AN EXPLORATION OF SOCIAL INCLUSION IN AUSTRALIAN COMMUNITY SPORT: THE CASE OF MUSLIM WOMEN

Hazel Maxwell

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

Doctor of Philosophy

October 2012

University of Technology, Sydney

CERTIFICATE OF AUTHORSHIP AND ORIGINALITY

I certify that the work in this thesis has not previously been submitted for a degree nor has it been submitted as part of requirements for a degree except as fully acknowledged within the text.

I also certify that the thesis has been written by me. Any help that I have received in my research work and the preparation of the thesis itself has been acknowledged. In addition, I certify that all information sources used are indicated in the thesis.

Signature……

ACKNOWLEDGEMENTS

I would like to express my thanks and appreciation to the following individuals for their guidance in the completion of this thesis.

Firstly my supervisors Tracy Taylor, Carmel Foley and Christine Burton whom have been an invaluable support from the initial selection of the topic, through its various stages of conceptualisation and re-conceptualisation through to completion. They have provided guidance and inspiration which I appreciate has provided me with valuable support throughout the long journey.

Secondly my family, especially my husband David, who has given me support, patience and understanding. I would also like to thank my children, Charley and Morgan. I would also like to acknowledge Beryl, Lovisa, Victoria and Wenda whom have helped look after the children on numerous occasions to allow me to write in peace.

Thirdly my fellow PhD students, Megan, Simone F and Simone E, Chris, Nico, Amy, Jane, Dan, Alana, Ashlee, Lexia, Rana, Feras and Stephen for their advice and encouragement. I would like particularly to thank Simone Faulkner, for her patience with my many questions.

Fourthly my editor Matthew McDonald for his advice and assistance.

Finally I would like to thank all the interview participants for giving their personal time to the project. Without their participation the thesis could not have been written.

ABSTRACT

This thesis examines processes of social inclusion in Australian community sport settings. In particular, it explores the social inclusion dimensions as related to one community group, Muslim women. The research considers how organisational policies, practices, programs and projects can facilitate or inhibit the social inclusion of Muslim women. Various elements of organisational inclusion were explored through a case study approach which involved three different community sport settings. The facilitation of social inclusion was examined through document analysis, individual and focus group interviews.

There has been much written about social inclusion and social capital in sport. For the purposes of the thesis research a theoretical approach derived from Bailey's (2008) social inclusion framework informed the methodology, including the data collection and data analysis. Four dimensions of social inclusion comprising 'spatial', 'relational', 'functional' and 'power', along with the associated two staged model, were used as a lens through which to view the case studies. Each case was individually constructed and analysed, within its organisational and community context, and the discussion section highlights the similarities and differences between the cases in relation to social inclusion facilitation.

The research findings indicate that organisational practices and policies can both facilitate and inhibit social inclusion, and that there are associated complex, multifaceted interactions which produce individually constructed participation and inclusion outcomes. Successful practices identified in the case studies were those that engaged Islamic families through cultural intermediaries and supported Islamic practices. The way in which the dimensions of social inclusion interact is elaborated on in the discussion section of the thesis.

The thesis empirically assessed the theoretical model and comments on its strengths and shortcomings in relation to this particular context. The case studies provide an insight into the interconnected nature of the social inclusion dimensions and formed the basis for the development of a modified social inclusion framework. This reworked framework provides a conceptual basis from which to analyse processes

involved in the social inclusion of specifically identified groups in community sport settings. Furthermore, the research highlights the complexities associated with social inclusion and its close nexus with social exclusion. The latter can marginalise individuals that have different cultural or other practices, expectations or requirements from those of individuals from mainstream communities. Nevertheless, the research provides evidence of the effectiveness of social inclusion initiatives in community sport, and demonstrates that proactive policies, culturally appropriate practices and well-designed programs can lead to the increased participation of Muslim women. The thesis findings contribute to the body of knowledge around social inclusion by providing a unique insight into the dynamics of social inclusion/exclusion.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

ABBREVIATIONS

ABS	Australian Bureau of Statistics
BME	Black and Ethnic Minorities
CALD	Culturally and Linguistically Diverse
CSD	Community Sport Development
AHREOC	Australian Human Rights and Equal Opportunities Commission
IAPESGW	International Association of Physical Education and Sport for Girls and Women
LSRC	Lakemba Sport and Recreation Club
NSO	National Sporting Organisation
NSW	New South Wales
OTSW	On the Same Wave
RLSSA	Royal Life Saving Society Australia
SLSA	Surf Life Saving Australia
SFL	Swim for Life
UK	United Kingdom
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UN	United Nations
UNICEF	United Nations Children's Fund
USA	United States of America
UTS	University of Technology Sydney

CHAPTER ONE: INTRODUCTION

> *Sport is an essential part of Australia's identity. It has long played an important social and cultural role, acting as a social glue to bind communities and individuals together… Sport can break down barriers in ways that other areas of society can struggle to match, by encouraging participation, integration and diversity… However, people from culturally and Linguistically Diverse backgrounds remain under-represented in the numbers participating in sporting organisations and competitions. (Australian Human Rights and Equal Opportunity Commission, 2006, p. 19)*

This thesis explores two core assumptions articulated in the Australian Human Rights and Equal Opportunity Commission statement above; namely, (1) that sport can facilitate the inclusion of marginalised groups into a wider community, therefore acting as a form of community development; and (2) that the current under-representation of people from culturally and linguistically diverse (CALD) communities needs to be addressed.

Sport is considered an inherently social process through which extensive community relationships and social networking can be created. Sport participation has been shown to foster community capacity and development, and provide wide ranging opportunities and advantages for those involved, including better physical and mental health, increased self-esteem, self-confidence, greater leadership opportunities and experiences, the acquisition of new skills, and the building of social networks (Australian Sports Commission, 2006a, 2006b; Long & Sanderson, 2001).

The contribution of sport to the social processes of inclusion and exclusion has been identified as a social and cultural issue (Coalter, 2007; Walseth & Fasting, 2004), specifically in Australian sport settings (Hoye & Nicholson, 2009; Taylor & Toohey, 1999) where, according to Cashman (1995), sport is perceived as important in the development of its national psyche and character. Research has indicated systemic under representation in sport of certain community groups, such as people with a disability, those with low socio-economic status, women and those from ethnic minority backgrounds (Collins, 2008). The question is; how can social inclusion processes be successfully integrated into community sport; and how can unequal power relations operating within society (that perpetuate exclusion), be mitigated in sport contexts.

Dagkas and Armour (2012) challenge us to consider the reality of the sporting situation and question its halo effect:

> *Are sport and physical education able to live up to claims that they contribute to social inclusion? Or, would it be more accurate to claim that sport and physical education marginalise and disadvantage some groups within society? Is there any sense in which they reinforce, rather than challenge inequalities? (p. 1)*

Social inclusion through sports participation is considered by government bodies and sports scholars globally as an important part of the inclusion process within the wider society (Australian Human Rights and Equal Opportunity Commission, 2006; Bloom, Grant & Watt, 2005; Coalter, 2007; Collins & Kay, 2003; Dagkas & Armour, 2012; Department of Culture Media and Sport, 1999; Department of Culture Media and Sport and the Strategy Unit, 2002; Donnelly & Coakley, 2002; Kelly, 2011; Long, Welsh, Bramham, Butterfield, Hylton & Lloyd, 2002). Participation in sport has been recognised as a basic human right. The United Nations Educational, Scientific and Cultural Organization (UNESCO) first stated in 1978, in the International Charter of Physical Education and Sport, that "the practice of physical education and sport is a fundamental right for all" (United Nations Educational Scientific and Cultural Organisation, 1978, p. 32). Since that time agencies such as the United Nations (UN) and the United Nations Children's Fund (UNICEF), have actively used sport to achieve some of the millennium goals which include promoting gender equity and empowering women (Green, 2008; Jarvie, 2006).

The Australian Human Rights and Equal Opportunities Commission (AHREOC) (2006) reported that:

> *while racist attitudes have remained strong in Australia over the last 10 years, there has been a considerable reduction in overt racist behaviour... however, the research also indicates that these social norms are not well developed in all areas of Australian life – one such public forum where racism still rears its ugly head is the sporting arena. (p. 7)*

The AHREOC proposed that social inclusion processes and mechanisms be used in sporting contexts to reduce discrimination, racism and social exclusion. Anecdotal evidence of participation in sport creating social capital, helping with resettlement,

social and economic wellbeing, self-esteem, confidence, community cohesion, academic achievement, relations between cultures, and providing an opportunity to learn about other cultures was provided. The lack of accurate information about the participation of CALD groups such as Muslim women in sport, as well as the significant participation barriers that this population may face in accessing community sport was noted.

The tantalising promise of social inclusion in sport has challenged the author over a number of years, both professionally as a community sport development practitioner (in the United Kingdom and Australia) and theoretically as a sport management academic. This thesis examines these personal and professional interests in this area and is concerned with exploring social inclusion/ exclusion processes in community sport settings.

1.1 Objectives of the Study

Through the application of a conceptually grounded framework, this research contributes to the current understanding of the phenomenon of social inclusion. The nature of social inclusion is examined through an investigation of social inclusion dimensions operating in relation to Muslim women and their participation in community sport in different community sport settings. In other words, the aim of the research is to explore the facets of social inclusion, through an examination of Australian community sport, via an investigation of Muslim women's involvement or lack of involvement. The central research question asks:

How do organisational practices, programs and projects facilitate or inhibit social inclusion of Muslim women in community sport?

1.2 Research Context and Key Concepts

Social inclusion policy has been touted in recent years as an avenue to overcome problems associated with social exclusion such as unemployment, educational underachievement, low income, poor housing, high crime and poor health (Coalter, 2007). Government interest in social inclusion is underpinned by the belief that social cohesion may be threatened when social groups are not sufficiently connected, socially

and economically, to the wider society (Jakubowicz, 2011). The notion of social inclusion is reinforced by the values of fairness, equity, and social justice. The premise of an inclusive society is built on the concept of inclusion, the idea being that in an 'inclusive society', individuals will be able to participate fully in the economic, social and cultural life of a nation and achieve their full potential (Lister, 2010). Egalitarian conceptualisations of social inclusion are based on social justice and redistribution discourses, which recognise both common equal worth and difference as important elements of inclusive citizenship (Levitas, 2005). Social inclusion is of course an ideal rather than a reality. However governments, policy makers and community leaders aspire to achieve inclusion in order to prevent marginalisation of particular high risk social groups.

The concept of social inclusion gained prominence through the politics of the 'Third Way' in the UK, Canada and Australia. The 'Third Way' is based on notions of strengthening civil society by encouraging active citizenship in order to overcome social exclusion (Coalter, 2007). These political aspirations draw on the notion of communitarianism (Etzioni, 1993), social capital theories (Putnam, 2000), and an emphasis on reducing social exclusion (Giddens, 1998). This political perspective has resulted in increased governmental emphasis on social processes, relationships and the organisational capacity of communities (Forrest & Kearns, 1999). A good example of this is the importance placed on the social processes involved in both sport and the arts and their potential to counter social exclusion. According to the British government "participation in the arts and sport has a beneficial social impact. Arts and sports are inclusive and can contribute to neighbourhood renewal" (Department of Culture Media and Sport, 1999, p. 5).

Social inclusion in the Australian sport context has emerged as a key social issue. The Australia Sports Commission (2006a) outline that the importance of sport in achieving wider social outcomes has been increasingly recognised by the Australian Government. Despite this recognition of the prominence of social inclusion, Cortis, Sawrikar and Muir (2007) suggest that developing cultural diversity in sport has not been an area of high priority for National Sporting Organisations (NGOs), with the exception of the development of Indigenous programs.

Social inclusion within the Australian context is often articulated in the notion of fairness or a 'fair go' (Lister, 2010) which is linked to the belief in the right to a job, adequate housing, a decent income, adequate health and opportunities to participate in sport. Social exclusion, conversely, involves inequality, unfairness and the lack of resources, rights, goods and services. The concept of social exclusion thus comprises individuals being unable to participate in the normal activities and relationships available to the majority of people in society.

1.3 Rationale for the Study

A better understanding of the subtleties of social inclusion and community sport participation will enable researchers to more adequately conceptualise social inclusion. It will also enable community sport providers to better understand both inclusionary and exclusionary elements of their operations. The latter information can be used to facilitate the fuller engagement in community sport of individuals from CALD communities, such as women from the Australian Muslim community (McCue & Kourouche, 2010; Palmer, 2009).

Why does this study focus on Muslim women? Why is it important to understand the social inclusion/exclusion of Muslim women into/from Australian community sport? First, research evidence indicates that community sport providers in Western non-Islamic countries may engage in exclusionary practices which may result in participation constraints due to issues around individual cultural interpretations of Islam (see for example Benn, Pfister & Jawad, 2011). Second, there is evidence of under-representation of CALD women including Muslim women in community sport contexts in Western non-Islamic countries (see for example Australian Bureau of Statistics, 2010). Third, there is an expressed desire by Muslim women in Western non-Islamic countries to participate in sport (see for example Palmer, 2009). It is therefore deemed appropriate to focus on this population group in the thesis. A justification for each of these three arguments is presented in the following sections.

Concerns surrounding the participation of Muslim women in sport have been articulated by the International Association of Physical Education and Sport for Girls and Women (2008), which states that:

> *While there is almost universal recognition of the value and benefits of participation in physical education and physical activity for women and girls, there are diverse challenges in global public dimensions and popular images of Islam and Muslim people across the world. While religion is commonly cited as the most important barrier, investigation reveals that cultural interpretations effect greater differentiation and provide often unnecessary barriers to women's empowerment through physical activity, sport and physical education. (p. 2)*

In Australia, a country of 21.5 million, the 2011 census recorded 476,300 people (or 2.2 per cent of the total population) who defined themselves as Muslims (Australian Bureau of Statistics, 2012c) of which the predominant regions of origin were North Africa and the Middle East. Although the Australian census does not provide specific sports participation rates for Muslim women as a specific sub-group, the statistics show a significant gap in participation rates in organised sport between women born in Australia and those from non-English speaking countries (i.e. outside the United Kingdom, the Republic of Ireland, New Zealand, Canada, South Africa and the United States of America). The rates of involvement in organised sport and physical activity, in both playing and non-playing roles, in the twelve months prior to the 2010 survey for those women born in non-English speaking countries living in Australia was 9.7 per cent compared to 27.7 per cent for those women born in Australia (Australian Bureau of Statistics, 2010).

According to Cortis (2009), low participation figures reflect underlying inequalities in access to community opportunities and infrastructure in Australia. Social inequalities, and resulting barriers, may be further compounded by Islamophobia (Stone, 2004), which is a form of prejudice based on Islamic stereotypes. This prejudice denigrates Islamic cultural practices related to embodied faith, which call for gender segregated sport and particular dress codes. Lack of access to, and provision of, culturally inclusive sport environments in Australia, have been identified as critical factors in Muslim women's lower participation rates, resulting in fewer opportunities for Muslim women to accrue the benefits of participation (Cortis, Sawrikar & Muir, 2007; Taylor, 2003).

Do Muslim women want to be involved in sport? Research carried out by Palmer (2009) in Adelaide with a group of Australian Muslim refugees uncovered a strong desire from the young Muslim women to participate in soccer. Palmer was instrumental in

establishing a successful Muslim soccer team for girls along with a successful male Muslim team. Earlier research concerning Muslim women and sporting participation indicated that Muslims are not prohibited from physical activity by Islamic tenets and that the Prophet Muhammad encouraged Muslims to participate in sport (Kahan, 2003; Sfeir, 1985), with swimming, archery and horse-riding particularly supported. Nakamura (2002) stipulates that taking care of the body through exercise is regarded as an Islamic duty and participation in sport is therefore encouraged.

To better understand the social processes which may support the participation of Muslim women in Australian sport, an exploration of social inclusion was undertaken. The study examines the relationship between ethnicity, gender and community sport using social inclusion as the overarching theoretical framework. The issue of cultural diversity within Australian community sport is integral to this thesis. Specifically, the relationship between community sport and Muslim women is explored as a micro site of a specific group of women from CALD backgrounds in order to further understand the reasons for their low participation rates and the practices which facilitate this inequality of opportunity in Australian community sport.

1.4 Contribution to Knowledge

This research explores the claims that sport can play a role in social inclusion. This is achieved through the exploration of the experiences of Muslim women's sport participation in community sport settings. Taylor (2003) proposed that the process of community sport development and social inclusion is fundamental to diversity management within community sport organisations and a way of developing such organisations. This research will contribute to the growing body of evidence of social and cultural processes in sport management. In exploring the nuances of social inclusion in a specific cultural context, that of Muslim women in Australian community sport, the research contribution to knowledge presented by this thesis is four-fold.

First, empirical evidence about the nature of social inclusion operating within various community sport settings will contribute to more general understandings and conceptualisations of social inclusion in community sport settings. These outcomes will

subsequently provide both academics and policy-makers with a deeper understanding of the phenomenon of social inclusion through sport.

Second, an in-depth analysis of social inclusion dimensions in community sport settings and the involvement of a specific group (Muslim women) in sport, contributes towards a better understanding of the fundamental relationship between social inclusion and sport. This research will provide the foundations for increased awareness and debate about social and cultural issues involved in participation in community sport settings.

Third, at a practical level any contribution to theoretical knowledge, as well as any empirical evidence uncovered through the research process, may provide the understanding to contribute to the development of social inclusion and cultural diversity policies, programs and practices within community sport settings. This may also assist with government policy objectives related to the development of the community through sport. In terms of policy development in the area of social inclusion and sport in Australia, a major barrier to accessing funding has been identified due to the limited evidence base for sport's contribution to the social inclusion agenda (Skinner, Zakus & Cowell, 2008; Cortis, 2009).

Fourth, the outcomes could be applicable to other population groups. It is understood that to really influence change, the ensuing knowledge creation and exchange needs to move beyond the confines of its academic context, and infiltrate the consciousness of those involved in the organisation and delivery of Australian community sport.

1.5 Structure of the Thesis

The thesis is presented in seven chapters. This first chapter provides an overview of the thesis by locating the research in a community sport context. An investigation into the social processes which operate in relation to the social inclusion/exclusion of Muslim women forms the basis of the main research question. The key concepts of social inclusion/exclusion, equity and social justice are introduced. This chapter also outlines the contribution to knowledge the study will make to the field of sports management.

Chapter Two, consists of an examination of literature concerning the social processes of social inclusion in order to build a theoretical foundation for the research. As well as considering the relevant literature surrounding social inclusion/exclusion, it also provides an investigation of related social processes including the growth of social capital, human capital and social cohesion. In order to assist with the readability of the thesis, literature summaries concerning social inclusion in community sport contexts are provided in the appendices. In conclusion, an emerging social inclusion framework derived from the literature review is presented. This social inclusion framework functioned as an analytical tool to guide the empirical research.

Chapter Three, Methodology, establishes the case study approach that is taken for the thesis and delineates the research process. Selection criteria for the three cases used are identified. Each case was chosen to represent a different level of engagement of Muslim women and a different type of community sport setting. All three cases provide an opportunity to learn more about the social processes involved in social inclusion. In the chapter, it is explained, that each case is treated separately but approached in similar ways to allow comparability. Furthermore, methods of data collection used for each case are outlined. Data collection and analysis includes secondary data such as annual reports, internal presentations, project reports, organisational strategies, government documents, minutes from meetings and contemporaneous media reports. The chapter also includes details around primary data generation and analysis such as face to face interviews with organisational level participants, project/coaching/management level participants, active participants, representatives of stakeholder organisations, and representatives from community partner organisations. The choice of qualitative methodology was taken on the basis that the research is an exploration of social processes rather than an explanation of why these social processes occur.

The following three chapters (Chapters Four, Five and Six) constitute the case studies. These include (1) Lakemba Sport and Recreation Club as a community sport organisation, (2) On the Same Wave as a community sport project delivered through sport clubs, and (3) Swim for Life as a community sport project delivered through a National Sports Organisation. The structure of three separate chapters for each of the case study organisations is used to most effectively differentiate each in terms of

analysis. This approach allows for the context to be examined through the four dimensions of the social inclusion framework. The final chapter (Chapter Seven) compares the cases and evaluates the use of the social inclusion framework in terms of the inclusion/exclusion of Muslim women in Australian community sport.

1.6 Delimitations

The thesis has a number of delimitations. These are outlined below. No claims are therefore made for significance of the research beyond these delimitations.

First, the empirical data collection is confined to the Sydney metropolitan area of New South Wales, Australia. This location is deemed research relevant as Sydney has the highest concentration of people born in non-English-speaking countries of any area in Australia.

Second, the research is limited to a specific population group, Muslim women. It is understood and acknowledged that Muslim women living in Australia are not homogenous. Australian Muslim women have many different national and cultural heritages. It is acknowledged that the cultural heritage of the Muslim women that participated in this study influenced the diverse ways in which they practiced their religion and participated in sport.

Third, the case selection criteria restricted the selection of the cases to community sport settings which had a mandate to cater for the whole community and had an interest in engaging Muslim women.

Fourth, the research does not specifically investigate social class, family responsibilities, sexual orientation, deviance and/or financial status which may also have influenced the women's participation in sport.

1.7 Conclusion

In this chapter the foundations for this study having been laid. The research problem has been introduced, justified, and background information concerning the research area

was provided. In particular, an identified research gap has been defined in the understanding of social inclusion/exclusion processes operating in relation to individuals from specific cultural and religious backgrounds in community sport settings. The lack of clarity around the understanding of social processes which are believed to promote cultural diversity in Australian community sport is a fundamental driver for this thesis. On these foundations, this thesis proceeds with a detailed description of the research starting with a review of the current literature and research in the area of sport and social inclusion.

CHAPTER TWO: AN EMERGENT FRAMEWORK OF SOCIAL INCLUSION

Chapter Two provides an overview and critical review of the social science literature pertaining to social inclusion/exclusion in community sport settings. Integrated into this review are discussions regarding debates about social inclusion in terms of its application, measurement, proposed benefits, potential negative consequences and possible limitations. Gaps in the research are explored and conceptual avenues for research investigating social inclusion in community sport contexts summarised. The literature is specifically examined in relation to Muslim women. A theoretical framework which incorporates social inclusion processes operating within four distinct social inclusion dimensions - spatial, power, functional and relational is overviewed. The chapter concludes with the thesis' major and subsidiary research questions which have been informed by the literature review.

2.1 Social Inclusion, Muslim Women and Community Sport

In the last decade, the under representation of Muslim women as sport participants has prompted researchers to identify and examine a variety of issues concerning the social inclusion/exclusion of Muslim women in community sport, in both Islamic and non-Islamic countries (Ahmad, 2011; Amara, Aquilina, Argent, Betzer-Tayar, Coalter, Green, Taylor & Henry, 2004; Benn, Dagkas & Jawad, 2011; Benn, Pfister & Jawad, 2011; Bloom, Grant & Watt, 2005; Cortis, Sawrikar & Muir, 2007; DeKnop, Theeboom, Wittock & DeMartelaer, 1996; Farooq, 2010; Islamic Women's Association of Queensland Incorporation, 2003; Jawad, Benn & Dagkas, 2012; Kahan, 2003; Knez, 2007; McCue & Kourouche, 2010; Multicultural Youth Affairs Network Queensland, 2008; Palmer, 2009; Pfister, 2011; Ratna, 2009; Szudy, 2011; Walseth & Fasting, 2004). These studies, which are discussed in more detail later in the chapter, have recognised that participation in community sport is linked to social and cultural norms and that when participants' norms and/or values do not align with the norms and/or values of the mainstream population then non participation may result.

The underrepresentation of individuals from CALD groups in sport settings in non-Islamic countries may occur as a result of processes of discrimination which involve treating people differently through prejudice linked to race, religion, or ethnicity. Processes of discrimination have been identified as a barrier for Muslim women in a range of community sport settings (Benn, Pfister & Jawad, 2011). Hylton and Bramhan (2008) suggest that discrimination in sport operates through practices which may be both intentional or unintentional, overt or covert, conscious or unconscious and may operate at three levels (i.e. the individual or micro level, the institutional or meso level, or at the societal or macro level). To date much research exploring the issue of underrepresentation of Muslim women in community sport and in physical education classes has focused on this underrepresentation as an outcome of discrimination (Benn, Dagkas & Jawad, 2011). A summary overview of this body of knowledge is detailed in Appendices B, C, D and E.

Processes of discrimination specifically related to Muslim girls have been identified in European research undertaken on school sport in the Denmark, Germany, Greece, Netherlands, Turkey and UK (Benn, Dagkas & Jawad, 2011; Dagkas & Benn, 2006; Kleindienst-Cachay, 2011; Koca & Hacisoftaoglu, 2011; Pfister, 2011). In the 1990s, researchers distinguished areas of strain between the cultural practices of Islam (for example Islamic dress codes) and the nature of physical education in schools in non-Islamic countries (Carroll & Hollinshead, 1993; DeKnop et al., 1996). More recent evidence indicates that these tensions between the cultural practices of Islam and cultural dress requirements in physical education lessons have continued (Benn, Dagkas & Jawad, 2011; Dagkas & Benn, 2006; Dagkas, Benn & Jawad, 2011; Jawad, Benn & Dagkas, 2012). These challenges have been found in sport settings across the globe, with 'women, Islam and sport' considered a contested area in both Islamic and non-Islamic contexts (Benn, Pfister & Jawad, 2011), in countries, including Australia (Taylor & Toohey, 2002), Bahrain (Al-Ansari, 2011), Bosnia and Herzegovina (Ibrahimbegovic-Gafic, 2011), Canada (Taylor & Doherty, 2005), Iran (Koushkie Jahromi, 2011), Iraq (Al-Watter, 2011), Morocco (El Faquir, 2011), Oman (Al-Sinani & Benn, 2011), Palestine (Gieb-Stuber, Kremers, Luft & Schaller, 2011), South Africa (Essa, 2011), Syria (El-Houda Karfoul, 2011), United Arab Emirates (Gaad, 2011) and the USA (Kahan, 2003).

Benn and her colleagues explored the growing parental withdrawal of Muslim girls from physical education classes in UK schools (Benn, Dagkas & Jawad, 2011). This withdrawal was based on claims by some parents that learning environments were not meeting religious requirements. The study considered tensions between religious freedom and educational practices, in terms of accusations by some Muslim community members of structural religious discrimination leading to exclusion. Benn indicates that social justice for Muslim girls, in line with their basic rights of citizenship and arguments related to the redistribution discourse of social inclusion have been explored through the theories of 'cultural capital' (Bourdieu, 1984), 'social identity' (Elias, 1991) and 'religious identity' (Shilling, 2008). A key finding of this research was an absence of appreciation in the schools of the religious requirements of Muslim girls which included a lack of understanding around the importance of the concept of 'embodied faith' and its influence on practices of physical education and sport. Embodied faith refers to the centrality of the body in Islam.

> *Faith is embodied in the sense that presentation of the body, appearance, physicality, social interaction and behavior is integral to religious identity, to lived reality of the daily embodiment of religious belief. Embodied faith reflects outward manifestations inseparably connected to internalized belief. (Benn et al., 2011, pp. 23-24)*

The report concluded that if the idea of the centrality of the body is supported then there will be a greater understanding and sensitivity around the participation of Muslims in physical activity.

Benn and her colleagues propose that support by teachers or coaches in schools may help to resolve any issues (such as problems around appropriate physical activity settings) and will lead to more inclusive practices. In particular, allowing Muslim girls and women to wear the *hijab* (headscarf) while participating in physical education and thus preventing practices of discrimination and the need for Muslim parents to withdraw their daughters from physical education lessons. Recommendations for promoting more inclusive practices have included "respecting diversity of lived experiences of being Muslim, avoiding stereotypes and assumptions and meeting individual needs wherever possible to enable participation in Physical Education" (Benn et al., 2011, p. 31). These recommendations not only inform our knowledge about the participation of Muslim

girls in physical education settings but also contribute to our understanding of the requirements Muslim women may have when participating in community sport settings. However, gaps still remain in both our knowledge and understanding of the conditions which Muslim women require in order to participate in community sport settings in non-Islamic countries and also in our detailed understanding of how these requirements can be met by community sport providers.

A review of the involvement of black and minority ethnic (BME) communities in UK sport and recreation (Long, Hylton, Spracken, Ratna & Bailey, 2009) found evidence of discrimination against BME groups in community sport settings, due to the lack of provision for particular religious and cultural beliefs. The report concluded that "testimonies of racism provide evidence of the pervasiveness of this exclusionary process" (Long, Hylton, Spracken et al., 2009, p. 36) and that "despite years of initiatives, research consistently demonstrates the damaging impact racism in sport has on participation of people from BME communities" (Long, Hylton, Spracken et al., 2009, p. 43). Thus Long and colleagues indicate that evidence of discrimination can be linked to the exclusion of many BME groups (including Muslim women) from participation in sport in non-Islamic countries.

Research has shown that the practice of 'embodied faith' may necessitate specific requirements for Muslim girls and women when participating in both physical education and community sport and these may not be provided for in non-Islamic countries. It has been noted that:

> *Where school or sport environments challenge the right of young Muslim women to embody their faith the result, in too many cases, is non-participation, negotiation or coercion. Dominant Western school and sport models have developed in the context of perceptions of body culture and social interaction patterns that are not shared globally. Those who pursue freedom to maintain outward manifestations of 'embodied faith … often as diaspora communities in non-Islamic Western countries… seek accommodation of difference as minorities in predominantly secular societies. (Jawad, Benn & Dagkas, 2012, p. 205)*

Muslim women are themselves distinguished as a diverse group and should be recognised as such (Knez, 2007; Knez, Macdonald & Abbott, 2012). Therefore, their

requirements will vary according to their interpretation of Islamic law. Knez (2007) examined the meaning and place of physical activity in the life of young Australian Muslim women. A key concern uncovered in her research is that by treating Muslim women as belonging to a homogenous group, assumptions are made about them, their practice of Islam and their prerequisites for participating in sport, which may not be true for all participants. Knez's study found that while Muslim girls shared the same religion, their ethnicity was shaped by the countries from which they and/or their parents had come from and that the interplay of ethnicity and religion influenced the way that they engaged in physical activity. Some parents allowed their daughters to participate in mixed sport settings while others did not, preferring instead for their daughters to participate in physical activities with other family members or in single sex environments for cultural and religious reasons. Knez gives the example of Zeena, explaining that "despite her parents disapproval of her participation in sport, she is able to participate in physical activity with members of her extended family" (Knez, 2007, p. 101). Consequently, Knez argued that a need for greater awareness of different individual religious preferences for sport participation was required, so that individuals practicing Islam, through practices of embodied faith, were not excluded if they wished to participate in community sport in non-Islamic countries.

If individual participation requirements are not met in community sport settings by the deliverers or providers of sporting activities then institutional exclusion and/or individual exclusion may result. Religious requirements may involve: consideration of the practice of Islamic rituals (fasting, prayer, *Halal* meat), the wearing of the *hijab* (the headscarf) and Islamic dress, the need for a modest dress code in public places, and women only environments (Amara, 2008; McCue & Kourouche, 2010; Taylor & Toohey, 2002; Walseth & Fasting, 2003). For example, some local Muslim communities in non-Islamic countries have requested that accommodation be made at public swimming pools at specific times so that Muslim women can participate in a single sex environment (Dagkas, Benn & Jawad, 2011). Hence a number of specific religious and cultural requirements have been identified in the research to date.

In summary, research findings suggest that many Muslim women living in non-Islamic countries experience varying degrees of discrimination, racism, prejudice, ignorance

and distrust at an individual, organisational, and/or societal level, which may result in a lack of access, opportunity, and/or the lack of appropriate environments to participate in community sport activities. The latter has been identified as a critical factor in Muslim women's underrepresentation in sport, resulting in a lack of viable opportunities to engage in sport and accrue the benefits of participation (Cortis, Sawrikar & Muir, 2007; Taylor, 2003). The literature in this area is replete with research identifying the significant under-representation of Muslim women in community sport settings. This warrants further exploration to better understand social inclusion processes.

The research to date has provided: evidence of a systematic lack of inclusion of individuals from CALD communities in community sport settings; a greater understanding of the operation of discrimination and racism as exclusionary processes; and information about the religious and cultural constraints faced by some Muslim women in non-Islamic countries. However, there is an impoverished conceptualisation of many aspects of the complex and multi-dimensional process of inclusion such as processes of belonging (including the development of social identity, trust, reciprocity and social relationships), capacity building and the expansion of agency. Anecdotal evidence suggests these may help promote the social inclusion of Muslim women in community sport settings in non-Islamic countries (Cortis, Sawrikar & Muir, 2007). It is, therefore, argued that this gap in the body of knowledge would be narrowed with an examination of these issues through a 'social inclusion' lens.

2.2 The Wider Perspective: Social Inclusion in Community Sport Settings

To understand the under-representation of Muslim women in community sport settings a consideration of social inclusion research in generic community sport settings provided a lens through which to unearth broad patterns and themes, as well as providing a basis for planning the Thesis research problem. This section begins with a discussion on the general issue of lower participation rates of individuals from minority population groups in community sport.

As mentioned in Chapter One, discrimination in Western societies may lead to institutional and individual exclusion of certain individuals or groups from participation in community sport settings. Dominant cultural, ethnic and economic groups achieve higher participation rates in community sport activities than those of less advantaged groups as a result of social class differences, which are compounded by other inequalities based on race, ethnicity, gender, (dis)ability, age, geography or sexuality (Collins, 2008). For example, a Danish survey of more than 6000 adolescents aged between 16 and 20 years found that only 44% of Muslim girls were moderately physically active for at least 3.5 hours per week compared to 53% of Protestant girls and 70% of Protestant boys (Ringgaard & Nielsen, 2004). According to Elling and Claringbould (2005), Dutch sport participation data over a twenty year period (1979 – 1999), shows the groups most excluded from participation in sport were people with disabilities, the elderly living in rural communities and women from ethnic minority groups (mainly Muslim women). Supporting evidence of this under-representation in community sport settings is widespread in Western countries (Australian Bureau of Statistics, 2006, 2010; Kleindienst-Cachay, 2011; Long, Hylton, Spracken et al., 2009; Ringgaard & Nielsen, 2004). In summary, statistical data indicates that sport is less likely to be accessed by individuals from culturally and linguistically diverse groups in non-Islamic countries.

