contrast to 98 statements that reported positive family support for sports participation, there were 11 comments which could be interpreted as negative constraints from the family. In most instances these comments were more in the nature of qualified support for their children’s sport participation rather than outright opposition.

Three respondents indicated that they felt some kind of pressure from their parents in relation to sports participation.

- Z09: Both parents think I should do more of it.

The importance of putting education ahead of sports involvement was the constraining parental view in another three cases.

- C06: They like me continuing sports as a fitness purpose but they still want me to take my studies at a higher priority as it is more important for my future life.
- C16: They don’t mind me doing it but they want me to take school first.
The comments of two respondents pointed to their parents’ concern over safety issues in playing sport.

- B01: They all agree with that except if it is dangerous
- C03: They really want me to play sports but also tell me not to get injured.

In two cases, the students indicated that their parents were strongly supportive, but cautioned their children about the need for balancing the demands of sport with other areas of life, such as study.

- B14*: They think it’s excellent but sometimes they think I play too much. My whole family is very sporty.
- B06: They think it’s good to play lots of sport so long as it doesn’t take over my life e.g. school and mates. They support me lots.

The remarks of another student indicated parental support for chosen activities, but recognised that their family was not particularly interested in sports. The implication seemed to be that they could not be expected to offer any practical help.

- B05*: We aren’t a particularly sporty family but my family supports me in whatever I choose to do. They encourage my involvement.

The proportion of negative family constraints to positive family support reported by students who played sport was very low (11:96). Moreover, nine of the 11 constraining comments came from two Schools, B and C. For almost every student playing sport at the other four schools, family influence was seen to be positive.

7.3.3 Family Influence by Non-Participating Students

Table 7.4 presents the analysis of the comments on family influence made by the 22 respondents who did not participate in any sport. Since all the respondents from schools B, C and P were required to play sport, all the non-participating respondents came from
schools H, S and Z. The comments from these respondents included three forms of positive support and two forms of negative constraint noted in the comments of participating students.

Eight of the non-participating students indicated that their families encouraged their involvement in sport activities:

- H22*: They think it’s great and beneficial

However, in most instances some sort of qualifying remark was made. Sometimes the comment made it clear that the student was not playing sport despite parental encouragement to be active in sport.

- S05*: [They think] I should be doing it.
- S13*: My family thinks that playing sport is very good. [They] are supportive of me when I tried to play sport but [I] soon found that I’m not a very sport privileged [sic] person.

Here the student’s perceived lack of ability in playing sport seems to be the hindering factor.

- H18: My mum would like me to do more but she doesn’t really push me or make me do things I don’t want to. My dad is the same.

In this case, the parents were not prepared to go beyond encouragement and insist on participation against the student’s wishes.
<table>
<thead>
<tr>
<th>Family Influence</th>
<th>H</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>School</td>
<td>N=7</td>
<td>N=7</td>
<td>N=8</td>
<td>N=12</td>
</tr>
<tr>
<td>Positive Support</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Support Encourage</td>
<td>H18, H22=2</td>
<td>S04*, S05*, S10*, S12*, S13*=5</td>
<td>Z11=1</td>
<td>8</td>
</tr>
<tr>
<td>Parents Approve &amp; Proud</td>
<td>H02, H05=2</td>
<td>S04*, S13*=2</td>
<td>Z01, Z02*=2</td>
<td>6</td>
</tr>
<tr>
<td>Whole Family Involved</td>
<td>H02, H17*=2</td>
<td>S04*=1</td>
<td>Z01*, Z07*=2</td>
<td>5</td>
</tr>
<tr>
<td>Total Comments</td>
<td>6</td>
<td>8</td>
<td>5</td>
<td>19</td>
</tr>
<tr>
<td>Negative Constraints</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No Family Involvement</td>
<td>H01, H13=2</td>
<td>S02*=1</td>
<td>Z06, Z12*=2</td>
<td>5</td>
</tr>
<tr>
<td>Financial Burden</td>
<td></td>
<td>S12*=1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Total Comments</td>
<td>2</td>
<td>2</td>
<td>2</td>
<td>6</td>
</tr>
<tr>
<td>No Response</td>
<td></td>
<td>1</td>
<td>1</td>
<td>2</td>
</tr>
</tbody>
</table>
One student who chose to dance rather than play games explained her parents’ attitude as follows:

- S10*: As long as I am doing what I enjoy they don’t mind, as long as I am doing something active.

Another six students recognised that their parents approved of their involvement in sports.

- H05: [They think it’s] good.
- Z01: My family thinks it’s a good and healthy thing

Family involvement in sport was mentioned by five students. Sometimes this was discussed in positive terms, as in the following examples:

- Z01: … we used to play badminton every other week.
- H17*: My family enjoys it and thinks it’s a good form of exercise and recreation.

In other comments, the students made it clear that they did not share their family’s enthusiasm for sport.

- H02: My dad’s brothers play a lot of soccer and are very motivated active in physical activity. My mum is like me participates in low-impact exercise walking, Pilates etc.
- S04*: My family are normal about playing sports. But my dad loves it. He really wants me to join back in but there aren’t many good clubs around. We used to all be really sporty but as we grew up the less sports we did because we were more independent rather than our parents pushing us.

Among the six statements which could be interpreted as negative constraints in Table 7.4, there were five comments which explained that their families did not have any sports involvement. Some examples are given below.
• H13: No one in my family plays sport [,] we are academically or musically inclined.
• S02*: Your decision to do what you like. Not particularly interested.
• Z06: They don't play or follow any sports.
• Z12*: My mother hates sport because she was always bad at it too, so it's good that she never encourage me to play anything. My father wanted me to be a boy so that he could make me play football and soccer.

One respondent indicated that family financial circumstances had a negative impact on his participation.

• S12*: … my mum thinks playing sport, joining a team is costly which puts her off the idea a bit if [it’s] really expensive.

In all, the non-participating students provided 19 comments about their family’s positive support for playing of sport. They were evenly spread across the three schools concerned. About half of the 19 students however, included in their response qualifying remarks to justify why, in spite of their parents support, they were not actively playing sport.

7.3.4 Overview

The great majority of students, both those who participated in sport and those who did not, reported that their family influenced them positively toward playing sport. The strongest expressions of family influence came from the small proportion of students who explained that they were playing a particular sport because one or both of their parents played and had introduced them to it. The converse of this was the negative constraint of the family’s lack of interest in sport (mentioned five times by those not participating in sport and by one student who was playing sport). Issues regarded as
parental concerns were the possibility of injury, the expense and less commonly, interference with studies.

The comments about family support were spread fairly evenly across all six schools, although they were reported most frequently by school H students. The most obvious variation across schools was noted at the end of Section 7.3.2. Remarks about negative family constraints were concentrated almost entirely in Schools B and C.

Indirectly some non-participating students’ comments about family influence reinforced their explanations that they did not play sport as a matter of personal preference or choice. There were expressions of the respondent’s incompetence in sport (S13*), of preferring not to play (H18, S05*), and of not enjoying sport, even though other family members did (H02, S04*).

7.4 Respondents’ Views on Friends

Another guideline question asked the respondents to explain who their closest friends were. The intention was to ascertain whether friends came from the same school or from other sources.

7.4.1 Views on Friends Reported by Participating Students

Table 7.5 summarizes the responses to the question about friends. A reading of the comments indicated that, apart from their current school, friends were drawn from sporting teams, family members and previous schools, as well as from the local
community and overseas. There were two students (both from School Z) who did not answer this question.

**Current School.** As Table 7.5 shows, 73 of those students who participated in sports indicated that their friends came from their current school. Some examples of the comments are given below.

- B04*: Friends from school.
- C06: They mainly come from inside school
- B07: My closest friends are all from school.
- B02: My closest friends are from school we all see each other every day.
- B05*: My closest friends are from school. I have a close knit group.
- H23*: My closest friends are those people who I’ve met through school.

Both B02 and B05* added comments suggesting that these friends from school were an important part of their life. Two other students wrote very precisely about who their friends were.

- B08: Only have a few very close friends but they are extremely important to me. One is fortunately in every one of my classes but one, but the other isn’t in any of my classes, thought goes to the same school.
- P03: […] Pierre lives near me same class same school Emma, lives near city same class same school. Tom used to live near me same class lives at same school.

A few of the respondents talked about their particular friends coming from the same class.

- P08: My best mates come from my class/school.
- P12*: My closest friends are people who are from my class […]
Another student also commented on friends from the boarding house.

- H16: My friends are from school (boarding house) and from some of my classes

In all, over three quarters of the students reported having friends from their current school. This was the case across all six schools, but in schools H and P almost all the students gave this response.

**Sporting Team.** Overall there were 31 comments concerning friends from sporting teams. Some examples are given below.

- P06: Class, school and rowing
- H20*: […] some are from my sporting team,
- C04: I don’t really have a closest friend but I do have a few good friends one of them plays table tennis with me quite often.
- H09*: When I danced every day, my closest friends were dancers.
- C12*: 2nd and 3rd best friend from football, 4th from school football.
- C09: Best friends come mostly from school and girls from Volleyball club.
- H14*: My closest friends are a mixture of school friends and few golf friends,

One student explained that he had two different groups of friends.

- Z19*: I have two different groups of close friends-one group from school and the other from soccer.

Another respondent went on to explain what his friends meant to him.

- H07: My closest friends come from my school who I play footy with and spend my time with at social events and parties. They are people who I respect and will always have their back because I know they will always have mine.
<table>
<thead>
<tr>
<th>School</th>
<th>B</th>
<th>C</th>
<th>H</th>
<th>P</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>N=17</td>
<td>N=16</td>
<td>N=18</td>
<td>N=18</td>
<td>N=6</td>
<td>N=14</td>
<td></td>
</tr>
<tr>
<td>Family Members</td>
<td>B12,B14*,B15*,B16,B17 =5</td>
<td>C06=1</td>
<td>H03,H04,H21=3</td>
<td>P01,P13*=2</td>
<td>S03=1</td>
<td>Z10,Z21,Z220=3</td>
<td>15</td>
</tr>
<tr>
<td>Community</td>
<td>-</td>
<td>-</td>
<td>H19*=1</td>
<td>P14=1</td>
<td>S05=1</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>Overseas</td>
<td>B01=1</td>
<td>-</td>
<td>-</td>
<td>P04*,P18=2</td>
<td>-</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>Outside School</td>
<td>B11,B13=2</td>
<td>C03, C05, C14=5</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>Other</td>
<td>B01,B16=2</td>
<td>C01*,C10=2</td>
<td>-</td>
<td>P10=1</td>
<td>-</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>Total Comments</td>
<td>30</td>
<td>26</td>
<td>34</td>
<td>31</td>
<td>8</td>
<td>17</td>
<td>146</td>
</tr>
<tr>
<td>No Response</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>203*,214=2</td>
<td>2</td>
</tr>
</tbody>
</table>

Note: The total is greater than the 87 who responded, because some comments related to more than one category.
Another distinguished between sporting friends and closest friends.

- H10*: I do have friends I met through sport that I have ties with and love catching up with them but I didn’t meet my closest friends through sport.

Those who claimed to have friends from their sporting teams represented a third of those playing sport. They came from all six schools, but school H had twice as many respondents in this category.

**Family Members.** Among the 87 respondents who answered this question, 15 indicated that their closest friends were family members.

- B14*: […] family and family friends.
- C11: Anyone who is related to me.
- P13*: some family members
- H24*: My family and the family of my closest friends.

A number of students linked school friends and family members as their best friends. Some of the statements are below.

- Z10: School and family.
- H21*: My closest friends would have to be from my school and my family.

Some of the students made specific mention of cousins.

- P01: My friends are mostly from my school but my cousins are also.
- Z21: My closest friends would be my cousins. There’s a few, they are always there for me and support me no matter what.
- H03: My cousin Heath we are similar age, both play club soccer, go to the same school.
**Previous School.** Eleven students indicated that they had friends from a previous school.

- C02*: My closest friends are from my previous school we like to hang out, going shopping.
- C12*: […] old primary school mates,
- C13*: My closest friends are from my primary school who I happen to still play netball with for club.
- H25*: I have 2 best friends I met them both at my previous school […]. One of them (Amy) lives near me, and then other (Emma) lives quite far away (about 20 mins away), I don’t do sports with either of all sorts of activities with them. Although I am such good friends with both of them they are not that good friends with each other.
- P02*: My best friend is from my primary school we’ve known each other for a years and she moved to school [P] 12th year [we like to go to [City Centre] we like having sleepovers.]
- P16: My best friend went to my old school […] and we are still close we usually meet up once a week in town muck around at one of our house and just being ourselves.

Those who reported friends from their previous school came from four of the Schools, S, H, P and S.

**Outside School.** Five of the students reported some friends who came from outside school.

- B11: My closest friends come from my school classes and outside of school.
- B12: They come from my school and many are in my classes. I have a few that go to a different school as well. Some live close and others a bit further away. Many come from my sports team.
- C03: I have many friends from school and outside school
- C05: Closest friends are from my school, other schools, people I know through friends.

**Community.** Three of the students mentioned having some friends from their local community.

- H19*: I have very strong friendship with a variety of people school other school sporting teams. Very few from my community though
- P14: School friends and sometimes community friends. We often do sports on the weekend like basketball or snooker.
- S09: My friends come from the community sports team and all over.

**Overseas.** The comments of three international students mentioned friends from their home countries.

- B01: I think they come from my country.
- P04*: My school group and my friends back in America.
- P18: My best friends are all in Hong Kong, but my closest mate here is from school.

**Others.** Five responses were classified as other, since they represented a range of different comments. One, for example, gave the names of his friends.

- B03: My closest friends are Bamey, Oscar, Tom and Hian.

Another who came with his family from Papua New Guinea explained how he enjoyed his friends.

- C01*: I have good friends we always telling jokes/fun together.
7.4.2 Views on Friends Reported by Non-Participating Students

Table 7.6 summarizes the views of friends reported by all 22 students who did not play sport.

**Current School.** Sixteen of these students indicated that their closest friends came from their current school.

- Z01: My closest friends come from my school
- Z11: They come from [my] class
- H17*: Chloe has been in the same class as me ever since year 6 goes to the same school as me. Tillz goes to the same school as me and is in 3 of my classes.
- H18: My friends come from my school only (I live on a street with lots of old people)
- S02*: Laura and Jess. Met them last year when I started at [current school].
- S04*: My closest friends are from school.

**Previous School.** Five of the students talked about having friends from their previous schools, usually their primary school.

- H13: My closest friend I meet in kindergarten when I was 3 years old, our friendship has endured 13 years.
- H22*: Jessi, Caitlin, Clise and Sarah, Jessi- old school,
- S05*: My closest friends have either come from primary school high school it's still good to know the people I used to play sport with.
- Z02*: My closest friends come from a previous school
<table>
<thead>
<tr>
<th>Schools</th>
<th>H (N=7)</th>
<th>S (N=7)</th>
<th>Z (N=8)</th>
<th>Total (N=11)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Current School</td>
<td>H02,H05,H17*,H18,H22*=5</td>
<td>S01,S02*,S04*,S05*,S10*=5</td>
<td>Z01,Z05*,Z06,Z07*,Z11,Z12*=6</td>
<td>16</td>
</tr>
<tr>
<td>Previous School</td>
<td>H13,H12*=2</td>
<td>S03*=1</td>
<td>Z02*,Z06*=2</td>
<td>5</td>
</tr>
<tr>
<td>Community</td>
<td>H01*=1</td>
<td>S13*=1</td>
<td>Z11*=1</td>
<td>3</td>
</tr>
<tr>
<td>Family Members</td>
<td>H02,H22*=2</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Sporting Team</td>
<td>-</td>
<td>S10*=1</td>
<td>Z04*=1</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>-</td>
<td>S01,S04*,S12*,S13*=4</td>
<td>Z04,Z07*=2</td>
<td>6</td>
</tr>
<tr>
<td>Total Comments</td>
<td>10</td>
<td>12</td>
<td>12</td>
<td>34</td>
</tr>
</tbody>
</table>
Community. In the aspect of community there were overall three respondents comments coded.

- H01: They come from the suburb, we bike ride and get out of the house when we can.
- Z11: They come from class and neighbours.
- S13*: My closest friends come from a variety of places. Most come from my community, I met them while I was doing folk dancing and instantly had a closeness as we have same interests.

Family Members. Two of the respondents from School H, indicated that their closest friends were in fact members of their family.

- H02: My closest friend is my brother. He is 18, he is currently in America, but when he is here we hang out at home as well as going to parties the city to dance meet people.

Sporting Team. Only two reported having friends from sporting teams. Since this was the group of respondents who were not currently playing sport, this finding was to be expected.

- Z04: I have friends of various personalities, skills and backgrounds. Some of my friends are a lot like me, those who are not found of sport but [have the] capacity of doing so. Some of my friends are also those who play for basketball and other sports clubs.

Others. Six of the respondents indicated that their friends came from other sources. For example, Z07* reported that her friends included students from other schools.

- Z07*: Probably school or other schools.
Respondent S01 indicated that he had friends from his work place. Another student reported that her friends came from a variety of sources and included those she met through her involvement in Scouts.

- S12*: My closest friends come from all different places. Some I’ve met through school others through scouts and others through friends of friends etc.

7.4.3 Activities with Friends

The question about friends included a second part which asked about the sorts of things students did together with their friends. Among those who participated in sports, one respondent described a range of activities that he was involved in with his friends.

- B08: We like to go see movies, go out to tea together, and go to a soccer match (Adelaide United FC). Go to each other’s houses and mess around and basically hang out.

A number of other boys also included playing sport as among their activities together.

- B02: We do all kinds of things together go to movies, camping, play sports on weekends
- S08: With my mates we enjoy doing cruising on Friday and Saturday nights going to the gym in the morning, playing sports, going out.
- P14: We often do sports on weekend like basketball or snooker.
- H03: My cousin Heath we are similar age, both play club soccer, go to the same school, we go out, play footy and soccer on the road and in his backyard.

Two respondents indicated that they had two sets of friends with whom they did somewhat different activities.

- Z19*: The girls [from school], we hang out go to parties and or chill and go shopping. The girls from soccer, we play sport, go out and or chill watch movies whatever.
- B16: Friends [from] school we like to play sports and computer games. Family friend, [from] soccer team like to play sports and stuff like that active.