An acknowledgement that participation in community sport activities can reflect inequalities in society as a whole, has led to many sports providers concerned with equity to embrace community sport development principles. Community sport development attempts to deploy community sport projects and programs to provide sporting opportunities for individuals from less advantaged population groups (Hylton & Totten, 2008). The assumption is that community sport development encourages social inclusion by providing a mechanism for excluded individuals to become socially included. The premise is that sport is part of the cultural sphere of society in which everyone should have the opportunity to be included.

> *Sport, arts and other cultural activities may be seen to be in and of themselves a good thing, such that increased participation in them benefits the individuals concerned because they are thereby included in something valuable. By virtue of being included in cultural activities*

> *people might defacto be considered to be included in society. (Long & Welch, 2003, p. 59)*

Conversely, when individuals from non-mainstream groups are unable to participate in cultural and sporting activities, this may result in their alienation, isolation and social exclusion not only from sport settings but also from the wider society.

A broad composite working definition of social exclusion is offered:

> *Social exclusion is a complex and multi-dimensional process. It involves the lack or denial of resources, rights, goods and services, and the inability to participate in the normal relationships and activities, available to the majority of people in a society, whether in economic, social, cultural or political arenas. (Levitas, Pantazis, Fahmy, Gordon, Lloyd & Patsios, 2007, p. 25)*

This definition highlights the complex processes involved in social exclusion. Working from this definition, social exclusion can be related to a lack of access to community sport organisations, facilities, programs and opportunities to participate. However, merely improving access to community sport for a group such as Muslim women, for example by allowing more modest attire (see Benn et al., 2011), may not lead to social inclusion if the women themselves do not feel a sense of acceptance and belonging (i.e. if they continue to feel isolated and separate). Accordingly:

> *Reducing exclusion is about bringing people on the margins 'in'; advancing social inclusion is about what happens on the 'inside'… social inclusion requires more than removing barriers; it requires investments and action to bring about the conditions for inclusion… Social inclusion is consistent with a positive human development approach to well-being and the creation of healthy, vibrant communities and societies. (Freiler, 2001, p. 12)*

In his discussion about the multifaceted nature of exclusion/inclusion, Bailey (2008) argues that taking action to reduce non-inclusion (for example by providing employment, training or fitness opportunities in sport settings) may not succeed in promoting inclusion if action is not taken to address the processes of exclusion such as lack of trust and confidence in the community sport setting or the providers of the activity. Social inclusion is concerned not only with access issues but also with

validation and recognition of diversity which indicates that processes such as the growth of trust, belonging, empowerment and capacity building, are also critical to achieving social inclusion.

The multifarious nature of social inclusion/exclusion has been extensively examined in relation to participation in community sport from a social justice, communitarian, social capital and a stakeholder perspective. A growing body of international evidence has focused on the social benefits which may accrue from participation in community sport (Amara, Aquilina, Argent et al., 2004; Bloom, Grant & Watt, 2005; Coalter, 2005; Coalter, Allison & Taylor, 2000; Department of Culture Media and Sport, 1999; Donnelly & Coakley, 2002; Elling & Claringbould, 2005; Long, Hylton, Spracken et al., 2009; Long, Welsh, Bramham et al., 2002; Morris, Sallybanks, Willis & Makkai, 2003; Spaaij, 2011; Sport England, 2012). A range of individual projects have further considered the social role of sport (Atherley, 2006; Cowell, 2007; Crabbe, Bailey, Blackshaw, Brown, Choak, Gidley, Mellor, O'Connor, Slater & Woodhouse, 2006; Driscoll & Wood, 1999; Kelly, 2011; Partington & Totten, 2012; Tonts, 2005; Vail, 2007; Waring & Mason, 2010). Appendix A outlines the conceptual focus and major findings arising from each of these reviews/projects. This examination of social inclusion research in generic community sport contexts facilitates our understanding of the complex nature of social inclusion through community sport and can inform this specific research into the social inclusion of Muslim women in community sport settings.

2.3 Conceptualising Social Inclusion

Research concerning social inclusion in community sport settings provides much evidence of the nature of social inclusion and has identified common social inclusion dimensions and common conditions under which social inclusion is likely to occur. This evidence includes, for example, the growth of self-esteem through participation in sport and evidence of processes of solidarity developing between groups in sport settings. Within studies to date there is an acknowledgement that in order to better understand how social inclusion operates through community sport, we need an improved knowledge of the necessary conditions required for this inclusion to occur (Coalter,

2005, 2007; Coalter, Allison & Taylor, 2000). Developing an in-depth understanding of the nature of social inclusion processes operating in community sport settings can occur through researching different contexts and cultures, as each study adds to the body of knowledge on social inclusion in sport.

While many approaches could be used to study social inclusion in community sport settings, for this thesis a social inclusion framework based on common social inclusion dimensions, components and processes was employed. These frequently conceptualised social inclusion dimensions are: 1. a capacity or functional dimension involving processes such as increasing self-confidence and self-esteem, expansion of leadership opportunities, education and raising aspirations; 2. a power dimension involving processes of local control, the expansion of social networks, partnerships and a 'bottom up approach'; 3. a social exchange or relational dimension including feelings of safety, the development of bonding social capital, increased social interaction, construction of social identity, moral support, the growth of trust and reciprocity; and 4. a spatial dimension involving a reduction of social and economic distance through processes of facilitated access through, for, example the provision of facilities, sporting activities and opportunities for non-competitive sport to reduce social distance.

Social inclusion dimensions have also been identified by theorists working in this area (De Haan, 1998; Donnelly & Coakley, 2002; Donnelly & Harvey, 1996; Freiler, 2001). In particular the work of Freiler (2001) is worthy of note. Her theorising underpins research commissioned by The Laidlaw Foundation which examined children's well-being from a social inclusion perspective. Accordingly "social inclusion gets at the heart of what it means to be human: belonging, acceptance and recognition" (Freiler, 2001, p. 2). This latter conceptualisation of social inclusion is based on five premises:

1. Valuing diversity, difference and commonalities by conferring recognition and respect on individuals and groups;
2. Human development through enhancing capabilities, nurturing talents, recognising different skills and capacities;
3. Involvement and engagement through having the right and necessary support to be involved in decision making;

4. Proximity by sharing public spaces and developing social and physical proximity which providing opportunities for interaction and reduces social distances; and
5. Material well-being to allow individuals to be safe and secure and to have an adequate income. (Freiler, 2001)

These five premises underlie the dimensions of social inclusion presented in the social inclusion framework in Table 2.1 below.

Table 2.1 - Laidlaw Foundation Social Inclusion Framework

Dimensions	**Elements**	
Spatial (based on premises 4 and 5)	Public spaces Geographic proximity/distance Private spaces Economic proximity/distance Physical location	
Relational (based on premise 1)	Social proximity / distance Recognition	Emotional connectedness Solidarity
Functional / developmental (based on premise 2)	Capabilities Assets / liabilities Talents / potential	Capacities Human capital Developmental
Participation / empowerment / agency (based on premise 3)	Participation Empowerment / power	Agency/freedom

Source: Adapted from Freiler (2001)

Bailey (2005, 2008) further developed this framework to provide a theoretical basis for existing empirical research concerning inclusion/exclusion in youth sport, physical education, childhood activity and well-being. Bailey notes "since sports participation provides a focus for social activity, an opportunity to make friends, develop networks and reduce social isolation, it is well placed to support the development of social capital" (Bailey, 2008, p. 88). In particular, Bailey acknowledges the contribution of Bourdieu (1986) to debates around social capital and Bourdieu's view of social capital as a resource which yields power. Specifically, Bailey argues that social inclusion

involves both the growth of individuals and the expansion of social capital at a collective level.

Accordingly, Bailey's framework can be utilised at an individual or a collective level of analysis. Bailey encapsulated the four interconnected social inclusion dimensions identified by Frelier (2001) in the following manner:

1. Spatial – relates to proximity and closing of social and economic distance;
2. Relational – defined in terms of a sense of belonging and acceptance;
3. Functional – relates to the enhancement of knowledge, skills and understanding; and
4. Power – relates to sense of control and community capital. (Bailey, 2008, pp. 88-90)

Bailey's framework is closely aligned to Frieler's (2001) work for the Laidlaw Foundation's framework with one change; social proximity and distance in Bailey's model is relocated from the relational dimension of social inclusion into the spatial dimension of social inclusion. The placement by Bailey of social proximity and distance in the spatial dimension of social inclusion appears logical as social proximity and distance would appear to create access in a similar manner to geographic and economic distance and therefore seems better placed alongside these components in the spatial dimension of social inclusion. It is argued here that the Bailey model, therefore, provides a clear basis from which to explore the processes of social inclusion.

In support of his social inclusion framework and its potential to explain processes of social inclusion, Bailey details a number of assertions about participation in sporting activities.

> *Claims made on behalf of participation in sporting activities suggest that it has the potential to, at least, contribute to the process of inclusion by: bringing individuals from a variety of social and economic backgrounds together in a shared interest in activities that are inherently valuable (spatial); offering a sense of belonging, to a team, a club, a programme (relational); providing opportunities for the development of valued capacities and competencies (functional); and increasing 'community capital', by extending social networks, increased community cohesion*

> *and civic pride (power). Claims of this sort, hypothetically or not, are mediated by children and young people's access and opportunity to participate in sporting activities. (Bailey, 2005, pp. 76-77)*

The Bailey framework is presented in the following sections as the underpinning conceptual framework of the thesis. In the next section, each of Bailey's four social inclusion dimensions are further expanded in terms of the individual components and the theoretical and empirical evidence used to support their identification and adoption in community sport settings. The suitability of each social inclusion dimension and component is further considered in relation to the social inclusion of Muslim women in community sport settings.

2.3.1 Spatial dimension

Spatial inclusion within community sport is the concept of creating space to experience sport by accommodating individual participation conditions which may be associated with individual cultural, religious, or socio-economic requirements. Social inclusion "relates to proximity and closing of social and economic distances" (Bailey, 2008, p. 89). In this context, the term, *proximity* indicates the vicinity in space which involves geographical and time-distance between two or more places, cities or people (Lecourt & Baudelle, 2004). This spatial proximity is also associated with social proximity which involves social class, gender, ethnicity and socioeconomic status. Social proximity can be defined as the similarity of households' socioeconomic conditions as well as the cultural affinity binding people (Allain, 2000). The notion of spatial inclusion in Bailey's framework entails both spatial and social proximity. Accordingly, proximity in community activities is about "sharing physical and social spaces to provide opportunities for interactions, if desired, and to reduce social distance between people. This includes shared public spaces such as parks and libraries; mixed income neighbourhoods and housing; and integrated schools and classrooms" (Donnelly & Coakley, 2002). Table 2.2 below summarises the spatial dimension of social inclusion. The following sections detail the social, cultural, physical and economic components of spatial inclusion.

Table 2.2 - The Spatial Dimension of Social Inclusion

Dimension	Theoretical premise	Components
Spatial	Physical, social and economic proximity	Accessible pathways involving; *Social and cultural components* – policies, nature of activities, cultural exposure, knowledge, facilitators language, and management style *Physical and economic components* – cost, transport, time, location of facilities, nature of facilities, security, social support mechanisms, and organisational structure

2.3.1.1 Social and cultural

Social and cultural components of spatial inclusion result from ideas and perceptions and include: policies, the nature of activities, knowledge, family, facilitators, cultural exposure, management style, and language. Social proximity and cultural affinity involves policies and procedures which are based on diversity and inclusion and avoid prejudicial views that may involve ideas about the role of the family. Cultural exposure involves experience and knowledge about sporting activities or sporting facilities and this provides social proximity. Trained facilitators, who are culturally sensitive to diversity and avoid stereotypical views encourage cultural affinity and reduce social distance. The nature of activities such as the provision of activities with female coaches can reduce social distance. Social proximity encompasses a consideration of language issues and can also be impacted through the provision of a culturally inclusive management style.

2.3.1.2 Physical and economic

Physical and economic components of spatial inclusion are concerned with the material means of access such as: cost, transport, time, location, facilities, social support mechanisms, organisational structure and security. A monetary charge is often placed on participation in sporting activities, events and competitions to cover costs such as uniform, coaching, facilities hire, grounds maintenance and officiating costs. Reducing

or removing costs can make participation affordable and reduce economic distance. Physical proximity of sporting activities and facilities is not just distance to the venue but also encompasses the availability of appropriate transport. For example, physical proximity of sporting facilities can ensure participants safety particularly if facilities are located in unsafe neighbourhoods. In this case transportation to and from the facility may need to be provided to ensure participants safety.

Spatial proximity encompasses appropriate scheduling and timing of sporting activities which is important where time is a scarce resource, with people working long hours or women combining both paid and domestic work**.** Location of sporting facilities relates to geographic proximity in relation to participants. Alongside the location of facilities, the nature of facilities is also a dimension of physical and geographic proximity. For example, if there is a requirement for women only exercise space then a women-only exercise space or gym needs to be included or added to a local facility to ensure geographic proximity. Social proximity can be impacted through social support mechanisms such as the provision of childcare facilities which allows individuals or groups who need support to be released from caring responsibilities to participate in sporting activities. The provision of organisational structures that include representatives from minority groups at the central decision making level as well as at each level where decisions are implemented also increases social proximity.

Taking the application of Bailey's premise a step further, it can be argued that mechanisms or processes which generate spatial inclusion by creating both spatial and social proximity can assist in overcoming access constraints to participation and provide pathways for individuals to access community sport opportunities, achieve social justice goals, and involve the redistribution of resources and opportunity. The processes associated with the creation of accessible pathways or making suitable avenues available for participation have been identified as the first general process of social inclusion (Australian Human Rights and Equal Opportunity Commission, 2006; Bloom, Grant & Watt, 2005; Centre for Multicultural Youth Issues, 2008; Cortis, Sawrikar & Muir, 2007; Donnelly & Coakley, 2002; Long, Welsh, Bramham et al., 2002). Access is the starting or entry point to spatial inclusion, and the relevance of all other circumstances in which sport might promote social inclusion can occur after this

first condition is satisfied (Donnelly & Coakley, 2002). These may include other social inclusion dimensions (functional, relational and power). Without access, any further conceptualisation of social inclusion processes is moot (Bailey, 2008). The spatial inclusion process accommodates individuals' and group differences and acts as a gateway to participation in community sport settings.

To summarise, spatial inclusion in community sport settings involves the physical, economic and social proximity of individuals in shared activities. Access constraints may exist in community sport settings due to the socio-cultural nature of the particular form of sport delivery. Accessible pathways which overcome access barriers can provide spatial inclusion, which affords individuals with opportunities for greater levels of both participation and representation in community sport settings, and can help achieve social justice, equity and human rights objectives.

Spatial inclusion and Muslim women

Research undertaken to date in relation to Muslim women, has found that closing social distance between the mainstream population and the Muslim population is particularly problematic for Muslim women because of differences in cultural and religious norms, and that these may mitigate their participation in community sport activities in non-Islamic countries. Pertinent recent research concerning spatial inclusion, CALD communities and their participation in community sport settings is summarised in Appendix B:.

The research outlined in Table 2.3 below identifies a number of social, economic, physical and cultural access issues which may increase social distance between Muslim women and the mainstream population. These have the potential to exclude Muslim women from participation in community sport settings in Western countries.

Table 2.3 - Access Issues for Muslim Women in Non-Islamic Countries

Social and cultural issues	Physical and economic issues
Inappropriate dress codes	Inappropriate facilities
Lack of consideration of Islamic rituals	Safety and security concerns
Lack of Muslim women as sporting role models	Affordability
Parental approval	Childcare facilities
Communication and language issues	
Lack of women only sessions	
The social side which may involve alcohol	
Other family commitments taking priority	
Lack of experience, skills and/or knowledge in some sporting activities	
Lack of information about sporting opportunities	
Lack of partnerships between sports organisations and Islamic community organisations	

Recent examinations of social exclusion/inclusion of CALD communities in community sport settings have considered these access and opportunity. As discussed earlier, Australian research by Cortis and colleagues (Cortis, Sawrikar & Muir, 2007), the Australian Human Rights and Equal Opportunities Commission (2006), and Multicultural Youth Affairs Queensland (2008) have found significant exclusionary practices. As a result they recommend a number of approaches to overcome access barriers and to create room for the spatial inclusion of CALD communities in community sport settings. These strategies involve mechanisms social, cultural, physical and economic components. The contributions of these studies have been to increase knowledge around the conceptual understanding of the socio-cultural, socio-economic and the physical nature of spatial inclusion in community sport settings.

More recently research has begun to emerge which recognises the importance of specific social and cultural components of spatial inclusion to Muslim women. For example, both Lowrey and Kay's (2004) and Knez's (2007) work, which were introduced earlier in this chapter, identify the importance of the family to accessing sporting opportunities. Knez's research indicated that the gateway to participation in community sport setting for Muslim women often involves interaction with the family.

> *For many of the young women, the family was the primary access point to physical activity. This access included, but was not limited to, exercising with parents, playing with siblings and interacting with family members… schools also provided an invaluable space for the young women to access physical activity. (Knez, 2007, p. 115)*

The conceptual contribution of Knez's study comes from the identification of specific social and cultural components of spatial inclusion. This research also indicates at a practical level, that changes to the organisation of sport delivery which encourage family participation and involvement may be required to encourage Muslim women to participate in sporting activities in non-Islamic countries such as Australia.

Addressing social and cultural constraints to spatial inclusion by creating social proximity in sport contexts may have unintended negative consequences For example, the provision of female only participation opportunities through separate clubs or leagues for women may limit the growth of their talent and/or progression as these might be overlooked in talent identification structures (Cortis, Sawrikar & Muir, 2007) Furthermore, clubs dominated by women from CALD backgrounds are often regarded as being separate, even when they integrate a range of ethnicities (Long, Hylton, Spracken et al., 2009). Thus, some researchers suggest that access creation pathways are deployed to improve access and opportunity for Muslim women and these should take into account ways to overcome access without further exacerbating exclusion.

To summarise, the social inclusion literature indicates that the achievement of physical, economic, social and cultural components of spatial inclusion is integral to the participation of CALD women in community sport settings. However, the existing body of community sport research which focuses on accessible pathways appears to demonstrate an underdeveloped conceptualisation of the inter-relationships between the

spatial dimension and the relational, functional and power dimensions of social inclusion.

2.3.2 Functional dimension

Functional inclusion in community sport settings involves the enhancement of knowledge, skills and understanding. Accordingly "sport it is claimed, provides opportunities for the development of valued capacities and competencies" (Bailey, 2008, p. 88). Donnelly and Coakley (2002) indicate that community sport provides individuals with chances to fulfil their need to develop and display competence. In developing competence in sporting activities, sport may provide opportunities to satisfy the need for self- esteem and to develop self-confidence, along with developing an increased sense of self-worth. Evidence, however, also indicates that the reverse can also apply and self-esteem may decrease if, for example, negative feedback from others about one's competences and success in sport settings is received (Long, Welsh, Bramham et al., 2002). Accordingly, personal development opportunities in community sport settings can lead to inclusion. Conversely, if skills and knowledge are not enhanced then self-esteem and self-confidence may actually decrease and feelings of belonging may diminish which may lead to withdrawal or further exclusion.

2.3.2.1 Skills, knowledge and understanding

Functional inclusion in community sport settings is based on the underlying assumption that participation in cultural activities such as sport involves extending oneself in new directions through learning new skills and that a fulfilling experience will develop more rounded individuals who are better able to appreciate and respond to new experiences (Long, Welsh, Bramham et al., 2002). Involvement in community sport according to this contention creates human capital (Becker, 1993) and sporting capital (Bradbury & Kay, 2008), which can enhance life chances. Human capital at a practical level is thought to foster transferable social skills such as leadership, communication, and organisation skills or, at a more sophisticated level, is an investment in a person's knowledge and skills through education and training (Becker, 1993). Coleman (1988) explains that human capital is created by changes in people that bring about skills and capabilities and make them act in new ways and is related to the growth of social capital

which is a less tangible capital existing in relations between people. Alternatively, the growth of sporting capital can be related to sport-related technical skills and foundation knowledge (Bradbury & Kay, 2008), which is specific to sporting activities such as the improvement of kicking or throwing skills. The underlying assumption being that the growth of human and sporting capital through community sport activities may result in the inclusion of previously excluded individuals (i.e. Muslim women in Australian sport contexts) and may enhance the quality of life for these individuals.

Empirical research indicates that functional inclusion occurs through personal development processes (the growth of human, sporting and social capital) in community sport settings leading to improved self-esteem, self-confidence and peer acceptance (Amara, Aquilina, Argent et al., 2004; Australian Human Rights and Equal Opportunity Commission, 2006; Bradbury & Kay, 2008; Bunde-Birouste, Bull & McCarroll, 2010; Coalter, 2005; Coalter, Allison & Taylor, 2000; Cortis, Sawrikar & Muir, 2007; Cowell, 2007; Crabbe, Bailey, Blackshaw et al., 2006; Driscoll & Wood, 1999; Long, Welsh, Bramham et al., 2002; Morris, Sallybanks, Willis et al., 2003; Tonts, 2005; Vail, 2007). In summary, empirical research in community sport settings supports the proposition that inclusion in community sport settings involves a functional dimension with a number of components and a range of associated features. The key components of functional inclusion include: human capital, sporting capital, and self-esteem. These are depicted below in Table 2.4

Table 2.4 - The Functional Dimension of Social Inclusion

Dimension	Theoretical premise	Component
Functional	Personal development (growth of valued capacities, and competencies)	Skills, knowledge and understanding involving; *Human capital* – transferable social skills including leadership, communication, and organisation skills *Sporting capital* – sport-related technical skills and foundation knowledge Feelings of increased sense of self-worth (self-esteem/self-confidence)

Sport development programs which focus on a social and personal development method are often based on a 'developmental' or 'sports-based' social inclusion approach. This is outlined below in Table 2.5.

Table 2.5 - The Developmental Approach

Developmental approach
1. Using activity as a gateway to ongoing personal development
2. Open ended outcomes (e.g. the 'distance travelled' of participants)
3. Quality of engagement as an indicator of success
4. Focus on the value of wider personal development which might be facilitated by the use of activity rather than a belief in the activity's intrinsic value
5. Ongoing, open ended delivery
6. Flexible, organic, local development and readily adaptable activities
7. Mutual respect, based on trust
8. Doing something the young person thinks is worthwhile

Source: Crabbe et al. (2006)

The 'Developmental approach' involves engaging participants through capacity building (functional inclusion processes such as the expansion of self-confidence), mutual respect and trust (relational inclusion processes) and empowerment processes (social inclusion through the redistribution of power).

Examples of social inclusion programs which have employed personal and social development frameworks include the Ennis Sport for Peace Curriculum (1999), the Positive Futures Program (Crabbe, Bailey, Blackshaw et al., 2006) and Street League

(Cowell, 2007). The Positive Futures Program (see Appendix A for details) is based on the politics of the 'third way' (Giddens, 1998), the communitarian ideas of Etzioni (1993), social capital theory (Putnam, 2000) and stakeholder theory (Hutton, 1995). The program was designed to build capacity in participants and adopted a 'relationship strategy' to engage young people. The results of the 'Positive Future' research project indicated that the social value of the project was embedded in the social and personal development approach taken. This involved developing human capital, adopting a relationship strategy (based on developing social bonds and increasing the self-esteem of participants) as well as developing opportunities for individuals to act independently, and that this could be used not only in community sport settings but also in settings outside the project (Crabbe, Bailey, Blackshaw et al., 2006).

Sport development projects involving volunteering and mentoring processes have been connected with personal development or capacity building. The youth sport volunteering project 'Step into Sport' (detailed in Appendix A), was examined by Bradbury and Kay (2008) in order to understand the degree to which sports volunteering added to both sporting capital and human capital. In terms of human capital development, the most widely reported impacts were improvements in leadership (88%), communication skills (80%), and organisational skills (85%). The development of these leadership, organizational and communication skills was also related by participants in the project to an increase in self-confidence and/or self-assurance. The findings also demonstrated that specific tasks have specific benefits such as the experience of planning activities, which can lead to improvements in organisational skills, and experiences of leading sessions can result in an increase in participants' self-confidence.

Volunteering in youth sport settings was clearly demonstrated as a mechanism for fostering both human and sporting capital. At a theoretical level, social connectedness brought about by volunteer experiences and the growth of human and sporting capital is associated with the expansion of social bonds or Putnam's (2000) bonding social capital. Bonding social capital can be defined as, "the norms, networks and trust contributing to the cooperation of members within a group" (Nicholson & Hoye, 2008, p. 7). Social norms are a form of informal social control that obviates the necessity for

more formal, institutionalised legal sanctions (Onyx & Bullen, 2000). Social networks are ties between individuals or groups (Putnam, 2000). Furthermore, bonding social capital involves "undergirding specific reciprocity and mobilizing solidarity", and acts as a "kind of sociological superglue" (Putnam, 2000, pp. 22-23), in maintaining in-group loyalty and reinforcing specific identities.

In summary, empirical research in mainstream sport and social inclusion settings indicates that a developmental approach involving personal development or capacity building processes (which involve the expansion of human, sporting and social capital) and the growth of self-esteem (which can be linked to feelings of belonging) are fundamental to social inclusion in community sport settings. The growth of human capital, particularly in volunteer situations, provides for the growth of social capital in both mainstream settings (for examples and further details see projects in Appendix A) and also for individuals from CALD groups (for examples and project details see Table 2.7). Much of the existing research which focuses on functional inclusion poorly conceptualises other social inclusion dimensions, most notably the power dimension. Evidence of specific social inclusion projects adopting functional inclusion approaches in community sport settings involving Muslim women are considered next.

Skills, knowledge, understanding and Muslim women

Functional inclusion in community sport projects which operate with migrants and refugees (which can include Muslim women) has been demonstrated to encompass the expansion of human capital alongside the growth of specific sporting capital. A recent community sport project aimed at fostering social inclusion within areas of high refugee settlement in Sydney, Australia deployed a capacity building approach involving the growth of human and social capital amongst refugees and asylum seekers through the expansion of football skills (Bunde-Birouste, Bull & McCarroll, 2010). Evidence of the growth of capacity building was illustrated through the training of participants as leaders. Mutual capacity building was developed through social capital processes such as the engagement of corporate sponsors and the deployment of refugees and migrants as volunteers in the project. The research undertaken during the project found that the development of skills, knowledge and understanding leading to increased self-esteem was fundamental to the social inclusion of the refugees and migrants. McCue and

Kourouche (2010) (see Appendix E), found that Muslim women welcomed functional inclusion, and often requested and even campaigned for opportunities to develop both human and sporting capital in community sport settings specifically through education and training in activities such as swimming and first aid. The specific necessity of developing aquatic skills, particularly swimming skills, was echoed by McCue and Kourouche (2010) in their recent research in which they found:

> *The majority of women interviewed also expressed a desire to learn to swim, to teach their children how to swim and to engage in the leisure activity of swimming. This desire led Muslim women to act to create religiously acceptable spaces where Muslim women could engage in this activity. (McCue & Kourouche, 2010, p. 148)*

A number of projects which have been subsequently studied, have involved education and training as core components of community sport development projects involving Australian Muslim women. The *Active Sisters* pilot project (Islamic Women's Association of Queensland Incorporation, 2003) successfully employed both peer support (which may lead to the expansion of bonding social capital) and peer education (which may involve the growth of human and/or sporting capital as a means of supporting and enhancing the participation of CALD women). The project trained Islamic women as peer educators in a community physical activity program, which included a personal-development program, swimming lessons, recreational swimming, and local walking activities. The capacity building processes within these sport based social inclusion programs played a key role in peer-education and peer-support based approaches, and these enabled Muslim women to acquire new human and sporting capital. Another capacity building project specifically designed to develop sporting capital, the Australian WimSWIM project (New South Wales Government Office of Communities Sport and Recreation, 2012), included Muslim women as participants in a women's only aquatic skills program to build their swimming capacity. Although there is only limited evidence of research examining capacity building processes in community sport settings specifically involving Australian Muslim women, it appears that training and education through the growth of human capital in community sport settings is an important element of social inclusion for this population group as it satisfies requirements such as the need to develop important life skills, such as swimming and lifesaving.

Furthermore, increases in human and sporting capital through participation in sport have been linked to empowerment through the expansion of employment opportunities for individuals from CALD communities (McCue & Kourouche, 2010). "Research in the field demonstrated the importance of building capacity so that those from BME communities are better able to contribute to the provision of sporting opportunities" (Long, Hylton, Spracken et al., 2009, p. 43). Functional inclusion in community sport is shown to be an important element in building the competence and capacity of migrants and refugees including Muslim women (Strandbu, 2005). Further evidence indicates that capacity building processes may develop alongside empowerment processes in community sport settings (Bunde-Birouste, Bull & McCarroll, 2010; Crabbe, Bailey, Blackshaw et al., 2006; McCue & Kourouche, 2010). Research concerning functional inclusion in community sport settings through the expansion of human, sporting and social capital is summarised in Appendix B:C.

To date, researchers have linked functional inclusion to spatial inclusion through the closing of social and economic distance, in that individuals from CALD communities could train to become skilled instructors, teachers and coaches and thus encourage the participation and skill development of other individuals from these communities (Australian Human Rights and Equal Opportunity Commission, 2006; Long, Hylton, Spracken et al., 2009; Multicultural Youth Affairs Network Queensland, 2008; Pfister, 2011). However, the specific understanding of how human and sporting capital, combine with social capital still requires further conceptual refinement. This thesis investigates the nuances of functional inclusion processes and how these combine with relational, spatial and power dimensions of social inclusion in regard to Muslim women in a range of community sport settings.

2.3.3 Relational dimension

Relational inclusion in community sport settings involves processes of emotional connectedness which can occur through participation. Relational inclusion can be defined in terms of "a sense of social acceptance" (Bailey, 2008, p. 89). Social acceptance consists of feelings of belonging which comprise emotional connectedness to a place or group and include acknowledgement. Acknowledgement is a form of value recognition which confers respect on individuals and groups (Freiler, 2001). According

to Crowley (1999), belonging is usually taken to involve subjective and discursive dimensions of commitment, loyalty and common purpose.

Belonging can be said to occur at different points along a continuum. At one end is belonging to a nation and at the other end is belonging to concrete micro-level groups, for example friendships within sports organisations. The strength of feelings of belonging can also vary depending on the reason for belonging. Walseth (2006) proposes three key reasons for developing feelings of belonging: (1) social support and reciprocity, (2) identity confirmation and 'image building', and (3) freedom and 'a place of refuge'. Safety, social relationships, and social identity are considered components of relational inclusion. These three components are deployed in this thesis to build on Bailey's conceptualisation of relational inclusion as a feeling of social acceptance. Table 2.6 below provides a summary of the relational dimension of social inclusion. The theoretical underpinnings and empirical research relevant to each of these three components are considered in the next section.

Table 2.6 - The Relational Dimension of Social Inclusion

Dimension	Theoretical premise	Components
Relational	Emotional connectedness through; Belonging (social acceptance); and Recognition (being acknowledged)	*Safety* – security and well-being *Social relationships* – social bonds, trust and reciprocity *Social identity* – confirmation (recognition of individual uniqueness through social acknowledgement) and development (growth of the self through social interaction)

2.3.3.1 Safety

Relational inclusion within community sport settings involves the expansion of feelings of safety and security, which grow through processes of emotional connectedness and provide individuals with a sense of well-being. The need for safety and security is regarded as a fundamental human need and the premise is that participation in community sport can provide feelings of safety. Feelings of safety involve feelings of

bodily security, of employment, of resources, of morality, of the family, of health and of property (Maslow, 1943).

Muslim women and safety

Social inclusion in community sport projects has been shown to provide for the safety and security needs of some individuals, particularly those who may be marginalised within society and might include Muslim women in non-Islamic countries. Evidence indicates that creating feelings of safety through the creation of 'heterotopias' for participants is a critical component of sports based social inclusion projects that aimed to: reduce antisocial behaviour in young people (Crabbe, Bailey, Blackshaw et al., 2006; Morris, Sallybanks, Willis et al., 2003), involve individuals that have survived threats to their physical well-being (Donnelly & Coakley, 2002) and involve refugees and asylum seekers (Amara, Aquilina, Argent et al., 2004). It is relevant to note that participants in *Positive Futures* said of the project that it provided "an escape from wider troubles' and 'a sense of stability and certainty" (Crabbe, Bailey, Blackshaw et al., 2006, p. 18). These findings indicate that participation in sport based social inclusion projects can, for some participants, provide a safe place or refuge away from everyday life experiences.

In Norway, an interest in the role of sport in integrating minority youth provided the impetus for research exploring the increased sense of belonging to a community through participation in sport. Walseth (2006) investigated the relationship between sport and individual experiences of belonging by interviewing young Norwegian Muslim women involved in sports. Community sport contexts were found to be 'safe havens' or 'sanctuaries', providing participants with feelings of security. Narrative accounts of some of these young Muslim athletes suggest the women constructed their identities in opposition to traditional forms of femininity and found a place of safety in community sport settings. One woman, when asked about the role that basketball played in her life, answered:

> *When I feel bad and I do not want to be at home, and when I am tired of school, then I used to come here (the basketball court) and play basketball, to shoot and get out some aggression… I think that if I had not played basketball I would have lost it… The team is very close. I feel*

comfortable here. We are a team outside the basketball court too; we do a lot of things together… When I started to play basketball I was received very well. It feels like a second family. (Walseth, 2006, pp. 456-457)

Research involving Muslim women in community sport contexts indicates that sometimes strong feelings of safety (relational inclusion) can be created through places of refuge (spatial inclusion).

2.3.3.2 Social relationships

The relational dimension of social inclusion can also be considered through the growth of social bonds. Individuals may use these social bonds to provide reliable assistance to others and these bonds can be developed in community sport settings due to the communal nature of many sporting activities where individuals may need to rely on each other. These social relationships are characterised by deep, familiar and cooperative ties which may develop from the human need to develop social bonds with others. The need to create and maintain social bonds is a social, affective (emotional) and/or a psychological need (Skinner, Zakus & Cowell, 2008). Donnelly and Coakley (2002) explain that there is a need for moral support and that social relationships in sport may provide for this moral need. The argument is that the need to create social bonds can be fulfilled through the development of a sense of belonging through participation in community sport contexts.

Social relationships can be conceptualised as encompassing trust, reciprocity, and co-operation, which develop as a result of social bonding processes in community sport settings. Trust concerns the willingness to take risks in a social context based on a sense of confidence that others will respond as expected and will act in mutually supportive ways (Putnam, 2000). Reciprocity involves the provision of resources by an individual or group to another individual or group, and the repayment of resources with equivalent value by these recipients to the original provider (Putnam, 2000). Co-operation involves mutual assistance, collaboration and teamwork. These features of social relationships have been widely linked to feelings of belonging found in research projects focusing on social inclusion in community sport settings (Atherley, 2006; Bloom, Grant & Watt, 2005; Bradbury & Kay, 2008; Cortis, Sawrikar & Muir, 2007; Long & Sanderson,

2001; Long, Welsh, Bramham et al., 2002; Skinner, Zakus & Cowell, 2008; Tonts, 2005).

Social relationships developed through participation in community sport settings may be conceptually related to the expansion of bonding social capital in normative or traditional communities. Bonding social capital is the attachment process which occurs due to the communal nature of community sport. The process of bonding is associated with the growth of community trust, cooperation and mutuality attributes (Arai & Pedlar, 2003; Etzioni, 1993), which, it could be argued, are indicators or measures of bonding social capital in community sport settings.

Empirical evidence of the expansion of social relationships through the growth of bonding social capital in community sport settings has been collected over the last decade (Atherley, 2006; Cowell, 2007; DeGraaf & Jordan, 2003; Driver & Bruns, 1999) and includes case study research from Australia (Driscoll & Wood, 1999; Tonts, 2005). Social bonding has been evidenced in volunteering in community sport settings and involves the expansion of close social bonds which occur as people cooperate to achieve a common goal (Bradbury & Kay, 2008). Research indicates that trust is critical in social bonding in community sport settings as it can be used to challenge cultural and physical boundaries which may restrict participation in sport (Skinner, Zakus & Cowell, 2008). The creation of trust through the deployment of cultural intermediaries who emphasise with participants and, at the same time, work with them and introduce them to organisations and experiences to which they would not normally have had access (Crabbe, 2008b), has been shown to encourage the participation of CALD and other marginalised groups in community sport settings (Cortis, Sawrikar & Muir, 2007; Crabbe, Bailey, Blackshaw et al., 2006; Vail, 2007). Thus the positive and inclusive role of the growth of social bonds in community sport settings has been related to social acceptance and belonging.

On the other hand it has been noted that social bonding can at times have a negative effect and lead to segregation and isolation of those on the ‘outside’. Tonts (2005) described social inclusion processes involving the maturation of strong bonding ties within sporting clubs in rural community settings and found that, while beneficial to the

included groups, these processes also contributed to the non-inclusion or exclusion of outsiders. This supports the claim by Nicholson and Hoye (2008), that in some cases, bonding amongst team members may exclude others and therefore bonding can at times be an exclusive process rather than an inclusive one. Relational inclusion processes involving emotional connectedness can, under certain circumstances, lead to one group being included and others being subsequently socially excluded.

In summary, relational inclusion comprises a strong sense of belonging developed through social bonds which can be conceptualised through a social capital framework involving bonding social capital, trust and reciprocity. Bonding social capital developed through participation in community sport settings can lead to inclusion of some individuals and groups and the exclusion of others.

Muslim women and social relationships

The processes of maturation of social relationships, reciprocity and social support in community sport setting were extrapolated by Walseth (2006) from her research findings. The young Muslim women involved in traditional team sports (as opposed to individual or expressive sports) indicated that it was common to describe belonging to a team, in terms of close relationships amongst players. The players stressed that these close relationships led to feelings of reciprocity because the team was focused on collective play rather than on individual players. A female research participant stated "[B]asketball has in a way been the place where I relax, I think it is because of the feeling of belonging to a team… we were a team of friends who played together" and another stated "[I]t is very social; I think that is the most important part for me, we support each other" (Walseth, 2006, p. 454). Walseth relates these findings to Enjolras's (2003) conceptualisation of traditional or normative communities where strong feelings of belonging typically develop. Confirmation of processes of reciprocity, trust and social bonds leading to social support in team sport settings are demonstrated in this research.

In contrast, evidence also indicates that in community sport settings a lack of growth of social relationships can lead to Muslim women feeling separate, isolated and excluded from team situations. This isolation has been uncovered in situations involving Muslim

women who were involved in teams situated outside their own neighborhoods and dominated by non-Muslims in terms of both members and leaders (Walseth, 2006). Findings indicate that lack of feelings of acceptance can exclude some Muslim women in non-Islamic countries from participation in sport in basketball due to majority/minority divides and because of social class differences. Lack of social acceptance of Islamic identities is another issue sometimes found to result in a contraction of social bonds, a lack of trust and a lack of feelings of belonging in some community sport settings. Case studies have found that the social inclusion elements of belonging and acceptance can operate alongside social exclusion elements of isolation, and lack of acceptance, in community sport settings involving Muslim women (McCue & Kourouche, 2010).

The occurrence of social bonds has also been identified in community sport projects involving general groups of refugees and migrants. The notion of sport as a form of social support and as an opportunity to develop social bonds has been commonly employed in sporting programs that focus on asylum seekers and refugees (Amara, Aquilina, Argent et al., 2004; Bunde-Birouste, Bull & McCarroll, 2010). The process of developing social bonds through participation in sport for these marginalised groups was used by program providers to help participants build trust and a feeling of belonging. The growth of trust and social support helped these migrants to develop and access community support and this facilitated their settlement and transition into their new country. Research has clearly shown that Muslim women and other marginalised groups can develop social relationships and a sense of social support (and this can be related to the expansion of bonding social capital) through their experiences in community sport activities.

2.3.3.3 Social identity

The (re)construction of social identity by means of processes of identity confirmation and development, through participation in community sport settings can be related to the process of developing emotional connectedness. The assumption is that social interaction in sport contributes to identity confirmation based on the social confirmation of an individual's uniqueness and on a human need for social validation and acknowledgement by others (Weiss, 2001). Sport thus can provide a useful means of

satisfying the human need for belonging via processes of identity reinforcement which involve social acknowledgement, as involvement in sport is associated with displaying skills and receiving approval, status and rewards. Consequently, participation in sport as a social subsystem can provide high status value recognition and social validation (Weiss, 2001), which in turn contribute to the formation of social identity.

Social inclusion research has frequently found that participants in community sport settings develop feelings of belonging, through opportunities for identity confirmation, and 'image building'. Identity development in social psychological theory refers to the growth of the self which is formed as a result of social interaction (Skinner, Zakus & Cowell, 2008). Identity development through social interaction is seen as a dynamic, shifting, fluid and ever-changing process. This understanding is based on a symbolic interactionist perspective (Mead, 1934) of the self whereby interaction, communication and negotiation form meaning for individuals. The supposition here is that participation in community sport settings provides a social context for social interaction and consequently provides the opportunity for individuals to develop their personal identities (Driscoll & Wood, 1999; Long & Sanderson, 2001; Palmer, 2009). The growth of social character can also be linked to functional inclusion processes through the expansion of skills and knowledge which can lead to increases in self-worth and self-esteem.

Furthermore, individual identity confirmation and development have been related to the confirmation and development of cultural capital, the concepts of 'fields' and 'habitus' (Bourdieu, 1977, 1984, 1993). Bourdieu's theory of cultural capital argues that groups and individuals use cultural symbols (for example the headscarf for Muslim women) as marks of distinction to establish and confirm their position in the social hierarchy. A person's 'habitus' involves internalised layers of identity which are developed from ongoing processes of socialisation which occur in social 'fields' including community sport settings. As well as the growth of individual characteristics through the evolution of the 'social self" and the expansion of cultural capital, studies have also found that participation in community sport may facilitate the development of a collective identity which can lead to local feelings of pride and has in turn been linked to 'social capital' (Driscoll & Wood, 1999; Long & Sanderson, 2001). To summarise, both individual

identity and collective belonging to expressive and/or normative communities may be confirmed and expanded as part of developing social identity in community sport settings.

Muslim women and social identity

Recent research has investigated the (re)construction of Muslim women's' social identity through their involvement in community sport settings (Ahmad, 2011; Benn, Dagkas & Jawad, 2011; Palmer, 2009; Strandbu, 2005). Specifically, Walseth (2006) found that Muslim women in her study who participated in individual and expressive sports such as aerobics (as opposed to traditional team sports) articulated that their participation made them feel special and this was important for their sense of identity. The feeling of being special granted them recognition as being different from other Muslim women, because in Norway it was uncommon for Muslim women to be involved in sports. Walseth's findings concerning the growth of individual identity in individualised or expressive sports are linked to Enjolras's (2003) concept of 'loose expressive communities'. In summary, Walseth recognised that the evolution of social identity through individual or expressive sports for Muslim women was associated with a weak form of belonging to expressive or abstract communities.

Palmer's (2009) Australian study which adopted Bourdieu's (1993) theory of cultural capital, explored the means by which young Muslim refugee women manipulated their involvement in a soccer team to establish and embellish their cultural distinctiveness. The issue of conflict between tradition notions of being 'a good Muslim girl' and the open flirtation of teenage romance captured the world of negotiated identity, in which the young women operated. Palmer suggests that the interview data indicates that:

> *Participation in the soccer team also allowed for the expression and negotiation of some fine-grained identity politics that both affirmed and challenged many of the traditions of Islam. For some religion played a relatively minor role in their lives, and these women embraced a range of western cultural practices like clothing styles, popular music, television programmes and new technologies such as mobile phones, social networking sites and MP3 players. For others, these were regarded as the pursuit of Western excess which represented a threat to traditional Islamic culture and beliefs. (Palmer, 2009, p. 32)*

This quote illustrates that social inclusion in community sport for Muslim women in Australia can involve belonging and recognition through processes of social identity growth via negotiations of religious and cultural practices which express and develop cultural capital.

The participation in an all-Muslim same sex soccer team provided a site for these Muslim girls to position their social uniqueness by mediating conceptions of their individuality including gender and cultural roles. Palmer explained that this negotiation of identity was evident in the different veils that the women wore and in the case of the women who wore the *krimar* (a garment which covers the entire upper body except the face) or the *niqab* (a face veil), it was essential that they played and trained in settings away from men altogether. Young women players, even those who suggested that religion had only a minor role in their lives, spoke about honouring religious modesty as a central concern for their parents and therefore issues of modesty while playing soccer had to be negotiated. The soccer team provided a place for Muslim women to negotiate both 'sameness' and 'difference' and to 'reposition' themselves in the Australian culture. Palmer explains that the "young women do not jettison their Muslim culture, but incorporate it as an 'adjustment strategy' into their evolving identity as Muslim women in Australia" (Palmer, 2009, p. 34). She uses the example of the carnival to illustrate an example of negotiated self:

> *The crucial point to note about the soccer carnival was that, in performing in front of other members of their community, many of the more traditional elements of their identity as Muslim women were reinforced. While training had provided a mechanism through which the players could explore the more 'western' aspects of their identity (such as music and mobile phones), the carnival brought to the foreground many of the long-held traditions of Islam, particularly the need to cover the female body. While there had been considerable flexibility as to what the players wore at training, at the carnival, all of the women wore long sleeves and tracksuit pants under their strip as recognition of their Islamic background. (Palmer, 2009, p. 35)*

Participation in a 'Refugee Week' soccer carnival provided the Muslim women with the opportunity to develop their identity as ambassadors for their community and demonstrate their cultural capital. Palmer relates the final soccer carnival to Bourdieu's theory of cultural capital by illustrating the way in which the Muslim women in the

research negotiated the different 'fields' of training and performing. In summary, the study found that relational aspects of inclusion for a group of young Muslim refugee women involved the construction of their social identities based on social validation, acknowledgement by others and the development of their individual uniqueness through their participation in an Australian community sport setting. Furthermore, the construction of the Muslim women's social identity drew on the development of their cultural capital in different 'fields', which included both the traditions of Islam and western popular culture.

Benn and colleagues (2011) in their UK research concerning Muslim women and physical education, relate the concept of 'embodied faith' (introduced earlier in this chapter), to both Elias' (1991) process theory of identity and to Bourdieu's (1984) theory of cultural capital Examples of the diversity of young Muslim womens' identity in physical education were presented in the research findings, which illustrated a variety of preferences for the degree of adherence to Islamic dress requirement in physical education lessons. Accordingly:

> *Where layers of identity were more fluid, different attitudes to coverage for sporting participation were evident. Many Muslim girls participated in 'mix and match' kit with Islamic aspects such as optional hijab and track suit bottoms with short-sleeved tops… Other Muslim young people chose not to wear any outward manifestation of faith, preferring a private, internalized faith. Some had little time for peers who spoke out… demonstrating little empathy with peers seeking accommodation of religiosity. Important messages of diversity and close connection between identity, body and physicality are raised by such data. (Benn, Dagkas & Jawad, 2011, p. 26)*

As the data illustrates, physical education settings provide a context in which individuals actively shift prominent layers of self-consciousness and develop a sense of who they are in relation to the world in which they are a part. The research indicates that physical education and sport can provide settings for young Muslim females to negotiate their identity and that their religion influences the development of their 'social selves' in these contexts.

The process of identity negotiation for Muslim women in non-Islamic sport setting was investigated in a UK context by Ahmad (2011), who considered the experiences and

perceptions of the British Muslim Women's Football Team and the shaping of their identities through participation in football. Ahmad deploys Weiss' (2001) identity theory which suggested that role adoption in sport enables individuals to realise and confirm their identities. Findings indicate that South Asian cultures in the UK hold relatively traditional ideals of femininity and that the involvement of the women in football in the UK involved challenging traditional cultural norms. The image of female footballers as tomboys was found to be prevalent with some girls being taunted for being 'boyish' and unfeminine. There was also a perception that cultural norms surrounding marriage were at the forefront of some of the restrictions that Muslim women faced when competing in football. The women in the study had to develop a balance between their identity as footballers and their position within their cultural and religious communities.

> *The negotiated values of cultural and religious adherence, in terms of wearing the hijab (and so retaining their visible Muslim identity) and rejecting traditional, non-Islamic cultural norms about femininity, spurred them on, giving them determination to stand up to traditional cultural ideals and compete in football at the Women's Islamic Games. (Ahmad, 2011, p. 451)*

The Muslim women in the study often discarded cultural ideals of femininity whilst holding on to their Muslim identity to make a space for themselves in British football. Some of the Muslim women in the study were aware that they were challenging Western stereotypes through their visibility as Muslim women footballers and used football as a positive way to express their Muslim identity. Others however blamed themselves for people's lack of understanding of the hijab. A constant process of identity negotiation was faced by Muslim women in the study.

The process of identity negotiation is evident in other recent UK research (Farooq, 2010; Ratna, 2011) which indicates that British Asian females negotiate their hybrid fluid identity, in both basketball and football contexts. Ratna (2011) found that this negotiation involved a navigation between traditional notions of femininity (such as the ability to undertake domestic chores and behave in an 'honourable' fashion) and a 'modern' manner (involving assimilating to 'English' values and lifestyle such as going out and socialising with boys). These negotiations involve the wearing of the hijab

while playing soccer and the use of soccer to facilitate body, exercise and dietary requirements in adherence to interpretations of Islam. Hence research findings show that community sport in the UK is used by some Muslim women to facilitate the construction and reconstruction of a multiplicity of identities.

Similarly, identity construction and development through sport has been the focus of two recent Australian research projects concerning Muslim women and community sport. McCue and Kourouche (2010) explored the identity of Muslim women in sport by engaging with the dominant discourses of both Islam and Australian sports culture. The authors invoked Foucault's (1980) theory of power, which encapsulates traditional meanings and practices in both religious and sporting cultures, and it was used to explore how spaces were contested by the agency of Muslim women. The fluid and dynamic processes of power and resistance underpin the identity development of Muslim women in Australian sport culture and are negotiated in two specific ways, these being women's sports dress and gendered spaces. In terms of dress, McCue and Kourouche found examples of Muslim women negotiating their individuality in Australian sport by adopting newly developed and innovative swimwear, referred to as the *Burqini* (a loose-fitting two-piece swimsuit that covers the arms and legs and has a hood). Other examples of Muslim women navigating their uniqueness in Australian sport were discussed by McCue and Kourouche in terms of expressions of empowerment. These include successful negotiations to wear head dresses as part of their sporting attire. Researchers such as Swrikar and Muir (2010) have further proposed that images of cultural diversity in Australian sport allow CALD women to (re)construct their identity in Australian community sport settings. The process of Muslim women's identity growth through sport is thus evidenced in both Australian and overseas research.

To summarise, there has been some development in our understanding of relational inclusion with regards to Muslim women in community sport settings through the use of social identity theory (Weiss, 2001), process theory of identity (Elias, 1991), cultural capital theory (Bourdieu, 1984), understanding around 'embodied faith' (Shilling, 2008), individualisation and belonging to communities (Enjolras, 2003), feminism (Hargreaves, 2000) and the theory of power and resistance (Foucault, 1980). However,

other theoretical avenues are less well explored such as the development of social relationships using Putnam's conceptualisation of bonding social capital. For example, Cortis and colleagues (2007), specifically recommended that precise examples of social bonds including interpersonal and intergenerational relationships be explored in relation to Muslim women and their participation in sport. A summary of research concerning the relational inclusion of individuals from CALD communities in community sport settings is outlined in Appendix D:, which lists the limitations in the existing research and recommendations for future explorations. To date, few studies have conceptualised relational inclusion in terms of all three relational components (safety, social relationships and social identity) and few have considered each component combined with power, and the functional and spatial dimensions of social inclusion.

2.3.4 Power dimension

The power dimension of social inclusion is conceptualised in the Bailey framework as a process of changing control which leads to a redistribution of power, resources and collaborations within community sport settings. Bailey explains that "social inclusion assumes a change in the locus of *power*. Sport contributes to social inclusion, in this respect, to the extent that it increases individuals' sense of control over their lives, as well as 'community capital' by extending social networks, increased community cohesion and civic pride" (Bailey, 2008, p. 90). The conceptual premise underpinning the power dimension of social inclusion is the development of individuals' agency, social networks and opportunities for active citizenship through involvement in community sport settings. Empowerment through sport, according to Lawson (2005), involves a redistribution of three elements: power (power over, power with and power to); resources (money, assistance networks, access to people and knowledge); and collaboration (such as voluntary relations with equal partners). Long and Sanderson (2001) argue that self-determination and control over resources are two key empowerment processes involved in successful sports based social inclusion programs. The theoretical premise and the key components which encapsulate empowerment are depicted in the power dimension of social inclusion in Table 2.7- The Power Dimension of Social InclusionTable 2.7 below.

Table 2.7- The Power Dimension of Social Inclusion

Dimension	Theoretical premise	Components
Power	Control through power, resources and collaborations	*Agency* – the capacity of individuals to act independently *Active citizenship* – developing civic pride and community cohesion through exercising rights and responsibilities *Social networks* – community capital through bridging and linking social capital

A change in control in community sport settings may enable the empowerment of young people, specifically those who have previously been excluded (Bailey, 2008; Coalter, 2005; Crabbe, Bailey, Blackshaw et al., 2006; Long, Welsh, Bramham et al., 2002). Where young people, women, and other marginalised groups are empowered through sport there is evidence that social norms concerning their roles and capabilities can be challenged and changed (Andrews & Andrews, 2003; Crabbe, Bailey, Blackshaw et al., 2006; Deem, 1986; Green, 2008; Long, Welsh, Bramham et al., 2002; Talbot, 1989; Thompson, 1995). Building on the Bailey framework, the theoretical and empirical underpinnings of the power dimension of social inclusion are presented here through the components of agency, social networks and active citizenship.

2.3.4.1 Agency

Community sport involvement can contribute to social inclusion by increasing the sense of control that individuals have over their lives (Bailey, 2008). This increasing sense of individual power occurs through the capacity of individuals to act independently and this capacity is termed 'agency'. The growth of agency is fundamental to the power dimension of social inclusion. Empowerment of individuals in community sport settings involves a change in power from the traditional 'top down' approach to a 'bottom up' approach (Coalter, 2005). Empowerment is reflected in a cultural democracy model which advocates devolution of power away from centralised agencies and back to the

people and argues that marginalised groups should be involved in sharing power (Hylton & Totten, 2008). In this model, the special needs of subcultures and sub-groups are recognised, and a more decentralised, democratic and representative structure of management is developed within community sport settings. For example, empowerment processes are found embedded in non-hierarchical club structures where pleasure and participation are primary drivers for involvement as opposed to competition (Burnett, 2001; Donnelly & Coakley, 2002). Empowerment in community sport settings can therefore be related to the creation of more democratic participation and the expansion of active citizenship opportunities. The capacity to act independently provides individuals with feelings of enablement or authorisation. A sense of empowerment fulfils the need for autonomy and control over the structures of the sporting experience (Donnelly & Coakley, 2002).

Agency and Muslim women

Empowerment processes have been shown to provide Muslim women in non-Islamic countries with a sense of control over their lives through the capacity to act independently. Muslim women have been identified in acts of agency, both individual and collective, in community sport settings. Australian research findings illustrate empowerment in operation in relation to community sport:

> *The majority of women interviewed also expressed a desire to learn to swim, to teach their children how to swim and to engage in the leisure activity of swimming. This desire led Muslim women to act to create religiously acceptable spaces where Muslim women could engage in this activity. Our research demonstrates that where leadership exists, either at the community or individual level, Muslim women have been able to act to bring about these changes. These local acts of resistance have resulted in the development of women-only spaces and opportunities in public swimming pools for leisure, as well as 'learn to swim' classes for Muslim women and their children. (McCue & Kourouche, 2010, p. 148)*

Empowerment processes highlighted in McCue and Kourouche's research include: the expansion of new modest swimwear for Muslim women; the introduction of female only soccer teams wearing modest attire; netball and soccer associations adapting their dress code; and the acceptance of head dresses in the sports of Karate, Kickboxing and Taekwondo. These empowerment processes identified by McCue and Kourouche

operate alongside relational processes such as social identity development processes and have challenged the dominant male discourse of Australian sports culture.

Collective empowerment processes function in these contexts despite resistance from the dominant culture which includes public opposition to the establishment of women-only pool times in Sydney and in Adelaide. In Sydney, lobbying by groups such as the Muslim Women's Association (MWA) and other groups of women led to local councils providing women-only sessions at their aquatic facilities. Both individual and collective acts of agency have been evidenced in Australian community sport settings involving Muslim women. Australian research concerning processes of agency indicates that Australian Muslim women are "contributing to the growth not only of new meanings in religion and sports culture, but also the emergence of a newly empowered negotiated self, a new identity – that of the Australian Muslim sportswomen" (McCue & Kourouche, 2010, p. 155). Consequently, opportunities for agency leading to the empowerment of Muslim women have been identified in Australian community sport settings. McCue and Kourouche found community sport settings provide opportunities for Muslim women's inclusion in Australian society through empowerment and through opportunities to challenge cultural norms and to change the nature of sport delivery in community settings.

2.3.4.2 Active citizenship

The power dimension of social inclusion involves a component of active citizenship which may be brought about by a change in control in community sport settings. Active citizenship involves individuals becoming involved in public life and taking an active involvement in their communities and thus can be linked to Bailey's notion of "increased community cohesion and civic pride" (Bailey, 2008, p. 90). Developing community or social cohesion involves expanding opportunities for individuals to work together towards a common goal and civic pride implies a sense of satisfaction in the local community such as a sense of common purpose and a shared identity (Kearns & Forrest, 2000), and a cultural dimension which involves a tolerance of difference and diversity (Hulse & Stone, 2007). Developing community or social cohesion through participation in community sport is a common theme in generic social inclusion in community sport research. Appendix A provides examples of research which focuses on

the social or community cohesion concept, in particular Bloom and colleagues (2005), Australian Sports Commission (2006a), Amara and colleagues (Amara, Aquilina, Argent et al., 2004) and Kelly (2011). Inclusion in community sport settings has been shown to develop through active citizenship opportunities involving processes of social cohesion and the growth of positive attachments to local traditions, institutions and places which can help promote social justice, extend social networks, and develop social capital.

Active participatory citizenship is a feature of Doyal and Gough's (1991) theory of human needs which proposes that individuals have a need for critical autonomy to challenge existing cultural and institutional forms, and this involves satisfying the needs of individuals to exercise freedom and to participate in decision making and politics. Active citizenship may involve developing skills, knowledge and understanding so that individuals are better able to make informed decisions about their communities with the aim of improving the quality of life. Consequently the development of active citizenship can be linked to functional inclusion in community sport settings. Active citizenship, furthermore, is also connected to relational inclusion in that it encompasses a shared sense of belonging and a sense of social solidarity. Empowerment processes in community sport are connected to opportunities for individuals to exercise rights and responsibilities or participate in active citizenship (Long, Welsh, Bramham et al., 2002). In summary, active citizenship in community sport settings can be achieved through processes of empowerment which involve participants' taking social responsibility, fulfilling their duties and obligations of belonging to a community and becoming involved in stakeholding, decision making, negotiation, sharing power and leadership.

Active citizenship and Muslim women

Evidence indicates that CALD women can become involved in active citizenship through their involvement in community sport leadership. Researchers examining best practice in the field note that culturally appropriate leadership in community sport settings is a critical process leading to the social inclusion of CALD communities (Australian Human Rights and Equal Opportunity Commission, 2006; Cortis, Sawrikar & Muir, 2007; Long, Hylton, Spracken et al., 2009). Research indicates that active

citizenship through empowerment processes has been adopted by individual Muslim women in community sport settings in non-Islamic countries in order to achieve social justice objectives (Benn, Dagkas & Jawad, 2011; McCue & Kourouche, 2010).

2.3.4.3 Social networks

The social network component of the power dimension of social inclusion can be related to Bailey's concept of 'community capital' which is developed by extending social networks. The growth of 'community capital' can be differentiated from the expansion of social relationships considered in the earlier dimension of relational inclusion, in that the development of community capital, involves social interaction extending outwards from a community sport setting into the community, as opposed to the expansion of social relationships which occur internally within a community sport setting. The process of widening and expanding social networks is related to the growth of bridging or linking social capital (Putnam, 2000). Social capital in this conceptualisation is considered as a way to build empowerment (Skinner, Zakus & Cowell, 2008). Two types of social capital are integral to community capital; these are 'bridging' and 'linking' social capital.

Bridging social capital has been described as the "processes by which the development of social norms, networks and trust through social interaction links various segments of the community and contributes to the connection of disparate elements of the community" (Nicholson & Hoye, 2008, p. 7). Accordingly "such looser and more diverse networks are viewed as facilitating the diffusion of information and employment opportunities (a central concern of the inclusion agenda)" (Coalter, 2007, p. 60). This bridging type of social capital has been identified in social relationships and networks which may be forged as a result of participation in community sport (Atherley, 2006; Bloom, Grant & Watt, 2005; Cowell, 2007; Crabbe, Bailey, Blackshaw et al., 2006; DeGraaf & Jordan, 2003; Tonts, 2005). Coalter (2007) cautions that the potential to develop bridging social capital in community sport settings will vary widely depending on the nature, size, location and membership of sporting organisations and their associated communities and suggests that evidence indicates that developing bridging social capital may be problematic in communities which distrust political or public institutions or have experiences of discrimination or racism (this could include members

of Muslim communities). Hence, bridging social capital may build empowerment for some communities and individuals within community sport settings.

The development of linking social capital may also occur as part of the empowerment process. The concept of linking social capital is derived from the work of Woolcock (2001) and is concerned with leveraging social connections between people in various institutions and organisations to gain influence. It is considered to be "vertical connections between different social strata that enable individuals to gain access to other resources" (Nicholson & Hoye, 2008, p. 7). In other words linking social capital involves social relations with people in power or authority whom might be accessed to gain power and resources. Research in the community sport field indicates such linkages may develop and operate in community sport settings (Cowell, 2007; Doherty & Misener, 2008) and that these relationships are used to acquire resources for greater sporting participation opportunities in those settings. Cowell (2007) in her exploration of best practice models in disadvantaged communities in Canada, England, Scotland and Northern Ireland focused on projects delivered through partnerships and networks. One of Cowell's focus projects was 'Street League', a charity set up in 2001, with programs in London and Glasgow. The program was designed to support socially excluded young people through providing programs in football, basketball and multi-fitness. One of the key success criteria of the program was the growth of a multi-agency partnership through the expansion of linking social capital which brought in resources such as funding, volunteers for the project and office space ensuring that the project continued after the initial funding period. Linking social capital is conceptually related in Cowell's study to obtaining resources, skills, knowledge, influence and collaborations.

Acquiring human capital through linking social capital can have unintended or negative consequences. Skidmore and colleagues (2006) explain that problems arise with linking social capital if: others are prevented from accessing knowledge and skills; only those who are already better connected get more connected; or linking social capital leads to community dependency (a processes in which certain people take on a disproportionate burden) or institutional dependency (a process by which institutions get into the habit of recruiting existing participants). On the positive side, the growth of social networks

through participation in community sport can lead to involvement with sport and/or community services, engagement in community policy decisions or political participation. These social networks may involve partnerships with groups such as other community based organisations, government agencies, and local businesses. Social networks can facilitate both individual participation in sport and individual participation in the wider society through opportunities for active citizenship. Accordingly, the development of linking social capital can be associated both with the empowerment of some people in community sport settings and the lack of empowerment or even the disempowerment of others.

Social networks and Muslim women

Commissioned research by Cortis and colleagues (2007) indicated that CALD women in community sport settings believe their inclusion in community sport settings would be assisted through the expansion of partnerships and networks with community and cultural organisations. The report identified a number of strategies to promote inclusion through partnerships, these approaches included: the establishment of formal partnerships between sporting and cultural organisations, especially to supplement the skills and expertise of sport and recreation providers with community contacts and specialized experience with cultural groups; the expansion of formal networks between sporting and cultural organisations so they could share their experiences of promoting cultural diversity; the development of peer networks between CALD women to educate, encourage and provide women with interpersonal support to participate in sport and recreation; and the facilitation of the expansion of positive relationships between ethno-specific organisations or individuals from CALD communities and sporting organisations (Cortis, Sawrikar & Muir, 2007, p. 78). Empirically the growth of bridging and linking social capital in community sport settings involving Muslim women has yet to be fully investigated. This thesis explored these proposed strategies for promoting inclusive practice in relation to the empowerment of Muslim women in community sport settings.

To summarise, the power dimension of social inclusion has been found to be a crucial component in the social inclusion of CALD women in community sport settings because power can be employed to challenge social norms. In community sport settings,

particularly in non-Islamic countries, social norms may act as barriers to participation for Muslim women. The power dimension of social inclusion has been shown to operate through individual and collective acts of agency. Appendix E: provides a summary of research to date concerning power in relation to CALD women and their participation in community sport settings. Literature to date indicates that the power dimension of social inclusion involves the transformative nature of social inclusion through a process of resistance and a redistribution of control, resulting in increased agency, social networks (through the development of bridging and linking social capital) and increased opportunities for active citizenship (opportunities for individuals to take social responsibility) which lead to increased empowerment and challenge the status quo. However, previous social inclusion conceptualisations focusing on empowerment have not adequately combined power with each of the other three dimensions of social inclusion.

2.4 Summary of Research about Muslim Women in Community Sport

The four social inclusion dimensions derived from the Bailey framework have been used to categorise research findings concerning CALD women in community sport settings (see Appendix F:). These research findings and recommendations are used to inform the thesis. Notably detailed examinations of community sport settings which have attempted to adopt these recommendations have not as yet been undertaken. The thesis tries to rectify this situation through an examination of a number of specific community sport settings so as to contribute to the body of literature which has already been established in this area.

2.5 Conceptual Framework

So far the thesis has explored, and elaborated on the social inclusion dimensions proposed by Bailey (2008). These four dimensions (spatial, relational, functional and power) comprise the key facets of the conceptualisation of social inclusion used in this thesis. These social inclusion dimensions underpin the conceptual framework, which has been presented together with theoretical discussions and empirical evidence

supporting their use in a new hybrid framework (see **Error! Reference source not ound.**). The proposed conceptual framework has been derived from Bailey's model and from other theorists working in this area and includes detailed components within each social inclusion dimension.