Others, particularly girls, described activities with their friends in the city or suburban shopping centres.

- C03: We spend time on games, chatting, drinking and karaoke.
- C02*: [We] like to hang out, going shopping
- P02*: We like to go to [city centre]
- H19*: We go shopping, to movies
- P04*: We like to shop eat party and just would enjoy doing anything.

Sleepovers and doing things at home were also mentioned as a favourite activity especially by the girls.

- P02*: We like having sleepovers
- H19*: [We] have sleepovers, trolley riding.
- S09: We just like to chill out.

Outdoor activities were specifically mentioned by one respondent.

- Z13*: […] we like to go to the beach in summer.

Students who did not play sport were more inclined to mention city or home-centred activities or outdoor excursions.

- H18: We just like to hang out or play video games.
- S13*: The things we like to do together are go shopping, go for diving, go for outings.
- Z11: Home stay at my house; activity we like to do drawing games, watching
movies, go to camp.

One recent arrival from Great Britain compared the activities with her friends there, with what she liked to do with her friends in Adelaide.

- **S04**: In England we did sports together, hanged around and all shopped together. In Australia my closest friends we just hang out together, shop, see movies.

There was one notable difference between her activities in the two contexts. In England she played sport, while in Australia she did not.

### 7.4.4 Overview

Since the guideline question asked the respondents about their closest friends, the relationships being discussed in this section can be interpreted as primary rather than secondary (see Section 3.3 and 3.5). The great majority of those students who played sport, as well as the majority of those not playing, indicated their closest friends came from their school. Some mentioned in particular the same class or a boarding house. This finding confirms the possibility of a school-based peer group influencing both individuals’ sports participation and their sense of ethnic cultural identity.

However, school was not the exclusive source of friends. There were almost as many mentions of friends from various other sources as from school. This was the case for those respondents who played sport and for those who did not. The main difference between the two sets of respondents was that about a third of those who played sport claimed that their closest friends included members of their sporting teams. This was not the case for those who were not participating in sport. Put another way, non-
participation in sport cut these students off from a source of friends that was important for other respondents.

These friendship patterns were consistent across all six schools, among both sets of respondents. A small number of the comments on activities with friends suggested that playing sport together was a fairly common practice. How sport and friendship were related to one another in the respondents’ experiences is investigated in more detail in the next section.

### 7.5 Friendship within Sporting Teams

The attraction of sport as a social activity among peers has been documented. For most young people, participating in sport involves playing in a team, such as Soccer, Hockey, Australian Rules Football, or Basketball. At the same time, there are sports which involve individuals in sole participation, for example, in Athletics, Gymnastics and Swimming. However, sports training and participation in these events usually take place with other members in a squad.

In order to understand better the patterns of peer friendship and how they influence the playing of sport, a guideline question asked those who participated in sport to explain who the members of their sporting team were. A follow-on question asked about the relationship among team members. It was hoped that the responses to these open-ended questions would provide some indication of the extent to which students of different backgrounds were accepted into sporting teams. Among the respondents who participated in sports, nine did not reply to these questions and one who was involved in Cycling, indicated he did not play any team sport. Table 7.7 presents a summary of the
students’ comments concerning the relationships between team members.

7.5.1 Members of Sports Teams

The students’ comments indicated that they regarded most of the other members of their teams as friends. However, they described a range of different sorts of friends, as the categories used in Table 7.7 demonstrate. In the following discussion, the students’ comments have been quoted verbatim to illustrate the various points they raised. One student provided a detailed resume of the different people with whom he played sports in various contexts.

- H11: - other students (friends & new people) at school, like football
  -Friends, acquaintances and new faces – outside like golf, kiteboarding
  -Family and friends (and occasionally new peers) – snowboarding

Among the 80 students who responded, 52 claimed that the members of their sporting teams were their friends or „mates”. Examples of their comments are given below.

- Z20: Footy mates, good
- Z21: Just team mates,
- P12*: My friends are members of my sporting team,
- C09: Guys who get selected in the team yeah they are alright
- B17: Like the same sport i.e., see eye to eye on lots of things; lots in common
- S06: Other members of the sporting team are friends. We get along good with each other.
- B07: The other members of the team I currently play for are all mostly mates of mine so we get on well.
A few gave more detailed explanations.

- Z10: The other members are from the local area and we all get along great.
  
  H21*: The members of my netball teams are all about the same age as me give or take 1 or 2 years. I knew a few of the people on my school netball team, but most of them are from the year above me so I got to meet some new people. I have also meet lots of new people through my club.

- Z19*: There are 16 kids in my under 17 soccer team, [where] we all get along great and there is around the same in my division 3 soccer team as well. All get along fine and some hang [out] with one another. Then for Gaelic [football] there is about 14 [where] we have social event and get along really well.

Another 24 students specifically indicated that the members of their sports team were friends from school. In nine cases the mention of school friends came alongside the listing of friends from other sources, as in the comments below.

- C13*: From school, friends or others in the club. We get on very well.
- P08: I play with mates from school and at my soccer club. We all get on well.
- Z22: In my footy team they’re all my friends through school or just through footy and surf life saving [; it’s] an easy way to make friends.
- Z18: Cricket. Men aged 16-45. All get along, but the younger people tend to stick together. Soccer u/19 age group. Go to school with most people, so get along very well.
<table>
<thead>
<tr>
<th>Schools</th>
<th>B (N=17)</th>
<th>C (N=16)</th>
<th>H (N=18)</th>
<th>P (N=18)</th>
<th>S (N=6)</th>
<th>Z (N=14)</th>
<th>Total (N=89)</th>
</tr>
</thead>
<tbody>
<tr>
<td>School Friends</td>
<td>B04*,B05*,B10=7</td>
<td>C01*,C05,C13*, C15=4</td>
<td>H03,H06,H08,H11, H12*,H21*,H23=7</td>
<td>P01,P02*,P04*,P07*, P08, P09,P11*,P14=8</td>
<td>B08=1</td>
<td>Z22=1</td>
<td>24</td>
</tr>
<tr>
<td>Same Age or Gender</td>
<td>B02,B08,B12,B14*=4</td>
<td>-</td>
<td>H07,H14*,H24*,H25=4</td>
<td>P01,P10*,P13=3</td>
<td>B11=1</td>
<td>Z14*=1</td>
<td>13</td>
</tr>
<tr>
<td>School Friends</td>
<td>B05*,B16=2</td>
<td>C15=1</td>
<td>H11,H24=2</td>
<td>P05,P13=2</td>
<td>-</td>
<td>Z10=1</td>
<td>8</td>
</tr>
<tr>
<td>Family Members</td>
<td>B0=1</td>
<td>-</td>
<td>H1=1</td>
<td>P0=1</td>
<td>B0=1</td>
<td>Z18=1</td>
<td>5</td>
</tr>
<tr>
<td>Personal Friends</td>
<td>-</td>
<td>C02=1</td>
<td>H04,H24=2</td>
<td>P03,P18=2</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Similar Interest</td>
<td>B02=1</td>
<td>C04=1</td>
<td>H07=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td>From Other Schools</td>
<td>-</td>
<td>C14=1</td>
<td>H02=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Same Ethnic Group</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>803=1</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Friends all Overseas</td>
<td>B01=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Work Friends</td>
<td>B05*=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Not in Team Sports</td>
<td>-</td>
<td>C16=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Total Comments</td>
<td>53</td>
<td>18</td>
<td>33</td>
<td>24</td>
<td>5</td>
<td>13</td>
<td>116</td>
</tr>
<tr>
<td>No Response</td>
<td>-</td>
<td>C08,C10=2</td>
<td>-</td>
<td>P03,P06=2</td>
<td>B09=1</td>
<td>Z03*,Z08,Z09,Z13=1</td>
<td>9</td>
</tr>
</tbody>
</table>
Examples of other comments that mentioned school friends only are given below.

- B04*: People from school …
- P09: They are all my school friends
- P02*: School chums we all get on well because we go to school together.
- H08: People from school, and some people from school play with me at club.
- S08: Other members are my school mates from school …
- P11*: I’m friends with most of the people on my team [;] the others I get on with easily [;] they are all from school.
- P14: People from school because I only play team sports [;] we get on well

Thirteen of the students” explained that the team members were of the same age and gender. Their comments suggested that sharing similar interests helped to create a positive environment of friendly relations which encouraged sports participation.

- B02: There are 8 players in my team. We all get on because we are similar ages and have many similar interests.
- B12: Males and they are around the same age as me. We get along fine
- B14*: My friends, teenage girls. Some of my best friends are through tennis. We all get along well.
- H25*: All the other members are girls around the same age,
- H24*: My netball team is built up of the girls in my friendship group.
- P12*: My friends are members of my sporting team, we get on well, and they are mostly girls in my sporting teams from outside of school.
- S11*: Females we tend to get along well
Another nine students indicated that the other members of their sporting teams were friends from outside school. Their comments included the following:

- P05: …old friends from primary school and some locals.
- B16: People from outside of school [:] we get along because we all love to play soccer.
- B05*: … play social netball with members of staff from my work (friends).

Four students referred to family members being in their sporting team. The influence of the family was quite strong in these comments.

- P05: My younger brother,
- S07: … some are family members

Adjectives like „close“ or „personal“ were used by another four students to describe the people with whom they played sports. Their meaning implied primary relationships (see Section 3.3.3), such as could be found in boyfriend or girlfriend, or close long term friends.

- P05: old friends from primary school …
- H04: It is a mixture of close friends …
- H24*: The indoor netball is played with my boyfriend and his mates. They are a great group of people.

Two students indicated that the team members they played with came from other schools.

- C14: Friends from [two nearby schools], we get on.
- H03: People from random schools which eventually they become my friends

Only one respondent indicated that he played sport with others from the same ethnic group.
• S03: [Almost] all also had a similar ethnic background, in particular Greek heritage.

In S03”s case, playing sport functioned to consolidate his relationship within his own ethnic group, rather than to provide an opportunity for interaction with those of different cultural backgrounds.

One respondent whose concrete facts (see chapter 5) showed that he was a recently arrived international student, made a statement that reflected his sense of having no team mates in Australia, even among those he played soccer with.

• B01: Probably they [my friends] are all in China

This statement is comparable to the comments of young Polish migrants in America, who missed their friends back in Poland, as reported by Thomas and Znaniecki (1927).

Overall there were 116 comments about team members from 80 respondents who were spread across all school groupings. Most of the students identified their fellow team members as friends from one source or another. Some considered that the experience of playing sport together had led to friendship.

7.5.2 Participants’ Feelings toward Other Team Members

This section discusses the students” comments on the relationships among team members. These are summarised in Table 7.8. Most of the responses described the positive relationships which existed among team members. A few spoke of their experiences of negative aspects.
The most notable feature, however, was the high proportion of students (47 out of 89) who did not answer this question. No other guideline question had such a high rate of non responses. In part, this failure to respond could be explained by the students’ tendency to focus on the first part of the question and forget about the second part. It is also possible that the second part touched on a sensitive issue to which some (or many) were reluctant to provide a definite response. Moreover, the level of non-responses was higher at Schools B and C (15 and 13 respectively) than at the other four schools. In general, however, this lack of response ran counter to the positive tone of most of the comments to the first part of the question about team members.

Positive feelings of friendship among team members were reported by 36 respondents. Examples of their comments are given below.

- Z17: We got on fine we were all friends.
- H14*: The South Australian girls’ team consists of myself and 5 other girls. I get on very well with 4 of them. We all have different priorities. For me golf is not my number 1; therefore we are competitive in a healthy way. We spend a lot of time together.
- H16: Most are older than me. I get along well with them all.
- H19*: Mainly friends … change over every year but you know all of the people and seeing them so often for practises causes you to build strong friendships with them.
- H23*: We all get on because we all enjoy the sport we play and playing together and winning and to win you have to be able to get on well.
- H24*: They are a great group of people.
- P13*: I get on well with my tennis doubles partner.
- P15: team sports are that everyone is in unity with each other, and that is how the teams I am in operate.
- P16: …everybody is good mates and our team is a very positive and encouraging environment.
• S07: We all get along like best mates and enjoy being around each other.
• P17: The other members of my sporting team are all great mates …
• Z13*: … we all get along fine though and help each other out.

The quotations above demonstrate that many students were playing sport in a socially supportive team environment. The fact that only three students from schools B and C made such comments could indicate that there were factors in the context of these students which were inhibiting a positive team experience.

Eleven of the respondents commented on negative aspects of team relationships. In some cases, the remarks related to particular individuals they disliked. H14*, for example, said explicitly that she got on with four out of the five girls in her golf team, but „not so well with the other one”. Other examples are given below.

• B12: … we get along fine, besides the odd few that no one likes.
• H03: Good [relations] apart from one, who hogs the ball and try’s to kick it from 50 yards out [sic].

Others recognised there were times when relationships became strained and broke down, usually only for a short period.

• P17: We don’t always get along with each other on the field … once we get off we are all friends again.
• H09*: The other members are mostly girls with similar ability levels regardless of age who usually do similar classes and numbers of hours. Most girls get along but some dislike others in the end, everyone sucks it up and is nice because we’re together too often not to be civil. We all have similar values and personalities as a result of dance and are used to the constant rivalry.
<table>
<thead>
<tr>
<th>Schools</th>
<th>B</th>
<th>C</th>
<th>H</th>
<th>P</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>N=17</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Negative</td>
<td>B12=1</td>
<td>C08=1</td>
<td>H03,H09*,H10*, H21*=4</td>
<td>P05,P07*,P17=5</td>
<td>S11=1</td>
<td>Z16=1</td>
<td>11</td>
</tr>
<tr>
<td>Total Comments</td>
<td>2</td>
<td>3</td>
<td>13</td>
<td>17</td>
<td>4</td>
<td>8</td>
<td>47</td>
</tr>
<tr>
<td>No Response</td>
<td>B01,B02,B03,B04*,B05*, B06,B07,B09,B10, B11,B15,B14*,B15*,B16, B17=15</td>
<td>C01*,C02*,C03,C04, C05,C06,C07,C09, C12*,C13*,C14,C15, C15=13</td>
<td>H04,H06,H07,H08, H11,H12*, H15=7</td>
<td>P09,P10*,P18=3</td>
<td>S08,S03=1</td>
<td>Z03*,Z08,Z09, Z18,Z20,Z21,Z22=7</td>
<td>47</td>
</tr>
<tr>
<td>Total No Responses</td>
<td>15</td>
<td>13</td>
<td>7</td>
<td>3</td>
<td>2</td>
<td>7</td>
<td>47</td>
</tr>
</tbody>
</table>
- S11*: Sometimes there’s bitching nastiness, I’m better than you etc. I don't usually get involved though.
- Z16*: Sometimes we have our disagreements.
- H21*: We all get along really well but sometimes can occasionally get frustrated.

One student was not happy about having to be friendly to everyone.

- P07*: … we get on alright but I dislike having to act friendly to people I don’t like.

Another recognised that his relationship with team members was limited only to playing the game, because he now attended school out of the local area.

- P05: As I now go to school in the city I don’t really see this group of people except when I play footy. I don’t go out with them at all and I’m not really great friends with any of them.

His comment suggested that for him these sporting relationships were only at the secondary level.

7.5.3 Overview

The students’ statements on team members and their relationships to one another was evidence of the way sports participation was linked to friendship in the experience of many of the students. They provided practical confirmation of the cultural meaning of sport as a social activity, which was frequently mentioned as an aspect students liked in sport, and as a reason for playing. However, the high level of no responses to the second question, together with the lack of positive responses from two schools, suggested that constructive social relations and good friendships were not inevitable or necessary outcomes of playing team sports.
7.6 Conclusion

Most of the respondents reported that their families supported their participation in sport as a matter of general principle. From the students’ accounts most of the parents seemed to be somewhat removed from the actual experiences of regular training and the playing of weekly matches. A comparatively small number of students described the way their own interest in a particular sport was the direct result of a parent’s active involvement in it. They had benefited from the early learning of skills and knowledge about the game which came from the parent. In contrast, a few students explained that their parents were not interested in sport. Some saw this as a limitation on their own sporting participation; others felt that it explained their own lack of interest in sport.

The influence of friends in sport was portrayed as rather more direct and immediate. Friends were often an important factor in determining which sports students played. Many respondents wrote of their friends as fellow students who played in the same sporting teams. Together they shared the demands of training, the joys of winning and the disappointments of losing. In a number of cases, these experiences bonded them into primary relationships as close friends. For others, relationships with team members was something they enjoyed in the context of playing sport, but the relationship remained at the secondary level in so far as it did not extend beyond this domain. Those who did not play sport were deprived of this source of friendship, which appeared to play such an important part in the lives of students participating in sport.

In Chapter 8 the focus of analysis moves to the students’ personal sense of cultural identity and its relation to their participation in sport.
Chapter 8

Students’ Sense of Cultural Identity and Participation in Sport

8.1 Introduction

Chapter eight discusses the cultural data on the students’ personal sense of cultural identity in relation to their participation in sport. This information was gathered from the respondents’ responses to section C guidelines for the personal statement. The last question asked the students to reflect on their own feelings and thoughts about their cultural identity. From the 111 respondents only two students did not provide any answer to this question.

The answers have been thematically analysed according to the humanistic coefficient, that is from the point of view of the respondents’ thoughts and feelings. The categories used for analysis were adopted from Smolicz’s conceptualization of individuals having monistic or dualistic personal cultural systems according to whether they were derived from one or two cultural sources (Smolicz, 1979, Table 2, p.93). This was extended to include situations where three or more group sources could be traced. This approach is similar to the one used by Velliaris (2010) in studying the education of international children in Japan.

The personal statements were categorized initially according to the number of cultural groups with which the students identified. These categories were subdivided to indicate regional associations. Thus the first main Monocultural category was divided into
mainstream Australian and other Monocultural minority groups, with the later differentiated into Aboriginal, Asian, European and American. The placing of Aboriginal in this second Monocultural category reflects the preference of Aboriginal peoples not to identify themselves as Australians (Khan, 2011). Others do see themselves as Australian (Westphalen, 2011).