The proposed conceptual framework comprises a first stage where social and economic distances are closed and proximity is created (spatial inclusion) via the expansion of accessible pathways with economic, physical, social and cultural components. Accessible pathways are the entry point for social inclusion and a necessary initial step. Following this first stage, a second stage is required for full social inclusion to occur. This involves power, functional and relational dimensions of social inclusion**.** These three dimensions interconnect and combine as a greater depth of social inclusion develops. This second stage involves functional inclusion (through the development of knowledge, skills and understanding), a change in power (through the growth of agency, active citizenship and social networks) and relational inclusion through the growth of belonging (via feelings of safety, the evolution of social bonds and identity confirmation and change**)**. The social inclusion framework represents both transformative and multi-dimensional processes that facilitate excluded non-participants to become participants and encourage participants to become more fully engaged and reap greater benefits. The model can be used at the individual (micro), organisational (meso) or national (macro) levels. In this thesis a meso level analysis is undertaken to 'test' the fit of the proposed model.

In summary, the proposed framework enables an in-depth exploration of the four social inclusion dimensions: spatial, relational, functional and power. This was considered a more complete theoretical framework than frameworks based on a single dimension, such as the functional dimension, or on frameworks based on an individual component of social inclusion such as recognition of social identity.

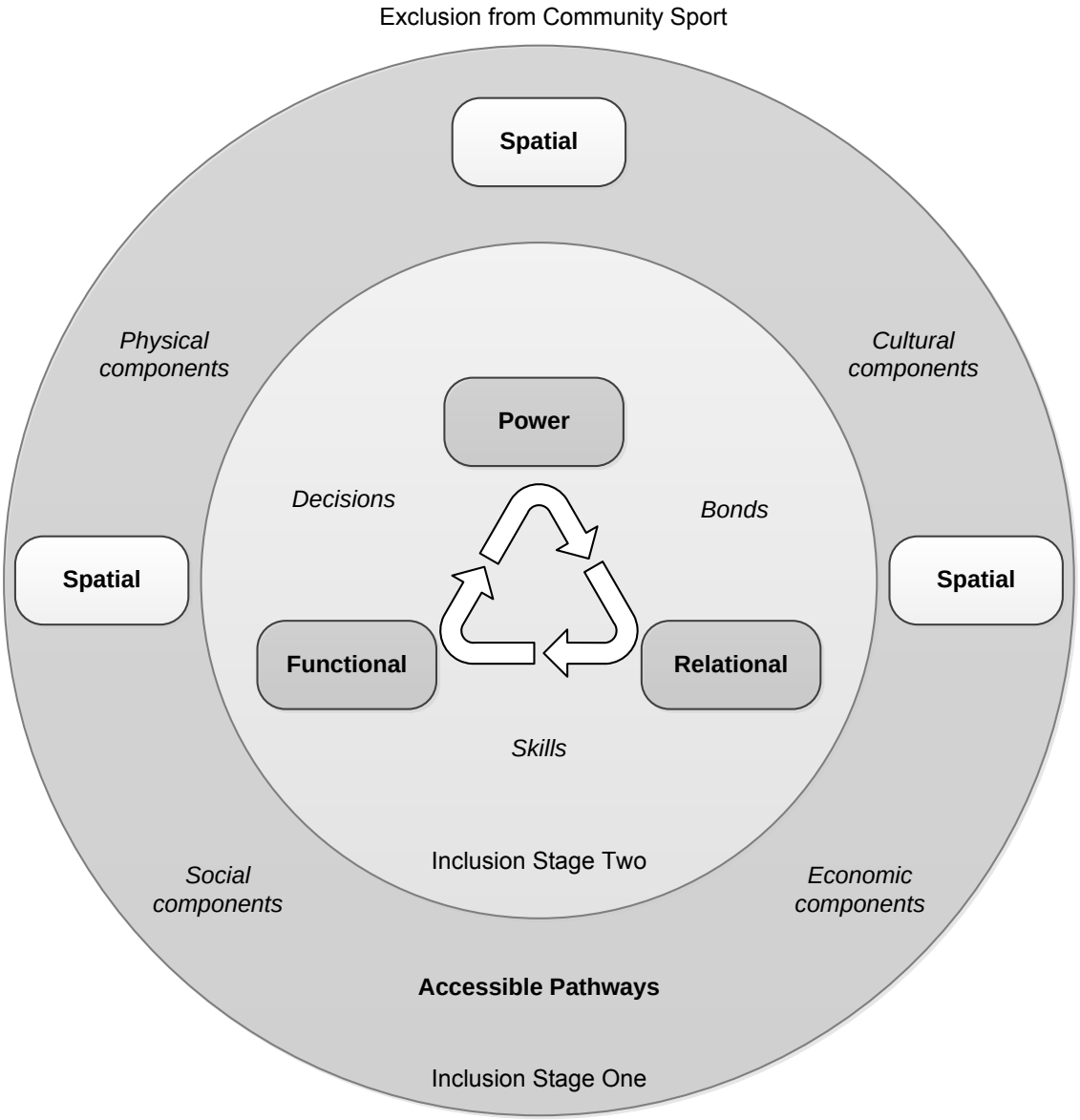

Figure 2-1 - Social Inclusion Framework

2.5.1 The social inclusion framework and previous community sport research

Many of the community sport research projects which have focused on social inclusion have operated at the individual or macro level. A few social inclusion research projects have, however, functioned at an organisational level (see for example Australian Human Rights and Equal Opportunity Commission, 2006; Benn, Dagkas & Jawad, 2011; Bunde-Birouste, Bull & McCarroll, 2010). Unique to the thesis research is the

deployment of a multi-dimensional, multi-staged social inclusion framework to understand social inclusion in the context of organisational practices in community sport settings.

2.6 Research Questions

In developing the parameters for this study, the following questions were established. The primary research question is:

How do organisational practices, programs and projects facilitate or inhibit social inclusion of Muslim women in community sport?

The research question is explored through the social inclusion framework which guides the investigation. The subsidiary research question unpacks the social inclusion concept from the primary research question, and asks:

How do spatial, functional, relational, and power dimensions of social inclusion operate in community sport settings in relation to Muslim women?

The purpose of the subsidiary research question is, therefore, to test the conceptual framework by exploring the inter-relationship of the conceptual dimensions in a selection of Australian community sport settings and to develop an improved understanding of the inclusion/exclusion experiences of Muslim women in these Australian community sport settings.

2.7 Conclusion

The underlying conceptual challenges, premises and contemporary debates concerning social inclusion in community sport settings are used to informed the thesis research and explore the dynamics of inclusion with a focus on components, processes, mechanisms and strategies which may facilitate social inclusion. A unique conceptual framework derived from the literature review provides the basis for further exploration of social inclusion in community sport contexts. The following chapter specifies the methodology used to explore the research questions.

CHAPTER THREE: METHODOLOGY

This chapter describes the methodological approach employed to investigate the primary and subsidiary research questions outlined in Chapter Two. The choice of methodology was informed by the conceptual and contextual perspectives which have been outlined in Chapters One and Two. In addition, methodological decisions were influenced by the values, personal philosophy, research experience, and cultural background of the researcher. Based on all of these factors a case study approach was determined to be the most suitable methodology to explore the research question. The chapter also includes the definitions and operationalisation of concepts associated with the research questions. Details of case selection, data collection and analysis are presented. The chapter concludes with a discussion on the limitations and constraints of the study.

3.1 The Purpose of the Research

The purpose of much research is to *explore, describe* and/or *explain* phenomena (Robson, 2011). This thesis adopts a similar rationale in investigating the process of social inclusion. The objective of the research is to investigate the dynamics of social inclusion in community sport for a specific minority community population, Muslim women. The primary research question is:

How do organisational practices, programs and projects facilitate or inhibit social inclusion of Muslim women in community sport?

In the previous chapter the underpinning conceptual framework developed for the research identified four distinct social inclusion dimensions: spatial, relational, functional, and power. These dimensions form the basis of the subsidiary research question which asks:

How do spatial, relational, functional and power dimensions of social inclusion operate in community sport settings in relation to Muslim women?

The research question is explored through a social inclusion framework (see Figure 2.1) which was used throughout the data collection phase and to guide the analysis of the case studies. The validity of the social inclusion framework was then assessed and refined in light of the research findings.

3.2 Situating the Research

A qualitative approach was employed in the thesis as it is designed to elicit in-depth and nuanced information and has the potential to offer insights into the often complex cultural and religious contexts of the research problem. The qualitative methodology used in this thesis is underpinned by an 'interpretive' research approach. This is based on a theory of knowledge which assumes that reality is socially constructed through language, consciousness and shared meaning (Lincoln & Guba, 1985; Patton, 2002; Silverman, 2010; Stake, 1995). Stake (1995) adds:

> *Of all the roles, the role of interpreter, and gather of interpretations, is central. Most contemporary qualitative researchers nourish the belief that knowledge is constructed rather than discovered. The world we know is a particular human construction. Infants, children, and adults construct their understandings from experience and from being told what the world is, not discovering it whirling there untouched by experience. (pp. 99-100)*

Hanvey (2003) stated that "asking young people what they think of the concepts of inclusion and exclusion – and what their experience has been – will enrich our understanding" (p. 11). Freiler (2001) employed an interpretative approach in her research by drawing on stories from Canadian children to develop an understanding of exclusion/inclusion. She stated that "experiences of exclusion can be a powerful and compelling starting point for an understanding of inclusion" (Freiler, 2001, p. 3). As the subsequent theorising of Bailey (2005) is derived from Frelier's (2001) empirical research, it is fitting to adopt a similar methodology to study the research problem identified in this thesis.

Interpretive research assumes a thoroughness of documentation, systematic procedures, rich descriptions, conceptual relevance, participant validation and the researcher's reflexivity of their situation and analysis. A qualitative research approach was adopted

by Crabbe and colleagues from the *Positive Futures* research project. They justified this approach by stating that, "the fundamental principle which guided our research was to ensure that the voices of the young participants, local residents and involved professionals were central to the study" (Crabbe, Bailey, Blackshaw et al., 2006, p. 8).

As identified in Chapter Two, understanding the nature of the social inclusion of Muslim women in community sport settings involves unravelling socio-cultural processes such as the development of social relationships and social identity and the lived experience of Muslim women in community sport settings. It is argued here that exploring the complexities of these experiences and giving voice to the key players (i.e. Muslim women and community sport providers) is best explored using interpretative research approaches. Through this approach, participants' perspectives were acknowledged, elicited, examined and 'interpreted'. Due to the inherent centrality of cultural issues, the vast majority of studies exploring social inclusion and CALD communities have adopted interpretive approaches using predominantly qualitative research methods (Benn, Dagkas & Jawad, 2011; Bunde-Birouste, Bull & McCarroll, 2010; Cortis, Sawrikar & Muir, 2007; Knez, 2007; McCue & Kourouche, 2010; Palmer, 2009; Ratna, 2009). These studies have tended to focus either on individual dimensions of social inclusion, such as the relational dimension (e.g. Palmer, 2009) or on amalgamated CALD community groups (e.g. Bunde-Birouste, Bull & McCarroll, 2010; Cortis, Sawrikar & Muir, 2007). Bailey's (2005) social inclusion framework, on which this thesis draws, has not previously been applied to the context investigated in this thesis. Nor has Bailey empirically tested his social inclusion framework. A qualitative approach provides the foundation on which to build on previous empirical studies and assist with the further extension of Bailey's theoretical model. Furthermore, it is recognised in the literature that Muslim women's experiences of sport in non-Islamic Western countries have often been those of exclusion or cultural suppression.

3.3 A Case Study Approach

> *The qualitative case study can be defined in terms of the process of actually carrying out the investigation, the unit of analysis (the bounded system, the case), or the end product. As a product of an investigation, a case study is an intensive, holistic description and analysis of a single*

> *entity, phenomenon, or social unit. Case studies are particularistic, descriptive, and heuristic. (Merriam, 1998, p. 34)*

Case study research is a recognised technique that is used particularly in projects that focus on contemporary events and is used in attempts to ascertain how and/or why a particular event occurs (Simons, 2009; Stake, 2005; Yin, 2009). A case study can provide social scientists with good examples which strengthen the field of study (Flyvbjerg, 2006; Simons, 2009). A number of arguments can be put forward for employing a case study approach. Case studies can be substantive research projects in their own right and can present general propositions relating to theory and policy issues (Gomm, Hammersley & Foster, 2000; Veal, 2006). Case study research may not result however in generalisations about a population as a whole but they can have valid things to say in relation to theory in the case of explanatory research (Flyvbjerg, 2006).

According to Stake (2000), the advantage of case study research is that it allows cases to be approached in a holistic manner in order to analyse and interpret complexities using qualitative methods rather than seeking causality. He suggests that "many find the search for cause of little value, and dramatize instead the coincidence of events, seeing some events as purposive, some situational, many interrelated. They favour inquiry designs that seek data describing the diverse operations of the case" (Stake, 2000, p. 440). This approach is reinforced by Denzin and Lincoln (2005) who suggest that theory can emerge from the experiences and interpretations of case study participants. To conclude, a key advantage of case study research is that it can allow the evolution of a rich and detailed understanding of a phenomenon.

A number of theorists advocate the use of a case study approach as a source of theory development (Denzin, 1989; Denzin & Lincoln, 2005; Eden & Huxham, 2001; Eisenhardt, 1989; Simons, 2009; Stake, 1995, 2000; Yin, 2009). Denzin explains that theory development emerges from "the experiences and interpretations of those studied" (1989, p. 3). According to Denzin theory can be developed when different cases provide an insight into a common concept. Furthermore, the implementation of case study research provides a multi-perspective analysis with descriptions of operations of a case from various sources (Stake, 2000; Tellis, 1997). Research that deploys a multi-perspectival analysis allows the voices of all the relevant groups of actors and the

interaction between them to be included. This gives voice to different groups and individuals who might otherwise be powerless or voiceless, such as Muslim women in non-Islamic countries. A case study approach can also generate narrative which allows stories to be told within organisations from a range of perspectives (Boje, 2001; Crabbe, Bailey, Blackshaw et al., 2006; Stake, 2000). Accordingly "a 'narrative' is something that is narrated, that is a 'story'. Story is an account of incidents or events, but narrative comes after and adds 'plot' and 'coherence' to the story line" (Boje, 2001, p. 1).

In this thesis, case study research is used to extend the knowledge of social inclusion, through multilevel analysis. Case study inquiry is appropriate for this investigation as it relies on multiple sources of evidence and builds on prior development of a theoretical framework (i.e. the social inclusion framework) to guide data collection and analysis. The use of case studies has been routinely advocated as an effective means of organisational analysis in sport management by academics working in this field (Caza, 2000; Edwards & Skinner, 2009; Misener & Doherty, 2009; Sharpe, 2006). To date, case study research has been adopted widely in social inclusion and sport research (Cowell, 2007; Crabbe, Bailey, Blackshaw et al., 2006; Kelly, 2011; Long, Welsh, Bramham et al., 2002; Waring & Mason, 2010) and for specific research projects examining social inclusion in community sport settings involving Muslim women (Benn, Dagkas & Jawad, 2011; Knez, 2007). The methodology deployed in this thesis is informed by case study evaluation experience gathered from UK and European research reviews over the last two decades (Amara, Aquilina, Argent et al., 2004; Coalter, 2005; Coalter, Allison & Taylor, 2000; Collins, Henry & Houlihan, 1999). These reviews indicate that evaluation of past research projects was difficult because often conceptualisation and implementation of the social inclusion concept was ambiguous. This case study evaluation experience has resulted in calls for meticulous evaluation, and a clearer conceptualisation and implementation of the theoretical concept of social inclusion (Coalter, 2007). The case studies presented in this thesis therefore begin with a clearly defined notion of social inclusion and include a thorough evaluation.

A comprehensive investigation of the dynamics of social inclusion in community sport settings required more than one case study to allow an investigation across a range of

contexts and therefore enables social inclusion to be understood and evaluated more fully. The phenomenon can be examined as its appears in different contexts through the use of a multi case method (Stake, 2006). The multi-case method involves collective case studies which are described as "instrumental case study extended to several case" (Stake, 2000, p. 438). Instrumental case studies, according to Stake, are used to refine a theory or to provide insight into an issue. He accepts that these classifications may be limiting and not truly reflect the processes involved in practice in case study methodology. He articulates that it may be necessary to delve deeply into a case which may not illustrate the abstract concept straight away. In relation to this thesis, collective case studies or multiple cases allowed for a wider ranging description of social inclusion and for triangulation across cases. A multiple case study design was thus employed with three case studies deemed appropriate within the resource and time constraints of this study.

3.4 The Study Design: Case Selection

Details on the design of the case studies are presented in the following sections, including the sampling frame and procedures used to identify the community sport settings selected as the cases, the criteria used in the selection of interview and focus group participants, data collection methods and the analysis of the data. The challenge of case study selection in this research was to select cases in which social inclusion was likely to happen so as to give the best opportunity for new learning to occur. Thus illustrative sampling proposed by Veal (2006), was used to identify and select cases which strongly reflected the phenomenon of interest and provided the potential to enhance the understanding of the key issues raised in the research questions. The selection of cases in the case study method is of key importance as it is equivalent to sampling in a quantitative study (Veal, 2006). The cases selected were chosen to reflect the relationship between the three key variables: (1) community sport settings; (2) Muslim women; and (3) social inclusion. Consequently, the case studies selected were community sport settings that had specifically targeted recruitment from CALD communities which included Muslim women. The selection criteria ensured that the case studies employed consist of community sport settings where the phenomenon (social inclusion) is most likely to be in operation and therefore opportunities for

learning are maximised. The selection criteria and the reasons for the choice of selection criteria are detailed in Table 3.1.

Table 3.1 - Selection Criteria

	Selection criteria	**Reason criteria was chosen**
1.	The community sport setting has a mandate to cater for the whole community	Community sport settings with a participation focus are required to answer the research question
2.	The community sport setting is interested in engaging Muslim women	A commitment to target Muslim women is required so that their inclusion could be examined in a meaningful way
3.	The case represents different level of engagement of Muslim women	Community sport settings across a range of maturity levels are required
4.	The case represents different community sport settings	Enables an examination of social inclusion dimensions in different community sport settings to take place

Following the establishment of the selection criteria the next step of the selection process was the identification of potential case studies. This was achieved in a number of ways. Initially the report *What's the score? A survey of cultural diversity and racism in Australian sport* (Australian Human Rights and Equal Opportunity Commission, 2006) was considered as it provided a study of cultural diversity and racism in Australian sport (see Chapter 2). The report included an audit of existing strategies adopted by sporting organisations in order to develop an inclusive, non-discriminatory culture within sport by players, spectators and the broader viewing public. The aim of the study was to review schemes used by Australian sporting organisations, identify gaps in the existing strategies and identify potential new approaches in order to create greater inclusion of non-traditional sporting participants. The study included 17 Australian sports. The selection criteria for the sports included participation numbers,

profile, past issues with racism and involvement in cross cultural awareness training. The study also encompassed federal and state government agencies, human rights and equal opportunity agencies and seven non-government sporting organisations. The report outlined both general and specific cultural diversity projects and approaches undertaken by the National Governing Organisations across a range of popular sports. This provided a starting point from which a number of potential sports and specific community sport projects could be identified.

Second, a consideration of local initiatives in the Sydney region was undertaken of projects and organisations identified through the *What's the Score* report, the NSW Department of Sport and Recreation, and consultations with Muslim women's organisations. The Muslim women's organisations were identified through the University of Technology, Sydney (UTS) and Shopfront (an agency of UTS), which works in partnership with community organisations across Sydney. These consultations were held either at the offices of the organisations or by phone between February and April 2008. These community organisations included: United Muslim Women Association, Lebanese Community Council of NSW, Al zahara Muslim Women Association, Islamic Council of NSW, and Islamic Women's Welfare Association.

Thirdly, the selection process identified clubs, programs and organisations that represented different levels of engagement with Muslim women, whether it was elementary engagement (basic), substantial engagement (considerable) or committed engagement (dedicated). This criterion encouraged insights into social inclusion dimensions at work within community sport settings at different stages of maturity, and therefore had the potential to produce contrasting results which could then contribute to the expansion of theory in relation to community sport and social inclusion.

The cases were chosen to provide a detailed understanding of how social inclusion operates within community sport settings in relation to Muslim women. While there was no 'required' number of cases, consideration was given to the research context, resources available and the number of illustrative cases in the Sydney area. Selection of three cases provided the opportunity to compare and contrast cases and to gain a richer understanding of the phenomenon under investigation. Table 3.2 demonstrates the way

in which the three case studies - 'Lakemba Sport and Recreation Club', 'On the Same Wave', and 'Swim for Life' - fit the selection criteria.

Table 3.2 - Selection Criteria Applied to Select Case Studies

Selection criteria	**The community sport setting has a mandate to cater for the whole community**	**The organisers of the community sport setting are interested in engaging Muslim women**	**A different community sport setting from the other cases is represented**
Case Study 1: Lakemba Sport and Recreation Club	The club is run for whole community participation	Muslim women are represented at all levels in the organisation	The community sport setting represents an individual community sport organisation offering sporting opportunities to the local population
Case Study 2: On the Same Wave	The program encourages involvement of the whole community in surf life saving	Muslim women are involved in the activities	The community sport program is being delivered through a number of community sports clubs
Case Study 3: Swim for Life	The project encourages involvement of the whole community in aquatic based life-saving activities	A Muslim women was employed as a project officer and Muslim women are involved in the activities	The community sport project targets a specific population and is delivered through a national sports organisation (NSO)

The three case studies selected met each of the first two key selection criteria. However, they each represented different community sport opportunities being delivered through different sport settings i.e. through a community sport organisation, a community sport program being delivered across a number of community clubs and a community sport project being delivered by a national sporting organisation (NSO). In summary, Lakemba Sport and Recreation Club, On the Same Wave and Swim for Life were

chosen because they denoted three different contexts in which Muslim women experienced community sport opportunities, namely in– a sports club, an NSO, and a non-sport group that deployed sport programs.

3.5 Concept Definitions and Operation

A number of definitions which focus on those concepts critical to the research question will now be outlined. The key concepts related to the research are defined in Table 3.3.

Table 3.3 - Definitions of the Major Research Concepts

Concepts and definitions	Scope
Sport - All forms of physical activity which, through casual and organised participation, are aimed at expressing or improving physical fitness and mental well-being, forming social relationships or obtaining results in competition at all levels (Council of Europe, 2001)	Physical activities including soccer (football), surf life-saving activities, and swimming activities
Community Sport - A form of intervention in sport and recreation provision which in some way addresses inequalities inherent in more established mainstream sports provision (Hylton & Totten, 2008, p. 80)	Three settings for socio-cultural sports interventions: **A Community Sport Organisation**– a membership based non-profit, voluntary organisation that provides sport in a specific community (Lakemba Sport and Recreation Club) **A Community Sport Program**– a sport initiative delivered by a number of community sports clubs (On the Same Wave) **A Community Sport Project** - a sport project targeted at a specific population developed and operated by a National Sporting Organisation (NSO) (Swim for Life)
Muslim Women - Women who have committed themselves to the Islamic faith (Benn, Pfister & Jawad, 2011, p. 1)	Migrant women as well as those born in Australia who have committed themselves to the Islamic faith

The social inclusion framework (see **Error! Reference source not found.Error! ference source not found.**1) was operationalised using the four social inclusion dimensions, detailed in Table 3.4, which outlines each social inclusion dimension, the subsidiary research questions, the information requirements and the measurements used to obtain the information. The methods adopted to obtain this data included individual interviews, focus groups and documentary evidence, and these are detailed in the next section along with the sampling frames. The detailed operationalisation of these concepts is presented in the following section.

Table 3.4 - Operationalisation of the Social Inclusion Framework

Research question	Operationalisation	Information source/s
STAGE 1		
How does the **spatial dimension** of social inclusion (i.e. the creation of physical, social and economic proximity) operate?	Percentage of participants from the target group participating in sporting activities Number, type and proportion of activities/programs with participants from the target group Breadth and type of policy, practice and programs deployed to engage target group Practices/policies/programs which create accessible pathways for the target group	Organisational documents including annual reports, policy and project documentation Interviews with organisers, coaches, program officers, managers and participants
STAGE 2		
How does the **relational dimension** of social inclusion (i.e. emotional connectedness through belonging) operate?	Breadth and type of policy and programs deployed to develop emotional connectedness in the target group Specific practices, policies and programs which develop feelings of belonging	Interviews and focus groups with organisers, coaches, program officers, managers, participants, stakeholders and partner organisations
How does the **functional dimension** of social inclusion (i.e. personal development) operate?	Breadth and type of policy and programs deployed to improve skills, knowledge and understanding in the target group Specific practices, policies and programs related to the growth of skills, knowledge and understanding in the target group	Interviews and focus groups with organisers, coaches, program officers, managers, participants, stakeholders and partner organisations Annual reports, project and policy documentation, newspaper articles and media releases

Research question	Operationalisation	Information source/s
How does the **power dimension** of social inclusion (i.e. control through power, resources and collaborations) operate?	Breadth and type of practices, policies and programs which for the target group develop opportunities for acts of individual agency, active citizenship and develops resources and collaborations Specific practices which involve the target group acquiring control	Interviews and focus groups with organisers, coaches, program officers, managers, participants, stakeholders and partner organisations Annual reports, project and policy documentation, newspaper articles and media releases

3.6 Conducting the Case Study

In conducting each case study, the procedure employed followed the University of Technology, Sydney (UTS) Research Ethics Guidelines for Research Involving Humans. While it is acknowledged that each case is unique, to ensure rigour and comparability, a similar data collection approach was used in each case. Procedures included the use of multiple sources of evidence during data collection, establishing a chain of evidence, and using key informants to read and comment on the draft of the case study report. Information derived from one source was cross-checked with others. For example, annual reports and project reports were cross-referenced with media releases and newspaper reports, and primary data sources such as informant interviews. Concepts found in one data source were cross-referenced with other sources. This was useful in validating the perspectives of informants, particularly perspectives which were retrospective. The danger was that some informants in some circumstances may have rationalised what happened in particular instances. To address this issue, a range of different viewpoints were explored and analysed and further compared with documentary evidence collected.

> *Are these findings sufficiently authentic (isomorphic to some reality, trustworthy, related to the way others construct their social words) that I may trust myself in acting on their implications? More to the point, would I feel sufficiently secure about these findings to construct social policy or legislation based on them? (Lincoln & Guba, 2000, p. 178)*

An important overarching approach employed during the research consisted of methodological coherence (matching the qualitative instruments developed and the data collected to the research questions), sampling sufficiency (identifying informants who were the most knowledgeable or representative in the specific case and together with other data achieving saturation), and at the same time collecting and analysing data in a repetitive process. The use of the computer software package NVivo also gave a certain confidence in the results obtained. Triangulation was employed through the use of a number of different primary and secondary sources to ensure that a multiplicity of issues and viewpoints were covered in the research. Multiple data collection methods were employed and this allowed for a broad exploration of the phenomena and the identification of converging and divergent lines of inquiry. A strategic progression was

developed to ensure that each step in the procedure built on previous ones. Three data collection methods were employed in the case studies, these involved individual interviews and focus groups as primary data sources and contemporaneous secondary documents relating to each case. These data collection methods are examined in more detail in the following sections. The case study research process involved a number of stages which are outlined in Figure 3.1.**Error! Reference source not found.**

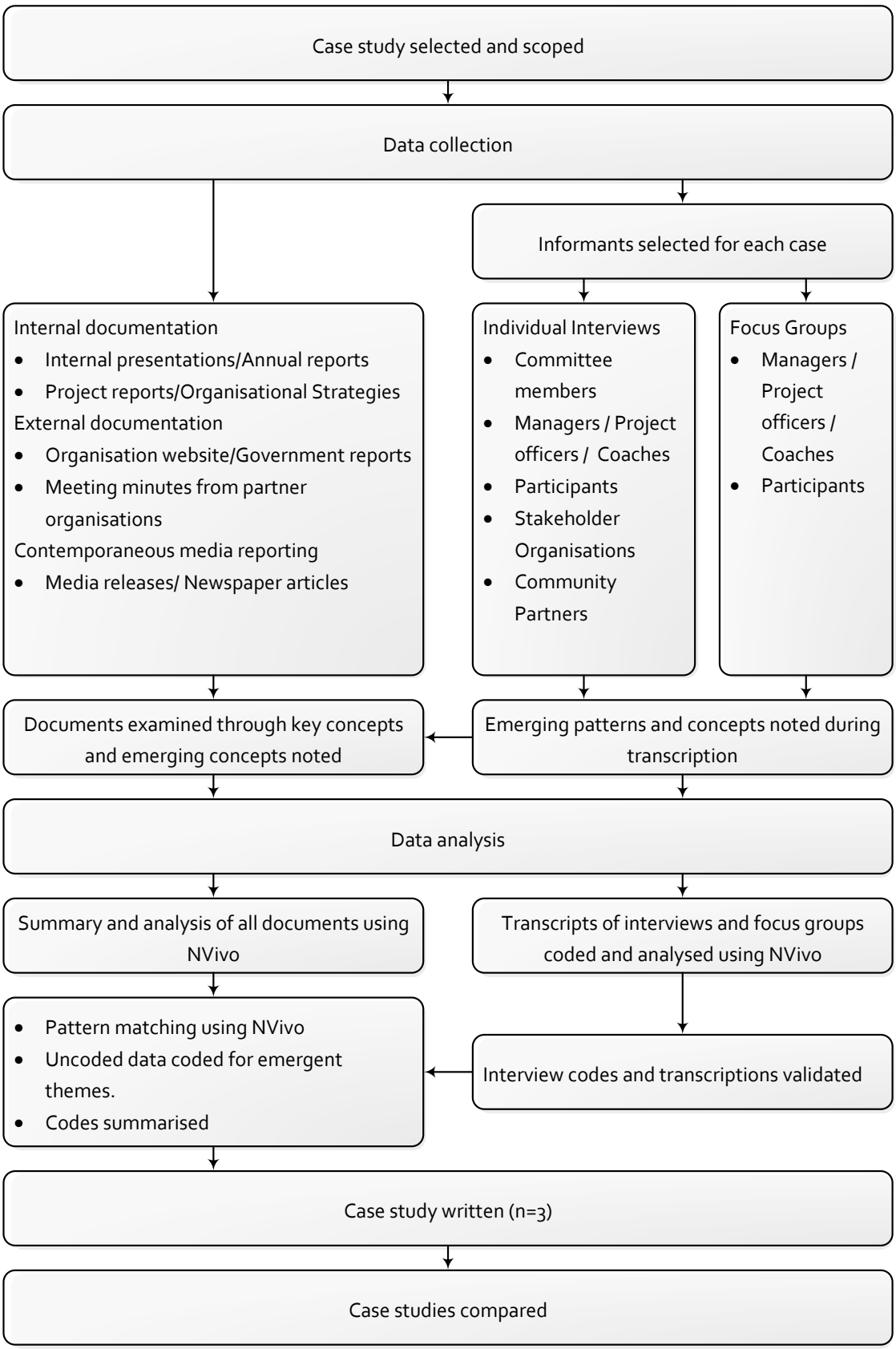

Figure 3-1 - Case Study Research Diagram

3.6.1 Role of the researcher

The relationship between the researcher and the research participants is recognised as a critical component in the use of a qualitative methodology, particularly with regards to interviews. It is acknowledged that qualitative research involves personal involvement, empathic understanding and a close connection and concern with the research (Cheek, Onslow & Cream, 2004). To develop this relationship between researcher and research participants, I conducted the research in a culturally sensitive manner after developing an understanding of Islamic culture. The interviews and focus groups were conducted at the participants' convenience in order to ensure they felt comfortable and relaxed.

As an "outsider" in this research, I also endeavoured to understand reflexively the political dimensions of the fieldwork, and to understand how this shaped the manner in which my knowledge of the phenomenon was constructed. It is recognised that the interviewer's personal characteristics, degree of sensitivity, empathy, and other qualities have the potential to affect what is said and shared in the research interview context. I therefore placed importance on trying to understanding the participant's sense of their life experiences from their perspective. The emphasis throughout the research process was on respecting the diversity of the lived experience of being Muslim and avoiding stereotypes and assumptions.

My personal philosophy and cultural perspective has been shaped by my background as an Anglo Australian, non-Muslim women who migrated from the UK in 1993. It is understood that this investigation is located within a perspective shaped by my background, race and gender. It is also shaped by my experience as a sport participant, coach, manager, and administrator over many years. This means that my personal experience of sport and recreation as well as my belief that involvement in sport can play a positive social role was also brought to the research. I was therefore consciously aware of these biases and reflected on the possible impact of these during each aspect of the research process. However, I recognised that as a white, English-speaking, non-Muslim woman, my interpretations and construction of "others" might be seen as coming from a position of power or prejudice.

As a part of the research process I developed a number of relationships, made commitments to confidentiality which was maintained throughout the process, and I shared the research objectives, goals and findings with the research participants. I was also mindful and careful throughout to prevent the research participants and the various community groups they belong to from experiencing distress, discrimination or increased levels of prejudice caused by ignorance and cultural insensitivity. To ensure these goals were met, I invested significant time meeting with representatives from the community sport settings and partner groups and developed relationships before any formal interviews. In summary, care was taken to ensure that I maintained the ethical standards set out in the ethics application including sensitivity, confidentiality, and the sharing of research findings with the participants.

3.6.2 The pilot study

Before the main data collection phase, a pilot study was undertaken. This involved the compiling of an interview checklist which was comprised of questions around the key themes, issues, and problems. The interview check list was subsequently trialled with board members of a community sport organisation with a culturally diverse membership. The pilot was conducted before the first interview for several reasons. First, it allowed the interviewer to become accustomed to the recording equipment and interview schedule. Second, it trailed the interview schedule from a respondent's perspective, and third, it developed familiarity with importing interview recordings into the computer transcription and analysis programs. As a result of the pilot study, some minor modifications were made to clarify the wording of items used in the checklist for the individual interviews and focus groups.