Those who claimed to have a dual identity were classified under the second major category, Bicultural. The sub-themes for this category included Australian-Asian, Asian-Australian, Australian-European and European-Australian. Although it would have been logically possible to reduce these four bicultural categories to two, four were retained in order to directly reflect the respondents’ thinking. Those students who mentioned several cultural identities come under a third major heading, Polycultural identity. Two sub-groups emerged from the data in this category, Australian-European and Australian-Asian identity, but each incorporated identification with two different European or Asian cultural groups.

A small proportion of the students provided feedback which seemed to relate more to their own individualised sense of personal identity, rather than to their ethnic and cultural background. For the purpose of this study they were categorised under one major heading, Other Identity. Those few respondents who gave the simple answer “No” to this question have been interpreted as responding to the last part of the guideline question, meaning that they had no sense of feeling different.
8.2 Sense of Identity for those Playing Sports

The analysis of the identity responses of the 89 students who played sport is presented in Table 8.1. Of these, 87 students provided a statement, while two did not.

8.2.1 Monocultural Mainstream Australian Identity

Table 8.1 shows that 48 participating students identified themselves as Monocultural “mainstream” Australian. This single mainstream Australian identity, according to Smolicz (1994), is linked to the ancestral, cultural and historical Anglo-Celtic roots of the majority of Australians who, over generations, have arrived from Great Britain and Ireland (see Section 2.4). It also includes those from other backgrounds who prefer to associate themselves with the mainstream group, and are able to do so. Examples of the students who felt this kind of identity are given below. In the following cases, the student writers related their sense of Australian identity specifically to birthplace and residence.

- B03: I think of myself as Australian because I was born in Australia,
- B11: I think of myself as an Australian. I was born here, have lived in Australia whole life and have never been outside of Australia. I think I am the sort of person I am from learning what is. I don’t feel I am very different from everyone else.
- B15*: I am Australian. I think of myself as this because both my parents were born in Australia, as well as my grandparents. I do not feel different to other students as I have always been in a mainly Anglo-Saxon environment.
- P17: I would consider myself an Australian mainly because I was born here and live here and support our country. I don’t feel different from any other students. If they chose to come here then they must want to be in this country as well, which is a good thing. I consider myself Australian because that is the only country I have ever lived in.
<table>
<thead>
<tr>
<th>Schools</th>
<th>Sense Ethnic Cultural Identity</th>
<th>B N=17</th>
<th>C N=16</th>
<th>H N=18</th>
<th>P N=18</th>
<th>S N=6</th>
<th>Z N=14</th>
<th>Total N=89 out of 111</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sub-Total</strong></td>
<td></td>
<td>10</td>
<td>6</td>
<td>13</td>
<td>1</td>
<td>5</td>
<td></td>
<td>47</td>
</tr>
<tr>
<td><strong>Monocultural Minority Group</strong></td>
<td>Aboriginal</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Z20,Z21,Z22=3</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>European</td>
<td>B13=1</td>
<td>C13=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Z08,Z18=2</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Asian</td>
<td>B01=1</td>
<td>-</td>
<td>-</td>
<td>P18=1</td>
<td>-</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>American</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>P04=1</td>
<td>-</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td></td>
<td>2</td>
<td>1</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>Z5=5</td>
<td>10</td>
</tr>
<tr>
<td><strong>Bicultural</strong></td>
<td>European + Australian</td>
<td>B09,B14=2</td>
<td>C12=1</td>
<td>H14=1</td>
<td>P05=1</td>
<td>S03,S06,S08=3</td>
<td>Z16=1</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Australian + European</td>
<td>B03=1</td>
<td>C14=1</td>
<td>H11, H23*, H25=3</td>
<td>-</td>
<td>S07=1</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>Australian + Asian</td>
<td>-</td>
<td>C04=1</td>
<td>-</td>
<td>P06=1</td>
<td>-</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Asian + Australian</td>
<td>-</td>
<td>C02=1</td>
<td>-</td>
<td>P14=1</td>
<td>-</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td></td>
<td>3</td>
<td>4</td>
<td>4</td>
<td>3</td>
<td>4</td>
<td>1</td>
<td>19</td>
</tr>
<tr>
<td><strong>Polycultural</strong></td>
<td>Australian + European</td>
<td>B10, B13=2</td>
<td>-</td>
<td>-</td>
<td>P13=1</td>
<td>-</td>
<td>Z08=1</td>
<td>4</td>
</tr>
<tr>
<td><strong>Sub-Total</strong></td>
<td></td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td><strong>Other Forms of Identity</strong></td>
<td></td>
<td>-</td>
<td>C03,C05,C03=3</td>
<td>-</td>
<td>-</td>
<td>S09=1</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td><strong>No Sense of Cultural Difference</strong></td>
<td></td>
<td>-</td>
<td>C01*,C15=2</td>
<td>H04=1</td>
<td>-</td>
<td>-</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>17</td>
<td>16</td>
<td>18</td>
<td>18</td>
<td>6</td>
<td>12</td>
<td>87</td>
</tr>
<tr>
<td><strong>No Answer</strong></td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>Z03*,Z14=2</td>
<td>2</td>
</tr>
</tbody>
</table>
Since he, his parents and grandparents were all born in Australia, these facts determined P17’s Australian identity. The student was also aware of the monocultural environment of the Anglo-Saxon cultural group in which he has grown up.

Another respondent justified his identity by outlining how many generations his family had been in Australia.

- **H06:** I'm like 5th generation Australian on both sides of my family.

H06’s claim of five generations living in Australia meant that he may be historically linked with the earliest period of free settlement in colonial South Australia.

A different way of thinking was evident in the response of another student who related his sense of identity to the activation of what he regarded as distinctively Australian behaviour.

- **C14:** I'm an Aussie teen throw some shrimp on the [barbie]. Australian because that’s who I am; A person with a good bunch of friends; not sure actually my personality.

The student’s expression of having a barbeque as part of the Australian way of life reflects a very popular cultural symbol of Australia as exemplified in television advertisements.

The other focus of his statement, having good friends, could be seen to reflect the more deeply rooted idea of mateship seen in Australian cultural literary, historical and country music traditions.
One respondent referred to language activation, as well as birth and residence, as defining characteristics of his identity.

- P16: I consider myself as Australian because I speak no other language and was born and raised here. I feel no different to anyone else because everybody is equal.

This particular comment highlights the centrality of English in the mainstream Anglo-Celtic group in Australia and other English speaking societies. What is unusual in this statement is the writer’s awareness of his monolingual state.

Several respondents expressed their sense of Australian identity in terms which revealed their strong feelings of nationalism and commitment to Australia.

- B17: An Australian (always have been always will be). I don’t feel different from other students at all, same normal Australian student.
- H07: I am a proud Australian because I am 100% Australian and I love the Australian country and everything to do with Australia.

The single commitment implied in “always have been always will be” Australian (B17) and in the pride of being fully Australian and loving Australia (H07) stands in contrast to other respondents whose comments on being Australian included an openness to and a recognition of Australians of other backgrounds.

One student for example, explained her identity by quoting the lyrics of the song, *I am Australian*, written by Bruce Woodley 1987 (Haag, 2010). The words which the student wrote out were:

- H19*: *We are one, but we are many, and from all the lands on earth we come; we share a dream, and sing with one voice; I am you are; we are Australian.*
A similar inclusiveness was expressed by Respondent C09. He identified himself as
Australian while at the same time explaining that he was open to having friends from
different ethnic backgrounds. His comment showed an awareness of the diversity of
South Australian ethnic communities.

- C09: I'm Australian. I try to incorporate all people as my friends; I have Asian
  friends for example.

The remarks of other students suggested that although Australian by heritage, they knew
what it was like to feel different and be in the minority among their peer group. As one
respondent wrote:

- S11*: I feel I”m Australian due to my heritage. I feel different in a sense that my
  Italian friends are soccer fanatics or my Serbian friends are as well [:] it
  separates me from them but I usually feel the same, equal as others.

She concluded that although she felt separated from her friends of minority ethnic
backgrounds in their preference for soccer, this did not affect her sense of being the
same as or equal with others.

P07* reported a similar but, by implication, more negative experience of being
Australian, but feeling different.

- P07*: I think of myself as Australian. I used to feel different when I was young
due to my different upbringing. In year eight and nine I felt extremely different
due to being one of two Australians in a school of Greeks. Now in high school
however I’ve found a lot of people who are very similar in background [:] it”s
good now.

Respondent P07* considered that she was an Australian, but recalled her sense of
alienation when attending a middle school where Greek ethnic background students
predominated. However, in her current high school she felt more comfortable because her cultural background was shared by many other students.

One respondent stated very strongly he had no connection to any ethnicity. He considered himself to be Australian, but of no particular cultural background. The student also expressed his personal opinion that ethnic or cultural identification created a hostile environment.

- P09: I am Australian. I have no distinct cultural background thus I will never have any inclination to be in a distinct group of people of the same ethnicity as me as there isn’t one. I am happy that I am of no distinct ethnicity, as I will never be influenced by any racial connection to anything. Thus I have an unbiased view on everything as I am not very patriotic either. Strong connection to ethnicities cause tension. It is stupid.

Overall, more than half of those who played sport could be classified as Monocultural Mainstream Australian in identity. In terms of gender there were 22 female and 26 male respondents who fell into the category. Although the statements varied greatly in terms of personal circumstances and intensity of identification, most justified their sense of identity by reference to one or more of the following – birthplace, residence, ancestry and or cultural activation.

The proportion of those classified as mainstream Australians varied across school groupings. Over two thirds of those playing sport at Schools H and P, and over half at School B fell into this classification. At School C the proportion was just over a third and just under a third at School Z, while at School S, only one of the six students playing sport claimed to be Australian.
8.2.2 Monocultural Minority Group Identity

Another ten students claimed a different Monocultural identity. As the statements clearly showed, each person identified with a specific ethnic cultural group. In the Australian context, this linked them to a minority ethnic group, or what Clyne (1991) called an “Australian ethnic community”. Three Aboriginal students identified themselves with Australia’s Indigenous peoples, as Aboriginal. For ease of presentation in Table 8.1, these identities have been put into regional categories, but they are discussed in the section below in relation to the particular identity claimed.

- Z20: I’m Aboriginal, I feel no different to others.
- Z21: I am an Aboriginal because my family are and we have a very different lifestyle to everyone else.
- Z22: I don’t really feel different to any other student even though we don’t look the same. I believe we are all the same.

The Aboriginal students made a clear declaration of their Aboriginal identity, without any mention of being Australian. Their explanations of their cultural identity, however, varied. Both Z21 and Z22 linked their sense of identity directly to family and cultural activation, whether expressed as “my family” with its “very different life style” (Z21). Although Z20 felt that his Aboriginality made him no different from others, Z22 recognised that he was visually different, but did not see this as a barrier to acceptance by others or to his own sense of worth. The presence of three students of Aboriginal identity in the one school is explained by the fact that the school has a special program for Indigenous students.

Four students were classified as European because they identified with a cultural group in that region. Three of these linked their sense of identity to Great Britain.

- C10: I am British.
• B16: I think of myself as being an English person because I am English. Because of my accent and my ability to play soccer. But I don’t think it matters who or what race you are, just what kind of person you are, race or nationality does not matter.

Respondent B16 related his sense of being English to two factors of cultural activation. Even though he shared the English language with most Australians, he felt that his accent marked him as different. He also saw his ability to play soccer he also saw as an English characteristic.

His comments contrast with those of another respondent who claimed to be English. Z18 pointed to the contemporary success of Australia’s multicultural policies.

• Z18: I am an English person living in Australia but fit in well as everyone I have met is very accepting. Adelaide is so multicultural I feel like I fit in. In my group of friends there is 2 English, 1 Greek, 2 Aboriginals, 1 Serbian, 5 white Australians, so as you can see the group of friends I am in is very multi-cultural.

Z18 highlighted the diversity of ethnic cultural backgrounds among the friends he had made since living in Adelaide. In interacting with those of other ethnic cultural backgrounds he has been able to adopt reflects what Smolicz (1999) called a balance between retaining core values, of his own personal identity, while accepting the shared values of Australian society (see Section 3.3 and 3.5).

The comments of Z08 are more difficult to interpret. Although both he and his parents were born in Australia, the only ethnic identity he makes is with his ancestral heritage.

• Z08: I am of Macedonian heritage. I feel no different.
Perhaps Z08 took for granted his Australian identity, or perhaps there are historical or family circumstances explaining the importance of his Macedonian heritage in his thinking.

Two students identified themselves as Chinese:

- B01: I am the only Chinese in this school at the moment. Sometimes will feel very lonely. Language should be different from other students.
- P18: I’d say I am a Chinese and of course obviously I am a Chinese. I have got yellow skin, black hair eyes, etc. I am proud of it however I do not feel so comfortable when someone calling me Asian even I knew they are just joking but yeah I usually don’t mind.

The sense of isolation felt by B01 as the only Chinese young person in his school is quite vividly portrayed in the words of his newly acquired English. The link he made between sense of cultural identity and language could well have been highlighted by his sense of difference at being a non-English speaking student compared to his peers who were native English speakers. P18 reflected mainly on the visibility factor. He recognised that his identification by others was strongly connected with his physical appearance. However, he was proud rather than ashamed of this association. What he did not like was fellow students or friends calling him “Asian”, which he seemed to find insulting or disrespectful of his Chinese identity, even when he knew the comments were intended as a joke (compare Section 3.3.5).

One student indicated that she was an American who found herself identified differently, depending on whether she was in an Australian or an American context.

- P04*: I’m strictly American but when I go back to America they always call me
Australian and they call me American here in Australia. I feel different because I am the only American at my school so every person feels the need to mock me.

Even though Australia and America share similar cultural values in many areas of life, the student’s comments indicated her awareness of the differences between being Australian and American. Her sense of difference seems to have been accentuated by a lack of American peers in Australia and the teasing of her Australian class mates.

Most of the students who identified solely with a different ethnic group and revealed no sense of being Australian referred earlier in their statements to particular circumstances which helped to explain their sense of identity. Three (Z20, Z21 and Z22) were Aboriginal who preferred an identity that pre-dated the European invasion and occupation of Australia. Another two (B01 and P18) were international students who were in Adelaide on study visas. Three (C10, B16, Z18) were in Adelaide with their families as immigrants from Great Britain, with two being recent arrivals. P04* had a family situation where one parent lived in Australia and the other in the USA. Z08”s, his statement showed that he and his family identified in religious terms as Mormon. In addition, his close friends were all Mormon. It is probable that his sense of identity was therefore related primarily to religious affiliation rather than an ethnic group.

8.2.4 Bicultural Sense of Identity

Table 8.1 shows that four forms of bicultural identity were evident in the students’ responses. Two of the forms represented the hyphenated dual identity reported by Smolicz (see Section 2.4). In these cases, a particular Asian or European identity was used to describe what sort of Australian they considered themselves to be. The other two forms of bicultural identity reflected the way some students called themselves
Australian, but went on to acknowledge a particular Asian or European heritage or ancestry.

**European + Australian.** Overall there were nine students who could be classified as European-Australian. One gave no explanation for the sense of identity she claimed.

- **C12**: I feel I’m English Australian.

The concrete facts she gave earlier indicated that her mother had been born in Scotland and came to Australia as child.

Another comment was rather more explicit and gave a definite sense that the commitment to being Macedonian was more important than being an Australian.

- **Z10**: I think of myself as a Macedonian living in Australia.

This could be explained by the concrete facts given earlier. The respondent and his parents were born in Macedonia; they spoke Macedonian at home and were orthodox in their religious beliefs and practices. This student can be regarded as bicultural only in the sense that his statement recognises the reality of the society in which he currently lives. However, the sense of this personal identification as Macedonian remains paramount.

Others went further in explaining their identification, giving positive recognition to a particular European strand in their lives.

- **H14**: When people ask me this question I generally answer Scottish, purely because it is evident that I was also Australian, however when I am in Scotland, I will describe myself as Australian. So really I consider myself to be Scottish
Australian as my entire family and myself were born there. I am proud of that, I don’t feel much different to others.

H14*’s response then went on to quote the words of the same song given by H19 (I am Australian). In the context of H14*’s remarks, they take on a rather different emphasis and meaning. H14* related her identity to her own and her family’s birthplace, but she also expressed a personal sense of pride in identifying as Scottish. She was aware, too, that her sense of who she was changed with her social and cultural context. P04* had also noticed this in relation to her identification by others.

In her statement, B14* specifically claimed her German background as her own with the use of the word “my”. Her final comment indicates that she liked the sense of being a little different from others because of her German heritage.

- B14*: I think of myself as half German half Australian so German –Australian. This makes me slightly different I think due to my German background, but I like it.

Another three students linked their sense of having a European side to their identity to culture activation.

- S06: I think I am Serbian-Australian because my parents were born there and I still speak Serbian to them and I was born here. I think everyone is different that is what makes us unique.
- S08: I think of myself as a Polish - Australian because my mum's side of the family speaks it fluently and because we can all understand each other. It is what separates us from normal Aussies in which making us unique.
- B09: Well even tho I was born here I grew up in France because we moved there when I was one. So I think more French because I have [been] there longer or, since I am fluent in both [languages] I don’t have problems to fit in with everybody.
These three respondents linked the European side of their bicultural identity (Serbian, Polish and French) with the fact that they knew the language of the ethnic group concerned. This reflects Smolicz’s (see Section 2.4 and 3.3) argument that language often plays a critical role in maintaining an ethnic group’s cultural identity. Respondent S06 pointed out that his parents were born in Serbia and he spoke the Serbian language at home with them. This is evidence that his family was still maintaining their core value of language. Even though the respondent himself was born in Australia, he recognised that speaking Serbian was an important factor in his identity as Serbian-Australian. S08’s comments showed that the Polish language was a core value for him and his family, making them different from “normal Aussies”. B09’s identity of French-Australian had rather different origins, but were linked to his competence in the language of an ethnic group other than his own. He was born in Australia, but from early childhood lived for years in France, before returning to Australia. His extended cultural exposure to French culture, and especially the language, seemed to be the key factor in his identification as French-Australian.

Respondent P05’s statement focussed on the history and ancestry of his mother’s German family.

- P05: I feel like I am a German-Australian as my mother comes from a German family and this has heavily influenced my life. I am different to others due to the suffering my grandparents experienced during WWII. I feel my family has brought me up to be understanding of others and their beliefs.

Although there was no mention of any particular cultural activation, this student felt that his life had been “heavily influenced” by his German ancestry. In particular, his grandparents” experience of the Second World War had made him feel different from others.
Student S03, who identified himself as Greek-Australian, was very explicit about the two sets of influences in his life.

- S03: [Greek Australian]. My heritage is Greek and I was brought up with a rich cultural experience of what it is like being Greek (i.e. attended Greek school from year (1-6), went to church regularly, Greek dance and functions as a youth and had many friends who were of Greek or European background. [Australian]. Also proud to be an Aussie as I was also brought up and went through the education system in Australia. I enjoy the culture and follow AFL football. So I am a proud [Greek-Australian].

For S03, Greek culture was very important as he was growing up, as influenced by his family, the Greek community, and his ethnic friends. However, he also claimed that he was proud of his Australian culture and values, recognising the impact of his Australian education and sports involvement. This particular student pointed to the activation of both Greek core values and Australian shared values as the justification for his bicultural identity (see Section 3.3).

**Australian + European.** A somewhat different emphasis was evident in the responses of six students who claimed that their identity was Australian as well as a sense of being European. Although they thought of themselves as Australian, they also recognised another side to their identity. In most cases, comments were related to their family’s cultural heritage or ancestry or to birthplace.

- B08: I think of myself as Australian. I was born here, live here and have only left once to go to Malta and Italy for 5 weeks. Even thought my dad is Maltese I think everyone else thinks of me as Australian and of course I feel I fit in well. I feel very slightly different to other Australians but feel quite different to people of other backgrounds.
- C16: I think of myself as Australian-English I have an English heritage, but for many generations have been Australia, I don't feel different at all from other students. We’re all just kids wanting to learn and nothing changes that.
- H11: Australian – Polish: I see myself as an Australian with Polish roots. Therefore I call myself an Aussie but respect my heritage. Don’t feel different
- H23*: I think of myself as an Australian who has an Italian background - but not a strong Italian culture in the way I live. I don't really feel different from other students. Most people have one parent who has a background of a different culture or country.
- H25*: I am half Australian half British. Although do not appear to be British as I don’t have an accent, but I do support my dad’s soccer and rugby teams. I don’t really feel any different from other students. I personally feel that it doesn't matter where you come from or what your background is just as long as you have respect for others and how you act towards them. I have many friends from different racial backgrounds and I appreciate being friends with them, because they accept me as who I am and I also learn about their culture from them.

The writers of the last two statements added comments which highlighted their feelings about cultural diversity in Australia. H23*’s final sentence suggested that she regarded her sense of being bicultural as a common experience of many Australians. In the last two sentences of her statement, H25* expressed a positive inclusive attitude toward those of other cultural backgrounds. His views are comparable to those of H19* and C09. His description of his own circle of diverse friends gave concrete expression to this attitude. His words suggested a mutuality of recognition of one others’ backgrounds and interest in learning about one another’s cultures, rather than relationships based simply on shared elements of mainstream culture. In this sense it is a good illustration of what Smolicz (1979) called “cultural interaction”.

282
Asian + Australian. The bicultural identity of being Asian-Australian was highlighted by two students, whose comments are given below.

- C02*: I am Korean-Australian, but I don’t really think of myself as Australian. Maybe because from my looks to language is totally different to Australian.
- P14: I am Chinese-Australian because I was born here but I can speak full Cantonese which is a dialect of Chinese. I feel different from full overseas Asians because I can’t read much and I can’t speak the common dialect Mandarin.

For both students the issue of speaking their mother tongue, Korean in the case of C02, and Cantonese for P14, seemed to be a critical aspect in their identity. It was the Australian side of their identity which seemed more problematic. For P14, the fact that he was born in Australia and had only limited competence in Mandarin helped to explain his sense of being Australian, along with being Chinese. C02*, however, felt that nothing about herself, from “looks to language” could be considered Australian. The one basis for her claim of dual identity appeared to be in the concrete fact that she and her parents had immigrated to Australia several years before.

Australian + Asian. One student identified himself as Australian, while acknowledging a sense of identification with a particular Asian city.

- C04: I think I am Australian and Hong kongnese I was born in Australia but I grew up in Hong Kong, that why.

C04”s statement of his identity balanced the fact that he was born and currently living in Australia with the reality that he was brought up in Hong Kong so that its culture and language had impacted on his sense of who he was.
8.2.5 Polycultural Sense of Identity

In addition to feeling Australian, those classified as poly-cultural identified with two or more European or Asian ethnic groups. Five students in all described their identity in these terms.

**Australian + European.** There were four respondents whose comments indicated more than one European strand in their identity. Their statements are discussed below.

- B10: I would consider myself 50% Australian 30% English and 20% Dutch. I don”t feel any different from others.

B10 saw his identity as a whole made up of three parts with his sense of identity being defined by percentage allocations. Being Australian was considered the largest component, followed by English and then Dutch. He was the only respondent who described his identity in numeric terms.

Another student also claimed to feel mainly Australian, while recognising two minority ethnic inputs from the United Kingdom.

- B13: I think of myself as an Australian. But I do take note of my Scottish and Northern Irish heritage. Because I feel as though I'm different to any other students at my school.

For the above student, the minority identification was not just a matter of acknowledging biological ancestry. He claimed that the cultural heritage did influence him “to an extent”.

- P13*: I was born in Australia so I am Australian although my grandparents were not born here. Luckily my father”s father is English so I got an English name [otherwise] the rest of family is Croatian/German. I do not feel different.
The statements of P13* highlighted the fact that she considered herself an Australian because she was born here. She acknowledged however, that her grandparents were not Australian born. Her use of the word “luckily” suggests a positive evaluation of the English name she inherited from her father’s father. The other European roots in the family were German and Croatian. The concrete facts given in the earlier part of her statement indicated that she had some communicative skills in both these languages.

Another respondent Z09 related his identity to four different backgrounds.

- **Z09**: I’m eighth generations on my mum’s side and have French, English, Irish ancestry so I would call myself French - English - Irish - Australian. Being in a dominantly caucasian school I feel fairly normal.

Although the concrete facts show that he and his parents were born in Australia, Z09 was well aware of his ancestry on his mother’s side and eager to claim all the elements in his own identity. There is no evidence, however, of any associated cultural activation.

**Australian + Asian.** One student claimed a Polycultural identity in which he linked his sense of being Australian to two Asian ethnic cultural groups. Although his statement was brief it is worth considering in full.

- **P06**: Australian / Chinese / Vietnamese [because of] parents [and] country born in.

The Australian part of his identity he explained in terms of the fact that he had been born here. He attributed the Chinese-Vietnamese part of his identification to his parents and Vietnam as the family’s birthplace. Many of the refugee immigrants who came to Australia from Vietnam had this dual ethnic identity (Coughlan, 2001) which was based not only on ancestry, but on ongoing cultural activation of Chinese language, family
patterns and life style. In the case of this student, the concrete fact section of his statement showed that he spoke both Vietnamese and Chinese, in addition to English.

The multifaceted identities described by those categorized as Polycultural appear comparable to the complex family ancestries reported by Price (1991).

8.2.6 Other Forms of Identity

A sense of personal identity which took no account of any cultural or ethnic factors, was reflected in three respondents’ comments.

- S09: I think of myself as the best. I also think I am better than other [s] in every think. No one can be better than me.
- C06: I think of myself as a good well valued person who respect all people and nice to a lot of people. I feel different to other students as I think I think more [of] others than myself sometimes.
- C08: I’m white I can’t dance I have no flow, I like to be radical and get enjoy with it.

These comments show the different ways these students reflected up on themselves as persons. Z09 is exuding personal self confidence with an adolescent bravado. C06”s comment is more a self-reflection on the personal qualities of respect for others. In contrast, C08”s comments seem to be intended as an attempt to amuse as much as revealing some of his own cultural preferences.

One student who had recently arrived with his family from South Korea, gave a response which suggested that he had become rather sensitive to people asking about his identity.
• C03: Yes, if I’m told like what are you? I would feel really bad and feel [angry] with other people.

8.2.7 Overview

As the extracts cited in the sections above demonstrate, a good many of the students responded to the guideline question on personal sense of identity in some detail. They were often quite explicit about who they felt themselves to be and could explain the factors which led them to this identification. A total of nine students made no statement about their cultural identity. These included five students from school C, representing almost a third of that school’s respondents.

Of the 89 respondents who played sport, 47 claimed a Monocultural Mainstream Australian identity, while 33 identified in some way with one or more other cultural groups. Of these, 23 felt they were Bicultural or Polycultural in identity, linking a sense of being Australian with other identifications. Each of the remaining ten, including three Aboriginal students, revealed a Monocultural identification with a different ethnic group.

Students of Mainstream Australian identity were found in all six schools. They represented over half of the respondents at schools B, H and P and about a third at schools C and Z. However, only one of the six students playing sport at school S fell into this category. Those indicating Bicultural or Polycultural identity were also found around all six schools in a fairly even pattern of distribution. The point of greatest difference related to students of Monocultural minority identity. Schools H and S had no respondents in this category, while school Z had five. Three of these were Aboriginal
students involved in a special program at the school. Most of the other students in this category were newly arrived immigrants or international students.

8.3 Sense of Identity of Those Who Do Not Play Sports

All of the 22 respondents who did not participate in sports provided feedback in relation to their identity. Table 8.2 presents the analysis of their statements, using the same categorization as in Table 8.1.

8.3.1 Monocultural Mainstream Australian Identity

As indicated in Table 8.2, there were 9 students who were classified as having a Monocultural Mainstream Australian identity. Their comments are given below, followed by discussion of their significance.

A few respondents stated simply that they felt Australian, without giving any reason or justification.

- H22*: Australian- I don't really feel any different to other students.
- Z05*: I am Australian. I think of myself as Australian. I don't really feel different at all compared to other students.

Another expressed his pride in being Australian by being critical of those who claimed a dual ancestry.

- H01: I am an Australian and proud of it. I differ from those who say they are something - Australian if their parents were born somewhere other than Australia because I’m proud of being Australian but they seem to be more proud of where their parents are born [.] just sticking Australian on the end.
<table>
<thead>
<tr>
<th>Sense Ethnic Cultural Identity</th>
<th>Schools</th>
<th>H N=7</th>
<th>S N=7</th>
<th>Z N=8</th>
<th>Total N=22</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monocultural Mainstream</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Australian</td>
<td>H01, H22^2 = 2</td>
<td>S05*, S10*, S12*, S13# = 4</td>
<td>Z03*, Z05*, Z07# = 3</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>Monocultural Minority Group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asian</td>
<td>-</td>
<td>-</td>
<td>Z04, Z11# = 2</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>European</td>
<td>-</td>
<td>-</td>
<td>Z06# = 1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>3</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Bicultural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Australian + European</td>
<td>H02, H17^2 = 2</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>European + Australian</td>
<td>H13# = 1</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>European + Asian</td>
<td>-</td>
<td>S04# = 1</td>
<td>-</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td>4</td>
<td>1</td>
<td>-</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Polycultural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>European + Australian</td>
<td>H18# = 1</td>
<td>-</td>
<td>213# = 1</td>
<td>2</td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td>1</td>
<td>-</td>
<td>1</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Other Forms of Identity</td>
<td>-</td>
<td>S01, S02# = 2</td>
<td>Z01# = 1</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>No Sense of Cultural Difference</td>
<td>H05# = 1</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>7</td>
<td>7</td>
<td>8</td>
<td></td>
<td>22</td>
</tr>
</tbody>
</table>
The negativity of H01’s remarks about immigrants who continued to recognise their heritage or ancestry, rather than feeling fully Australian as he did, suggests that he did not approve of the Australian multicultural approach to diversity.

In direct contrast was the statement of S10* whose pride in being born in Australia led her to accept anyone who chose to live in this country as Australian in some way.

- S10*: I think of myself as Australian as I was born here and proud to be. I feel no different from any other student that I know as I do not care of their race or what they think of themselves, they live here therefore they are in some way Australian.

Birthplace going back three generations was the justification for another student’s sense of being completely Australian.

- Z07*: Australian because I was born here and my mum, dad, nana poppa, grandma, grandpa were all born here so I guess it means I’m all Australian.

Another referred to what could be regarded as a form of cultural activation – a relaxed and informal way of life, where people did not to take things too seriously. Historically these qualities have often been considered part of the Australian character, although they are now regarded more as a stereotype.

- S05*: I just see myself as your typical Aussie […] laid back, easy going, always up for a laugh.

Two respondents were rather more tentative in identifying as Australian.

- S12*: I guess I think of myself as Australian but when I think of myself and other people I don't necessarily think of nationality. I'm not sure what I think myself as, I guess unique because I”m not just like everyone else. I am quite different and I have my own qualities and life experience that make me or have made me the person I am.
The reluctance of S12* to think of herself as Australian seemed to be related to her preference to see herself, as well as other people, in terms of unique personal qualities and experiences rather than as members of a particular ethnic group. A similar view is apparent in the next comment.

- Z02*: I think of myself as Australian although some family members have come from all around the world from different countries. But I was born here so I like to just refer to myself as Australian. I feel different from other students because I like different things and think in a different way. Everyone is different in their own special way. Therefore everyone should be accepted for who they are.

Z02*'s sense of being Australian was based on the fact that she was born here. Although she recognised the diverse origins of family members, she revealed no sense of personal connection with them. She felt strongly that she was different from others, but, as with S12*, she expressed this in terms of individual qualities, not cultural differences.

In addition, there was one student who saw herself as Australian even though she recognised that her background could have led her to identify with another cultural group.

- S13*: I see myself as Australian as I have been here for so long and I am so used to Australia, that I consider myself Australian. I differ from other students as I was not born here. I came here when I was 3 and I know another language.

The concrete facts provided by S13* showed that she was born in Bosnia, was Serbian Orthodox in religion, spoke Serbian as well as English at home, and her closest friends were the girls she had met in the Serbian dancing group. Given these facts, it was quite possible that she could have opted for a minority identity, Serbian, or considered herself
a Serbian-Australian. Instead, she sees herself as Australian, on the basis of the time she has spent in Australia and a sense of becoming “so used to Australia”.

8.3.2 Monocultural Minority Group Identity

Asian. Among the students who did not participate in sport, there were three who identified with a Monocultural Minority group. Two of the three in this category linked their identity to a group in Asia. Their comments are given below.

- Z04: I identity myself as a Filipino who still loves his home country and of course his new home, Adelaide. I realise that my lifestyle and personality are a bit different to the majority especially in a public school. First of all, I’m religious unlike a number of people who are secular or atheist. In comparison to my peers’ lifestyle, I’m somewhat conservative who seldom drinks. In Australia I start to get more independent and liberated. Also I feel different in terms of stand toward education. Being that [School Z] is a sports school, some of them do not even give a damn towards academics which I am currently fortunately taking advantage of.

This particular student had a strong Filipino identity which he linked to a love of his home country and to activation of two areas of his home culture, religion (named as Roman Catholic in the concrete facts) and the desire for education. He recognised that in both these areas of life he was different to his peers in Australia. At the same time the student claimed to love his new home and was conscious that his Australian peers had already had some influence on his patterns of life. Yet he stopped short of identifying as Australian, perhaps because he and his family had arrived only two years before.

Another recent arrival also stated that his identity was strongly based on his birth place and his childhood experience of the culture.
Z11: I think of myself as purely Vietnamese because I was born there and I’ve experience[d] the culture and language. I feel different from other students not because of my culture but my personality. But Australian [are] a lot [more] familiar now than they were 4 years ago.

The concrete facts in his statement showed that respondent Z11 had arrived from Vietnam only a few years previously and continued to speak Vietnamese at home. His last sentence suggested that he had only just reached the stage of feeling familiar with mainstream Australian culture.

European. The only respondent who claimed a Monocultural British identity stated that he felt no different from the other students he knew. His response was:

• Z06: I consider myself British and I don't feel different from the rest of my classmates.

The fact that he felt no identification as an Australian could be explained by the fact that he and his family had arrived from the UK only two years before. However, he felt sufficiently at home with the English language and mainstream Australian culture that he had no sense of being different.

8.3.3 Bicultural Sense of Identity

As Table 8.2 shows there were four respondents whose statements revealed a bicultural identity.

Australian + European. Two of these respondent linked their Australian identity to a European group.
• H02: I’m an Australian, with a Scottish background. Everyone is different but we’re all similar in different ways.

After acknowledging his Scottish background alongside his Australian identity, H02’s statement reflected on the way individuals were different, yet shared commonalities.

• H17*: Australian - Dutch because my mum’s parents (my grandparents) both came from Holland. I don’t feel any different from other students whatsoever.

The comments from H17* related the Dutch element of her bicultural identity to her ancestry, in that her maternal grandparents were both from Holland.

**European + Australian.** One respondent identified himself as Irish-Australian.

• H13: I think of myself as Irish-Australian as I am partly Irish and Ireland is my favourite place to be at any time. I feel I am different from other students as I can read them at will and decide if they are approachable.

There were two grounds for H13’s sense of being Irish as well as Australian. One was ancestry. The other was his personal feelings toward the country of Ireland - his “favourite place to be at anytime”. This was one of the few statements that linked sense of identity with a sense of place.

**European + Asian.** Another student’s bicultural identity linked her to ethnic groups in Europe and Asia, but not to Australia.

• S04*: I’m half English and half Filipino, although I mainly feel myself as English because I lived there for the first 15 years of my life. I feel different to other people by acting different, also from coming from another country and speaking differently.

According to the concrete facts S04* gave in her personal statement, she arrived in
Australia about a year earlier. Her experience as a recent migrant was reflected in her sense of being different in her cultural activation and in her speech, by which she presumably meant her English accent. The sense of being different is a common experience for new arrivals, as was reflected in the comments of Z04 and Z11. It perhaps also helps to explain their lack of identification with Australia.

8.3.4 Polycultural Sense of Identity

Polycultural identity was evident in the comments of two respondents who pointed to links with two or more European groups.

- H18: I'm Australian firstly, but I’m also three quarters English with Irish roots, and one quarter Lithuanian (small country near Germany). I don’t really feel different from my friends or any other students other my looks and my talents.