3.6.3 Data collection procedure

Following lessons learned from the pilot study, the individual interviews commenced. The participants were required to read and/or have the Information Sheet (see Appendix G:) read to them before their interview. Participants were also asked to read and complete the Research Consent Form (see Appendix H:). A 'purposeful' sampling strategy was employed in order to access appropriate participants which involved the researcher choosing participants who were best suited to providing a deep understanding of the issues (Denzin & Lincoln, 2005). For each case study, a key

individual in the organisation was approached and a relationship with that person was established through meetings, telephone conversations, and e-mail. After an initial purposeful sampling strategy, informants were selected using a snowball sampling strategy in order to access further participants. This approach uses the initial key contact in each case study and the initial interview participants as information sources to provide suggestions and/or recommendations on other suitable interview participants with similar or required attributes. This snowball sampling approach is recommended for use when investigating interconnected aspects of sport organisations (Edwards & Skinner, 2009).

3.6.4 Individual interviews

Semi-structured individual interviews were conducted using an interview checklist which covered questions relating to the social inclusion framework (see Appendix I). The questions were open ended in order to capture new and unexpected issues and information (Barbour & Schostak, 2005) and were derived from the literature review. The informants included: representatives from the organisational/board or committee level, individuals at the program/coaching/team manager level, community sport participants, agents from stakeholder organisations, and spokespeople from community partner organisations. For each of the three case studies, between ten and fifteen semi-structured individual interviews were undertaken, resulting in a total of thirty nine individual interviews. Table 3.5 below indicates the criteria for selection for the type of interviewee.

Table 3.5 - Types of Informant and Criteria for Involvement

Type of informant	Criteria for selection
Organisation level participants	Person involved in a community sport setting in a key leadership or administrative role
Coaching/project/team manager level participant	Person involved in a community sport setting who actively leads a small sub group within the setting
Participants	Active contributor within the community sport setting

Type of informant	Criteria for selection
Stakeholder organisations	An interested party with a direct interest in the sport setting e.g. sponsor, suppliers, local schools, local councils, government agencies
Community partner organisations	Community partner organisations who support the sporting setting by providing resources, referrals, and/or promotion of the community sport setting

Each individual interview lasted between 30-60 minutes. Informants for the interviews were selected via nominations provided by individuals within the community sport settings, or by invitation of the researcher following initial investigations. Participants were selected carefully in order to obtain a wide ranging representation across the prescribed informant categories. Appendix J: provides a breakdown of the interview participants across the three case studies.

The interviews took place between January and November 2009 at a range of venues selected by the informants where they felt comfortable and at a time which suited them. The venues included: offices of sports organisations, workplaces, cafes and coffee shops, community and partner organisations offices, and in the homes of participants. A semi-structured interview was employed as it is designed to reduce the dominance and power of the researcher over the participants (Veal, 2006). The topics and questions were not strictly adhered to but allowed for development and for the researcher's role as a listener within the conversation, in order to reduce the interviewee's insecurity and suspicion (Barbour & Schostak, 2005). During individual interviewing, a relativist view of cultures was adopted and the interviewer accepted the participant's culture as equally legitimate ensuring that both participant and researcher could communicate across cultural boundaries (Rubin & Rubin, 1995).

3.6.5 Focus groups

Focus group interviews were conducted with coaches and managers and with participants. The process was similar to an individual in-depth interview except that the participants interacted with others as well as the researcher (Veal, 2006). The purpose of

using this process was to allow the interaction/discussion process to occur between the participants, subsequently providing in-depth information to the researcher about the participants' experience, knowledge and understanding of the social inclusion processes at work within the community sport setting. It allowed the participants to discuss the topics in greater detail using the researcher as facilitator (Liamputtong & Ezzy, 2005). The three key purposes of a focus group are to collect a range of views on a topic, to understand a range of different perspectives, and to uncover factors that influence behaviours and motivations (Krueger & Casey, 2000). This method was selected primarily as it allowed for group discussions and debate about the social inclusion processes at work within the community sport settings.

The focus group process was informal, involving the researcher facilitating the group as a discussion leader with a guiding role, ensuring that all aspects of the topic were covered. In the focus group situation the researcher/convenor had the role of ensuring that all group members participated and that the discussion was not dominated by one or two people. The focus group provided the opportunity for individual perspectives to be voiced, and then for the group members to discuss and interpret the issues collectively. The recommended size for focus group participants was followed, with the groups consisting of between five and twelve participants. The focus group participants were selected based on their involvement in the organisation as players, coaches or managers. Details of the two focus groups are provided in Appendix K:.

Focus groups were held only with Lakemba Sport and Recreation Club as potential informants for the other two case studies were unable logistically to be interviewed as a group. The focus group interviews were approximately an hour in length. The venue was selected at the convenience of the organisation and its members and ensured that the participants were comfortable in their surroundings and therefore allowed for a comfortable working atmosphere. The participants were briefed by the researcher in the same way as the individual participants were briefed. The same consent forms and interview schedule used in the individual interviews were administered. In the sessions, the discussions were tape-recorded and subsequently transcribed.

3.6.6 Document and archival evidence

Policy documents, annual reports, media releases, newspaper articles, internal records, websites and DVDs were all used as sources of further evidence for each case study. The documents were collected over the period 2006 - 2011. The use of documents and archival evidence allowed the researcher to acknowledge the case's peculiarities, its history and future expectations (Stake, 2000; Stark & Torrance, 2006). The literature (primary and secondary) provided a sounding board of ideas which underpinned or supplemented findings from the interviews and focus groups (Denzin & Lincoln, 2005). For researchers such as Silverman (2010) the use of such 'naturally-occurring' data which avoids the intervention of the researcher in an artificial environment is a valuable source of evidence to the qualitative researcher. Thus the collection of documents had advantages over other methods as it was unobtrusive, non-reactive and was a record of actual rather than perceived behaviour. Specific articles about events and programs involving the community sport settings, information pertaining to current societal issues concerning the sport settings, reports and programs relating to Muslim women, and social inclusion as well as specific articles about Muslim women members were all reviewed. Table 3.6 below lists the documents analysed for each case study.

Table 3.6 - Documentary Evidence Collected from the Case Studies

Type of evidence	Lakemba Sport and Recreation Club	On the Same Wave Program	Swim for Life
Internal documentation			
Internal presentations	No	Yes	Yes
Annual reports	Yes	No	No
Project reports	No	Yes	Yes
Organisational strategies	No	Yes	No
External documentation			
Organisation website	Yes	Yes	Yes
Government reports	No	Yes	Yes

Type of evidence	Lakemba Sport and Recreation Club	On the Same Wave Program	Swim for Life
Meeting minutes from partner organisations	No	No	Yes
Contemporaneous media reporting			
Media releases	Yes	Yes	Yes
Newspaper/magazine articles	Yes	Yes	Yes

Documents were chosen for potential evidence of social inclusion dimensions. The recorded information was requested from case study informants after the individual interviews had taken place and a rapport with these informants had been established. Additional meetings were set up for these documents to be handed over to the researcher or they were collected electronically. Media articles including newspaper articles and media releases were accessed through internet searches.

The purpose and value of collecting these documents, varied across document sources. The contemporaneous media reporting (media releases and newspaper/magazine articles) may reflect public perceptions and attitudes towards the case studies and towards Muslim women participating in these projects. Internal documentation (project reports, organisation presentations, and organisation strategies) present ways in which the organisation sets priorities for its development and illustrates how it envisages the organisation has to date and will in the future achieve these goals. It is noted however that these documents may involve self-reporting by an organisation and therefore alone may not be valid sources of evidence. External documentation (government reports, partner organisation minutes and organisation websites) which are available to the public are sources of accountability and also act as publicity and marketing vehicles. These internal and external documents, as well as the media articles were obtained to examine for evidence of social inclusion/exclusion processes at work.

3.6.7 Analysis of cases

Building on the data collection stage, an analysis of the data was undertaken. Based on coding methods developed by qualitative researchers (Miles & Huberman, 1994; Neuman, 2003; Patton, 2002; Yin, 2009), data was sorted and coded referring to the social inclusion framework. The data (which included the transcribed interviews, focus groups and documents) was analysed using pattern matching (relating the features of the case to what might be expected from existing theory). During this process the conceptual framework acted as a working analytical tool. The social inclusion framework was used to code and interpret evidence across all three case studies to ensure a continuity and comparability across cases. Data were initially coded first by the dominant social inclusion dimension. For example data related to aspects of creating space for Muslim women was coded as 'spatial'. Subsequently, further sub-codes were deployed using aspects of each dimension. For the spatial dimension these included economic, physical and socio-cultural aspects, two examples are the codes of spatial - physical – safe environment and spatial - socio-cultural – culturally appropriate refreshments. Data such as "we said they would get a jersey and registration free of charge" was coded to the spatial – physical - cost. The analysis was further aided by the use of the NVivo computer software program which enabled common themes to be clearly identified and examined across the large data set.

Once the data had been coded using the social inclusion framework an inductive approach was adopted to code all uncoded data, which was then analysed separately to enable the emergence of new themes that were not initially identified. In this manner codes were developed for emergent themes. The data for each code was compiled and subsequently summarised. Examples of the coding process employed in the thesis are outlined in Appendix L:. The coding process ended when, as suggested by Strauss (1987), no further codes were created and all the data had been sufficiently categorised. The final coding schema appears in Table 3.7 - Final Coding Schemabelow.

Table 3.7 - Final Coding Schema

Social inclusion dimension	Codes
Spatial	Economic – affordability Physical – geographically close Physical – safe environment Physical – transport
	Socio-cultural – dedicated sport program Socio-cultural - flexible dress code/Islamic swimwear Socio-cultural - gender segregation Socio-cultural - cultural intermediaries Socio-cultural - culturally appropriate refreshments Socio-cultural - cultural diversity training Socio-cultural - sporting skills courses Socio-cultural – family friendly practices Socio-cultural – policy
Relational	Team building activities Volunteering opportunities Intergenerational ties Positive images of Muslim sportswomen Social support mechanisms
Functional	Sporting skills Leadership skills Personal development
Power	Role models Community leaders Community partnerships
Exclusionary elements	Islamic practices Fear of racism Lack of financial support Abusive behaviour Lack of geographic proximity Lack of transport Cultural bias Distrust Lack of control Lack of role models

Data saturation was achieved during the coding and interview process when no new themes emerged from the data. Information from data sources was then cross-checked. Analysis using the social inclusion framework involved comparing responses from

different types of informants that included committee members, coaches, participants, partner organisations. The analysis process provided an opportunity for the social inclusion framework to be tested and adapted as necessary. After each case study was examined and analysed including a case summary, a cross-case analysis (Stake, 2006) was undertaken in which data from each organisation was used to explore commonalities and differences in organisational practices across the cases. This comparison involved an examination of both social inclusion processes and instances of exclusion that operated dynamically in the case studies.

3.7 Conclusion

In this chapter, the principles and values which informed the choice of research methods for the data collection and data analysis phases of the research were outlined. A link between the research questions, conceptual framework, and choice of methodology was established. A focus on qualitative research has been justified as an appropriate approach within social inclusion investigations, cultural diversity research, and the sport management field. In this chapter, it is demonstrated that the case study approach is a useful methodology for gaining an in-depth understanding of the phenomenon of social inclusion in community sport settings. The case studies selected covered community sport settings operating at different levels of cultural diversity and gender equity maturity. They presented a good opportunity to understand how social inclusion operates in community sport settings in relation to Muslim women. Furthermore, in this chapter the research design, the selection of cases, data collection procedures and the treatment of the data were justified.

There are some limitations which constrained aspects of the methodology. This is most evident in relation to the focus groups where individuals from only one community sport setting (Lakemba Sport and Recreation Club) were able to participate. In the other two cases (‘On the Same Wave’ and ‘Swim for Life’) to compensate, an extra emphasis was placed on contemporaneous primary and secondary written data sources.

The next three chapters will consider the three sport case studies sequentially, using the social inclusion framework to answer the research question. The cases are each presented using the following themes derived from the social inclusion framework:

- Accessible pathways;
- Skill development;
- Relationship building; and
- Decision making opportunities.

Each chapter begins with an overview of the context, acknowledging the critical place of people in the culture of any organisation. This is followed by a social inclusion analysis in which the meaning and significance of the views of the interview participants and the views expressed in the documentation are explored using the social inclusion framework as a working analytical tool. The final section in each chapter concentrates on the major theoretical concepts that emerged from the data and provide a basis for the comparative analysis in the final chapter and the associated theorising.

CHAPTER FOUR: CASE STUDY 1 - LAKEMBA SPORT AND RECREATION CLUB

Because sport is an important form of social activity that affects social behaviour, skill development, the economy, and perhaps the values of citizens, we are devoted to promote participation in sport by removing, religious, ethnic, social, and economic barriers to create a pleasant, productive, healthy and affordable sporting culture to benefit society as a whole. (Lakemba Sport and Recreation Club, 2006, p. 43)

Source: Lakemba Sport and Recreation Club Annual Report (2006)

4.1 The Story of the Club

The Lakemba Sport and Recreation Club (LSRC) is a community based sport organisation, situated in Parry Park, Lakemba in the Canterbury local government area of South Western Sydney (Lakemba Sport and Recreation Club, 2006). The Canterbury local government area has changed in recent years from a predominantly Anglo-Christian community to a multi-faith community with an Islamic population of 16.6% (Australian Bureau of Statistics, 2012b), which is much higher than the Australian average of 2.2% (Australian Bureau of Statistics, 2012c). The percentage of the non-Australian born population in this area is 48.1% (Australian Bureau of Statistics, 2012a), which is also higher than 26% for Australia as a whole (Australian Bureau of Statistics, 2012c) .

The history of LSRC illustrates that the Club was established to provide for the sporting needs of the local community.

> *Lakemba Sport and Recreation Club, the oldest and most prominent landmark located at Parry Park, Punchbowl Road, Lakemba, has been established since 1917. For many decades it has provided the community with a safe and friendly environment to enjoy organised sporting activities such as football, cricket and martial arts. It has been the breeding ground to many sporting champions, the most recent being Australian Socceroo Tim Cahill. (Lakemba Sport and Recreation Club, 2006, p. 1)*

However, in the 1990s through to 2004 the Club began to experience membership problems. According to an administrator, during these years "Lakemba went through a period of membership decline, key volunteers left, financial difficulties were experienced, and the Club could not afford to replace uniforms or equipment" (Organiser # 7, interview).

The membership issues and the lack of cultural diversity at LSRC resulted in Club administrators questioning if they were adopting the right approach to the recruitment and retention of families from the local multicultural community. A local Muslim man described the situation at the time and the process by which he became involved in the management of the Club:

> *As my own kids were playing soccer in the local area, I became aware of Lakemba Sports Club. In 2004 there was a husband and wife running the Club who were having financial problems. I helped them. By the end of that year, 2004 the husband and wife had had enough and wanted to give it up and we were recruited because it was a shame for a community club to be run down so we came in. A group of us came in, myself and … and some others…We didn't know how much was involved in running a sports club but we had no other options because it was our kids club… I was drafted at that time. The club had some financial difficulties. The canteen was run down, inside there had been a fire. The jackets and jerseys were 8 or 9 years old. In a nut shell we changed over. I got a lot of sponsorship and generated income and paid off the debts. We brought every kid a brand new jersey, brand new shorts and socks. We refitted the canteen. We got more volunteers. (Organiser # 1, interview)*

In 2005, two Muslim community members, one male and one female joined the board at LSRC and began to recruit new members from the local community. The new leadership introduced changes such as new equipment and uniforms and developed community partners and local sponsorship. The Club started to recruit members from a

wider range of cultural groups. The strategic change in Club leadership that occurred in 2005 helped the Club to build a healthy membership base.

The changes since 2005 have resulted in an increase in sponsorship, participants, volunteers, family focused engagement and female membership including Muslim women.

> *Muslim women have joined the Club in increasing numbers, in 2006 there were barely enough players for one soccer team, in 2009 the numbers had increased to the extent that there were three soccer teams and currently the women play key roles as participants, managers, and Club volunteers, working in the canteen and as administrators on the Club committee. The number of soccer teams increased from nine in 2005 to 24 in 2009. (Organiser # 5, interview)*

Participation figures reveal that in 2004, women made up 4% of Club registrations (Canterbury District Soccer Football Association, 2004), and by 2009, this figure had grown to 21 % (Canterbury District Soccer Football Association, 2009). In 2009, there were 54 registrations in the female section of LSRC (Canterbury District Soccer Football Association, 2009). All but one of the female registrations involved Muslim women. These figures can be compared with a total of five women's registrations in 2004, in a single women's team (Canterbury District Soccer Football Association, 2004), of which four were Muslim.

The revival of the Club by the Muslim community has been attributed, in part to the new Club president:

> *The Club has provided disadvantaged community members with equal opportunity to participate in affordable sporting activities - and membership has grown from 100 members in 2003 to over 600 in 2007. He has seen the Club become the base for community meetings (including the women's group for Islamic studies and fitness and senior citizens social group evenings). He has also mounted innovative projects such as training 22 young Muslim people to become surf lifesavers in the wake of the Cronulla riots.(Australian Human Rights and Equal Opportunity Commission, 2007)*

Fundraising activities and accessing grants to reduce participation costs became an established part of Club activities, along with the attraction and servicing of sponsors.

Sponsorship from the Arab Bank, St George Bank, and Malaysian Airways, enabled the Club to purchase new equipment and to assist with registration costs (Lakemba Sport and Recreation Club, 2006). The Club partnered and received material support from local businesses and government agencies at the local, state and national level (Lakemba Sport and Recreation Club, 2006). These partnerships provided the club and the partnering organisations with mutual benefits. Local community organisations started to work in partnership with the Club to achieve common community development goals by collaborating on community events and festivals. An example of the Club's growing participation in community events was, "a bare foot football game held to mark Anti-poverty Week and to highlight the efforts of the Lakemba Sports Club in combating the harmful social effects of poverty" (Organiser # 1, interview). Government grants were obtained to provide opportunities for girls and women in the Club to attend annual leadership camps aimed at building confidence, teamwork and leadership skills (Lakemba Sport and Recreation Club, 2006).

The Club has become a centre for community activities, which extend beyond the traditional activities of football, martial arts, and cricket. The focus on new community activities included new youth development programs in new sporting disciplines, which led to a member of the Club winning a New South Wales Community Relations Award (Canterbury-Bankstown Express, 13 February, 2007, p. 9). The Club's aims and objectives (detailed in Table 4.1), illustrate how the challenges faced by LSRC in recent years were met. These challenges included the need to provide a variety of sporting activities for both genders and the requirement to recruit, train and support sufficient volunteers to effectively manage the Club. These aims also show the social aspirations of Club administrators to foster societal participation, through the growth of increased social awareness of young people, through the encouragement of skill expansion for future employment and recruitment into the Defence Force and State Emergency Service.

Table 4.1 - Aims of Lakemba Sport and Recreation Club

Club aims and objectives
1. To ensure our Club administration is structured in a manner that effectively improves organisation and service delivery 2. To provide volunteers with the necessary training, assistance and support to develop the required skills to deliver an efficient service 3. To introduce and promote a wider variety of disciplines such as Basketball and Oz Tag (currently with very low representation in the Canterbury district and high in demand) to maintain the interest of existing youth members, and to increase the likelihood of attracting new members 4. To structure and operate a youth development program for boys and girls within the new and existing disciplines (football, cricket, karate, aerobics and basketball). 5. To initiate unique programs to encourage recruitment within the Defence Force and State Emergency Service, that aim to increase participation, integration and social awareness in our youth as well as provide potential to gain skills for future employment 6. To nurture and produce members with potential for participation and excellent achievements in sport at all levels. 7. To be competitive in as many fields of sport as possible

Source: Lakemba Sport and Recreation Club (2006, p. 43)

The local CALD population is represented in the Club membership, with members born in countries such as Vietnam, Greece, Italy, Indonesia, Lebanon and Australia (Lakemba Sport and Recreation Club, 2006). The Club also has strong membership from the local Muslim community.

4.2 Social Inclusion Analysis

Lakemba Sport and Recreation Club was used as a case study in this research because it was identified as proactively aiming to include Muslim women in its activities. It provided a good opportunity to explore Muslim women's involvement in a male dominated sporting environment in a community with a proportionally high Muslim population. The data collection was undertaken between January 2009 and November 2011. During this period, data, related information and documents were gathered on the organisational practices, programs and projects of LSRC. As per the case study methodology outlined in the previous chapter, these various materials were then examined using the social inclusion framework. The analysis interrogates data from

individual and focus group interviews with key stakeholders within LSRC, as well as with key external government and community partner organisations, and data from organisational documents. Table 4.2 below provides a breakdown of research participants.

Table 4.2 - Lakemba Sport and Recreation Club: Research Participants

Type	Muslim/Non-Muslim	Gender	Number	Source
Administrator	Muslim	Male	2	Individual interview
Administrator	Muslim	Female	5	Individual interview
Coach	Muslim	Female	5	Focus group interview
Coach	Non-Muslim	Female	1	Individual interview
Participant	Muslim	Female	6	Focus group interview
Participant	Muslim	Female	2	Individual interview
Stakeholder	Muslim	Male	1	Individual interview
Stakeholder	Non-Muslim	Female	1	Individual interview
Partner	Muslim	Female	2	Individual interview

Total – 25 participants

The data collection involved in-depth interviews with fourteen individuals, ten from LSRC, two from stakeholder organisations and two from community partner organisations. These included eleven women – eight Muslim women and three non-Muslim women. Interviews were conducted with three Muslim men, two of whom held positions on the Lakemba Club board, and one held a position in a partner organisation. Additionally, two focus groups were held at a leadership camp. These included one focus group interview with five female Muslim coaches and one with a group of six female Muslim Club participants. Organisational documents such as annual reports (2006–2009), newspaper articles (The Torch and Canterbury-Bankstown Express 2006–2009) and media releases (2006–2009) were also collected. The 2006 Annual Report

provided the most relevant information to the case study. It is acknowledged that these data sources involve self- reporting of Club activities.

The following sections in this chapter provide an analysis of the social inclusion of Muslim women at LSRC through the lens of the social inclusion framework. The analysis is conducted in two stages: firstly, through an examination of the development of accessible pathways; and secondly through an investigation of the development of social inclusion.

4.2.1 Accessible pathways

It has been suggested that the first stage of social inclusion involves the process of creating space for inclusion through the establishment of accessible pathways (Donnelly & Coakley, 2002). Accessible pathways involve the provision of suitable avenues for participation. To determine if the process of establishing accessible pathways for Muslim women was present at LSRC, the data sources were interrogated for instances, examples or policies that provided Muslim women opportunities to participate in and experience sport. Accessible pathways were operationalised as the ways in which LSRC has actively facilitated the provision of social, cultural, physical and economic components of spatial inclusion to provide ease of access for Muslim women.

4.2.1.1 Socio-cultural practices

Previous research has identified a range of socio-cultural changes to the traditional delivery of community sport as integral to the social inclusion of individuals from CALD communities in community sport settings (Australian Human Rights and Equal Opportunity Commission, 2006; Benn, Pfister & Jawad, 2011; Cortis, Sawrikar & Muir, 2007; Knez, 2007; McCue & Kourouche, 2010; Multicultural Youth Affairs Network Queensland, 2008). In relation to these types of initiatives, the following 'inclusive' socio-cultural adjustments were identified as present by the participants at LSRC:

- flexible dress codes/Islamic sportswear;
- gender segregation;
- cultural intermediaries;

- culturally appropriate refreshments;
- family friendly practices; and
- introductory sporting skills courses.

These cultural initiatives operated at both an individual and collective level. These initiatives were classified as transformational by the research participants as they removed some of the religious, ethnic and social participation barriers which, according to the participants, had previously reinforced the social exclusion of Muslim women at LSRC. The incorporation of socio-cultural practices are explored separately below.

Flexible dress codes/Islamic sportswear

The provision of various adaptions has been recognised in the literature as factors in easing the access of some Muslim women in community sport settings, these include a flexible dress code (Amara, 2008; Benn, Dagkas & Jawad, 2011; Pfister, 2011) and the introduction of specific Islamic sportswear (McCue & Kourouche, 2010; Multicultural Youth Affairs Network Queensland, 2008). An LSRC administrator explained the decision making process involved in introducing culturally relevant dress codes:

> *At Lakemba a flexible dress code was introduced after negotiations with the Canterbury and District Soccer Football Association. A number of variations in sport uniform were adopted which permitted Islamic clothing, for example the hijab or head scarf was introduced as an option part of the soccer uniform to satisfy the religious and cultural requirements of some of the Muslim women wishing to play soccer at the Club. The Club provides tights to wear under the shorts and plain black scarves. (Organiser # 4, interview)*

The process of introducing a flexible dress code has been shown to demonstrate an appreciation and understanding of embodied faith (Benn, Dagkas & Jawad, 2011) as well as the process of negotiating cultural space. For LSRC to make this change, the Club had to approach and negotiate with external organisations to have this change effected at the league level, in addition to the internal acceptance required. A young Muslim soccer player described this practice and how it made her feel more comfortable and accepted:

> *At Bankstown we had to wear shorts and singlets and as a Muslim woman I found this hard as I have to cover up. I have to wear something*

> *underneath and the coach at Bankstown would say 'why are you wearing that?'... At Lakemba I can wear tights and they are more understanding… we feel more comfortable at Lakemba because even if you wear a scarf that is okay… at other Clubs it's so strict about how you dress, like no tights, no extra clothes… at Lakemba they try to get baggy tops, not too tightly fitted, longer shorts and longer socks, they are more understanding. (Participant # 3, focus group)*

The adoption of modified dress practices is one aspect of assisting Muslim women to feel more comfortable and the impact of this initiative is examined further in later sections of this analysis in relation to the development of belonging and control. Dress modifications in themselves are not sufficient for social inclusion, and further evidence of facilitation of Muslim women's involvement was evidenced in another physical dimension of inclusion, namely gender segregation.

Gender segregation

The practice of providing gender segregated sporting sessions for individuals from CALD communities in community sport settings, is acknowledged in the literature as an important factor in facilitating their inclusion (Benn, Dagkas & Jawad, 2011; Cortis, Sawrikar & Muir, 2007; Kleindienst-Cachay, 2011; Lowrey & Kay, 2004; McCue & Kourouche, 2010; Multicultural Youth Affairs Network Queensland, 2008). Accordingly,

> *the request for gender-segregation has its origins in Islam with the view that women should not perform exciting (sexually arousing) movements in front of men, because this can lead to sexual attraction between men and women. The most conservative interpretations of Islam imply that most sport movements can be seen as exciting. (Walseth & Fasting, 2004, p. 122)*

In adherence with this belief, the administrators at LSRC adopted gender segregation in 2006. The operationalisation of gender segregation was described by a young female Muslim soccer player:

> *There are different training days for girls and boys. Girls are on Tuesday nights and boys on Wednesday nights. We also have separate fields and the timings are different as girls are not allowed to be late. Girls have female coaches and they try to have female referees. The girls and women are made to feel comfortable as much as possible. If the coaches are male the girls' parents will not allow them to play in the team. The*

Club tries to keep all parents happy, satisfied and comfortable. (Participant # 4, focus group)

The evidence gathered suggests that the provision of gender segregated training sessions and gender appropriate facilitators at LSRC addressed the cultural and religious requirements of some local Muslim women and their families, through the promotion of feelings of safety and comfort amongst local Muslim women. This practice also involved the development of social relationships between the Club administrators and families of the Muslim women. The attention to these religious and cultural requirements allowed women to feel comfortable and has contributed to the predominantly Muslim composition of the female soccer teams.

There are examples in the literature that show that having female coaches and managers can facilitate the access of Muslim women participants in community sport contexts (e.g. Benn, Dagkas & Jawad, 2011). LSRC strategically adopted the practice of using female coaches for women's teams. The number of female coaches and female Muslim coaches has grown consistently since 2004. In 2004 there was one female coach at the Club, coaching the sole women's team (Canterbury District Soccer Football Association, 2004) and this increased to four women coaches in 2009 (Canterbury District Soccer Football Association, 2009). The female coach in 2004 was a non-Muslim, in 2009 three of the four coaches were Muslim. This increase has been attributed to a range of factors, including a commitment to operationalising the mission statement, the practice of using Muslim women as role models, encouraging women to attend coaching courses, and encouraging ex-female players to take on leadership and management roles (Organiser # 4, interview).

The practice of providing gender segregated environments highlights a conundrum in terms of social inclusion. In creating the necessary cultural space for the inclusion of some Muslim women, administrators at the Club have adopted a potentially exclusionary practice i.e. gender segregation. By segregating males and females, the Club administrators may exclude women from other environments within the Club, particularly as the Club is male dominated. While the provision of gender segregated training sessions did meet some local Muslim women's requirements, this segregated environment was insufficient to satisfy the religious and cultural needs of all Muslim

women in the local community, predominately local Muslim women and their families with more orthodox or traditional beliefs around modesty and privacy. Therefore, the outcome of spatial inclusion was achieved for only a certain segment of Muslim women. An organiser explained that:

> *There are a lot of young girls who don't come to the Club because it is a mixed Club. There are a lot of Mums and Dads who will not let their girls come because it is a mixed Club. (Organiser # 1, interview)*

A female coach at LSRC explained that it was not possible to provide access for some subgroups within this population as "some women can't be seen outside in public at all" (Stakeholder # 2, interview). However, for some Muslim women, the practice of gender segregation alongside the use of cultural intermediaries did facilitate inclusion.

Cultural intermediaries

The practice of using cultural intermediaries in community sport settings has been identified as a positive way to facilitate the participation of individuals from CALD backgrounds in sporting environments (Australian Human Rights and Equal Opportunity Commission, 2006; Long, Hylton, Spracken et al., 2009; Lowrey & Kay, 2004; McCue & Kourouche, 2010). An established practice of using cultural intermediaries at LSRC, is described in terms of "engaging Muslim women at the Club as facilitators, as coaches and administrators, enabling other Muslim women to participate" (Organiser #1, interview). Muslim women from the local Muslim community were recruited by the Club as their values and belief system provided a basis for "understanding religious requirements such as uniform requirements, fasting during religious events such as Ramadan, dietary requirements, and participants going on extended overseas trips to take part in pilgrimages" (Organiser # 4, interview). A female board member explained the importance of engaging cultural intermediaries, "The mums of the girls ask, 'How is my daughter going to run around in the hijab?' We can say they can wear this, or wear that, and show them different ways they can wear the uniform," (Administrator # 4, interview). An organiser further explained how using cultural intermediaries' assisted Muslim girls gain access to sporting environments:

> *If you won't let a girl play in her scarf then she won't play. You need to know how to speak to the parents or where they are coming from. You need to know the cultural dynamics. (Organiser # 2, interview)*

Muslim women were used as cultural intermediaries at LSRC because they had an affinity with Islamic practices, and could help to ensure that the participation requirements of individual Muslim women were met where possible. This process involved cultural intermediaries negotiating cultural space for other Muslim women within the Club. The potential issue is that a focus on Islamic practices can lead to the isolation of non-Muslim women in the Club environment. Illustrated by this comment, that, "It's very focused on Islamic principles, way too much for a sports club. I'm not involved this year because religion is too heavily involved" (Organiser # 7, interview). Despite these concerns, other Islamic practices were deployed by the Club to aid the inclusion of Muslim women, such as the introduction of culturally appropriate food.

Culturally appropriate refreshments

The process of offering culturally appropriate food, in order to fulfil specific dietary requirements has been shown to assist with the development of cultural awareness and cultural affinity within sporting organisations and is noted as a process which facilitates the social inclusion of Muslim women (Amara, 2008; McCue & Kourouche, 2010). At LSRC "culturally appropriate food is made available to fulfil Islamic dietary requirements" (Organiser # 4, interview). Appropriate food for Muslim participants is provided through the canteen during and after matches and includes halal meat and gelatine-free products, "In the canteen we put on halal pies and halal sausages to cater for Muslim players and their families" (Organiser #7, interview). In regard to alcohol at LSRC, an administrator explained that, "we have made a conscious decision that out of respect for Islamic practices; the Club serves soft drinks rather than alcoholic ones" (Organiser #4, interview).

The adoption of what could be perceived as an 'Islamic practice' may lead to the exclusion of non-Muslim women and men who may feel that if they can't drink alcohol in a sports club, then they don't belong. The exclusionary effect of serving alcohol in sport clubs is an issue highlighted by McCue and Kourouche (2010), as the Muslim faith does not encourage the consumption of alcoholic beverages. However, it is

recognised that alcohol is a wider issue in Australian society and that by not serving alcohol the Club is adopting what could be regarded as a family friendly or socially responsible practice, for both Muslims and non-Muslims.

Family friendly practices

Muslim women often access sport settings through their family connections (Knez, 2007; Lowrey & Kay, 2004). At LSRC, administrators have endeavoured to adopt a family friendly and community focused welcoming manner, in order to ease access for Muslim women and to create spatial proximity. An example of a family friendly practice, involved Club administrators approaching families at registration, in order to bring new female members into the Club. This process is outlined by the Girl's coordinator:

> *What we did to encourage girls to participate was when a Mum came in to register her son in soccer, the daughter would come along and I would ask do you want to register your daughter as well? They would say do you have girls' teams? And I'd say yes of course we do. They would ask are there any other women? We would encourage more questions which would encourage them… We have meetings for parents, coaches and managers where they can ask questions and we introduce all the different management members and the coaches, as new coaches come on board and new parents. We give new parents more information and they bring their other children. They tell other relatives to come and be part of the Club… If they have visitors or family members they start talking about it. They say you should come to our Club we do this… It's about building relationship with parents because if they trust you as an administrator then you can have their daughters. They will feel comfortable with you. (Organiser # 4, interview)*

This process of listening to families involved "a simple thing like changing the training day, it was about listening and respecting what people want" (Organiser # 2, interview). The outcome of listening to community needs led to the Club changing the training night so that teenage boys and girls could train on separate nights. This family friendly practice can be considered both a socio-cultural and a physical modification.

Introductory sporting skills courses

The development of introductory sporting skills courses is another practice which links both socio-cultural and physical components of spatial inclusion together. Sport courses

which impart new skills to individual Muslim women who have not previously been exposed to sporting activities, facilitates their access into sport (McCue & Kourouche, 2010). At LSRC the process of introducing Muslim women to new sport settings was illustrated by a stakeholder,

> *I was involved in community coach training. There were around 20 women. They came to get an understanding of how to run the games for their kids and to start doing them on the family fun days and on Sunday afternoon sessions they had… for those not actively involved in the Club, the women, the mothers, the sisters etc. We did the training so they could get an understanding and to give them the confidence to go out and play these games. As part of the practical training we played games with them as part of the coach training and they got more interested and started to participate. (Stakeholder # 2, interview)*

The growth of sporting skills is also related to the functional dimension of social inclusion and is outlined later in this section of the analysis.

4.2.1.2 Physical and economic practices

Many physical and economic practices at LSRC were shown to be in operation alongside the socio-cultural practices previously discussed. Past research has identified a variety of physical and economic modifications to the delivery of community sport as integral to the social inclusion of individuals from CALD communities in community sport settings (Benn, Dagkas & Jawad, 2011; Cortis, Sawrikar & Muir, 2007; Kleindienst-Cachay, 2011; McCue & Kourouche, 2010; Multicultural Youth Affairs Network Queensland, 2008). In relation to these types of practices, the following physical and economic adjustments were identified by the participants at LSRC:

- safe physical environment;
- affordable participation opportunities;
- assistance with transport; and
- a geographically close facility.

The Club administrator deployed these practices to overcome material access barriers and to ease the access of Muslim women, thus promoting economic and physical inclusion together with socio-cultural inclusion. These individual considerations are detailed in the following sections.

Safe environment

The provision of a safe physical environment is recognised as a factor in aiding the access of some individuals from CALD backgrounds in community sport contexts (Cortis, Sawrikar & Muir, 2007).

Lakemba Sport and Recreation (2006) stated that "providing a safe, secure and comfortable environment for the girls is a priority for the Club administrators". The process of providing a secure environment at the Club is referred to by a local community member:

> *It's a place for people to come and hang out. Like when we were doing coach training there last week some kids came down to hang out, and kick the ball round on the field. The idea is, this is our Club, you come down and have a kick around. (Stakeholder # 2, interview)*

The delivery of a safe physical setting for Muslim women, at LSRC combines both spatial and relational inclusion. The impact of this initiative is examined later in relation to the evolution of belonging. The provision of a safe environment for Muslim women however is in itself insufficient for material access without other aspects of physical inclusion such as affordable participation opportunities.

Affordable participation opportunities

Cost is a key factor in promoting social inclusion in community sport settings for individuals from CALD communities (Cortis, Sawrikar & Muir, 2007; McCue & Kourouche, 2010; Multicultural Youth Affairs Network Queensland, 2008) particularly for those from lower socio-economic backgrounds (McCue & Kourouche, 2010). The process of reducing costs and making participation affordable was explained as:

> *We are the cheapest Club in the Canterbury area. They have discounts for families. You get the jersey, socks and shorts for $15. The Club goes out of their way to keep things low cost as people here don't have a lot of money. Some people are refugees. How can they pay $600 to play? The Club tries its best to work for the community, for the culture. They do help people play for free. (Organiser # 2, interview)*

Another administrator clarified how the sporting experience at the Club was made affordable:

> *We don't expect the kids to pay for the uniform on the spot; we help them pay it off. A lot of parents can't afford it and are too embarrassed to say. So I ring up the fund raising chocolate people from Cadbury and run a fund raising thing. I go up to the mothers at the Club who can't afford it and do this for them. A portion from each box sold goes towards their son or daughter's fees/uniform. I run it for a month during the period of registration. (Organiser # 3, interview)*

Financial support for club members was also evident and noted in Club reports, for example:

> *The Club raised $18 000 from local sponsors which was used to purchase new uniforms and soccer equipment. $2 000 from the Australian Institute of Sport for female Club members to attend coaching and referee training... Commercial sponsors include: Malaysian Airlines; Clinton Toyota; Bettaplex; Dazzled DeZign and Printing; Ahida; GMI; Ghossayn Group; Dyldam; Shad Partners Solicitor; and R M Gregory Printers. Community partners included: Canterbury Council; Canterbury Leagues Club; Community relations for a Multicultural NSW; Surf Life Saving Australia; Belmore Returned Services and Community Club; Red Cross; and our local MP. (Lakemba Sport and Recreation Club, 2006)*

This example showed a wider community support for social inclusion at the Club. The provision of affordable sport however cannot be viewed in isolation. It is a necessary condition of spatial inclusion but may be insufficient without assistance with transport, which has also been shown to be an important access issue for women from CALD backgrounds in community sport contexts (Cortis, Sawrikar & Muir, 2007; Multicultural Youth Affairs Network Queensland, 2008).

Assistance with transport

Accessible pathways for Muslim women at LSRC were developed through pooled transport arrangements, a participant commented "we all meet at the Club and help each other with lifts" (Participant # 1, interview). The practice of sharing transport is further illustrated by a young female administrator whom explained that "now we drive we can take the little kids to their games" (Organiser # 2, interview). The provision of transport can be linked to social support and the development of reciprocity.

A geographically close facility

Geographic proximity which involves participants living close to venues, is related to access to community sport settings for individuals from CALD communities (Cortis, Sawrikar & Muir, 2007). An organiser from LSRC explained that "it's very local at the heart of Lakemba. Most people live a street or two away" (Organiser # 2, interview). This indicates that the Club, situated at the centre of the suburb of Lakemba, where the majority of members hail from provides the local Muslim community with a hub for physical inclusion. A Club member explained, "The geography of Lakemba is Muslim and they recruit from that community" (Participant #1, focus group). The geographic proximity of the Club ensured that transport issues were less problematic for home games and ensured geographic inclusion. However, geographic proximity is not purely about location, it can also be considered in terms of the ways that the Club reaches out into the community, which is considered in terms of family friendly practices. This issue is discussed in more detail in the relationship building section (see 4.2.2.2).

4.2.2 Development of social inclusion

As well as spatial inclusion, which is enabled via accessible pathways, social inclusion also involves the relational, functional and power dimensions (Bailey, 2008). These three dimensions will now be examined in relation to the development of social inclusion at LSRC. To determine if this development process was present at the Club, the data sources were examined for practices, instances and policies that allowed for a deeper social inclusion of Muslim women through 'skill development', 'relationship building' and decision making opportunities.

4.2.2.1 Skill development

Previous research has identified that individuals from CALD communities can develop competencies through the development of skills in order to facilitate their inclusion in community sport settings (Australian Human Rights and Equal Opportunity Commission, 2006; Bunde-Birouste, Bull & McCarroll, 2010; Crabbe, Bailey, Blackshaw et al., 2006; Islamic Women's Association of Queensland Incorporation, 2003; Long, Hylton, Spracken et al., 2009; McCue & Kourouche, 2010). In relation to

the growth of these skills, a number of functional aspects of social inclusion were identified by the participants at LSRC:

- sporting skills;
- leadership skills; and
- personal development opportunities.

Sporting skills

The development of sport specific skills amongst individuals from CALD communities, is a recognised vehicle in promoting their social inclusion in sport contexts (McCue & Kourouche, 2010). At LSRC, the expansion of sporting skills occurred through informal coaching and more formalised courses such as community coaching, management and referee training. For example, in 2008, the Club trained over sixty women as football coaches (Ellis & Plibersek, 2008). These courses also involved generic organisation and leadership skills.

Leadership skills

Leadership skills are recognised as a useful tool in promoting social inclusion in community sport contexts for individuals from CALD communities (Australian Human Rights and Equal Opportunity Commission, 2006; Long, Hylton, Spracken et al., 2009; Lowrey & Kay, 2004; McCue & Kourouche, 2010). At LSRC, the administrators provide opportunities for the expansion of leadership skills amongst Muslim women. This was discussed in a local newspaper:

> *Girls from Lakemba Sports Club enjoyed the countryside near Goulburn during a four day leadership camp. The camp was developed by Omeima Sukkarieh, a cross-cultural community consultant, and ... the state adviser at the Australian Sports Commission, who were able to fund the camp under the women's leadership grants. The 12 females who participated, aged between 13 and 23, were all part of a program aimed at increasing the number of female coaches at Lakemba Sports Club. (Bankstown-Canterbury Torch, 11 February, 2009, p. 25)*

This article outlined how leadership camps were used by the Club to develop leadership skills and enhance leadership capacity at the Club. As argued in relation to the spatial dimension, leadership training such as community coach training may contribute to

volunteering within the Club. Yet the growth of Muslim women's leadership skills was not always fully supported within the Club. However, the lack of top level leadership opportunities for Muslim women at the Club (see the next section on relationship building), showed that their ability to effect real change has not necessarily been enhanced by the development of Muslim women's leadership skills. The evolution of leadership skills at LSRC was also shown to be in operation alongside the expansion of personal development opportunities.

Personal development

A 'developmental approach' in community sport settings is used to promote social inclusion and is characterised by the growth of social relationships (Crabbe, Bailey, Blackshaw et al., 2006). The developmental approach at LSRC was encouraged as part of a team work, social support, and mentoring methodology (see next section 4.2.2.2 on relationship building). The diversification of activities to meet individual needs demonstrates the personal development approach. For example, social relationships have been developed through the provision of community coaching opportunities and the growth of holiday activities for the children of the club's parents. An administrator explained "I was involved taking kids on excursions to the aquarium and the zoo, and we have a mothers' group who trained in community coaching" (Organiser # 6, interview). The Club uses activity (playing, coaching, managing and organising) as vehicles for ongoing personal development and confidence building. This personal development occurs alongside the development of communication, organisation and leadership skills (functional inclusion), through leadership training both formally (through attendance at courses), and informally (through volunteer experience). These experiences can lead to increase opportunities for enfranchisement (the power dimension of social inclusion) and the expansion of social bonds and trust (relational inclusion).

4.2.2.2 Relationship building

Relationship building processes are often central to the social inclusion of Muslim women in community sport contexts (Ahmad, 2011; Benn, Dagkas & Jawad, 2011; Farooq, 2010; McCue & Kourouche, 2010; Palmer, 2009; Ratna, 2011; Walseth, 2006).

In regard to these relationship building processes, the following practices were identified as present at LSRC by the participants:

- team building activities;
- volunteering opportunities;
- social support mechanisms;
- opportunities to develop intergenerational ties; and
- promotion of positive images of Muslim sportswomen.

Team building activities

The formation of social bonds is demonstrated as a central feature of relational inclusion for individuals from CALD communities in community sport settings (Amara, Aquilina, Argent et al., 2004; Bunde-Birouste, Bull & McCarroll, 2010; McCue & Kourouche, 2010; Walseth, 2006). In this respect, the Club organises a range of team building activities including social events, leadership camps, family fun days, coaching courses and barbeques (Lakemba Sport and Recreation Club, 2006). A female Muslim soccer player at LSRC explained how the development of social bonds, was encouraged:

> *The Club spends a lot of time making sure relationships are formed in the Club. They put on social events to help with this. You get to know everyone in the Club, most of the players. You form good relationships which make the Club strong. This builds trust. (Participant # 1, interview)*

The growth of relationships was shown to lead to increases in trust, shared values and acts of reciprocity within the Club, demonstrated in this remark by an administrator at the Club.

> *The guys start to bond together; you become more like a family, and go on camping trips together. They go to the farm and bond. Every day after work and every Sunday after matches we go and hang out together at MacDonald's or Subway for an hour or two.... People start depending on each other and it becomes a friendship. You meet each other at training, you pick each other up. There is a support base there. Primarily you have to help each other out or you won't get to the game When you're playing you have to watch each other's backs...we stay close because at the end of the day we have all grown up in the same area and we all know each*

> *other. We all go out together, we all call each other, just staying in touch and staying close. We all e-mail each other. Camp has really helped us; I can't explain how much it has made us tighter. You might see someone every week but it doesn't mean you know them. Spending 3 or 4 days on a camp with them and you get to know them really well. It really helps you bond. (Organiser # 2, interview)*

Team mates were shown to develop close relationships as they increased their social interaction by spending time together undertaking club activities and providing each other with support. These stories illustrate that both participants and administrators, believed that the Club environment led to the development of a sense of camaraderie, through engagement in a common purpose. Team building activities such as camps and team outings appear to have the potential to contribute to the growth of a collective sense of team identity at the Club. The evolution of collective identity has been demonstrated to be integral to the relational inclusion of Muslim women in community sport settings (McCue & Kourouche, 2010; Palmer, 2009). Interviews suggest that for some of the Muslim women participants, a sense of belonging to LSRC is developed through their participation in team building and volunteering activities within the Club.

Volunteering within the Club

Volunteering has been identified as a key predictor of social inclusion (Raftery, 2007). At LSRC the process of volunteering is shown to be present:

> *I have been involved for four years and the number of women involved managing, coaching and running the Club has increased. The majority of organisers in the Club are women. More parents are becoming involved. Muslim women are coming down and seeing their kids playing and seeing what they are getting involved with. More women are now involved in canteen work. Senior girls are now helping run registrations ... the girls and parents look up to them. (Organiser # 3, interview)*

Conversely, not all parents of girls at the Club volunteer and some parents were reluctant to support their daughters' participation in soccer. One of the club's coaches noted that:

> *It's hard to get people from this community and this area involved. Some women say they can't drive as they are not used to driving out of the area and they will get lost or they can't go as they have got smaller kids, or they have to stay home and do the cooking. Some of the parents ... after 3*

> *years I haven't even met them… There is a small group of people who do everything. We tried to get other people involved and some people were involved for a year or so and then couldn't handle it and would say no one else helps. Some people are glad to get rid of their kids and not have to do anything. (Coach # 2, interview)*

These examples indicate that volunteering at LSRC is linked to the wider issue of social support.

Social support

Social support for Muslim women in community sport settings can lead to the expansion of their relational inclusion (Amara, Aquilina, Argent et al., 2004; Walseth, 2006). Social support at the Club was described as:

> *There is someone to talk to… If they don't want to be at home they can come to the Club and there will always be someone there. In the on and off season there will always be someone there. (Organiser # 2, interview)*

Social support was further demonstrated through the exploitation of peer support mechanisms, "the coach becomes a mentor to the girls. They respect her and cooperate with her and she has become a good friend" (Organiser # 4, interview). Such peer support and peer education approaches have been shown to be useful in encouraging the social inclusion of Muslim women (Islamic Women's Association of Queensland Incorporation, 2003). The development of well-being and social support at LSRC was discussed by the participants who noted that it was promoted through the shared experience and support of the club members which was often metaphorically likened to a family, particularly the idea of sisters, mothers and daughters looking out for each other. A participant commented that "the coaches are very friendly… if the team are having problems the coach and the Mums help out and care for us like their own daughter" (Participant #2, focus group). The idea being that the club is part of a member's extended family and can be relied on for loyalty and support.

Family ties can influence Muslim young women's participation in sport (Kay, 2006). As illustrated in the analysis of the spatial dimension of social inclusion, administrators at LSRC understand and acknowledge the importance of family influence on Muslim women's participation at the Club. Administrators worked to satisfy family concerns

that the Club environment is safe enough for them to feel comfortable about leaving their Muslim daughters in the care of the Club. This is illustrated in the following description of the cultural approach that many local Muslim families adopt in protecting their daughters:

> *A woman is worth two men, she is like a diamond. You don't want one scratch on it. You don't want it damaged it's so precious. You want to protect it. You don't want to put your daughter or wife out there where she will be open to harsh criticism or emotional hardship. There are different approaches you might want to lock your diamond in a safe to protect it but also you might want it to go out and catch a cold and get vaccinated. You need to understand these different culture approaches. Our parents only really want the best for their children and they do that in the best way that they know how. (Organiser # 2, interview)*

An understanding of this cultural approach to protecting daughters is an important issue for some local Muslim families in the surrounding community. As a result this led the Club to adopt a range of social support mechanisms to ensure that Muslim women were protected. These measures included the creation of secure protected environments which allowed the women to relax in a comfortable environment at social events and annual camps. An administrator made it clear that "at these annual camps the Muslim women are made to feel comfortable and safe to express their individuality through sport, fashion, music and dance, away from everyday stresses and protected from the gaze of male community members" (Organiser # 3, interview). The provision of social support mechanisms is also connected to a range of socio-cultural accommodations such as the introduction of female coaches, cultural intermediaries, family friendly practices and to physical adaptations such as assistance with transport. Spatial and relational inclusion processes accordingly combined together to promote feelings of belonging, comfort and safety for the Muslim women at the Club and encouraged relational inclusion to grow.

However, for some Muslim women and their families both in the Club itself and in the wider community, LSRC had not sufficiently managed to create feelings of safety for families. For example, a perceived lack of safety was associated with the Club's involvement in 'On the Same Wave'. One parent commented "My daughter was invited to take part in that program but we didn't let her take part for fear of reprisals when she was at Cronulla training to be a lifesaver" (Coach # 1, interview). Despite the efforts of

Club administrators, LSRC was not always considered suitably safe for Muslim women in the local Lakemba community and this perceived lack of safety can perpetuate social exclusion from sport for the daughters of Muslim families who do not believe their daughters will be safe participating in community sport. This example also demonstrates the importance of intergenerational ties in supporting Muslim women's participation in community sport.

Intergenerational Ties

The potential for the deployment of existing intergenerational relationships to assist with the participation of individuals from the CALD community, in community sport settings is identified by Cortis and colleagues (2007) as important in facilitating inclusion. The use of intergenerational relationships at LSRC is described by one of the coaches:

> *At Lakemba it works from generation to generation. The older generation educates its self through other networks e.g. The Arab Council… and brings it back to Lakemba. They teach the younger generation for when they take over. (Coach # 2, focus group)*

Intergenerational ties were shown to operate through players' parents volunteering to help with Club activities. The outcome of the Club using intergenerational relationships to develop relational inclusion was present both in the increased volunteering within the Club and also in the increased access to knowledge and wider social networks which links to processes of empowerment.

However, these intergenerational relations were not always utilised in a manner which helped support family members, in fact the increasing involvement of parents was not universal. One parent described a lack of family support around her daughter's involvement in Club activities.

> *My daughter, her father probably saw her play only two or three times because he didn't think it was a good sport for a girl. My other daughter figure skated all that time and he would watch her do that and her uncle would watch her do that because it's more of a "nice" sport, more of a girls sport. Only one other father would watch my daughter's team. (Coach # 1, interview)*

The Club had been unable to overcome some families' negative attitudes surrounding female participation in soccer and there is still some lack of acceptance of some Muslim parents towards the involvement of their daughters in soccer activities at the Club. Some Muslim parents in the local area preferred social exclusivity, rather than social inclusion for their daughters. This is not unique to Muslim communities. In an attempt to change some of these attitudes LSRC used positive images (in club literature and in local newspapers) of Muslim women playing soccer to develop feelings of belong and to promote positive relationships.

Positive images of Muslim sportswomen

The acceptance and growth of individual and collective identity is recognised as a mechanism in the relational inclusion of Muslim women in community sport settings (Ahmad, 2011; Farooq, 2010; Palmer, 2009; Ratna, 2011). LSRC promoted positive images of Muslim sportswomen which acknowledge and develop individual characteristics. Examples of this included the adoption of Islamic sportswear which also helped to develop Muslim women's confidence in the Club, and displays of appreciation of the achievements of individual Club members which helped to combat feelings of isolation which racial incidents may have created. Presentation evenings were held and photos and articles in local newspaper articles were encouraged.

The portrayal of Muslim women playing sport in the media distinguishes their unique social identity and provides Muslim women in the community with an example with which they can relate (McCue & Kourouche, 2010). Images of Muslim women participating in soccer were promoted regularly by the Club in the local media, providing a sense of collective social identity and community pride. The intention of the Club in using positive images of Muslim sportswomen was described by one of the organisers, "I want the girls to know who they are and be proud of their identity" (Organiser # 4, interview).

It must be noted however, that the actions taken by administrators at LSRC in promoting Islamic identity through Islamic practices, at times resulted in non-Muslim or less devout Muslim women and men feeling uncomfortable and even unwanted, and appears to have led to their exclusion. This is indicated in the testimony of a non-

Muslim woman whom felt isolated and unsupported within the Club environment, as if she did not belong (Organiser #7, interview). Another example of a woman feeling unwanted is shown around a lack of acceptance of non-traditional gender roles within the Club. A non-Muslim women manager suggested that:

> *Some men on the committee don't listen to the ideas the women come up with. It's hard for women to make themselves heard at the committee meetings. I would make myself heard but I didn't get much done. Women are allowed to run the canteen and manage teams but not much more. (Coach # 1, interview)*

It appears that if the growth of feelings of belonging is not facilitated, participants may feel alienated and even excluded from the Club. A critical issue shown to be necessary in achieving social inclusion in community sport is that of achieving an inclusive environment for everyone (Australian Human Rights and Equal Opportunity Commission, 2006; Lowrey & Kay, 2004). The above evidence indicates that there have been instances where an inclusive atmosphere at the Club has not been achieved.

Incidents of racism, which challenge feelings of 'self' and belonging, have been identified as a factor in the underrepresentation of individuals from CALD communities in community sport environments (Australian Human Rights and Equal Opportunity Commission, 2006) and as a specific barrier for the participation of Muslim women in sport (Benn, Dagkas & Jawad, 2011). At LSRC, feelings of belonging generated within the Club can be contrasted with feelings of isolation and difference created by racial comments and racial abuse that some Muslim women reported that they had experienced while playing soccer against other rival teams whilst at the Club. One player explained that "when we go to another club there is always an incident happening like a racial slur or something really stupid" (Coach # 4, focus group). LSRC does attempt to counteract incidents of racism and negative societal images of Muslim women playing sport. Unfortunately, such behavior results in some local Muslim women feeling that they don't have a place playing sport at the Club, or indeed elsewhere in the wider Australian community sport settings. Issues such as these concerning belonging can also be related to issues of empowerment.

4.2.2.3 Decision making opportunities

The empowerment of individuals from CALD communities in community sport settings through the provision of leadership opportunities is acknowledged as critically important in achieving the inclusion of these individuals (Australian Human Rights and Equal Opportunity Commission, 2006; Benn, Dagkas & Jawad, 2011; Cortis, Sawrikar & Muir, 2007; Islamic Women's Association of Queensland Incorporation, 2003; Long, Hylton, Spracken et al., 2009; Lowrey & Kay, 2004; McCue & Kourouche, 2010; Pfister, 2011). In relation to these empowerment opportunities for Muslim women, the following practices were identified by the participants at LSRC:

- Muslim women deployed as role models;
- Muslim women encouraged to become community leaders; and
- community partnerships.

These practices were shown to operate at both an individual and collective level. These empowerment processes are explored separately below.

Muslim Women as role models

The utilisation of Muslim women as role models at LSRC is related to the recognition of social identity, which is linked to the promotion of positive images of Muslim sportswomen. The use of individuals from CALD communities as role models in community sport settings is a recognised method of promoting the participation of other individuals from CALD communities in sporting activities (Australian Human Rights and Equal Opportunity Commission, 2006; Benn & Ahmad, 2006; Cortis, Sawrikar & Muir, 2007; McCue & Kourouche, 2010). Muslim women were recruited and trained by the Club administrators as coaches for the girls football teams, to encourage the participation of other Muslim females. The process of Muslim girls following the lead of the coach is described in this comment “the coach has become a mentor to the girls. They respect her and cooperate with her and she has become their good friend… the older group of girls act as big sisters to the younger ones” (Organiser # 4, interview). Club administrators also encouraged the Muslim women to express their social identity by adopting Islamic sportswear and facilitating their involvement in volunteering by

providing training and social support, which enabled them in some instances to develop the skills and confidence to become Club and community leaders.

> *The women make the decisions themselves. The leaders have tried to get the girls involved in leadership and in making their own decisions… In previous years the canteen has been run by males. Last year, a female … ran the canteen, she organises this now. (Organiser # 5, interview)*

Comments by a participant on the emphasis of Islamic practices at the Club nonetheless indicate that LSRC by promoting Islamic leadership, can unintentionally crowd out alternative non-Muslim role models.

Women's leadership was both valued and promoted in some aspects of the Club, such as in the canteen and in coaching girls teams. The Club President stated "I have developed leadership camps so the females can run the Club" (Organiser # 1, interview). However, it should also be noted that as a male he holds the key to leadership positions at the Club. This dominance of males in key Club board roles and a comment made by the non-Muslim woman coach, suggests that women were not always encouraged to lead and share power at the board level. This lack of power for Muslim women throughout all aspects of LSRC is indicative of the inequality for women generally in Australian sport.

Nonetheless, some Muslim women were able to challenge Australian and Muslim social and cultural norms around gender, through their leadership activities at the Club. Resistance by Muslim women to traditional patriarchal discourses in Western community sport settings has been demonstrated in the literature to be effective in changing sporting practice (Ahmad, 2011; Farooq, 2010; McCue & Kourouche, 2010). In particular, common preconceptions concerning the belief that Muslim women are oppressed victims rather than independent, modern women (Cortis, Sawrikar & Muir, 2007), were contested at LSRC, through the positioning of Muslim women as Club leaders. A female Muslim Club member explained that she considered it important to challenge community perceptions involving cultural and religious stereotypes, she expounded:

> *It's difficult because outsiders think we don't play sport and we don't volunteer and if we don't do something about it then we start to feel like that as well. That's frustrating! ...we need to show the local community what we are and what we can do! (Coach # 4, focus group)*

Through accessing a range of leadership roles, some Muslim women at LSRC were supported in challenging cultural norms. A Muslim women administrator described this process:

> *People come in thinking because they've got the Hijab they can't play soccer, but it's not like that, it's irrelevant, they can get their joggers on and get out there. They see more Muslims playing, they say we can do it too!, We shouldn't be at home doing nothing, taking care of family members, we can get out there and get involved. (Organiser # 3, interview)*

These attitudes, which led to practices which challenged cultural norms, resulted in some Muslim women becoming sporting role models for their community. Opportunities for Muslim women to become role models at times also extended into the wider community, with Muslim women from the Club becoming involved in community activities as community leaders.

Muslim Women as community leaders

The process of developing individuals from CALD communities to become community leaders is a notable practice in encouraging their participation in community sport settings (Australian Human Rights and Equal Opportunity Commission, 2006; Cortis, Sawrikar & Muir, 2007; Long, Hylton, Spracken et al., 2009; McCue & Kourouche, 2010). A number of different types of active citizenship opportunities were taken up by Muslim women at the Club, showing a communal intent and also a willingness to be involved in mainstream Australian society. Newspaper articles reported: community flag raising events (Bankstown-Canterbury Torch, 14 March, 2007, p. 16); hosting international delegations (Canterbury-Bankstown Express, 27 February, 2007, p. 6); harmony day activities (Lakemba Sport and Recreation Club, 2006, p. 4); and involvement in community sport projects such as the "On the Same Wave" project (Bankstown-Canterbury Torch, 7 February, 2007, p. 7). An organiser explained the Club's involvement in the On the Same Wave project:

> *In our area after the Cronulla riots the Club took on the Surf Life Saving Program. It's something which is not normally our business, we didn't have to do it but we felt being in Lakemba with a lot of negative feeling we should... we felt it was our social responsibility to get involved and to empower our young people. They wanted to take part in society, they were very happy and it wasn't difficult to recruit. (Organiser # 4, interview)*

A LSRC coach stated that, "we volunteer our services in the local area and show goodwill" (Coach # 2, interview). The community minded attitude found within the Club administration also extended into wider involvement at a macro level with "members encouraged to participate in Community Relations Commission festivals held in the city" (Organiser 1#, interview). Opportunities such as this provided the chance for Muslims at the Club to develop 'community capital' (as defined by Bailey, 2008).

The development of collective identity is shown through a commitment to public duty, which was highlighted in this comment, "We do more than just soccer, we are a community development organisation, and we take part in a lot of other community activities as well" (Organiser # 4, interview). The organisers at the Club encouraged active citizenship as a social duty to participate in Australian society. A further example of this social duty is found in aim 5, of the Club aims, which stated that the Club intended "to initiate unique programs to encourage recruitment within the Defence Force and State Emergency Service, that aim to increase participation, integration and social awareness in our youth as well as provide potential to gain skills for future employment" (Lakemba Sport and Recreation Club, 2006, p. 43).

Stereotypes were challenged at LSRC through acts of collective agency. These collective acts of agency occurred through examples mentioned above and through instances, such as "playing friendly soccer games with teams from the Jewish community, allowing Christian church groups to use the Clubhouse on a Sunday for services, and the distribution of Christmas cards" (Organiser 1 # interview). These initiatives were designed to show that the Muslim community could live happily alongside other ethnic and religious groups and were willing to contribute to developing good community relations. As well as challenging stereotypes, members of LSRC displayed a symbolic tolerance and acceptance of other diverse religious beliefs which helped to contest typecasting of Muslims as religious zealots albeit at a rather

superficial level. Furthermore, these opportunities to challenge stereotypes were facilitated by the growth of community partnerships.

Community partnerships

Social networks are identified as valuable in encouraging the social inclusion of individuals from CALD communities in community sport settings (Bunde-Birouste, Bull & McCarroll, 2010; Cortis, Sawrikar & Muir, 2007; Multicultural Youth Affairs Network Queensland, 2008). Partnerships were in place at LSRC, with "local schools, community health services, mosques, community advocacy groups, the local Council and local businesses" (Organiser # 1, interview). A Club board member explained how such community partnerships operated:

> *We already have contacts because we are part of the community. We maintain and strengthen them. For example next week there is a function for High School Achievers. Every year one community organization honours these achievers with a big function, their name will be there and representatives will be there with trophies, cheques and money. Lakemba Sports Club is a past sponsor of that function. We don't sponsor them financially but morally. We provide support, with the organisation of the night. There will be around 450 attendees on that night. The young people will be told that the night is sponsored by Lakemba Sports Club and given details about the Club. Pamphlets are distributed about the Club. (Organiser # 4, interview)*

The connection and collaboration between LSRC, and the community cultural organisation, the Muslim Women's Association (MWA), is explained:

> *[Named Person] from Lakemba Sports was part of the MWA so she had access to the resources. She used to come to the MWA and exchange information and we would give them some advice and guidance so it was great to see them grow... we established a link for them between them and the community. At the MWA we have at least 200 women members doing courses and activities on a weekly basis ... The Club is a member of the community. In the community we always need youth activity. I always have Lakemba Sports Club on my list and refer girls to them. (Community partner # 2, interview)*

A range of established transactional and mutually beneficial partnerships were identified in operation between the Club and both government and non-government agencies.

These partnerships brought in resources and opportunities to develop human and sporting capital in the Club.

> *This year Lakemba Sports Club was fortunate to receive a special grant from the Department of Community Services as well as support from the Canterbury District Soccer Football Association which provided development opportunities to train volunteers in areas such as coaching, refereeing and first aid. (Lakemba Sport and Recreation Club, 2006, p. 3)*

Club members described community partnerships as a prominent feature of the Club which the Club management actively sought to develop as they appreciated the benefits. A Muslim woman who acted as a Club organiser outlined the benefits of these networks, "we get more activities happening when we work with the Australian Sports Commission, they ran a few programs that we were lucky enough to participate in" (Organiser # 4, interview).

The importance that the Club placed on maintaining links with partners was also illustrated in this comment by a female Muslim participant:

> *Our manager would call and get us to represent the Club if she can't make it. It's important as that seat could have been empty but if you go you meet all these new people, like the Australian Sports Commission, the Community Relations Commission or the Arab Council. (Coach # 4, focus group)*

The Club valued and sought to develop its partnerships and social networks and was aware that they could be lost if they were not maintained. At LSRC, the creation and utilisation of social networks addressed the power dimension of social inclusion operating in combination with functional, relational and spatial inclusion, providing opportunities for Muslim women to be involved in sporting activities and at the same time providing them with the chance to challenge dominant sporting discourses and common societal stereotypes, which may act to pigeonhole them.

4.3 Case Summary

An examination of the range of policies and practices designed to encourage social inclusion at LSRC demonstrates that since 2005, both inclusionary and exclusionary processes have been deployed by the Club administrators. While many Muslim women

have gained an increased level of access to the sporting activities at the Club and a deeper level of involvement in the Club activities, this appears to have occurred through practices which have also led to the exclusion of some non-Muslim women. In particular an emphasis on Islamic practices, while being successful for the inclusion of many Muslim women, through the creation of negotiated cultural space, was also shown to be potentially exclusionary for non-Muslim or Muslim women who did not wish to outwardly display their faith in sport contexts.

The construction of relational inclusion, in particular the negotiation of social identity (Weiss, 2001), emerged as a prominent process at LSRC. The negotiation of Australian Muslim cultural identity, changed sporting practices, norms and values was facilitated through the adoption of Islamic sportswear, female only sporting sessions, Islamic dietary requirements and the promotion of images of Muslim women playing soccer. This negotiation of identity at the same time facilitated socio-cultural and physical aspects of spatial inclusion by promoting spatial proximity. Furthermore, practices such as the promotion of images of Muslim women wearing Islamic sportswear encouraged the development of cultural capital for individual Muslim women at the Club.

Relational inclusion through the evolution of feelings of belonging to LSRC was further demonstrated through the growth of social relationships and involved social support mechanisms which facilitated feelings of safety for Muslim women at the Club. The expansion of social bonds, trust and reciprocity were notable features found within the Club and can be connected to the construction of bonding social capital as identified by Putnam (2000) as well as to the 'dark' side of social capital (see Tonts, 2005) which at times isolates less well connected participants. The construction of social bonds may facilitate, and was facilitated by personal development opportunities which may build both sporting capital (Bradbury & Kay, 2008) and human capital (Coleman, 2000). Tight social bonds amongst Muslim participants however may also result in the crowding out of other participants.