H18 traced his ancestral roots from Australia to three different European countries, England, Ireland and Lithuania. He even gave a numerical break down of the components. At the same time he claimed that his poly-cultural identity did not make him feel different from others except in “looks and talent”, which he perhaps saw as inherited factors.

Another respondent considered that her identity was related to her Australian birthplace and her Romanian and Italian parentage.

- Z12*: When people ask me where I’m from I always say “I was born in Australia, but I’m half Romanian and half Italian”. I regularly get asked where my accent comes from. A lot of people think I sound Canadian. I think this is because the person I talk to most is my mother and I must have picked up a bit of an accent and it seems Romanian and Canadian accents are a bit similar. I
pride myself on being Romanian. I tell people my mother was born in Transylvania.

It is clear from Z12*'s statement that she felt proud of her dual ancestry and particularly her mother’s birthplace with its link to the Dracula story.

8.3.5 Other Forms of Identity

Three students’ statements described forms of identity other than that related to cultural groups. One student gave an identity as related to religion.

- Z01: My identity is Australian Muslim, I am a migrant and have left Singapore and as such, I am no longer a Singaporean but an Australian since that is my current nationality. I also label myself as a Muslim, because I am proud to be one. By labelling myself as an Australian Muslim it shows that Muslims living here are ordinary people who has made Australia as their home like other Australians. Perhaps such label could dispel misconceptions that many people have and bridge the gap between the Muslim world and the rest of the world. I feel different from other students because of my accent (Singaporean) and race.

For this student, moving from his birthplace in Singapore to Australia has meant a change in national identity; he is no longer Singaporean but Australian. His immediate acceptance of an Australian side to his identification is in contrast to a number of other new arrivals, who gave no evidence of identity with Australia (S04*, Z11 and Z06, for example). This may be due to the policy which stipulates that all Singaporeans have an official ethnic identity. Z01’s concrete data showed that he spoke Malay, and was Islamic in religion. These two facts together indicated that by ethnic identity he was Malay, since Malay language and Islamic religion are recognised as core values of the Malay group (see Section 3.3). In the Australian context, he felt that his religion was the defining aspect of his identity. His comments showed his awareness of the dilemmas
currently faced by members of Muslim communities in Australia as a result of global tensions. These have been well-portrayed in the study of Maadad (2009). This student appeared to have evaluated his personal experiences in Australia as positive, however, since he felt comfortable in identifying himself as an Australian Muslim and even hoped that this could provide a positive example to the rest of the world. The student has identified himself by his religion, together with his new homeland.

Respondent S01 made no direct comment on his sense of cultural identity, but focussed rather on the question of whether he felt different from others. His statement is a good example of a student who felt personally threatened by not understanding what was happening around him when people nearby were speaking in a different language.

- S01: I feel different or more excluded from certain things if people are standing around talking in a different language. It makes me self conscious and worried they are speaking negatively about me in another language so I can’t understand. It annoys me when they do this for that reason, that it excludes me.

The concrete facts indicate that this student’s background was mono-cultural mainstream Australian. With no experience of knowing another language, he showed no tolerance or understanding of those speaking a language other than English. Similar resentments were commonly reported in the past by those speaking languages other than English in public (Smolicz and Secombe, 1981).

In contrast to the negative tone of S01’s statement, S02*’s comment was more positive in outlook, but very personal in identification.

- S02*: I see myself as me. Slightly strange, enthusiastic generally a happy person.
S02*'s remarks were focussed on what she saw as her personal characteristics and gave the impression that she was happy with who she was.

Respondent H05 also made no comments about his ethnic identity. He simply responded negatively to the question of whether or not he felt different.

8.3.6 Overview

Among the 22 respondents who did not play sport, 20 provided statements explaining their thoughts and feelings about their sense of identity. A number referred to cultural activation in areas such as language, religion and lifestyle. Others made mention of birthplace, ancestry or identity documents.

Overall, nine of these students were classified as Mainstream Monocultural Australian. Eight of these were girls. Another nine in all revealed a range of diverse cultural identities. Four claimed a bicultural identity. There were three who identified with a Monocultural minority group, while two were Polycultural. Two explained their identity in other than cultural terms. Those of Monocultural Mainstream Australian identity were found across the three schools which had students not playing sport. In contrast, all of those with Monocultural minority group identity came from school Z, while three out of the four Biculturals were from school H. The two students of Polycultural identity came from different schools.

Among those not participating in sport, the same categories of cultural identity were evident as were found among the students playing sport. However, the proportion of
students of diverse cultural identities was somewhat greater among those not playing sport then among those who were involved in sports.

8.4 Particular Sports and Sense of Cultural Identity

The previous two sections analysed the respondents’ sense of cultural identity in two groupings, according to whether they participated in sports or not. The data summarized in Tables 8.1 and 8.2 indicated that a greater proportion of those of culturally diverse identities were to be found among those not participating in sport than among those playing sport, but that the variations were comparatively small. However, the literature reviewed in Section 2.5 suggested strongly that there were considerable differences among particular sports in the extent to which young people from different cultural backgrounds were involved. In order to investigate this issue among the respondents in this study, the sections that follow examine the sense of identity of the respondents who claimed to play a particular sport.

The concrete data on which sports the students played is summarized in chapter Five (see Section 5.10). Altogether, the respondents were involved in a wide range of sports, so that the numbers in any one sport were not large. This section focuses on the respondents who played in the ten sports which had five or more players, as well as another fourteen in which the number of participants ranged from four to one.

The data on sports played included the respondents of some students who listed sports in which they had participated in the past and then went on to answer Section B (for those not participating in sport), because they were not currently playing any sport. In addition, a great number of respondents listed two or even three sports which they
played. Hence the total number of participants across all the sports discussed below is well over the figure of 89 respondents who answered Part A because they were currently playing sport. For the most part, the following discussion of the various sports concentrates on the frequency of respondents found in the different cultural identity categories. Where appropriate, however, quotations from the students’ statements are used to illustrate a point.

8.4.1 Soccer

As Table 8.3 shows, a total of 32 students’ indicated that they played soccer. They were spread across all schools, although schools B and P accounted for over half of this number.

In terms of sense of identity, those who played soccer were found in all the identity categories used in the analysis of Sections 8.2 and 8.3. Five identified themselves in non-ethnic ways or commented only that they felt no sense of cultural difference. There were 13 who were classified as Monocultural Mainstream Australians. An equal number came from the categories which incorporated identities related to other ethnic groups. Six were linked to mono-cultural minority groups. All of these respondents were comparatively recent arrivals and had probably learned to play soccer in their home countries. Another six professed a bicultural identity and two were Polycultural. These figures show that among this group of respondents, young people of many different identities were playing soccer together. In their experience, soccer could not be regarded as a minority ethnic or as a mainstream sport (see Section 2.5.3), but one where individuals of many varied identities interacted.
A quarter of the students who played soccer were girls, mainly from schools C and P, reflecting the growing interest in female soccer (see Section 2.5.3). Five of these eight girls were of Mainstream Australian identity. Gender aside closer inspection, shows that those of identities linked to Asian groups were not well represented among those playing Soccer. The two respondents whose identity was categorized as Monocultural Minority linked to an Asian ethnic group both played soccer. In contrast, none of the four Bicultural or Polycultural respondents linked to Asian ethnic groups were involved in Soccer.

### 8.4.2 Australian Rules Football

The second most popular sport played was Australian Rules football. In all 21 students, including three girls, stated that they played this sport. They came from all six schools, although half were from schools H and Z.

Those who played Australian Rules Football were found in all the main identity categories. Twelve could be classified as Monocultural Mainstream Australian. A total of 8 students had identities linked to another ethnic group. Three of these identified with a Monocultural Minority Group; these were the three Aboriginal students in a special Indigenous sports program. Four respondents were of Bicultural identity and one Polycultural cases, respondents” with their sense of being Australian linked to other European ethnic groups.
<table>
<thead>
<tr>
<th>Sense Ethnic Cultural Identity</th>
<th>B</th>
<th>C</th>
<th>H</th>
<th>P</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monocultural Mainstream</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Australian</td>
<td>B04, B06, B07</td>
<td>C13</td>
<td>H03</td>
<td>P01, P02, P03, P08</td>
<td></td>
<td>Z19</td>
<td>13</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>7</td>
<td></td>
<td>13</td>
</tr>
<tr>
<td>Monocultural Minority Group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aboriginal</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>European</td>
<td>B18 = 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Asian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>P18 = 1</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>American</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>P14 = 1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td>2</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Bicultural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>European + Australian</td>
<td>B09 = 1</td>
<td>C12</td>
<td>P01 = 1</td>
<td>B03 = 1</td>
<td>Z10 = 1</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Australian + European</td>
<td>B08 = 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Australian + Asian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asian + Australian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>6</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Polycultural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Australian + European</td>
<td>B10, B13 = 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Australian + Asian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>2</td>
<td></td>
<td></td>
<td>2</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Other Forms of Identity</td>
<td></td>
<td>C03, C06 = 2</td>
<td></td>
<td></td>
<td>B09 = 1</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>No Sense of Cultural Difference</td>
<td>C01 = 1</td>
<td>H04 = 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>8</td>
<td>5</td>
<td>2</td>
<td>10</td>
<td>2</td>
<td>5</td>
<td>35</td>
</tr>
</tbody>
</table>

Note: Brackets around a respondent’s number indicate that the student was not currently playing the sport, but had played in the past.
<table>
<thead>
<tr>
<th>Sense of Cultural Identity</th>
<th>Schools</th>
<th>B (N=17)</th>
<th>C (N=16)</th>
<th>H (N=18)</th>
<th>P (N=18)</th>
<th>S (N=6)</th>
<th>Total (N=89 out of 111)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mono-cultural Mainstream</td>
<td>Australian</td>
<td>E10, B17-3, C10</td>
<td>E20, E19, E13</td>
<td>H10, H12</td>
<td>F15-1</td>
<td>-</td>
<td>(E10, E17, E13)</td>
</tr>
<tr>
<td></td>
<td>Sub-Total</td>
<td>2</td>
<td>2</td>
<td>5</td>
<td>1</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Aboriginal</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>American</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Bicultural</td>
<td>European + Australian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>F0=1</td>
<td>S0=1</td>
</tr>
<tr>
<td></td>
<td>Australian + European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>H1=1</td>
<td>-</td>
<td>S0=1</td>
</tr>
<tr>
<td></td>
<td>Australian + Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Asian + Australian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Polycultural</td>
<td>Australian + European</td>
<td>B10=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Australian + Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Other Forms of Identity</td>
<td>-</td>
<td>C18=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>No Sense of Cultural Difference</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>3</td>
<td>3</td>
<td>6</td>
<td>2</td>
<td>2</td>
<td>5</td>
</tr>
</tbody>
</table>

Note: Brackets around a respondent’s number indicate that the student was not currently playing the sport, but had played in the past.
Table 8.4 demonstrates that those of Mainstream Australian identity formed the majority of students playing Australian Rules Football among this set of respondents. Nevertheless, there was a reasonable proportion of students whose identity was linked to Aboriginal and European ethnic groups playing as well. This result is consistent with the post-world War Two history of the game (see Section 2.5.2). In this study none of the nine students whose identity was linked to an Asian ethnic group played Australian Rules Football.

8.4.3 Tennis

Overall there were 18 students who played tennis. These included eight girls. They were spread fairly evenly across Schools B, C, H and P; whilst School Z had only one student playing tennis and school S none.

In relation to sense of identity, two students indicated they perceived themselves in non-ethnic terms. Twelve were classified as Monocultural Mainstream Australian, while the remaining four had Bicultural or Polycultural identities linked to European ethnic groups. Thus although students of Monocultural Australian identity clearly constituted the majority of those playing tennis, there was a reasonable minority of those linked to European identities also playing. One of those with identities linked to Asian ethnic groups was involved in tennis. This could be seen to reflect the international profile of those playing tennis at the top level. The Chinese women who won the French Open in 2011 was seen as making a significant breakthrough in relation to Asian participation in tennis (Branigan, 2011).
Table 8.5: Tennis: Participants and Their Sense of Identity

<table>
<thead>
<tr>
<th>Schools</th>
<th>C</th>
<th>H</th>
<th>P</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>N=16</td>
<td>N=18</td>
<td>N=18</td>
<td>N=18</td>
<td>N=6</td>
<td>N=14</td>
<td>N=89 out of 111</td>
</tr>
<tr>
<td>Ethnic Cultural Identity</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monocultural Mainstream</td>
<td>Australian</td>
<td>B06:01=2</td>
<td>C13*=1</td>
<td>H10*:H15:H20=3</td>
<td>P01:P05:P11*</td>
<td>P12*:P13*=3</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>12</td>
</tr>
<tr>
<td>Monocultural Minority Group</td>
<td>Aboriginal &amp; Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Bicultural</td>
<td>European + Australian</td>
<td>B14*=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Poly-cultural</td>
<td>Australian + Asian</td>
<td>B13*=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Other Forms of Identity</td>
<td>-</td>
<td>C06:C08=2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>No Sense of Cultural Difference</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>6</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>-</td>
<td>1</td>
</tr>
</tbody>
</table>
8.4.4 Netball

A total of 16 girls indicated that they played netball, the most frequently played girls’ sport in Australia (see Section 2.5.4). Although they were found in all schools except S, almost three quarters came from Schools H and P (see Table 8.6).

All but one of the girls playing netball were classified as Monocultural Mainstream Australian in their sense of identity. The single exception was H23*, who identified herself as Australian of Italian background. These figures are consistent with the dominance of the mainstream Anglo-Celtic Australian group in netball reported by earlier studies (Duncan & Weatherburn, 1997; Taylor, 2000). In particular, the group of respondents in this study contained no girl of Asian identity and no one who was Muslim by religion. These two groupings were particularly mentioned in the earlier investigations as being rarely, if ever, involved in netball.

8.4.5 Basketball

Basketball had a total of 15 participants, three of whom were girls (see Table 8.7). They were drawn from five of the six schools; A third came from school P and none from school S.

In terms of sense of identity, there were 2 participants who made no comment or identified in non-ethnic terms. Eight of the 15 were classified as Monocultural Mainstream Australian in identity, but a total of 5 were linked in identity to other ethnic groups. One of these had a bicultural identity as a German-Australian, while the other four had identities linked to an Asian ethnic group. Three of these were categorized as having a Monocultural Minority group identity, respectively Chinese, Filipino and
<table>
<thead>
<tr>
<th>Sense of Ethnic Cultural Identity</th>
<th>Schools</th>
<th>B: N=17</th>
<th>C: N=16</th>
<th>H: N=18</th>
<th>P: N=18</th>
<th>S: N=6</th>
<th>Z: N=14</th>
<th>Total N=89 out of 111</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mono-cultural Mainstream</td>
<td>Australian</td>
<td>B10* P3* B15* = 2</td>
<td>C11* = 1</td>
<td>H10* P12* H10* P11* H21* = 5</td>
<td>P13* P10* P10* = 5</td>
<td>P12* P13* = 5</td>
<td>(2075) 215* = 2</td>
<td>15</td>
</tr>
<tr>
<td>Mono-cultural Minority Group</td>
<td>Aboriginal</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>American</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>2</td>
<td>1</td>
<td>6</td>
<td>6</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>15</td>
</tr>
<tr>
<td>Bicultural</td>
<td>European = Australian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Australian = European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>H25* = 1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Australian + Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Asian + Australian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Polycultural</td>
<td>Australian + European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Australian + Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Other Forms of Identity</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>No Sense of Cultural Difference</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>1</td>
<td>6</td>
<td>6</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>16</td>
</tr>
</tbody>
</table>

Note: Brackets around a respondent’s number indicates that the student was not currently playing the sport, but had played in the past.
<table>
<thead>
<tr>
<th>Same Ethnic Cultural Identity</th>
<th>Schools</th>
<th>B (N=17)</th>
<th>C (N=16)</th>
<th>H (N=18)</th>
<th>P (N=18)</th>
<th>S (N=6)</th>
<th>Z (N=14)</th>
<th>Total (N=89 out of 111)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monocultural Mainstream</td>
<td>Australian</td>
<td>B01=B04+2</td>
<td>C07=1</td>
<td>H03=1</td>
<td>P09,P107,P16=3</td>
<td>-</td>
<td>216^=1</td>
<td>8</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>3</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Monocultural Minority Group</td>
<td>Aboriginal</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Asian</td>
<td>B01=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>(204), (211)=2</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>American</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Bicultural</td>
<td>European + Australian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>P05=1</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Australian + European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Australian + Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Asian + Australian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>P14=1</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>Polycultural</td>
<td>Australian + European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Australian + Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Other Forms of Identity</td>
<td>-</td>
<td>C03=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>No Sense of Cultural Difference</td>
<td>-</td>
<td>C13=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>6</td>
<td>-</td>
<td>3</td>
<td>16</td>
<td></td>
</tr>
</tbody>
</table>

Note: Brackets around a respondent’s number indicates that the student was not currently playing the sport, but had played in the past.
Vietnamese and one Bicultural Chinese-Australian. The Filipino and Vietnamese respondents were both comparatively new arrivals who were not currently playing sport. Thus, in this study, four out of a total of nine students with identities linked to Asian ethnic groups played basketball.

Although there has been no study of ethnicity factors in relation to basketball, these figures are consistent with the history of the sport in South Australia (Secombe, 2011). One player of Lithuanian background and another of Aboriginal-Afghan origans were among those instrumental in establishing the sport in Adelaide. Currently there is a well known and outstanding South Australia player who is of Vietnamese background (Secombe, 2011).

### 8.4.6 Volleyball

The sport of volleyball also had 15 participants, eight of whom were girls (see Table 8.8). These were drawn from all six schools, with six coming from School C.

In relation to identity, there were two who did not specify their identity and one who identified in non-ethnic ways. Seven had identities as Monocultural Mainstream Australians, whilst the remaining five were bicultural in identity. Four were linked to a European ethnic group, respectively. One was Chinese – Australian.

Thus those of Mainstream Australian identity represented approximately a half of those playing volleyball. Of those who linked their sense of being Australian to identification with other ethnic groups four linked to European and one to Asian making up a third of the total. Those girls who nominated an ethnic identity were split more equally; three
<table>
<thead>
<tr>
<th>Ethnic Culture Identity</th>
<th>Schools</th>
<th>B</th>
<th>C</th>
<th>H</th>
<th>F</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monocultural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Australian</td>
<td>100</td>
<td>200</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Sub-Total</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>2</td>
<td>-</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Minority Group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aboriginal</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>American</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Bicultural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>European + Australian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>100</td>
<td>-</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Australian + European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>100</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Australian + Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Asian + Australian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td>Polycultural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Australian + European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>Australian + Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Other Forms of Identity</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>C08=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>No Sense of Cultural Difference</td>
<td>C01*, C13=2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>1</td>
<td>6</td>
<td>2</td>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>15</td>
</tr>
</tbody>
</table>
were Australians with links to European ethnic groups and three were Mainstream Australians.

8.4.7 Athletics

Table 8.9 shows that there were ten respondents involved in athletics, three of whom were girls. They came from four of the schools, B, C, H and P, with half of the overall number being from school P.

In terms of their sense of identity, eight out of the ten were classified as Monocultural Mainstream Australian. The remaining two, both girls, identified as American and Korean-Australian respectively. Among this group of respondents, the predominance of the Mainstream Australian group in athletics was apparent.

8.4.8 Swimming

There were ten respondents also who indicated that they were involved in swimming. They were spread fairly evenly, across all schools except S. Eight were male and accordingly two were female (see Table 8.10).

Among the swimmers, six of the ten identified as Monocultural Mainstream Australian. One recent arrival, who was not currently involved in any sport, considered himself to be Filipino. There was one with a bicultural identity, an Australian of British origins and another with a Polycultural identity, who claimed to be a Vietnamese-Chinese-Australian. The remaining student identified in non-ethnic terms. In swimming, therefore, there was a somewhat greater participation of those with identities linked to an Asian ethnic group.
<table>
<thead>
<tr>
<th>Ethnic Culture Identity</th>
<th>Schools</th>
<th>B N-17</th>
<th>C N-16</th>
<th>H N-18</th>
<th>F N-15</th>
<th>S N-6</th>
<th>Z N-14</th>
<th>Total N-49 out of 111</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monocultural Mainstream</td>
<td>Australian</td>
<td>B10, B17=5</td>
<td>C11=1</td>
<td>H03, H06, H08, H16, H20=5</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>8</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>8</td>
</tr>
<tr>
<td>Monocultural Minority Group</td>
<td>Aboriginal</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Mono-c</td>
<td>European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Bicultural</td>
<td>EuropeanAustralian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Australian-European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Australian-Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Asian-Australian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Polycultural</td>
<td>Australian-European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Australian-Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Other Forms of Identity</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>No Sense of Cultural Difference</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>2</td>
<td>2</td>
<td>6</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>10</td>
</tr>
<tr>
<td>Sense Ethnic Cultural Identity</td>
<td>Schools</td>
<td>B N=17</td>
<td>C N=16</td>
<td>H N=18</td>
<td>P N=18</td>
<td>S N=6</td>
<td>Z N=14</td>
<td>Total N=89 out of 111</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>---------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>--------</td>
<td>-------</td>
<td>--------</td>
<td>------------------------</td>
</tr>
<tr>
<td>Monocultural Mainstream</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Australian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B06,B11,B15=3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>($205^a$)=1</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>3</td>
<td>1</td>
<td>1</td>
<td></td>
<td>1</td>
<td></td>
<td>6</td>
</tr>
<tr>
<td>Monocultural Minority Group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aboriginal</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>European</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>($204^b$)=1</td>
</tr>
<tr>
<td>American</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Bicultural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>European + Australian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Australian + European</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Australian + Asian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asian + Australian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Polycultural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Australian + European</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Australian + Asian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Other Forms of Identity</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>No Sense of Cultural Difference</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>10</td>
</tr>
</tbody>
</table>

Note: Brackets around respondent’s number indicate that the student was not currently playing the sport, but had played in the past.
8.4.9 Cricket

The total number of respondents playing cricket was seven, all of whom were boys (see Table 8.11). They came from four of the schools, B H, P and Z, with almost half being from school P. In terms of their ethnic identity, six out the seven cricket players were categorized as mainstream Australian identity. The one exception, a recent arrival, identified as English. Thus, among this group of respondents, all identified with English-speaking countries that have long been associated with the game of cricket. This finding is consistent with studies reporting the dominance of the majority group in Australian cricket (see Section 2.5.1).

8.4.10 Indoor Soccer

There were five respondents, including one girl, who indicated that they played indoor soccer. They came, in small numbers, from four different schools, B, C, P and Z. Those playing indoor soccer were a mixed group in terms of their sense of identity. One identified in a non ethnic way. Two were classified as Monocultural Mainstream Australian. The remaining two, both from School B, were of Bicultural or Polycultural identity, the former being French-Australian and the latter Australian with Scottish and Northern Irish roots. None of the respondents whose identity was linked to an Asian ethnic group played indoor soccer.
<table>
<thead>
<tr>
<th>Schools</th>
<th>B</th>
<th>C</th>
<th>H</th>
<th>P</th>
<th>S</th>
<th>Z</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>N=17</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N=16</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N=18</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N=18</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N=6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>N=14</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monocultural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mainstream</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Australian</td>
<td>B17=1</td>
<td>-</td>
<td>H08,H16=2</td>
<td>P15,P16,P17=3</td>
<td>-</td>
<td>-</td>
<td>6</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>1</td>
<td>-</td>
<td>2</td>
<td>3</td>
<td>-</td>
<td>-</td>
<td>4</td>
</tr>
<tr>
<td>Monocultural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Minority Group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aboriginal</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>American</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Bicultural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>European + Australian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Australian + European</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Australian + Asian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Asian + Australian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Polycultural</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Australian + European</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Australian + Asian</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Other Forms of Identity</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>No Sense of Cultural Differences</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>Same Ethnic Cultural Identity</td>
<td>Schools</td>
<td>B</td>
<td>C</td>
<td>H</td>
<td>P</td>
<td>S</td>
<td>Z</td>
</tr>
<tr>
<td>------------------------------</td>
<td>---------</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
</tr>
<tr>
<td>Monocultural Mainstream</td>
<td>Australia</td>
<td>-</td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Monocultural Minority Group</td>
<td>Aboriginal</td>
<td>-</td>
<td>-</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>European</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Asian</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>American</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Bicultural</td>
<td>European + Australian</td>
<td>B13=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Australian + European</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Australian + Asian</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Asian + Australian</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Polycultural</td>
<td>Australian + European</td>
<td>B35=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Australian + Asian</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td></td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Other Forms of Identity</td>
<td></td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>No Sense of Cultural Difference</td>
<td></td>
<td>-</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>
8.4.11 Other Sports

As many as 30 students indicated that they were playing a total of 14 other sports. All of these had four or less participants. Nevertheless, it was important and instructive to capture the details of the students’ involvement in these sports.

There were three sports in which four students were involved. Golf is often considered an elite sport because of the expensive equipment needed by each player. Three students from school H and one from School Z played golf. Only one of these students was of mainstream Australian identity. Another was a recent arrival who identified as English. The remaining two were Bicultural, one identifying as Australian-Polish and the other, a girl, as Scottish-Australian. The majority of those playing golf therefore were of English-speaking background from Australia and the United Kingdom.

The two team sports, Hockey and Softball, had similar, but not identical, patterns. All the students playing hockey came from school H. Three out of the four were girls, all of whom were mainstream Australian in identity. The boy who played hockey considered himself “half Australian and half British”. In the case of softball, all the participants were girls and all but one came from School P. Two were Monocultural Mainstream Australian in identity a third identified as American, while the fourth considered herself to be English-Australian. The participants in both of these sports identified only with English-speaking groups. None of those whose identities were linked to other European or Asian groups played Hockey or Softball.

Cycling and rowing, like golf, can be considered elite sports because of the expensive equipment involved. Two out of the three boys who participated in cycling were from
<table>
<thead>
<tr>
<th>Sansa Ethnic Cultural Identity</th>
<th>Schools</th>
<th>Golf</th>
<th>Hockey</th>
<th>Softball</th>
<th>Badminton</th>
<th>Cycling</th>
<th>Rowing</th>
<th>Table Tennis</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Monocultural Mainstream</strong></td>
<td>Australian</td>
<td>H16=1</td>
<td>H[0+,H]9<em>H20</em>=3</td>
<td>P02*,P11*=2</td>
<td>-</td>
<td>C11,H06=2</td>
<td>P05=1</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>-</td>
<td>2</td>
<td>-</td>
<td>1</td>
<td>-</td>
</tr>
<tr>
<td><strong>Monocultural Minority Group</strong></td>
<td>Aboriginal</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>European</td>
<td>215=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>E07,F15=2</td>
<td>-</td>
<td>-</td>
<td>(211)</td>
</tr>
<tr>
<td>American</td>
<td>-</td>
<td>-</td>
<td>P04*=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>2</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td><strong>Bicultural</strong></td>
<td>European + Australian</td>
<td>H14*=1</td>
<td>-</td>
<td>C12*=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Australian + European</td>
<td>H11=1</td>
<td>H25*=1</td>
<td>-</td>
<td>-</td>
<td>C16=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Australian + Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>F06=1</td>
<td>C0=1</td>
<td>-</td>
</tr>
<tr>
<td>Australian + Australia</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>C12*=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Polycultural</strong></td>
<td>Australian + European</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Australian + Asian</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Other Forms of Identity</strong></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>No Sense of Cultural Difference</strong></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>4</td>
<td>4</td>
<td>4</td>
<td>3</td>
<td>3</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>

Note: Brackets around a respondent's number indicate that the student was not currently playing the sport, but had played in the past.
<table>
<thead>
<tr>
<th>Sense of Ethnic Cultural Identity</th>
<th>Schools</th>
<th>Triathlon</th>
<th>Archery</th>
<th>Boxing</th>
<th>Gymnastic</th>
<th>Lacrosse</th>
<th>Touch Ball</th>
<th>Weight Lifting</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monocultural Mainstream</td>
<td></td>
<td>80(=1)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>H0(=1)</td>
<td>C1(=1)</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Monocultural Minority Group</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Aboriginal</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>European</td>
<td></td>
<td>-</td>
<td>-</td>
<td>22(=1)</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Asian</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>American</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>9(4(=1)</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Bicultural</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>European + Australian</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Australian + European</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Australian + Asian</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Asian + Australian</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Polycultural</td>
<td></td>
<td>8(0(=1)</td>
<td>(H13)=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Australian + European</td>
<td></td>
<td>8(0(=1)</td>
<td>(H13)=1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Australian + Asian</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Sub-Total</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Other Forms of Identity</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>No Sense of Cultural Difference</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>No Identity Given</td>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>2(1(=1)</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Note: Brackets around a respondent’s number indicate that the student was not currently playing the sport, but had played in the past.
School C, the other from school H. Two were Monocultural Mainstream Australian in identity, while the third thought of himself as Australian-English. The two boys involved in rowing were both from School P. One identified as Mainstream Australian, while the other was Poly-cultural in identity, Vietnamese-Chinese-Australian. In contrast, Badminton and Table tennis were played exclusively by those whose identity was linked to an Asian ethnic group. Of the three involved in Badminton, two identified as Chinese, while the third, a girl claimed to be Korean-Australian. The two participants in Triathlon were both boys from School B. One was Monocultural Mainstream Australian in identity, while the other identified as a Polycultural, being “50% Australian 30% English and 20% Dutch”.

Of the remaining sports listed each had only one participant. The student who participated in Archery came from School H. He was Polycultural, linking his Australian sense of identity with English, Irish and Lithuanian ancestry. A boy from School Z was involved in boxing and was Aboriginal in identity. A girl from school P who participated in Gymnastics identified as American. One girl, from School Z, who did not comment on her sense of identity, was involved in Lacrosse. Touch ball was played by a boy from School H who was Monocultural Mainstream Australian, as was the boy from school C who was involved in Weightlifting. In total, therefore, those who participated in these last six sports included two students who identified as Monocultural Mainstream Australian and four who were linked to other identities. The identity of the remaining student was not known.
8.4.12 Overview

The data presented in Tables 8.3 to 8.13B demonstrate that among this group of respondents, there is clear evidence of differential participation across specific sports on the basis of individuals’ sense of cultural identity. Although the figures for each sport are small, the differences range from Soccer, where those of culturally diverse identities are in the majority, to Cricket and Netball where only one of those playing was not of Monocultural Mainstream identity. Furthermore, in the case of Soccer, Australian Rules Football and Cricket, the pattern is remarkably consistent with the earlier studies on these sports (see Section 2.5).

8.5 Conclusion

A comparison of the categories of cultural identity among those who played sport and those who did not revealed no major differences between the two. However, when particular sports were considered, a differential pattern of participation linked to sense of cultural identity became apparent. Although comparatively small numbers were involved in each sport, the results were consistent with the earlier studies of different sports discussed in section 2.5. The nature of this variation and its implications are discussed in more detail in the concluding chapter. Soccer was popular both with those of culturally diverse and those of Monocultural Mainstream Australian identity, while Cricket and netball were favoured almost entirely by those of Mainstream Australian identity. The other main sports fell somewhere between these two extremes.
Chapter 9

Sense of Cultural Identity as an Inclusive and Exclusive Factor in Sports Participation

9.1 Introduction

The relationship between secondary school students’ participation in sport and their sense of cultural identity in the context of Adelaide and more broadly in Australia remains an open issue of research interest. In fact, it is an issue confronting many nations, and is being increasingly complicated by globalization factors, such as large scale migration movements (Smolicz, 2008). The new Australian multicultural policy (Department of Immigration and Citizenship, 2011) has recognised this issue and emphasized the need for programs to encourage sports participation among recently arrived migrant groups especially those of non-English speaking background. At a practical level, secondary schools deal with this issue through the sports they choose to offer, the way they organise their sporting programs and level of participation in sport which they expect from their students.

This research has been a small scale qualitative study which has provided no basis for generalizing to any wider population beyond the respondents themselves. Nevertheless, the richness of its data has provided a deeper understanding of what playing sport means from the students’ perspective. These insights into the students’ sporting views and experiences are important for better informing teachers, coaches and administrators of school sports programs, as well as those involved in implementing multicultural policy or youth development projects among young people. Through deeper
understanding, they would be able to more effectively encourage young people of different cultural identities to participate in sport. This last chapter of the thesis identifies the outcomes of the study, outlines its limitations and makes suggestions for future studies regarding secondary school students’ participation in sport and their sense of cultural identity.

9.2 Outcomes in Terms of the Conceptual Framework

The conceptual framework (Figure 3.2), outlined at the end of Chapter 3, provided the basis for the guideline questions in the personal statement, as well as the analysis of the students’ writing in Chapters 6 to 8. In this concluding chapter, the framework is used to summarize the main lines of influence on the respondents’ Personal Sense of Cultural Identity and Individual Participation in Sport. These two aspects are discussed in the sections that follow, before the relationship between the two is considered.

9.2.1 Personal Sense of Cultural Identity

The main lines of influence on students’ personal sense of cultural identity, indicated by black arrows on Figure 3.2, are discussed in terms of the student comments analysed in previous chapters.

In discussing their sense of cultural identity, the students most frequently mentioned those factors which were related to family. Those classified as Monocultural Mainstream Australians, who represented half of the total respondent group, most after mentioned birthplace and ancestry factors as the basis for being Australian. They and their parents, and sometimes their grandparents, were born and spent their lives in
Australia. A few recognised patterns of cultural activation, such as the English language and a relaxed outdoor lifestyle as influences on their identity.

Those of Bicultural and Polycultural identity, who represented over quarter of the total group, explained that their sense of identity included another cultural dimension, in addition to feeling Australian. Often this was because they or their parents had been born in countries other than Australia. Some also referred to using one or more languages other than English at home because it was central to their family’s culture. Such statements reflected the findings of Smolicz and his colleagues that a group’s language was a core value of its culture (Batorowicz, 1993; Chiro, 1998; Smolicz & Secombe, 1981, 1986, 1989; Smolicz, et al., 1990). A few pointed to the family’s religion as a source of identity, including one who identified strongly as Islamic.

Other Biculturals were born in Australia, sometimes of Australian-born parents. In addition to feeling Australian, they identified with another cultural group through their family’s ancestry. For some this was an acknowledgement of say, Scottish, Irish, Romanian or Chinese roots. In a few cases, there was a more deeply felt connection with the cultural experiences of parents or grandparents.

Among those who were classified as having a Monocultural Minority Group identity, there were three students, who saw their Aboriginal identity as strongly linked to the family into which they were born. They also mentioned the distinctive lifestyle of their family and, in two-cases, an awareness of the visibly different features which they had inherited from their family. Another student described his Chinese identity in Australia in terms of the visibly different features of which he was proud. About half this group
were fairly recent immigrants or international students from Europe or Asia who retained a single identity linked to their own and their parents’ birthplace. In several cases, there was also a reference to aspects of their home culture being maintained in Australia.

The school as an influence on sense of cultural identity was not mentioned often in the students’ statements. The influence of the school was undoubtedly present in the students’ learning experiences in terms of English as the language of instruction, a curriculum which reflected Australian society and environment, and organizational structure and social patterns which were based on the mainstream culture dominated by the Anglo-Australian group. The experience of school thus confirmed the cultural influences of the home for those whose identity was Monocultural Mainstream Australian. For those of Bicultural and Polycultural identity, the school provided and reinforced the Australian strand of their cultural identity. However, the almost total lack of comment on this aspect can be taken as evidence that for the most part the students themselves had little awareness of the school’s influence on their cultural development. Perhaps because attendance at school was compulsory, its influence was a taken-for-granted element in their lives.

Some of the new arrivals and international students, whose identity was classified as Monocultural Minority, showed a greater awareness of the school’s influence. A recent immigrant from the Philippines was very appreciative of the educational opportunity his school offered him. He was surprised to find that so many of his Australian peers neglected this opportunity. He also commented that the strictness of his own Catholic values had become somewhat modified by contact with his fellow students in Australia.
Three other recent arrivals also acknowledged the influence of student peers. The comments of an American girl, a girl from South Korea and a Chinese boy indicated that they had experienced teasing and joking remarks from other students (see 8.2.2). These were the most negative experiences mentioned in the students’ personal statements and could potentially have influenced their sense of cultural identity against identification with Australia.