The evolution of feelings of belonging underpinned the development of empowerment for some Muslim women at the Club. There was a particular emphasis on the growth of role models, leadership opportunities and the development of community partnerships, which enabled Muslim women at the Club to access sponsorship, training and grants

which enhanced their spatial inclusion and can be connected to the concepts of linking and bridging social capital (as discussed by Putnam, 2000). Muslim women were encouraged to display individual agency by taking up leadership opportunities within the Club and to become involved in active citizenship in the wider community. A summary of the key practices, programs and projects implemented by LSRC, in relation to social inclusion are outlined in Table 4.2, which also outlines the social inclusion dimensions integral to each key practice and the associated theoretical underpinnings.

The employment of the social inclusion framework has contributed to a deeper understanding of the complex dynamics of social inclusion in operation at LSRC. The analysis using the social inclusion framework, illustrates that the 'reinvention' of LSRC has resulted in many more local Muslim women from the Lakemba area achieving inclusion at the Club, through the expert use of inclusionary practices by other Muslim women Club members. Yet these practices were only partially successful in terms of these Muslim women's deeper social inclusion in the mainstream male dominated Club. In this regard, the level of inclusion was somewhat superficial with substantial power sharing alongside male club members not fully achieved, but this is no different from what occurs in Australian sport in general.

Table 4.3 - Summary of Key Practices at Lakemba Sport and Recreation Club

Key practices	**Dimension/s**	**Major theoretical concept**
Islamic sportswear Culturally appropriate food/drink Images of Muslim women playing soccer Female only sessions Cultural intermediaries adopting Islamic practices	*Relational, spatial and power*	Social identity (Weiss, 2001) Cultural capital (Bourdieu, 1986) Social exclusion (Levitas, Pantazis, Fahmy et al., 2007)

Key practices	**Dimension/s**	**Major theoretical concept**
Crowding out of non-Muslim role models Focus on Islamic practices over other cultural practices Isolation of non-Muslim participants	*Relational, spatial and power*	Social exclusion (Levitas, Pantazis, Fahmy et al., 2007)
Social support mechanisms such as peer support Intergenerational bonds Team building activities Volunteering at the Club Activities with families	*Relational, spatial, functional and power*	Bonding social capital (Putnam, 2000) Dark side of social capital (Tonts, 2005)
Muslim women leaders	*Power, spatial, and functional*	Social exclusion (Levitas, Pantazis, Fahmy et al., 2007)
Partnerships with cultural and community organisations Participation in local events and festivals Volunteering in local community	*Power, spatial, and functional*	Social capital (Putnam, 2000) Community capital (Bailey, 2008)
Leadership courses	*Functional, spatial, and power*	Human capital (Coleman, 2000)
Sporting skills	*Functional, and spatial*	Sporting capital (Bradbury & Kay, 2008)
Affordable activities Assistance with transport Local venue Safe facilities and sessions	*Spatial and relational*	Spatial proximity (Allain, 2000)

CHAPTER FIVE: CASE STUDY 2 - ON THE SAME WAVE

We are building on what we already have to actively include, reaching out to people. It's not special treatment; it's just a special welcome…. Why do some people need a special welcome? Well some groups do because of our image, in the last year we have had images of culturally diverse people joining but often we don't, it's the image of a bronze muscular Aussie; it's also about past experience, some people have had horrible experiences, like the story of the girl wearing the Hijab and on her way to university she was spat on. SLSA need to bear in mind that this could make a young girl more nervous when approaching people she doesn't know; and also there are the different cultural etiquettes. You need to bear in mind that there might be reasons people feel uncomfortable and we might not know what they are… inclusion is not just about not excluding it is also about thinking of ways to actively include people. (On the Same Wave Resource Package, 2008).

Source: © On the Same Wave Resource Package (2008)

5.1 Surf Life Saving Australia

To set the context for this case study, the parent organisation of On the Same Wave (OTSW) - Surf Life Saving Australia (SLSA) - is first described. In 2010/11, the volunteer membership of SLSA consisted of 158,806 participants, distributed amongst 310 surf life-saving clubs, situated along the Australian coastline (Surf Life Saving Australia, 2011). SLSA comprises a national body and state and territory surf lifesaving bodies and provides a source of volunteers, beach patrols, junior education (nippers),

and surf sports competitions all over Australia (Australian Human Rights and Equal Opportunity Commission, 2006). Professional SLSA lifeguards are also outsourced to many local councils, national parks and resorts, providing surf rescue services around the country (Australian Human Rights and Equal Opportunity Commission, 2006).

The history of SLSA shows that the membership of the organisation was predominately Anglo-Saxon male for many years from its inception in 1907. Women became full members only in 1980. Despite the admission of women as full members, the Anglo-Saxon male domination of the organisation continued (Fitzgerald & Giles, 2007). In 2000, concerns were raised that SLSA was an ethnic monoculture with few members from CALD backgrounds and that SLSA did not reflecting the increasing diversity of the Australian population. The report *Sound the Siren* (Big Picture Consulting Group, 2000) examined the reasons for the lack of representation of different nationalities within SLSA, by considering the constraints which were preventing individuals from ethnic minority groups joining surf lifesaving clubs. Subsequently, strategies were developed to increase the cultural diversity within SLSA. *Sound the Siren* commissioned by the SLSA discovered that:

> *Many individuals from CALD backgrounds had little understanding of surf lifesaving and the nature of volunteering as part of an emergency service, with over 50% of the survey participants agreeing that the surf clubs lacked multicultural membership and the key barriers identified included: a lack of time; not having friends in the organisation; and low levels of swimming ability. (Big Picture Consulting Group, 2000, p. 6)*

Recommendations included the proposal that SLSA target ethnic Australians who: had a high level of sporting participation; had an average surf swimming ability; and lived no more than 30 minutes from the club. The report concluded that as cultural diversity in Australia increases, the necessity for SLSA to become more culturally diverse will also increase if the organisation is to be representative of the Australian population.

In 2005, SLSA introduced a new equity policy designed to promote an environment of respect and dignity, accordingly the policy stated that:

> i. ***Social justice*** *is about ensuring all people – whether members of SLSA or the community – receive a "fair go";*

ii. ***Equal opportunity*** *is about ensuring every person is treated the same and has a similar chance to participate or receive SLSA services and products. Equal opportunity strategies also permit the introduction of special initiatives to ensure participation or receipt of SLSA services and/or products;*

iii. *SLSA views any detrimental form of* ***discrimination*** *as serious and something that must be eliminated; and*

iv. ***Harassment*** *is offensive, humiliating and intimidating and is counter-productive conduct in the SLSA environment, and may occur in relation to a person's sex, race, religion, age, disability, pregnancy, marital status and sexual preference. (Surf Life Saving Australia, 2005, p. 7)*

Despite the Sound the Siren report, which was released in 2000, and the 2005 Equity Policy, little had changed within SLSA, until a critical incident occurred:

> *An incident at Cronulla, on 4 December 2005, generated a wakeup call to both SLSA and the Australian community. The incident occurred between two local surf lifesavers and a number of young Australians of Middle Eastern appearance. It is alleged to have started as an exchange of words and ended with a physical confrontation. In response to the incident, a large group of men and women gathered in the surrounds of North Cronulla beach the following weekend carrying Australian flags and voicing support for local surf lifesavers… The resulting civil disorder became known as the Cronulla riots. (Fitzgerald & Giles, 2007, p. 2).*

After these disturbances, some members of SLSA and other concerned community members recognised that a new approach was required within SLSA to encourage greater cultural diversity and better reflect the Australian population as a whole. According to Adair this more inclusive approach came about as a "positive response to the infamous Cronulla Beach riot of 2005" (2011, p. 3) and resulted in OTSW, a dedicated community sport program to encourage cultural diversity within the organisation.

5.1.1 On the Same Wave

The OTSW program was developed as a partnership between the Department of Immigration and Multicultural Affairs, Surf Life Saving Australia and Sutherland Shire Council (On the Same Wave Resource Package, 2008). The program was delivered across four SLSA clubs (Wanda, Elouera, North Cronulla and Cronulla):

> *'On the Same Wave' activities involved… daily activities with people from culturally diverse backgrounds as well as some weekend activities. Participants came from community organisations, community groups, Intensive English Centres, High Schools, Primary Schools, TAFE, university international departments, English as a Second Language Schools, youth centres, youth networks and even retirement villages. All these activities were held on Cronulla Beaches. The members opened up their clubs to the team and allowed us to use their rooms, some materials (such as rescue tubes) and their barbeque facilities. The four clubs also jointly supported the first round of Cultural Awareness training and generated interesting discussion and points for consideration. The clubs also supported the Bronze Training Group from Western Sydney's Middle Eastern Community. The clubs offered the use of their materials, their training rooms and their clubs for the duration of the training course…the results of this have been extremely positive as each club has at least two new members in their ranks. The new patrolling members are a huge benefit to the club. They have also brought good publicity to the Cronulla area in the wake of the negative publicity through significant media attention. (On the Same Wave Resource Package, 2008)*

The implementation of OTSW resulted in a range of outcomes in terms of engagement of individuals from CALD communities in life-saving activities. The participation figures show that from June 2006 to June 2007, 1,754 people from CALD community groups took part in surf education and surf awareness activities, and 18 participants were involved in bronze medallion training (the bronze medallion is a surf and swimming qualification that is required to become a volunteer surf life saver in Australia) (Surf Life Saving Australia, 2010). The bronze medallion group which focused on young people with a Middle Eastern background from the Lakemba area of Sydney, involved three Muslim women (On the Same Wave Resource Package, 2008).

5.2 Social Inclusion Analysis

The On the Same Wave case study explored Muslim women's involvement in surf life-saving. Data was collected between April 2009 and November 2011. During this period, data, information and documents were gathered on the policy and practices involved in OTSW. As per the case study methodology outlined in Chapter Three, these various data sources were examined using the social inclusion framework. The analysis interrogates data from individual interviews, conducted with key stakeholders at various levels within SLSA as well as with key external stakeholder and community partner

organisations and with data from organisational documents and the media. Table 5.1 shows the breakdown of the interview participants.

Table 5.1 - On the Same Wave: Research Participants

Type	Muslim/Non-Muslim	Gender	Number	Source
Administrator	Muslim	Male	1	Individual interview
Administrator	Non-Muslim	Female	1	Individual interview
Program administrator	Non-Muslim	Male	2	Individual interview
Participants	Muslim	Female	3	Individual interview
Stakeholder	Muslim	Female	1	Individual interview
Stakeholder	Non-Muslim	Male	2	Individual interview
Partner	Non-Muslim	Female	1	Individual interview
Partner	Muslim	Female	3	Individual interview

Total -14 participants

The data collection involved sourcing organisational documents, newspaper articles, television productions and individual in-depth interviews with fourteen individuals, four from SLSA, and three from stakeholder organisations, four with community partner organisations, and three with Muslim women participants. These included a Muslim man and four non-Muslim men who held positions on the organising committee and a community partner organisation. The other nine were with women, seven Muslim women and two non-Muslim women. Together with the individual interviews, a range of organisational documents and media sources were examined. These documents included: project reports; internal presentations and resources; websites; and newspaper articles. The Resource Package (On the Same Wave Resource Package, 2008) provided the most relevant information to the case study. It is recognised that these data sources involved self-reporting of the OTSW program by SLSA. The analysis was conducted in

two stages: firstly, through an examination of the development of accessible pathways; and secondly, through an investigation of the development of social inclusion.

5.2.1 Accessible pathways

Accessible pathways involve the setting up of appropriate opportunities for participation. To determine if this process was present for Muslim women in OTSW, the data was interrogated for instances, examples or policies that allowed Muslim women to experience sport by opening up accessible pathways. Accessible pathways are operationalised in the ways in which SLSA, through OTSW, actively facilitated the provision of social, cultural, physical and economic components of spatial inclusion to provide ease of access for Muslim women.

5.2.1.1 Socio-cultural practices

As mentioned in Chapter Four, a range of socio-cultural modifications to the traditional delivery of community sport have been identified as integral to the social inclusion of individuals from CALD communities in community sport settings (Australian Human Rights and Equal Opportunity Commission, 2006; Benn, Pfister & Jawad, 2011; Cortis, Sawrikar & Muir, 2007; Knez, 2007; McCue & Kourouche, 2010; Multicultural Youth Affairs Network Queensland, 2008). In regards to these types of socio-cultural adaptations, the following practices were identified by the participants in relation to the inclusion of Muslim women in SLSA through OTSW:

- a dedicated sport program;
- flexible dress code/Islamic swimwear;
- gender segregation;
- cultural intermediaries;
- culturally appropriate refreshments;
- cultural diversity training; and
- sporting skills courses.

These practices were identified by the Muslim women participants as useful in removing some of the religious, ethnic and social participation barriers which had

previously reinforced their exclusion from surf life-saving activities. Each of these socio-cultural practices is explored separately below.

Dedicated sport program

The practice of using a specific program or initiative, customised to encourage the inclusion of individuals from CALD communities, is recognised as a useful practice in encouraging the participation of these individuals in community sport settings (Australian Human Rights and Equal Opportunity Commission, 2006; Cortis, Sawrikar & Muir, 2007; Lowrey & Kay, 2004; Strandbu, 2005; Waring & Mason, 2010). OTSW was developed by SLSA as a specific program, designed to promote cultural diversity (On the Same Wave Resource Package, 2008). The adoption of the program can be seen in relation to the SLSA equity policy which stated that "equal opportunities strategies also permit the introduction of special initiatives to ensure participation or receipt of SLSA services" (Surf Life Saving Australia, 2005, p. 7).

> *On the Same Wave aims to provide support to young Australians of all backgrounds, particularly young Australians of Middle Eastern background, to engage in Surf Life Saving around Australia. The partnership aims to achieve greater harmony between all beach users and promote a culture that 'the beach is there to share'. It also aims to increase Surf Life Saving's openness and responsiveness to cultural diversity and increase diversity within surf lifesaving clubs. This project seeks to do this through:(a) working with community leaders from identified target communities, including the Middle Eastern communities in Sydney;(b) developing and implementing an extensive engagement strategy for these target communities;(c) enhancing the awareness of the beach amongst the Australian multicultural community;(d) encouraging diverse membership of volunteer surf lifesaving clubs amongst target communities; and (e) developing support for retention of diverse membership in clubs.(Australian Human Rights and Equal Opportunity Commission, 2006, p. 170)*

The design of OTSW, involved the deployment of specific project officers who developed community links, "with local community leaders, local community organisations and local schools, to develop awareness of surf lifesaving in the Muslim community with contacts developed through focus groups, meetings with community organisations and community leaders" (On the Same Wave Resource Package, 2008). Specifically OTSW included "cross cultural training in clubs; the development of more inclusive welcoming practices; and the production and deployment of cultural

awareness resources in individual surf clubs" (On the Same Wave Resource Package, 2008). Furthermore, "specialised resources were developed to create accessible pathways included multilingual recruitment brochures produced in the top ten languages spoken in Australia including Arabic with brochures developed and designed particularly to provide information to non-English speaking parents" (On the Same Wave Resource Package, 2008). A number of practical adaptations were incorporated by SLSA, into OTSW, to encourage inclusion of CALD communities. Each of these specific adaptations is analysed in relation to the inclusion of Muslim women.

Flexible dress code/Islamic sportswear

During OTSW, the program organisers demonstrated an appreciation and understanding of embodied faith (as defined by Benn, Dagkas & Jawad, 2011) by allowing the introduction of Islamic swimwear (Surf Life Saving Australia, 2007, p. 3), which facilitated the access of some Muslim women into surf life-saving activities ensuring their modesty requirements. The introduction of Islamic swimwear involved the development of "the burqini, a red and yellow surf live saving uniform adapted to cover the knees and ankles together with a hood or hijood" (Stakeholder, # 3, interview). An instructor outlined how OTSW organisers and participants negotiated the development of Islamic swimwear:

> *One of the girls gave the name of a lady … and I went and spoke to her. She was at the forefront of making an item of multipurpose sportswear that women were able to wear for both running and for sport because in her view it still covered modesty and still had the hijab to cover the hair. It had a blouse; it was like a pant suit almost. We modified it slightly more and came up with something which was not dissimilar to the running suit that Cathy Freeman wore at the Sydney 2000 Olympics. We already had a stinger suit which is used in surf life-saving which covers down to the hands and feet. We basically modified that. The top section would become a blouse and would be long enough for the dignity as well. We started to look at a number of outfits….she had a number of outfits which the girls were really keen to try and she sponsored a lot of the girls and provided them with outfits. The next thing was that grew out of that was an outfit which the girls could wear, they could model, and they could promote it and at the same time come down the beach. They could do their swimming lessons, they could go in the surf, they could go running in it and from necessity it ranged out into a whole new line of sporting clothes for the modern day sporting Muslim women. (Program deliverer # 2, interview)*

Introducing Islamic swimwear according to one female Muslim participant, "has allowed more women to feel comfortable with themselves…it offered women who were veiled, those who were self-conscious about their bodies or worried about skin cancer an alternative (Participant # 1, interview). This initiative encapsulates three social inclusion dimensions, the spatial dimension (by creating cultural space), the relational dimension (by creating and developing the opportunity for women to express Muslim identity) and the power dimension (by encouraging the wearing of the new Islamic swimwear as an act of individual agency).

Nevertheless, Islamic sportswear was not a panacea for all Muslim women who may have wished to participate in surf life-saving, particularly it was insufficient for those who required greater privacy or could not participate in sporting activities in public settings for religious reasons. A member of the Islamic Council of NSW stated that:

> *The design of the swimwear was ok but not a lot of people would wear them on the beaches only in enclosed pools for example. The design generated a lot of discussion about whether the design was comfortable in that environment anyway. (Community partner # 1, interview)*

The adoption of customised dress practices is one feature that helps Muslim women feel more comfortable. The effect of this initiative is additionally examined in later sections of this analysis in regards to the development of belonging and control. Dress modifications in themselves, however, were not necessarily sufficient for social inclusion, and a further sign of the facilitation of Muslim women's' involvement was signalled in another adaptation, that of gender segregation.

Gender segregation

Research indicates that, "overwhelmingly, women would prefer to have opportunities to participate in women's only sport and recreation contexts than to cover their bodies in mixed-gendered facilities" (Cortis, Sawrikar & Muir, 2007, p. 75). Yet women only environments were not fully achieved in OTSW. There were some minor changes to traditional life-saving practices with women being partnered together, rather than women with men, in activities which involved physical contact and some enclosed pool swimming sessions were also delivered. A non-Muslim male instructor outlined the issue and explained how SLSA tried to help with the access of Muslim women:

> *You are not permitted to touch a Muslim woman other than if you are a family member or her husband. That created issues about what you do. Then there are exceptions acknowledged, like to save a person's life is the ultimate reward in life. If someone is drowning or had a heart attack or something for any person the religion gets pushed aside. As soon as it can be altered or changed a (male) female would take over from a male (female). A lot of girls acknowledged that and in training the girls worked on the girls and the boys on the boys. That's normal procedure anyway. It was asking the girls what they wanted, how we could design things, how we could modify our training and our training facilities? What we would need to do to make a surf club more appealing? And make life at the beach more appealing. What could we do to overcome any religious or cultural issues? ... We had a couple of behind closed doors training sessions purely for Muslim women about saving their kids in their backyard pools. We hired out pools and went behind closed doors into private venues and we took a couple of surf life-saving females who went there and provided sessions on health, hygiene and first aid and drowning around the pools. (Program deliverer # 2, interview)*

There is also an acknowledgement in the literature, that physical education and community sport settings, by adopting female instructors and coaches help to ease the access of Muslim women participants into community sport settings (see for example Benn, Dagkas & Jawad, 2011). During OTSW, the practice of using female instructors was not adopted and instead male instructors were used (Participant 1#, interview). Although only partial gender segregation was achieved during the program, other socio-cultural adaptations to mainstream SLSA practice were adopted to help with the inclusion of Muslim women, such as the use of cultural intermediaries.

Cultural intermediaries

As previously identified the practice of deploying cultural intermediaries to assist the inclusion of individuals from CALD communities in community sport settings is acknowledged in the literature (Australian Human Rights and Equal Opportunity Commission, 2006; Long, Hylton, Spracken et al., 2009; Lowrey & Kay, 2004; McCue & Kourouche, 2010). In the OTSW program cultural intermediaries were utilised who understood the religious and cultural requirements that Muslim women participants faced, this is explained by a Muslim woman participant:

> *I trusted ... and I did it because of that trust. Knowing that ... being a Muslim woman wearing a scarf she would understand what kind of*

> *restrictions I'd be exposed to and that it would be fine for me therefore I'd do it. (Participant # 1, interview)*

Using a facilitator or intermediary who understood Islamic religious requirements helped provide a culturally appropriate space that encouraged Muslim women to participate in OTSW. Furthermore, members of the "Islamic community were on the decision panel of the project, alongside individuals from SLSA, Surf Life Saving NSW and the Department of Immigration" (On the Same Wave Resource Package, 2008). An informant explained the advantage of using cultural intermediaries in OTSW:

> *If you have someone from your own community it benefits them immensely. You can actually identify strategies and tell them this is what you need to do. This is exactly what we brought to the discussion on the advisory committee. That connection with the community, that strategizing became an important reference point in terms of guiding them with implementation of the project. (Community partner # 3, interview)*

The organisational structure of the program, through the inclusion of an expert from the Lakemba Muslim community, assisted the project deliverers to implement the project in such a way as to aid the access of Muslim women, as well as introducing culturally appropriate food into the program.

Culturally appropriate refreshments

Researchers have observed that cultural awareness can be aided through the introduction of culturally appropriate food in community sport settings (McCue & Kourouche, 2010). This was evident during OTSW program where "culturally appropriate food was made available to fulfill Islamic dietary requirements which included the provision of halal meat at barbeques and not preparing halal meat where anything else was cooked" (Stakeholder, # 3, interview). A further issue involved the provision of alcohol, as "the Muslim faith does not encourage the consumption of alcoholic beverages" (Stakeholder, #3, interview). A Muslim woman outlined the cultural difference between SLSA (a mainstream Australian sporting organisation) and Islamic culture, "their culture is a barbeque and a beer. In ours, we don't have alcohol; we have soft drinks, and fruit, no alcohol" (Stakeholder, # 3, interview). In SLSA clubs,

some respect for Islamic practices was displayed "during OTSW, at barbeques alcohol was not served" (Stakeholder #3, interview).

Cultural diversity training

The importance of appreciating cultural differences, highlighted in the above example, indicates why cultural differences need to be understood if inclusion is to be achieved. Understanding such differences lies at the heart of cultural diversity training. The training of sport organisers in the benefits of inclusion and cultural differences, is recommended as a practice which encourages the development of cultural diversity in community sport contexts (Cortis, Sawrikar & Muir, 2007; Multicultural Youth Affairs Network Queensland, 2008). SLSA, in order to educate surf club members in the area of cultural diversity, created a 'cultural awareness training resource' to provide a legacy for the program (On the Same Wave Resource Package, 2008). A program deliverer explained:

> *We created a cultural awareness resource and an interactive DVD was provided to every surf club nationally. It gives every surf club the capacity if they chose to use them to have a look outside the square to people who might be in their area. (Program deliverer # 2, interview)*

The On the Same Wave Resource Package included the following elements:

- an explanation of the program;
- the rationale and benefits of cultural diversity to SLSA;
- case studies and stories from lifesavers from CALD backgrounds;
- presentations from diverse community leaders about different cultural requirements,
- practical information for clubs looking to run their own programs and increase membership of individuals from CALD backgrounds; and
- information from successful initiatives around Australia (2008).

Notably, the Resource Package included one section specifically focusing on Muslims in Australia and another section considering aspects of Islamic culture, which was presented verbally by Muslim community leaders. The Resource Package also encompassed: multilingual brochures, community organisation contacts, advice on

obtaining grants, local and state government contact information, potential questions to assist with understanding the needs of individuals from different CALD groups and practical surf awareness and surf education activities. The Resource Package provided specific advice to members of SLSA about engaging new communities.

The Resource Package was presented to branch presidents at special SLSA presentations. The distribution was described by one SLSA administrator:

> *There are 11 branches in NSW (seven or eight clubs in a branch, Sydney has 11 clubs and northern beaches has 21). There are 129 clubs. Each branch was given enough for each club to have one folder. It was put out in a user friendly way. I'm not sure if they have been distributed… It's been a slow process. (Program deliverer # 1, interview)*

It seems that the implementation of this resource was rather ad hoc and not closely monitored and there is no empirical evidence about the success of this resource in improving the access of Muslim women into SLSA.

Sporting skills courses

Another practical approach to enabling inclusion involved the implementation of sporting skills courses. Low levels of swimming ability amongst individuals from CALD backgrounds, have been identified as a contributory factor in their low levels of SLSA membership (Big Picture Consulting Group, 2000, p. 5). Special programs and activities were designed to provide experience in identified knowledge gaps and practices for individuals including some Muslim women, for example gaps in water safety, first aid and swimming knowledge. SLSA's cultural diversity officer explained that, "it was clear that a lot of people from CALD communities, people didn't even know how to swim and were unaware of conditions when it came to the water" (Organiser #2, interview). These aquatic skills courses provided the initial engagement for some Muslim women who had little exposure to aquatic environments and lacked basic aquatic skills and knowledge around water safety. These courses can be considered functional aspects of social inclusion and were delivered using a community education approach working in partnership with community and cultural organisations, combining both spatial and functional inclusion.

5.2.1.2 Physical and economic practices

As previously indicated, research has identified a variety of physical and economic modifications to the delivery of community sport as integral to the social inclusion of individuals from CALD communities in community sport settings. In relation to these types of adjustments, the following physical and economic adaptations were described by the participants in the OTSW case:

- safe physical environments; and
- assistance with transport.

These transformational initiatives removed some of the material access barriers which according to the participants had previously reinforced the social exclusion of Muslim women in Australian aquatic environments. These physical and economic modifications are explored separately below.

Safe environment

A safe physical environment is recognised as a factor in easing the access of some individuals from CALD backgrounds in community sport contexts (Cortis, Sawrikar & Muir, 2007).

> *The four SLSA clubs involved in the program, Cronulla, North Cronulla, Elourea and Wanda deployed a safe physical environment... Elourea and Wanda clubs provided a safe environment for surf awareness activities…Cronulla and North Cronulla provided participants with the use of a safe pool and in addition to the pool, Cronulla also had a number of swim coaches and were able to offer safe swimming coaching for participants.(On the Same Wave Resource Package, 2008)*

The process of providing a safe physical setting for Muslim women, during OTSW, combined both spatial and relational inclusion. The broader effect of this action is examined further in relation to the development of relationships and belonging. The provision of a safe environment for Muslim women was itself inadequate for material access without the accompaniment of another physical component of spatial inclusion, that of transportation.

Assistance with transport

One of the physical constraints experienced during OTSW, was "the distance between the Cronulla beaches and Lakemba, where the majority of Muslim participants lived which for many individual participants involved a 45 minute journey" (Community partner # 3, interview). This led to transport issues which were overcome to some extent by participants and community members sharing transport. A Muslim community member, who supported the program participants, explained that "at first we took them and then they started to take each other" (Community partner # 3, interview). At the beginning of the project, transport was provided by cultural intermediaries within the Muslim community, however, once networks and social support had been established the Muslim women organised their own transport with other participants in the project. Yet in the longer term, the geographic distance between Lakemba and Cronulla beach was problematic, one participant commented "I carried on doing it for a couple of months after I qualified but I live a long way out" (Participant # 3, interview). This indicates that SLSA by targeting the Lakemba Muslim population who had a 45 minute trip to the Cronulla beaches, ignored an earlier recommendation that SLSA should target individuals who lived no more than 30 minutes from the Club (Big Picture Consulting Group, 2000, p. 6).

Transportation issues were also related to issues of timing and scheduling, which were designed to be flexible in order to accommodate both the long distance and to mitigate the early morning starts, a participant explained that:

> *They were also flexible with time. Not too rigid about time as kids were travelling. Like … who had to travel from Mount Druitt to Cronulla. She had three young kids to get baby sat. She had to be there at 8.30am, so she had to be up early and find a baby sitter on a Saturday or Sunday morning. (Participant # 2, interview)*

During OTSW, assistance with transport and flexible scheduling contributed to the inclusion of the Muslim women participants. This assistance however only provided a short term solution to the issue of geographic proximity between the homes of the Muslim women participants and the beach.

5.2.2 Development of social inclusion

In addition to spatial inclusion, social inclusion also involves relational, functional and power dimensions. An examination of these three dimensions follows in regard to the development of Muslim women's social inclusion during OTSW. To determine if and how social inclusion develops, the information was examined for practices, instances and policies that allowed the social inclusion of Muslim women through skill development, relationship building and decision making opportunities.

5.2.2.1 Skill development

Research has identified that individuals from CALD communities can develop competencies through the development of skills in order to facilitate their inclusion in community sport settings (Australian Human Rights and Equal Opportunity Commission, 2006; Bunde-Birouste, Bull & McCarroll, 2010; Crabbe, Bailey, Blackshaw et al., 2006; Islamic Women's Association of Queensland Incorporation, 2003; Long, Hylton, Spracken et al., 2009; McCue & Kourouche, 2010). In relation to these competencies, the growth of sport specific knowledge was identified by OTSW participants as a primary focus.

Sporting skills

Courses were provided for OTSW participants to develop sports related technical skills. An administrator explained that "there was a group of Muslim women who were particularly interested in First Aid so we provided them with First Aid courses" (Organiser 1 #, interview). The types of programs provided by OTSW included: beach safety awareness; surf awareness; surf survival; surf rescue; the bronze medallion; and cardio pulmonary respiration courses (On the Same Wave Resource Package, 2008). A Muslim women participant described the process:

> *Some of us needed more help knowing how to swim. They provided services to start off with the basics, the breathing and whatnot. They helped us and coached us and gave us some support in learning the skills required to get ready to do the exam for the surf lifesaving. It was all just starting from scratch really. Learning the basics and working our way up to doing the exam. (Participant # 2, interview)*

These courses were used by the OTSW administrators to increase competencies and capabilities within the Muslim community through the development of Muslim women's confidence in their swimming and life-saving abilities, and through this to help them develop greater self-reliance and feelings of security at the beach. A participant explained that participating in the course enabled her to "step out of my comfort zone and do something that is part of the Australian culture" (Participant # 2, interview). The development of sporting capital through learning surf life-saving skills and achieving the bronze medallion led some Muslim women to gain sports specific knowledge which in turn resulted in employment opportunities. One woman explained that after the experience she "did swimming teaching at Emmerton Leisure Centre in Mount Druitt. I was employed there for a year and a half" (Participant # 3, interview). Learning new sporting skills through OTSW provided opportunities for employment and continued involvement in aquatic recreation and some chances to develop new relationships.

5.2.2.2 Relationship building

Relationship building processes have been identified as central to the social inclusion of Muslim women in community sport settings (for example Walseth, 2006). In regard to these relationship building processes, the following practices were identified by the participants in the OTSW case study:

- team building activities;
- social support mechanisms; and
- promotion of positive images of Muslim sportswomen.

Team building activities

The creation of social bonds is demonstrated to be a key feature of relational inclusion for individuals from CALD communities in community sport settings (Amara, Aquilina, Argent et al., 2004; Bunde-Birouste, Bull & McCarroll, 2010; McCue & Kourouche, 2010; Walseth, 2006). A Muslim woman participant in OTSW described the development of social bonds through the team building aspect of the Bronze Medallion training:

> *There was a bond created with the teachers and the instructors and with us. Once they got to know us they got to see what we were really like. Through bonds they were able to help us succeed. Because once you know someone it's easier to do something. We got to know them and developed a friendship and a close connection and they were able to help us. They could help us overcome the barriers of our culture. It was a casual environment and it was a friendship thing. (Participant # 2, interview)*

The evolution of friendships was closely connected to the growth of surf life-saving skills and the practice of these skills on the beach, one of the instructors explained:

> *A bond was formed and then it was continually meeting and getting together and just doing the roles together. We created an atmosphere of lifesavers working together as one on the beach. It wasn't very strict and hard. It wasn't cold it was very friendly and open. They made it as if we could ask questions and we were comfortable. It was a very comfortable and warm atmosphere, where they encouraged questions. The feeling was kind of mutual. We asked questions and then they asked questions. It was like a 'hang out'. Also with the things that you needed to do they would teach us this and that. They needed to learn about our culture in order to help us accomplish this, because there are so many barriers, in our religion as well. In order to overcome this they needed to learn where we are coming from and about certain practices we do and why we do them. This helped them understand so they could provide us with proper training to combat these. (Participant # 2, interview)*

The supportive relationships that were built between the instructors and the Muslim women during the training encouraged short term relational inclusion.

Nonetheless, a 'dark side' has been identified with the development of social bonding in community sport settings which involves a negative aspect of bonding, which comprises feelings of isolation for those that find themselves outside the close-knit group (see Tonts, 2005). These feelings of isolation were described by a number of Muslim women participants in OTSW at the end of the training when close-knit relationships developed during the program did not continue. These close relationships were not encouraged by the SLSA practice of distributing Muslim women amongst the four clubs. This practice made the Muslim women feel like outsiders within the main SLSA membership. A Muslim woman described how after strong bonds were formed, she was then separated from her instructor:

> *To have them separated from us it was like a mother and a newborn child we felt lost and confused. I felt that I was going into this big organization that I didn't really know. I did patrolling for the first season, but I was so connected to ... that I went to Wanda which is where ... is based to ask him to be there for support. I couldn't function to the best of my ability without him. If they wanted us to keep patrolling longer then maybe the transition needed to be done better. (Participant # 1, interview)*

Another Muslim woman also commented on the separateness of the project and the training from the mainstream club:

> *The hard thing about the whole training was we didn't really mesh with the whole organisation. We were an independent entity. We were isolated and not really introduced to the volunteering community. It was separate. We didn't train with new recruits. (Participant # 3, interview)*

The positioning of a separate program did facilitate the development of strong social bonds during training. However, it was not integrated within the mainstream organisation, and when OTSW ended the result was the isolation of the new Muslim women participants (and this led to their non-inclusion from SLSA in the longer term). Despite these findings, team building was shown in many instances to lead to the growth of social relationships and social support.