9.2.2 Individual Participation in Sport

This section discusses the lines of influence on individuals’ participation in sport, as indicated by the black arrows on Figure 3.2. Family influences are discussed first.

In the eyes of most students, even those who were not playing sport, parents supported and encouraged their sporting participation. Some parents were quite active in their support, attending matches, providing transport or helping with organization and coaching. In a small number of cases it was a parent’s enthusiasm, active participation and early teaching of skills which led to the parents’ sporting values (in Cricket, Golf and Netball) being transmitted to the child. At the same time, there were a small number who reported that their family’s lack of interest or experience in sport was a limiting factor in that they had no home background of sporting values. Other constraints were parents’ concern over injury, or academic priorities, and in one case, the cost of playing sport.

Friends also influenced individuals’ participation in sport. Sometimes this was at the level of being mates together in a team, sometimes at the level of some team members becoming best friends. Often respondents explained that they chose to play a particular
sport because their friends were playing it. For others, friendship came as an outcome of playing together as a team. A number of students reported that their closest friends were those with whom they played sport. In two cases of a predominantly Greek soccer team and or Serbian dancing group, such friendships also had an ethnic cultural dimension. There were a few cases for whom the link between sport and friendship worked negatively in situations where their own sense of incompetence in a game was a source of embarrassment in front of friends and peers.

The major influence on individuals’ participation in sport was the school, through its provision of facilities and its organization of the sporting programs in which most students participated. One student explicitly recognised the contribution made by the school in offering a range of sporting options; another complained that there were not enough appropriate sports offered at her school. The single strongest influence on individuals’ participation in sport was their school’s policy on playing sport. In three of the schools in this study, playing sport was compulsory or expected (see Section 2.3.3). All the respondents from these three schools played at least one sport. The 22 who did not play sport were thus from the three schools where playing sport was voluntary.

The students’ personal statements gave evidence of other differences in schools’ sporting values. The analysis of reasons for playing sport, and the students’ likes and dislikes, showed recurring patterns of cultural meanings linked to different schools. Given the importance of the school’s influence on individuals’ participation in sport, a summary of this study’s findings on each school is given below.
School B. All the respondents from School B played sport, in accordance with the school’s expectations. The school offered a wide range of sports for their students, as was reflected in the fact that the 17 students from School B participated in 12 different sports (see Section 5.10). The students expressed strong support for participation in sport, with their reasons emphasizing the cultural meanings of enjoyment and fitness and health (see Section 6.3.1). Enjoyment was also the aspect they most liked about sport (see Section 6.5.1), while competition and achievement was mentioned by a few as a dislike (see Section 6.5.2). There was little mention of sport as a Social Activity.

School C. Under school C’s sporting policy, students were expected to participate in sport. The 16 respondents from School C participated in 14 different sports. The cultural meanings about sport most frequently mentioned in the statements of school C students were sport as Enjoyment and Sport for Fitness and Health, with some lesser recognition of sport as a Social Activity (see Section 6.3.1 and 6.5.1).

School H. At School H participation in sport was encouraged but not compulsory. Seven of the 25 respondents were not currently playing sport. The other 18 played 14 different sports. Students from School H mentioned a wide range of cultural meanings in their comments. Sport as Social Activity and Sport for Enjoyment were most frequently mentioned, but Sport for Fitness and Health, and Sport as Competition and Achievement were also recognized as important (see Section 6.3.1 and 6.5.1). The seven students not playing sport indicated that this was a matter of personal choice, in that they were either not interested or had other priorities (see Section 6.4.1).
**School P.** Sports policy at School P required all students to play at least two sports. The 18 respondents played a total of 14 different sports. The students’ comments revealed a range of cultural meanings for sport: Enjoyment, Fitness and Health, with more emphasis on sport as Personal Development and Sport as Competition and Achievement than in other schools and rather less on Sport as a Social Activity.

**School S.** Participation in sport at School S was voluntary. Only five of the 13 participants from School S were currently playing any sport, a much lower participation rate than in the other five schools. The five who played sports were involved in soccer, Australian Rules Football and Volleyball. The comments of those participating in sport revealed cultural meanings of Enjoyment and Personal Development, and to a lesser extent, Fitness and Health. Interest in these sporting values was not shared by the other respondents at the school. Some of the eight students who were not playing sport explained that they did not like or were not interested in sport. Others mentioned that their family had no interest in sport or in the case of one new arrival, had no contacts to enable her to become involved. The low level of education and occupational groupings for School S parents has already been noted. Among these were three Serbian immigrant families who had arrived in the 1990s. The lower socio-economic context of School S and the non-participation of so many of its students would appear to be comparable to the school factor identified by Hendry and Love (1996) in their study of sports participation in Scottish schools (see Section 2.2.1). Certainly the sporting experiences of students from School S were very different from most students at other schools.
School Z. Although School Z had a policy of voluntary sports participation, it offered a wide ranging program of sports activities to its students. The 14 students (out of total of 22 respondents) who played sport were involved in 13 different sports. The students’ comments focussed on the cultural meanings of Sport as Fitness and Health, with some recognition also of Sport as a Social Activity. A few explained their dislike of the competitive elements of sport. Among the eight respondents who were not playing any sport, some complained of not enough time and the pressure of other priorities. Four however, explained that they felt that they were not good enough to play sport. These were the only respondents in the study who gave evidence of “perceived incompetence”, as conceptualized in the YPAP model (Office for Recreation and Sport, 2007).

These school summaries highlight one important but unexpected finding of this study that the sporting experiences of the student respondents varied considerably, depending on the schools they attended. There was evidence of substantial variation in the way each school valued sport. The different cultural meanings given to sport appears to be a strong factor shaping sporting participation and well worth future investigation.

9.2.3 Relating Sense of Ethnic Cultural Identity to Participation in Sport

The expressed aim of this study was to investigate the relationship between students’ sense of personal identity and their participation in sport. The data on this relationship has already been presented in the second half of Chapter 8. However, a further level of interpretation may assist in understanding the wider social and cultural meanings of the findings.
The data presented in Table 8.1 show that those who played sport included 33 students who were Bicultural, Polycultural or Monocultural Minority in their sense of cultural identity. For convenience, these are referred to collectively as respondents of culturally diverse identities, in that their identification included one or more cultural groups other than Australian. The majority of students who played sport (47) were categorized as Monocultural Mainstream Australian on the basis of their comments. For those not participating in sport (see Table 8.2), students were more evenly distributed, as nine were categorized as Monocultural Mainstream Australians while nine students were of culturally diverse identities.

Although it was evident that those of diverse cultural identities were being included in sport generally, the figures by themselves provide no indication of whether their level of inclusion was reasonable and equitable. In order to make a judgment on this question, it was decided to adapt the comparative approach used by Rowe and Chapman (2000) in their study of the sports participation of non-white minorities in England. They compared their findings with available national averages for sports participation. On this basis, they evaluated whether non-white minorities were under-or over-represented in sports generally and in particular sports as well. For this study, it was decided to use available figure for cultural diversity within the Australian population as the criterion or benchmark for judging whether students of culturally diverse identities were under or over-represented in sport generally, as well as in particular sports.

Under-representation of those of culturally diverse identities could be taken as an indication of their exclusion from participation in a sporting activity, with the amount of under-representation providing some evidence of the degree of exclusion. Equitable
representation would occur when participation rates of those of culturally diverse identities equalled or were close to the figure used as the criterion of culture diversity. Equitable representation would then signal that culturally diverse identities were functioning as an inclusion, rather than an exclusion factor in the sporting activity concerned. In contrast, over-representation of those of culturally diverse identities in a sport would imply that the Monocultural Mainstream Australians were under-represented and hence to some extent excluded from the sport.

The most recent report on multicultural policy in Australia (Department of Immigration and Citizenship, 2011) used as a base indicator of cultural diversity in the population the statistic, derived directly from the census, that 44% of Australians were born overseas or had one parent born overseas. This statistic relates to the concrete fact of birthplace, which was not used in this study as the sole indicator of cultural diversity. In contrast, the concept used in this study was the more personal and multi-faced dimension of the respondents’ sense of cultural identity, based more broadly on the individuals’ evaluation of a number of factors, such as ancestry, cultural activation and visibility, in addition to birthplace. In the absence of any other appropriate figure on cultural diversity among the Australian population at large, the birthplace statistic of 44% has been applied as an indicative but only approximate, criterion of diversity.

When the figures from Table 8.1 were judged on this basis, it was apparent that the 33 students of culturally diverse identities were only marginally under-represented compared to the 47 of Monocultural Mainstream identity (41% compared to the criteria of 44%). Thus there was only a very small degree of exclusion of those of culturally diverse identities in participation in sport generally. The converse of this was seen in the
Table 8.2 figures on those not playing sport, where nine students of culturally diverse identities were somewhat over-represented compared to the nine of Monocultural Mainstream identity (50% compared to the criterion of 44%). In the context of non-participation in sport, this over-representation of students of culturally diverse identities was indicative of a larger degree of exclusion from sport.

However, when the over-representation of those of culturally diverse identities among the non-participants in sport was looked at more closely, their concrete facts showed that four were recent immigrants. Two were from the U.K, one from the Philippines and one from Vietnam. In cultural identity, three were classified as Monocultural Minority and the fourth was a European-Asian Bicultural. The comments of all four suggested that they were used to playing sport in their home countries and were interested in doing so in Australia. So far they had failed to find a suitable opportunity or made contact with an appropriate team. One girl of English-Filipino identity was particularly forthright in expressing this view. If these four had succeeded in their desires to participate in sport, or were to do so in the future, the representation of those of culturally diverse identities in sport generally would be close to equitable and it could be concluded that in relation to general participation in sport, culturally diverse identities were functioning as an inclusive factor.

Interestingly, the pattern of exclusion and inclusion in relation to particular sports was tells a rather different story. Although the numbers were too small to directly apply the 44% criterion of cultural diversity, it proved instructive to compare the representation of the two main identity groupings in the most popular sports.
Table 9.1 summarizes the number of respondents from the two main identity groupings in the nine most popular sports. Despite the small numbers, the table provides an important indication of the variations in under-and over-representation of those of culturally diverse identities across sports. Interpreted in this way, the figures in Table 9.1 point to a pattern of inclusion and exclusion across key sports which is surprisingly similar to that noted in earlier studies (Duncan & Weatherburn, 1997; Mosely, 1997c; Mosely, et al., 1997; Steward, et al., 1997; Stoddart, 1988; Taylor, 2000; Vamplew & Stoddart, 1994). The extent of inclusion or exclusion also has important implication for students’ friendship opportunities.

![Table 9.1: Comparison of Identity Groupings in the Nine Most Popular Sports](image)

Among the sports listed in Table 9.1, Soccer was unique in the slight over-representation of students with culturally diverse identities, so that those of Monocultural Mainstream Australian identity were actually under-represented. Given its history of dominance by ethnic community clubs through the 1960s and 1970s, the key challenge to Soccer’s participation has been the inclusion of the Mainstream Australian group into the game (see Section 2.5.3). Among the group of respondents in this study, such inclusion had been to a large extent achieved. Indeed as Table 8.3 shows participants playing soccer included two students of Asian and one of American Monocultural Minority identity and 11 of European linked Bicultural and Polycultural...
identities. On this evidence, soccer was the most inclusive of all the sports played by respondents in this study.

Volleyball, Australian Rules Football and Basketball all revealed only a small level of under-representation by those of culturally diverse identities. The proportion of around two fifths was only slightly lower than the 44% criterion adopted for this analysis. There was, however, a variation in the identities of those included in each sport. For Volleyball, there were four with European linked identities and one whose identity was linked to Asia. Australian Rules Football included the three students who identified as Aboriginal and five with European linked identities, but none linked to Asia. This is consistent with findings reported in earlier studies of Australian Rules Football (Steward, et al., 1997). In the case of Basketball, there were four players with Asian linked identities and one whose identity was linked to a European group (see Tables 8.8, 8.4 and 8.7).

For Swimming, Tennis and Athletics, the under-representation of culturally diverse identities was more substantial and indicative of some level of exclusion. In Swimming there were two with Asian-linked and one with European-linked identities. Tennis included only those of European linked identities, while Athletics had one participant of American identity and another of Asian linked identity (see Tables 8.10, 8.4 and 8.9).

The two sports which revealed the greatest under-representation of culturally diverse identities were Cricket and Netball. Both had only one participant who was not of Monocultural Mainstream identity. In both cases the single participant had a European linked identity (see Tables 8.5 and 8.11). This pattern of exclusion of minority cultural
groups was noted in previous studies on both sports (Cashman, 1997; Taylor, 2000; Vamplew & Stoddart, 1994).

In the context of this study, the extent to which a sport included or excluded those of culturally diverse identities had important implications for student friendships. Given the students’ comments on the strong links between friendship playing sport, opportunities for friendship were quite different, depending on the sports which individuals played. For students who played Netball and Cricket, sport provided an opportunity to play and socialise almost exclusively with students who shared their own Monocultural Mainstream Australian identity. Swimming, Tennis and Athletics gave limited opportunities to associate with those of cultural diverse identities. Those playing Volleyball, Australian Rules Football and Basketball had a much better chance of playing and making friends with fellow students of different identities. As Smolicz (1979, 1998) pointed out, such opportunities for interaction across cultural groupings is essential for the success of a multicultural society.

Soccer was the game where students of both mainstream Australian and culturally diverse identities had the greatest chance of making friends from more than one cultural group. The personal experiences of those playing Soccer in this study could be seen to reflect the wider inclusiveness of Soccer in Australia, as described by Mosely (1997c, p. 172).

Soccer’s journey over the years has been determined by relationships established between ethnic groups and „Anglo”- Australians, both in and outside the game and between ethnic groups themselves.
9.3 Limitations of the Study

The limitations of this research can be discussed in relation to three aspects. The first is related to the method of humanistic sociology and the use of personal statements to collect data. The second limitation relates to the composition of the respondents which limits the strength of generalizing outcomes to the broader population. The third limitation is an ethical restriction which limits comparison between schools by sector.

9.3.1 Limitations of the Humanistic Sociological Method

The humanistic sociological method as a qualitative research approach intended for in-depth understanding of those participating in the research, cannot be generalized to other groups or contexts. However, its advantage is in the highly textured respondents’ accounts which can help to deepen understandings across a range of living cultural and social phenomena.

The use of personal documents to collect data relies not only on the co-operation and goodwill of respondents, but on their interpretation of the questions being asked. The personal statement guidelines appropriately gave the respondents a large degree of freedom to express their personal views on playing sport. The personal statement guidelines in Appendix A show that the questions used in this study concerned not only the respondents’ participation in sport, but also their involvement in outdoor and recreational activities. However, the respondents wrote mostly about participation in sport and largely failed to comment on outdoor and recreation activities and so it was decided to exclude discussion of these latter aspects from the thesis.
9.3.2 Limitations of the Respondents

This set of respondents, which comprised a year 11 class from six Adelaide co-educational secondary schools, was limited in the extent to which it included student variation within schools. For example, in the case of gender, females were underrepresented. The schools themselves were not representative of Adelaide secondary schools in general and included, for example, no single sex schools. Furthermore there were no respondents from regional and rural schools in South Australia. This group of year 11 student respondents cannot be taken as uniformly indicative of the year 11 student population in South Australia.

9.3.3 Limitations from Ethical Issues

Ethical issues required that the schools not be named or identified. As a consequence care has been taken to restrict any direct comparison across the three school sectors. The data, however suggest that school culture plays a substantial role in sport participation. Thus a further study comparing schools across sectors would be of considerable merit.

9.4 Recommendations

Analysis of the students” views and experiences in relation to sport highlighted four findings with important practical implications. Firstly, the great majority of the respondents expressed positive views about participating in sport, associating it for the most part with enjoyment, socialising with friends, keeping fit and healthy and having the opportunity for personal development. Competition in sport proved to be a more controversial issue, with a few enjoying it, but rather more disliking its undue influence in games.
The second finding was the apparent effectiveness of a school sporting policy which made participation in sport a requirement or an expectation. None of the respondents in the three schools with such a policy complained in the personal statements about this element of compulsion. Two of the other three schools without such a policy had succeeded in encouraging two thirds or more of their students to play sports. In the remaining school, those who played sport represented just over a third of the respondents from that school.

A third finding of practical implication concerns a small number of non-participants of culturally diverse identities who were recent immigrants. Their comments showed that they would like to be playing sport, but were struggling to make the appropriate connections. Another important finding related to the sports participation of those of Asian cultural identities. There were eight who showed broad participation - being involved in five of the nine most popular sports: (Soccer, Basketball, Volleyball, Swimming and Athletics). However another five were the only respondents who played Badminton and table Tennis.

These findings provide a basis for making practical recommendations in relation to school sporting policies; teachers’ approach to encouraging and supporting students’ participation in sport; and the sporting initiatives proposed in the recent multicultural policy document (Department of Immigration and Citizenship, 2011).

9.4.1 Sporting Policies in Secondary Schools

The student comments on their experiences of playing sport reflect the educational wisdom of the developmental approach to sport recommended in the 1994 National
Junior Sport Policy (see Section 2.3.2). Its recommendations for policies and organizational strategies which view sport as an enjoyable and positive experience, without undue emphasis on competition and winning, clearly remains very important at the secondary school level. An additional aspect frequently discussed in the students’ statements, but not specifically mentioned in the National Junior Sports Policy, was the importance of friendship and socialising in sports participation. This factor can be recognised and made use of in the way a school organises its sporting programs.

The outcomes of school policies which make sports participation voluntary, rather than expected or required, were highlighted in this research. A compulsory policy ensures that there is no exclusion of those of culturally diverse identities in sporting participation generally, but has little influence on what happens at the level of students selecting the particular sports they play. However, at the present time, many schools do not have the staff or the resources to make compulsory participation in sport a viable policy option.

It is very important for a school’s sporting program to have a number of sports options available to cater to a range of sporting abilities and interests among the students. In five of the six schools in this study, students were playing a total of 12 to 14 different sports. Where sports participation is compulsory, choice in the sports played helps to avoid complaints and non-compliance. In schools where playing sport is voluntary, options which appeal to a range of sporting abilities and interests are one of the best ways of encouraging maximal participation. For example, in schools with a number of students of Asian cultural identities, the sports available could include Badminton and
Table Tennis, which such students favour, but organized in such a way that students of other identities were also encouraged to participate.

### 9.4.2 Teacher Support and Encouragement

Teachers involved with organising or coaching sports can do much to encourage and support the participation of students of all cultural identities. In their administration of a sports program, in practising basic skills with the students and teaching the rules and strategies of the game, teachers can do much to emphasize the benefits which come from playing sports. In their approach and attitudes to the students, they can create an atmosphere where students can enjoy the fun of physical activities with their friends, with an emphasis on co-operation and encouragement, rather than the criticism and blame which accompanies the pressure to win.

Where teachers of sport have an understanding of cultural differences, they are in a position to make a constructive contribution to the inclusion of students of all cultural identities in sport. They can help the integration of newly arrived immigrant students into the school’s sports program and raise awareness of sporting opportunities available in the local community. Their understanding of sporting preferences among cultural groups and barriers to sports participation in certain cases can help to resolve issues and enable more students of culturally diverse backgrounds to participate in sport.

### 9.4.3 Sport and Multicultural Policy

This research has important insights and implications for the sporting initiatives proposed in the new Multicultural Policy for Australia (Department of Immigration and Citizenship, 2011) as a means of fostering positive interaction among individuals of
different cultural groups. The finding that some sports are inclusive of those of culturally diverse identities, while others are not, needs to be taken into account in the planning and implementation of the new initiatives. In addition, the identification of a number of recent arrivals who were interested in playing sport, but had not yet succeeded in doing so, points to the relevance and importance of these sporting proposals. It also suggests that it would be very helpful for schools to be included in implementation discussions concerning these new sporting initiatives.

9.5 Future Research

Possible future research in relation to sports participation among secondary school students and their sense of cultural identity has a number of possibilities. One future research considerations could focus on extending this small scale qualitative research into a large scale quantitative study. Such a study could seek to give quantifiable support to findings such as the exclusion apparent in some sports by cultural identity or by gender. The findings of this study also point to the need for small-scale in-depth research on two groupings of secondary school students, new arrivals and those of Asian cultural identities, in order to better understand their sporting needs and interests. Finally the method used in this study could be applied to understand cultural diversity and sports participation in any other pluralist society.

9.6 Conclusion

The foundation of this study rests upon the richly textured voices of the year 11 student respondents. It was their thoughts and feelings about playing sport and their reflections of who they felt themselves to be which were central to this investigation. The extent
and variety of their views provided a unique insight into the range of cultural meanings which sport held for them. It is remarkable that these proved to be comparable with findings from earlier studies in other locations. At the same time there is an immediacy and vividness in their comments which provide important insights for teachers and sports administrators in South Australian secondary schools. The over-riding expression of these responses was that, for most of these students, playing sport was a positive and enjoyable experience.

The voices of the students also came through very clearly in their reflections on their cultural identity. This was clearly an issue many had thought about, as demonstrated by their considered and thoughtful responses. The most notable feature was the number who described their identity in culturally diverse terms. What is more, this diversity was not limited to specific locations but evident across all six schools involved in the study. In fact, the student’s statements pertaining to their cultural identities may be viewed as their personal reflections of the reality of multiculturalism in Australian society today.

Comparison of cultural data between sporting participants and non-participants revealed no differences in terms of the cultural meanings given to sport. Most importantly, there was no discussion of cultural differences being either a reason for playing sport or a reason for not playing. There was no mention of this issue in the student’s statements. This was consistent with the finding from the analysis of cultural identity in relation to whether or not students were involved in sport. They supported the conclusion that general participation in sport was not dependent on cultural identity. However, the concrete data on students’ participation in specific sports did reveal variation by cultural identity. In particular, there were some sports like Cricket and Netball in which students
of culturally diverse identities were excluded and others, such as Soccer and Basketball, where such students were included. Those students involved in such inclusive sports had the opportunity to interact with those of different cultural identities.
Appendix A Personal Statements Guidelines

Research Project Information Sheet for Prospective Student Respondents

South Australian Secondary School Students’ Participation in Competitive Sports and Ethnic Cultural Identity from the Students’ Perspective

Dear Year 11 Student

My name is Vegneskumar Maniam and I am a research student in the School of Education at the University of Adelaide. I am interested in the participation of secondary school students in sporting activities and what factors influence whether they are able to participate or not.

Being able to play the sports they like is important for many people, no matter what their age, where they live or what their family background is. But not everyone gets the chance to play a sport, or likes to play. In my study I wish to try and find out what sports young people like yourself play, what they like about playing sport and what things they don't like. Or, if you are one of those who don't have the chance to play any sport, or don’t like playing sport, it would be helpful for me to find out why this is so. If teachers and schools understand these things better, it may be possible to offer other sports and activities, or organize sport in ways that suit more students.

Your school has agreed to be involved in this study and I would like to ask you personally to be a participant by answering a number of questions about yourself and your experiences of sport. Your responses will be given in writing and will be CONFIDENTIAL and ANONYMOUS (that is you will not be asked to give your name and what you write will not be linked in any way to you personally). The questions will take about 30 to 40 minutes to complete.

Your personal participation in this study is completely VOLUNTARY. It is NOT a compulsory activity. If you chose to participate you will be helping me with my study. YOUR THOUGHTS AND COMMENTS ON THIS ISSUE ARE VERY IMPORTANT FOR ME. However, if you complete the questions and then decide you do not wish to continue with your participation in the study, you can contact me at the above address and I will withdraw your response.

It may be that after you have answered these questions, you may wish to discuss some of the issues raised with another person. The student counsellor at your school* would be happy to talk these matter with you. Otherwise you may wish to contact Kids Helpline (1800551800) or visit: www.reachout.com.au

Thank you for your participation.
M.Vegneskumar
Concrete Data Questionnaire

1. How old are you?

2. What is your gender?
   - Male
   - Female

3. What country were you born in?

4. What country was your mother born in?

5. What country was your father born in?

6. If you were born overseas when did you arrive in Australia?

7. If your parents were born overseas when did they arrive in Australia, approximately?
   - Mother:
   - Father:

8. Is your family linked to any particular religion? If yes, what is it?

9. What language or languages do you speak at home?

10. What is your father's highest level of education?

11. What is your mother's highest level of education?

12. What is your father's current occupation?

13. What is your mother's current occupation?

14. Which sports do you play?

15. In what other outdoor or recreational activities are you involved?
Participating in Sport

The first section A has questions for those who currently play sports, either at school or outside school. The second section B has questions for those who do not play sports. The third section C is for everyone to answer.

The questions are intended to suggest things for you to write about. The researchers are interested in your experiences, your thoughts and your feelings in relation to these matters. You can answer the questions in the way that seems best to you.

Section A - For Those Playing Sports

A1. Describe what sports you have played in over the last three years.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

A2. Explain why you play sport.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

A3. What do you like about playing sport?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

A4. Are there any things you dislike about playing sport?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
A5. Are there any sports or recreational activities you play outside school? Why did you join them?


A6. Who are the other members of your sporting teams? How do you all get on with one another?


A7. What does your family think about your participation in sport?
Section B - For Those Not Playing Sports

B1. Explain why you decided not to play in any sport.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

B2. Perhaps you are involved in sporting or other physical activities outside school. If yes, explain what they are and why you like to be involved.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

B3. What are the things you don’t like about playing sport?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

B4. Are there any aspects about sports or other physical activities that you do like?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
B5. What does your family think about playing sport?
Section C – For Everyone

C1. Are there any different sports or recreational activities you would like to be involved in?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

C2. Explain who your closest friends are. (Do they come from your class, your school, your suburb, your family, your community, your sports team?). Describe the sorts of things you like to do together.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

C3. Who do you think of as being members of your family?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
C4. Sometimes you may be asked “What are you?” or “What is your identity?” meaning do you think of yourself as Australian or Indian or Italian-Australian or Sudanese or Chinese-Australian or African-Australian or Indian-Fijian-Australian and so on. Explain what you think of yourself as and why. To what extent do you feel different from other students?

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

__________________________________________

Researcher:
M. Vegneskumar
Level 8, School of Education
The University of Adelaide
10, Pulteney Street, Adelaide
SA, 5005
Appendix B: Ethics Clearance

18 December 2008

Associate Professor S Alagumalai
School of Education

Dear Professor Alagumalai

PROJECT NO: H-119-2008

The relationship between South Australian secondary school students’ participation in competitive sports and ethnic cultural identity from the students’ perspective

Thank you for the application dated 28.11.08 requesting amendment to the above project.

I write to advise you that on behalf of the Human Research Ethics Committee I have approved the variation to increase the number of participants from five to eighty students. It is noted that the project title has been amended and that you have taken on the role of principal supervisor for the PhD candidate Vegesekumaran Maniam. Thank you for forwarding the updated questionnaires.

The ethical endorsement for the project applies for the period until 31. September 2009.

Please note that any changes to the project which might affect its continued ethical acceptability will invalidate the project’s approval. In such cases an amended protocol must be submitted to the Committee for further approval. It is a condition of approval that you immediately report anything which might warrant review of ethical approval including (a) serious or unexpected adverse effects on participants (b) proposed changes in the protocol; and (c) unforeseen events that might affect continued ethical acceptability of the project. It is also a condition of approval that you inform the Committee, giving reasons, if the project is discontinued before the expected date of completion.

A reporting form is available from the Committee’s website. This may be used to renew ethical approval or report on project status including completion.

Yours sincerely

Professor Garrett Cullity
Convener
Human Research Ethics Committee
DECS CS/09/0928.1

16 March 2009

Mr Vegneskumar Maniam
Level 8, School of Education
The University of Adelaide
10 Pulteney Street
ADELAIDE SA 5005

Dear Mr Maniam

Your project titled “The Relationship Between South Australian Secondary School Students’ Participation in Competitive Sports and Ethnic Cultural Identity from the Students’ Perspective” has been reviewed by a senior DECS consultant with respect to protection from harm, informed consent, confidentiality and suitability of arrangements. Subsequently, I am pleased to advise you that after careful consideration, and following the provision of a satisfactory response to the concerns raised by the reviewer, your project has been designated as approved.

Please ensure a copy of your university ethics approval is sent to Elena Basmayor, Research Coordinator, Level 15, 31 Flinders Street, ADELAIDE SA 5000, when they are made available to you.

Please contact Elena Basmayor on (08) 8226 2154 for further clarification if required.

Please supply the department with an electronic copy of the final report, which will be circulated to interested staff and then made available to DECS educators for future reference.

I wish you well with your project.

Wendy Bruce
DIRECTOR
COMMUNITY AND TERTIARY LIAISON
DECS CS/09/0928.1

16 March 2009

Dear Principal/Director/Site Manager

The research project titled "The Relationship Between South Australian Secondary School Students’ Participation in Competitive Sports and Ethnic Cultural Identity from the Students’ Perspective" being conducted by Mr Vegnaskumar Maniam from the University of Adelaide has been reviewed centrally and granted approval for access to DECS sites. However, the researcher will still need your agreement to proceed with this research at your site.

Once approval has been given at the local level, it is important to ensure that the researchers fulfil their responsibilities in obtaining informed consent as agreed, that individuals’ confidentiality is preserved, and that safety precautions are in place.

Researchers are encouraged to provide feedback to sites used in their research, and you may want to make this one of the conditions for accessing your site. To ensure maximum benefits to DECS, researchers are also asked to supply the department with a copy of their final report, which will be circulated to interested staff and then made available to DECS educators for future reference.

Please contact Elena Basmayor on (08) 8226 2154 for further clarification if required, or to obtain a copy of the final report.

Yours sincerely

Wendy Bruce
DIRECTOR
COMMUNITY AND TERTIARY LIAISON
### Appendix C 1: School B Respondents’ Birth Place

<table>
<thead>
<tr>
<th>Birth Place</th>
<th>Respondents</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>D02, D03, D04, D05, D06, D08, D09, B10, B12, B13, B14, B17</td>
<td>15</td>
</tr>
<tr>
<td>China</td>
<td>B01</td>
<td>1</td>
</tr>
<tr>
<td>England</td>
<td>B16</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>17</strong></td>
</tr>
</tbody>
</table>

### Appendix C 2: School C Respondents’ Birth Place

<table>
<thead>
<tr>
<th>Birth Place</th>
<th>Respondents</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>C05, C06, C07, C08, C09, C11, C12, C13, C14, C15, C16</td>
<td>11</td>
</tr>
<tr>
<td>England</td>
<td>C10</td>
<td>1</td>
</tr>
<tr>
<td>Hong Kong</td>
<td>C04</td>
<td>1</td>
</tr>
<tr>
<td>Papua New Guinea</td>
<td>C01</td>
<td>1</td>
</tr>
<tr>
<td>South Korea</td>
<td>C02, C03</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>16</strong></td>
</tr>
</tbody>
</table>

### Appendix C 3: School H Respondents’ Birth Place

<table>
<thead>
<tr>
<th>Birth Place</th>
<th>Respondents</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>H01, H02, H03, H04, H05, H06, H07, H08, H09, H10, H11, H12, H13, H15, H16, H17, H18, H19, H20, H21, H22, H23, H24, H25</td>
<td>24</td>
</tr>
<tr>
<td>Scotland</td>
<td>H14</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>25</strong></td>
</tr>
</tbody>
</table>

### Appendix C 4: School P Respondents’ Birth Place

<table>
<thead>
<tr>
<th>Birth Place</th>
<th>Respondents</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>P01, P02, P03, P05, P06, P07, P08, P09, P10, P11, P12, P13, P14, P15, P16, P17</td>
<td>16</td>
</tr>
<tr>
<td>China</td>
<td>P18</td>
<td>1</td>
</tr>
<tr>
<td>United State of America</td>
<td>P04</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>18</strong></td>
</tr>
</tbody>
</table>
**Appendix C 5: School S Respondents' Birth Place**

<table>
<thead>
<tr>
<th>Birth Place</th>
<th>Respondents</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>S01,S02,S03,S05,S06,S07,S08,S09,S10,S11,S12</td>
<td>11</td>
</tr>
<tr>
<td>Bosnia</td>
<td>S13</td>
<td>1</td>
</tr>
<tr>
<td>England</td>
<td>S04</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>13</strong></td>
</tr>
</tbody>
</table>

**Appendix C 6: School Z Respondents' Birth Place**

<table>
<thead>
<tr>
<th>Birth Place</th>
<th>Respondents</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Australia</td>
<td>203,204,205,206,207,208,210,211,213,214,215,217,218,220,221,222</td>
<td>15</td>
</tr>
<tr>
<td>England</td>
<td>216</td>
<td>1</td>
</tr>
<tr>
<td>Jamaica</td>
<td>210</td>
<td>1</td>
</tr>
<tr>
<td>Macedonia</td>
<td>204</td>
<td>1</td>
</tr>
<tr>
<td>Philippines</td>
<td>201</td>
<td>1</td>
</tr>
<tr>
<td>Singapore</td>
<td>206</td>
<td>1</td>
</tr>
<tr>
<td>United Kingdom</td>
<td>211</td>
<td>1</td>
</tr>
<tr>
<td>Vietnam</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>25</strong></td>
</tr>
<tr>
<td>Order of Frequency</td>
<td>School Sports</td>
<td>Frequency</td>
</tr>
<tr>
<td>-------------------</td>
<td>---------------</td>
<td>-----------</td>
</tr>
<tr>
<td>1</td>
<td>Soccer</td>
<td>N=17</td>
</tr>
<tr>
<td>2</td>
<td>Australian Rules Football</td>
<td>N=13</td>
</tr>
<tr>
<td>3</td>
<td>Tennis</td>
<td>N=15</td>
</tr>
<tr>
<td>4</td>
<td>Netball</td>
<td>N=8</td>
</tr>
<tr>
<td>5</td>
<td>Basketball</td>
<td>N=5</td>
</tr>
<tr>
<td>6</td>
<td>Volleyball</td>
<td>N=3</td>
</tr>
<tr>
<td>7</td>
<td>Athletics</td>
<td>N=2</td>
</tr>
<tr>
<td>8</td>
<td>Swimming</td>
<td>N=6</td>
</tr>
<tr>
<td>9</td>
<td>Cricket</td>
<td>N=2</td>
</tr>
<tr>
<td>10</td>
<td>Indoor Soccer</td>
<td>N=3</td>
</tr>
<tr>
<td>11</td>
<td>Golf</td>
<td>N=1</td>
</tr>
<tr>
<td>12</td>
<td>Hockey</td>
<td>N=1</td>
</tr>
<tr>
<td>13</td>
<td>Softball</td>
<td>N=3</td>
</tr>
<tr>
<td>14</td>
<td>Badminton</td>
<td>N=4</td>
</tr>
<tr>
<td>Order of Frequency</td>
<td>Sports</td>
<td>B N=17</td>
</tr>
<tr>
<td>-------------------</td>
<td>--------------</td>
<td>--------</td>
</tr>
<tr>
<td>15</td>
<td>Cycling</td>
<td>-</td>
</tr>
<tr>
<td>16</td>
<td>Rowing</td>
<td>-</td>
</tr>
<tr>
<td>17</td>
<td>Table Tennis</td>
<td>-</td>
</tr>
<tr>
<td>18</td>
<td>Triathlon</td>
<td>B08,B10=2</td>
</tr>
<tr>
<td>19</td>
<td>Archery</td>
<td>-</td>
</tr>
<tr>
<td>20</td>
<td>Boxing</td>
<td>-</td>
</tr>
<tr>
<td>21</td>
<td>Gymnastics</td>
<td>-</td>
</tr>
<tr>
<td>22</td>
<td>Lacrosse</td>
<td>-</td>
</tr>
<tr>
<td>23</td>
<td>Touch Ball</td>
<td>-</td>
</tr>
<tr>
<td>24</td>
<td>Weight Lifting</td>
<td>-</td>
</tr>
<tr>
<td>25</td>
<td>All Sports</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total Participations</strong></td>
<td></td>
<td>34</td>
</tr>
<tr>
<td><strong>No Participation</strong></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>No Response</strong></td>
<td></td>
<td>-</td>
</tr>
</tbody>
</table>


Ben, F. (2010). Students’ uptake of physics: A study of South Australian and Filipino physics students


from http://www.creativeyouthideas.com/blog/mobile/game_ideas/spider_soccer.html