Social support

Social support through the deployment of cultural intermediaries in OTSW is described by a Muslim women participant, "they provided support, food and mental preparation every single week...their support was phenomenal for me" (Participant #1, interview). The importance of this material and emotional social support provided for the Muslim women participants from their local Muslim community throughout their involvement in the program was shown to be fundamental to their relational inclusion. An organiser explained how social support, through both the provision of physical safety and relationships, were developed in the project delivery by:

> *Making sure that Muslim women have a good time, making sure it's safe for them, making sure it's safe and fun for their kids, showing them that the people that they deal with at the beach are people they can trust, that they can approach. (Program deliverer # 1, interview)*

An organiser clarified that the OTSW program:

> *Gave them a sense of safety, after what had happened in Cronulla that they could go down to the beach. It was something organised for them. It was encouragement for the young women to get involved in water activities. (Organiser # 2, interview)*

Following the break-down of trust between some members of the Muslim and non-Muslim communities of Lakemba and Cronulla during the Cronulla disturbances, the growth of emotional support through the development of feelings of safety and trust became critical components of the project especially for the Muslim women and their families involved in the project. However, as mentioned in the Lakemba case study, some potential OTSW participants and their families could not be convinced by the program organisers, even with the provision of social support, that the environment was safe enough. This showed that physical and emotional social support mechanisms were necessary but not always sufficient to promote the inclusion of Muslim women in OTSW. A central mechanism used by the organisers of OTSW to develop feelings of belonging was the promotion of positive images of Muslim sportswomen.

Positive images of Muslim sportswomen

The organisers of OTSW acknowledged the unique social identity of Muslim women through changes to socio-cultural practices which promoted the spatial inclusion of Muslim women. The Cultural Awareness Resource Package provided materials for counteracting stereotypical images of Australian surf life savers, an instructor explained that in the initial focus group the image of surf life-saving was identified as one, "of the blond, blue eyed ironman or women and they need to get rid of that stereotype. Those stereotypes make it seem elite, you have to be invited by a member, and that it's a closed shop" (Program deliverer # 2, interview). To combat this image of surf life-saving, OTSW adopted a number of strategies which were deployed to show images of individuals from CALD communities participating in surf life-saving. A project officer explained: "We created posters that were visual engaging. With images of everyone who is Australian today, from an Anglo-Saxon background to a Muslim, a Hindu or an Asian. Imaginary is quite important" (Organiser # 2, interview). SLSA by showing an acceptance of varying cultural norms, tried to respond by challenging some of these stereotypes.

SLSA, through OTSW, displayed positive images of Muslim women participating in surf life-saving activities. These images contested and challenged cultural misconceptions that Muslim Australians through their cultural behaviors did not embrace Australian values. A community partner in OTSW suggested that, "as a Muslim women, I swim in my clothes but this does not make me disloyal to Australia" (Community partner # 3, interview). The organisers of OTSW by developing imagery of Muslim women as lifesavers displayed an acceptance of varying cultural norms, and were responding to a need to accept different interpretations of Australian identity in their sporting setting. Yet displaying such images of Muslim women as life savers is only a first step and operates at a largely superficial level. OTSW did, nonetheless provide opportunities for the development of Muslim women's identity, agency and integration into mainstream Australian sporting culture.

5.2.2.3 Decision making opportunities

In relation to empowerment opportunities for Muslim women, the following practices were identified by the OTSW participants:

- Muslim women as role models;
- Muslim women as community leaders; and
- community partnerships.

These practices operated at both an individual and collective level and are individually outlined below.

Muslim Women as role models

During OTSW, Muslim women were engaged as role models by SLSA, a Muslim woman described her role: "I am representing the life-saving community, I'm representing the Muslim community and I am representing females" (On the Same Wave Resource Package, 2008). The women were deployed as role models to promote cultural diversity within SLSA and also to encourage physical activity participation in the Muslim community. One particular Muslim woman received national and international media coverage where she was hailed as "Australia's first Muslim woman

lifesaver" (The Age, 17 November, 2007). This 'role model effect' is elaborated on by a Muslim woman participant:

> *I heard that after us there were so many women trying to find out about surf life-saving. My cousin was asking about life saving after we did the course. The experience opened up many doors, after this I was asked to participate in an Australia Day parade in the city. A few people were chosen, it open up many aspects to us. I was approached by a magazine, Cosmo, to do an article. (Participant #2, interview)*

The effect of the image of a scarfed Muslim woman, wearing the burqini, participating in surf-life saving activities, was described by a Muslim woman participant:

> *It has allowed more women to feel more comfortable with themselves. It gave me a broader perspective as well. It was so inspiring and encouraging for women who wore the scarf. Reading things people have written about the burqini is great. It has inspired refugees too. (Participant # 1, interview)*

Another participant explained how the actions of the instructors in OTSW led her to become a role model for other Muslim women:

> *It was very good because they helped us and we were setting examples and trying to be role models for everyone else, saying its ok to step out of your comfort zone and do something that is part of Australian culture, you know the beach, it's part of who we are…It's part of who I am, but for others I am trying to show an example that it's ok you can come out of your shell and try something and interact. (Participant # 2, interview)*

By becoming role models, the Muslim women who participated in OTSW were able to inspire other Muslim women to get involved in swimming activities, contest their traditional cultural and gender roles (within the Muslim community) and challenge widely held stereotypes outside the Muslim community. This challenge to cultural stereotypes was demonstrated by a Muslim woman participant who described the prevailing attitudes she found amongst some SLSA members, which also indicated a level of ignorance about the Muslim culture:

> *They didn't know about us they thought we were meant to be housewives and not do swimming and things like that as it's not a girl thing to do. When they saw that girls could do it as well they were shocked. With the*

> *headscarf they thought it would drag us down. (Participant # 3, interview)*

These attitudes, which included the belief that Muslim women did not participate in swimming activities and that all Muslim women stayed at home cooking and cleaning, reflected the sort of preconceptions and gendered cultural stereotypes that Cortis and colleagues (2007) found in their Australian research. The Human Rights and Equal Opportunities Commission (2006) also found evidence of strong racist attitudes in Australian sport. The attitudes of some SLSA members appeared to reflect these racist stereotypes, despite SLSA's equity policy, which stated that "SLSA views any detrimental form of discrimination as serious and something that must be eliminated" (Surf Life Saving Australia, 2005, p. 7).

In contrast to the lack of awareness displayed by some SLSA members, other members involved in delivering OTSW encouraged Muslim women to express their social identity by adopting Islamic sportswear when participating in life saving-activities, through the wearing of the 'burqini', which developed helped to develop confidence and to support participation. A Muslim woman elaborated:

> *The development of the burqini empowered us. It's made from swimsuit material and it allowed you to cover what you needed to which is our body and hair. Now we can go to the beach and enjoy the sun and the water just like everyone else. That is one example of trying to create means for us to join and I guess this whole program is an example. I guarantee this that before this program you could go into any surf life-saving club and you wouldn't find any Muslim there. No Muslims at all. The fact this program is trying to incorporate us into that kind of thing. (Participant # 2, interview)*

Despite some opportunities for individual agency through role model opportunities, decision making opportunities for Muslim women were limited to an advisory position on the organising board of OTSW, and a support position as a cultural intermediary on the program. This indicates that although a few Muslim women had some involvement in OTSW, decision making opportunities for Muslim women within SLSA itself were superficial and did not involving substantive power sharing. However, opportunities for Muslim women to become role models in their communities also provided some chances for Muslim women to display community leadership.

Muslim Women as community leaders

Linked to the positioning of Muslim women as role models within community sport settings is the use of Muslim women as community leaders. Female Muslim leadership was shown through the 'Kokoda Mateship Trek' project (Bankstown-Canterbury Torch, 25 March, 2007, p. 4) which involved "individuals from the Cronulla surf clubs in a partnership project with individuals from the Muslim communities walking the Kokoda trail together and fostered an understanding between these communities" (Organiser #1, interview). This project involved Muslim women from OTSW taking leadership roles in the wider Australian community. A stakeholder described this process in relation to the Kokoda Mateship Trek project:

> *Our younger generation continues to be friends with people from Cronulla. They socialize through the Kokoda Trek project and this continues. They go out regularly. They have been to our house during Ramadan. We have had dinners, so we still share things on a personal level. It may not be as a whole group but there is still that link between the two communities. (Stakeholder # 3, interview)*

The Muslim women from the OTSW program involved in the Kokoda Mateship Trek project became engaged members of the wider Australian community and through these actions challenged stereotypes and built cross community relationships. These challenges to stereotypes and prejudices can be viewed as tokenistic rather than substantive; nevertheless, they can be considered a step in building trust and relationships between communities. The opportunity for Muslim women to be involved in active citizenship was facilitated through SLSA developing community partnerships.

Community partnerships

The development of social networks is identified as useful in encouraging the social inclusion of individuals from CALD communities in community sport settings (Bunde-Birouste, Bull & McCarroll, 2010; Cortis, Sawrikar & Muir, 2007; Multicultural Youth Affairs Network Queensland, 2008). The OTSW program involved the expansion of social networks between SLSA, and Muslim women in the community, the growth of these networks is described by a project organiser:

> *I rang up a number of community groups, community leaders, community elders I spoke to organisations like Police and Community Youth Clubs in Bankstown, Auburn and Belmore. I spoke to a number of school leaders and a number of respected leaders of the community. We went around to the various schools, targeting year 9, 10, 11 and year 12 kids. … I went to the breaking of Ramadan and a large number of different festivals, and the Ethnic Business Awards. I went to those kinds of organisations. (Program deliverer # 1, interview)*

The importance of developing these partnerships was explained by a Muslim community leader:

> *There are Muslim Associations and groups that you have to contact and go from there. Even just in terms of understanding their culture. Understanding how to approach the situation so you won't offend someone inadvertently by putting your hand on someone's shoulder. You need to have an understanding of their culture of those things by building those relationships and networks. (Stakeholder # 3, interview)*

Networking between SLSA and Muslim community organisations enabled a Muslim woman to bring her skills and strategies onto the board of OTSW. This led to the empowerment of an individual Muslim woman whom provided a voice for her community, she described her role:

> *A lot of my work centered on education, engagement and dialogue and inclusion, so women could have an active role in what it was like. We wanted to gain the views of Muslim women in their diversity, to think of a whole range of issues…there was a huge concern that Muslim women's voices were heard and there were a lot of stereotypical views that are circulating about poor Muslim women and how oppressive their faith was to them. There was a lot of misinformation. People were talking about Muslim women like they were non-existent… Muslim women were talked about rather than talked to. (Community partner # 3, interview)*

Practices of developing social networks with community, cultural and government organisations facilitated the inclusion of Muslim women and provided SLSA with cultural knowledge and understanding, cultural intermediaries, resources, opportunities for training collaborations and Muslim women participants for the project. A stakeholder illustrated this point, explaining that OTSW, "shared resources with Council, SLSA, Police and Community Youth Clubs, local schools and a number of organisations like the Lebanese Muslim Association, Lebanese Christian Association,

and Community Relations Commission" (Stakeholder # 1, interview). In summary, SLSA worked with a range of community and government organisations that brought resources, expertise, experience and participants into OTSW and built new relationships on which the surf life-saving clubs and the Muslim women could potentially develop and draw on in the future. A range of transactional and supportive partnerships were found to be in operation between SLSA and community and government organisations which brought resources into OTSW and at the same time challenged stereotypes and preconceptions which were shown to exist within SLSA.

5.3 Case Summary

An analysis of OTSW practices and policies indicates that a number of inclusion and exclusion processes were in operation, often functioning across social inclusion dimensions. OTSW employed practices which focused on providing spatial and functional inclusion, through the development of surf-life saving skills. The administrators at OTSW concentrated their efforts on improving low levels of swimming ability within the CALD community, a community need previously identified (Big Picture Consulting Group, 2000). This emphasis on developing basic skills encompassed the notion of expanding sporting capital (as defined by Bradbury & Kay, 2008) amongst Muslim women participants. In enabling the access of Muslim women into OTSW, SLSA administrators adopted the principles of social justice and equal opportunities from the SLSA equity policy (Surf Life Saving Australia, 2005), through a range of socio-cultural, physical and economic strategies designed to create social proximity.

A focus on access via spatial inclusion was evident through the adoption of two specific socio-cultural practices which were highlighted as important in the social inclusion of Muslim women during OTSW. These included the acceptance of flexible swimwear and gender segregated sporting environments (as identified by McCue & Kourouche, 2010). The practice of providing gender segregated sporting environments, including the partial adoption of gender specific sessions, while necessary for some Muslim women, was insufficient for others who required complete gender segregation in sporting environments. In terms of allowing appropriate clothing, SLSA was accommodating to the idea of embodied faith and the modesty requirements of some of

the Muslim women participants, and assisted with the expansion of Islamic swimwear. Yet the success of these inclusion approaches was tempered by the actions of the administrators at SLSA who only partially tackled two identified physical barriers to participation in surf life-saving, lack of geographic proximity and lack of time (Big Picture Consulting Group, 2000). For instance, the surf clubs encouraged transport pooling during the project, however, they did not provide transport to participants after the project ended to address their lack of geographic proximity to the beach. SLSA was also unable to tackle structural societal issues around time constraints.

Nevertheless the adoption of flexible dress codes enabled the construction of relational inclusion through the development of social identity. The wearing of Islamic swimwear, in particular, led to the reinforcement of social identity amongst the Muslim women as surf life-savers and helped to develop feelings of belonging on the one hand and to reinforced difference on the other hand. The practice of social identity construction and development (as described by Weiss, 2001) was also facilitated through the deployment of cultural intermediaries and the promotion of images of Muslim women as surf life-savers. In contrast, the organisers and deliverers of OTSW provided few opportunities for Muslim women participants to develop in-depth relationships which could sustain long term feelings of belonging. It is acknowledged that temporary friendships were established during the Bronze Medallion training but they were not sustained after the program finished. This lack of on-going friendships, can be contrasted with the identification by SLSA that the expansion of relationships was critical after the breakdown of trust between the Muslim and non-Muslim communities following the Cronulla disturbances (On the Same Wave Resource Package, 2008). Poor social relationships between SLSA members and the Muslim community had previously been cited as an exclusionary factor for CALD individuals joining SLSA (Big Picture Consulting Group, 2000).

On the other hand, SLSA was successful, to some extent, in adopting an approach which encouraged the expansion of some aspects of Muslim women's agency through emboldening these women to exercise some aspects of power and resistance. This agency is illustrated in the development and wearing of Islamic swimwear, the enlargement of social networks and the promotion of Muslim women as role models.

The empowerment of Muslim women as role models within SLSA gave the women an opportunity to challenge discrimination and stereotypes found in the attitudes of some SLSA members and more generally within some sections of Australian society. Nevertheless, at the end of the OTSW program the Muslim women who participated did not carry on with their surf life-saving activities. This appears to have been precipitated by the separate nature of the program, the physical constraints of the clubhouses, the distance to the beach, the lack of time and the lack of encouragement by SLSA of ongoing social relationships.

The deployment of the social inclusion framework has contributed to a better understanding of the dynamics of social inclusion in operation during OTSW. A range of practices, programs and projects have been identified, these are summarised in Table 5.2 together with the related social inclusion dimensions and the associated theoretical underpinnings. The OTSW program resulted in a number of Muslim women achieving a superficial level of inclusion for a short time through the duration of the program. Yet, the practices deployed during OTSW were less successful in terms of facilitating a longer term and more in-depth inclusion into the mainstream male dominated clubs, and there is little evidence that the program achieved long term attitudinal and cultural change within SLSA.

Table 5.2 - Summary of Key Practices in On the Same Wave

Key practices	**Social inclusion dimensions**	**Major theoretical concept**
Growth of sporting skills	*Functional, and spatial*	Sporting capital (Bradbury & Kay, 2008)
Assistance with transport Safe facilities	*Spatial and relational*	Social proximity (Allain, 2000)
Flexible/Islamic sportswear Cultural intermediaries Culturally appropriate food/drink Images of Muslim women lifesaving	*Relational, spatial and power*	Social identity (Weiss, 2001) Cultural capital (Bourdieu, 1986)

Key practices	Social inclusion dimensions	Major theoretical concept
Distribution of participants across clubs at the end of the program Lack of on-going assistance with transport Lack of geographic proximity Insufficient gender segregation of activities	*Relational, spatial, and power*	Social exclusion (Levitas, Pantazis, Fahmy et al., 2007)
Team building activities	*Relational, spatial, functional and power*	Bonding social capital (Putnam, 2000)
Partnerships with cultural and community organisations Muslim women as role models	*Power, spatial, and functional*	Bridging social capital (Putnam, 2000)

CHAPTER SIX: CASE STUDY 3 - SWIM FOR LIFE

A lot of Muslims do not take their kids to the pool, as they fear that if they do they will have restrictions in terms of clothing and if the media gets hold of that it may turn negative. Having Muslims from the community approaching community organisations and schools helped develop trust…the community also felt comfortable that Muslims were delivering the course. This helps with the trust, this followed through in delivery. I know that Muslims need to stop and pray, it would be awkward having to explain this to someone who wasn't Muslim or familiar with this. (Project deliverer # 1, interview)

Source: © Royal Life Saving Australia (2011b)

6.1 Royal Life Saving Society of Australia

A consideration of the Royal Life Saving Society of Australia (RLSSA) provides antecedence in regard to the Swim for Life project. RLSSA was established in 1894, to reduce drowning and aquatic related accidents (Royal Life Saving Society Australia, 2011a).

Today, RLSSA operates as Australia's leading water safety educator – a not for profit charitable organisation, public benevolent institution and volunteer community service organisation with a Branch in every State or Territory of Australia. Branches conduct courses in water safety, lifesaving, resuscitation, first aid and lifeguarding and provide an extensive range of the highest quality resources. Over one million Australians undertake a Royal Life Saving Course or program every year. Over five million Australian's have achieved their Bronze Medallion since its inception and over ten million have learnt their

> *essential water safety skills through Swim and Survive. (Royal Life Saving Society Australia, 2011a)*

Each year RLSSA trains over 120,000 lifesavers which includes pool lifeguards, pool managers, teachers, swim teachers and first aiders (Royal Life Saving Society Australia, 2009). The key activity areas of the RLSSA include: advocacy and awareness-raising; education; training; health promotion; aquatic risk management; community development; research, life-saving sport; leadership and participation and international partnerships (Royal Life Saving Society Australia, 2011a). In recent years, community projects have been designed and implemented to meet specific cultural needs within the community, ”these projects include working with Arabic, Chinese, Vietnamese and Indigenous communities” (Royal Life Saving Society Australia, 2006, p. 5). Accordingly:

> *Community projects aim to build local opportunities for local people and target a range of health, social and economic issues. These have included: populations at risk of drowning; use of aquatic facilities; high levels of chronic disease, youth diversion and employment and training pathways. (Royal Life Saving Society Australia, 2011a)*

6.1.1 Swim for Life

The Swim for Life program was developed as a community sport project, delivered in two Australian states between 2006 and 2008. In New South Wales, the project was known as ‘Swim for Life’ (SFL), and was introduced by RLSSA to address the aquatic needs of Muslim communities (Royal Life Saving Society Australia, 2006). SFL was supported by the Department of Immigration and Citizenship, to maximise the health, social and economic benefits of community swimming pools in areas with high Islamic populations, and was implemented across three areas of Sydney: Auburn; Bankstown; and Canterbury (Royal Life Saving Society Australia, 2006). The goal of SFL was:

> *To increase Muslim community participation in aquatic recreation activities, through the development of sustainable relationships, between community members, and existing local aquatic recreation facilities. (Royal Life Saving Society Australia, 2006, p. 18)*

The key accountabilities of SFL are outlined below:

- To establish effective relationships across the target community including but not only restricted to community members, local government, non-government agencies and community groups;
- To implement strategies of the Swim for Life which aim to strengthen the Muslim community's awareness of and participation in aquatic recreation and physical activity;
- To provide advice, guidance and support to the project managers, government agencies, community organisations and the aquatics industry on how to plan, develop, and implement aquatic and recreation initiatives; and
- To assist with promotion, coordination, administration and delivery of the events, activities and programs. (Royal Life Saving Society Australia, 2008, p. 1)

The delivery of Swim for Life courses resulted in the following qualifications:

- 953 certificates in first aid/pool life guarding, of which approximately 50 percent were issued to Muslim women;
- 1460 students in 11 schools (nine were Islamic), participated in the 'Water Smart' schools program, which included rescue skills and water safety theory;
- 66 participants trained in life-saving skills with 7 going on to become life guards; and
- 17 participants completed the Australian Teacher of Swimming and Water Safety certificate. (Organiser # 1, interview)

The delivery of the project was described as follows:

> *Community Project Steering Committees have been formed in each of the target areas. The role of the steering committees was to identify and oversee the implementation of the project strategies. The community project steering committees provided links between individuals, key partners and project activities. Essential contacts and networking opportunities have been created through the creation of these groups and will be continually utilised to ensure relevance and sustainability. (Royal Life Saving Society Australia, 2008, p. 3)*

The RLSSA employed a community development model for SFL which involved: community aquatic recreation venues and their owners; engagement of community

organisations; engagement of local community members; facilitation of a range of engagement, communication and participation activities; and possible training and employment outcomes (Royal Life Saving Society Australia, 2006). The community development model is illustrated in **Error! Reference source not found.**.

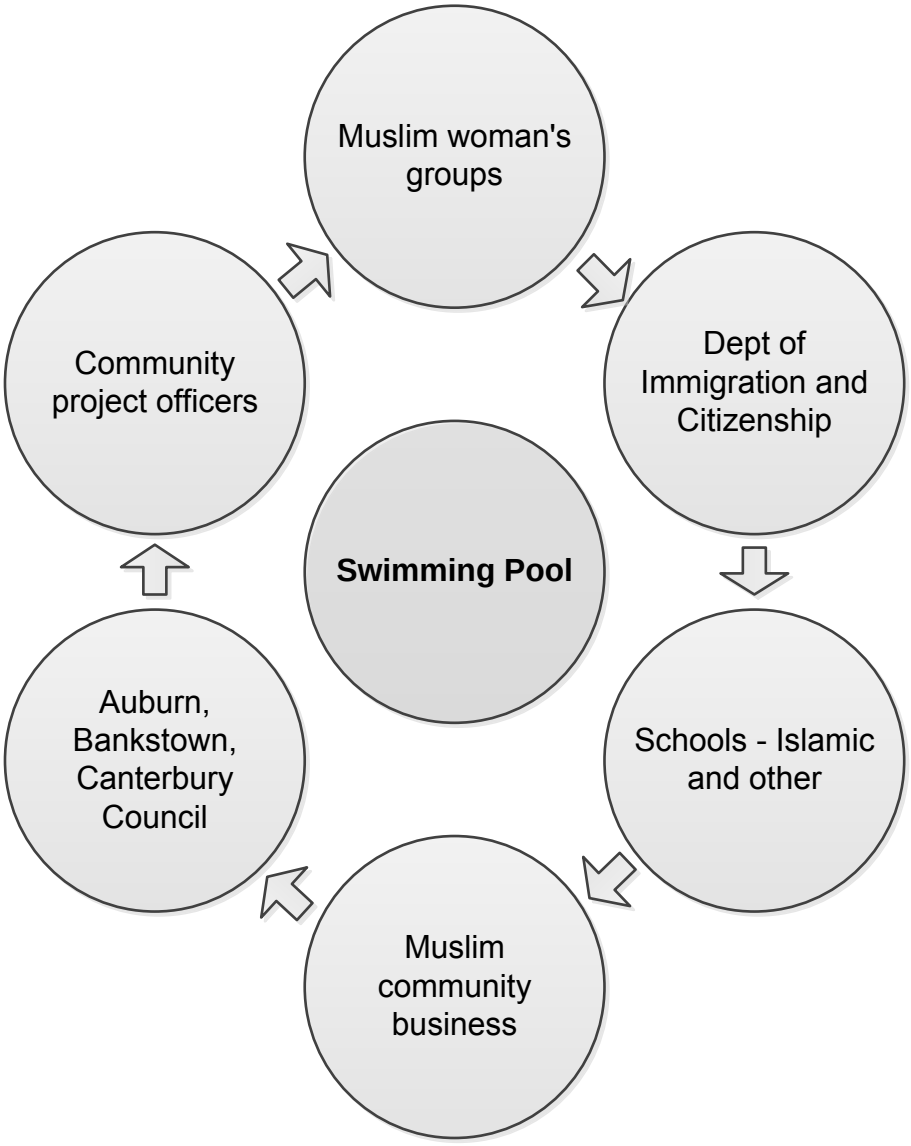

Figure 6-1- Swim for Life: Community Development Model (Royal Life Saving Society Australia, 2007, p. 8)

The community development model was adopted by the organisers of SFL, based on the notion of a local swimming pool as a hub or centre, surrounded by a network of Muslim organisations, government departments, schools (Islamic and others), Muslim community businesses, local Councils and community project officers.

6.2 Social Inclusion Analysis

The Swim for Life case study examined Muslim women's involvement in mainstream aquatic environments. The data collection occurred between July 2009 and March 2012. During this period, data, information and documents were gathered on practices fundamental to the SFL project. As per the case study methodology outlined in Chapter Three, these various materials were then analysed using the social inclusion framework. The investigation interrogates data from individual interviews, conducted with key stakeholders at various levels within SFL with major external stakeholders and community partner organisations, and data from organisational documents. Table 6.1 shows the breakdown of the interview participants.

Table 6.1- Swim for Life: Research Participants

Type	Muslim/Non-Muslim	Gender	Number	Source
Administrator	Non- Muslim	Male	1	Individual interview
Administrator	Non-Muslim	Female	1	Individual interview
Project officer	Muslim	Male	1	Individual interview
Project officer	Muslim	Female	1	Individual interview
Participant	Muslim	Female	3	Individual interview
Stakeholder	Muslim	Male	1	Individual interview
Stakeholder	Non-Muslim	Female	1	Individual interview
Community partner	Muslim	Female	2	Individual interview

Total – 11 participants

The data collection involved individual, in-depth interviews with eleven individuals, seven from RLSSA, two from stakeholder organisations and two with community

partners. These included three men, one non-Muslim man and two Muslim men, one was a program officer and the other held a position in a partner organisation. The other eight were women, six Muslim women and two non-Muslim women. These organisational documents include project reports (2006–2008), internal presentations and organisational websites. It is recognised that these data sources involved self-reporting of the SFL project by RLSSA. The analysis was conducted in two stages: firstly an examination of the expansion of accessible pathways; and secondly an investigation of the development of social inclusion.

6.2.1 Accessible pathways

To determine if SFL provided appropriate opportunities for the participation of Muslim women, the data was thoroughly examined for examples or policies that provided opportunities for Muslim women to experience aquatic environments. Accessible pathways are operationalised as the ways in which SFL actively facilitates the provision of social, cultural, physical and economic components of spatial inclusion, so as to provide ease of access for Muslim women.

6.2.1.1 Socio-cultural practices

In relation to the socio-cultural adaptations to traditional sport delivery outlined as integral to the social inclusion of individuals from CALD communities, the following initiatives were identified by the participants in the SFL case:

- a dedicated project;
- flexible dress code/Islamic swimwear;
- gender segregation;
- cultural intermediaries;
- culturally appropriate refreshments;
- family friendly practices;
- cultural diversity training; and
- sporting skills courses.

These initiatives removed some of the religious, ethnic and social participation barriers which, according to the participants, had previously reinforced the social exclusion of

Muslim women from Australian aquatic environments. These socio-cultural adjustments to mainstream RLSSA practices are examined independently in the following sections.

Dedicated project

> *Those national sporting organisations that have not already done so should consider implementing dedicated Indigenous and CALD sports programs to promote a greater diversity of participation, and allocate appropriate time, staff and resources to these programs. (Australian Human Rights and Equal Opportunity Commission, 2006, p. 21)*

The adoption of dedicated projects which aim to promote an increased diversity of participation in sporting activities can be viewed in relation to this challenge set down by the Australian Human Rights and Equal Opportunities Commission. Swim for Life, a specific project, emerged from a RLSSA policy to "improve outcomes in diverse communities across Australia" (Royal Life Saving Society Australia, 2006, p. 5). SFL created space for Muslims to access aquatic activities through its key policy aims which were:

- develop links between Muslim community members and groups, Royal Life Saving Society of Australia and their local community aquatic facilities;
- provide targeted community members with skills and qualifications;
- secure employment as pool lifeguards and/or swimming teachers;
- influence community activities, including those conducted by schools;
- advocate for safe participation and enjoyment of aquatic recreation;
- increase use of local aquatic facilities by all community members;
- improve wider community knowledge and understanding of water safety, drowning prevention and aquatic recreation; and
- assist aquatic facilities to provide community friendly facilities that meet the needs of the Muslim community (Royal Life Saving Society Australia, 2007, p. 5).

This resulted in the following dedicated activities: Active Family Fun Days; female aquatic programs; Water Smart Programs for Primary schools; Bronze Medallion training programs; Pool Lifeguard and Teacher of Swimming and Water Safety (Royal Life Saving Society Australia, 2011a).

The adoption of a community development approach, by the organisers of SFL, resulted in a number of modified practices to regular RLSSA procedures. A female Muslim project officer described how the project was designed to cater specifically for the needs of local Muslim women and adapted to facilitate their inclusion:

> *We tailored the program to engage these women. There is an infants and children's first aid which is different from your usual first aid. Getting the women to come to this and then kind of expanding this. Saying to the women has your school involved your kids in a water smart program? ... In the end I tried to translate it into Arabic so I could also deliver it to those women who don't speak English. Defining Arabic terminology and making it really familiar to them… I also adapted the courses for the women in terms of touching. (Project officer # 1, interview)*

Accordingly, a range of adaptations were made by the organisers of SFL to ensure the access of Muslim women in aquatic settings. These individual adaptations are next examined.

Flexible dress code/Islamic swimwear

A Muslim women project officer described how a flexible dress code came about:

> *I said your dress shouldn't be a barrier; your beliefs shouldn't be a barrier. I supplied them with the information so that they could overcome those barriers. I was one of those people. I didn't want to swim because I had to swim in my cotton pants and top and it made me stop swimming. But working with ... and ..., they introduced me to this amazing lady, 'Ahida' who has made these amazing outfits that will help you achieve that. I consider myself to be an educated girl who is familiar with the area but I still had to be advised on something like that to overcome those barriers. (Project officer # 1, interview)*

Such clothing adaptations and the context in which these adaptations occurred in is explained by one of the SFL organisers:

> *Obviously clothing and uniform had to cover elbows and knees ... In my first course I was naive and didn't understand a lot of it. I got to understand that females could not wear what we class as a normal swimsuit. There was a lot of controversy about Muslim females wearing more modest clothing in pools. It has got a lot better now but a lot of the pools outright banned them because of filtration systems and all sorts of things. So we had a few problems at the beginning with women having to wear full on tee shirts and pants and things before the burqini came*

> *along. It was hard to do life-saving in full on clothes. Ahida came along to an active family fun day at Granville Pool, to sell her products including the burqini. (Organiser # 1, interview)*

These comments indicate that notions of female physicality, which presented barriers to participation for some Muslim women, were recognised by the organisers of SFL. The acknowledgement of these barriers led to negotiations which in turn led to modifications in dress codes, so Muslim women could comply with Islamic cultural norms, and an appropriate cultural space could be created for Muslim women in aquatic contexts. Nonetheless according to a community partner:

> *The burqini, even with the perfect fabric to meet Islamic requirements, some people would object that it's not totally right if you follow Islam to the letter as you can still see the shape of the legs and it provides shape to the body. (Community partner # 3, interview)*

Adaptations to clothing encouraged during SFL were necessary but still insufficient for some Muslim women whom remained excluded from the program. For other Muslim women, the adoption of modified dress practices was one positive move to assist them to feel more relaxed in aquatic environments. The influence of modifying dress codes is examined further in relation to the growth of belonging and control. Dress modifications in the SFL project were commonly combined with enclosed pool sessions and gender segregation to facilitate spatial inclusion.

Gender segregation

The practice of providing women's only sporting environments is demonstrated in SFL, through the utilisation of single sex sessions, an administrator explained that, "for female courses there needed to be a female trainer" (Organiser #1, interview). The women's only swimming carnival was a gender segregated activity used by the administrators of SFL to encourage the inclusion of Muslim women in aquatic activities. The women's only swimming carnival is described below:

> *Royal Life Saving Society in conjunction with Global Islamic Youth Centre (GIYC) helped provide females with one of the first ever female only swimming carnivals, which was held on 25 November 2007 at Roselands Aquatic Centre. Over 100 women came to participate in the races that included 50m freestyle swim, 50m Backstroke swim, 100m swim and novelty races such as mother and daughter races, egg and*

> *spoon and piggy back races. (Royal Life Saving Society Australia, 2008, p. 6)*

Accordingly, gender segregated activities satisfied the requirements of many of the local Muslim women for women only sessions. While it is acknowledged that providing an appropriate sporting environment for some Muslim women does involve such single sex environments, there is a risk that by providing such environments, RLSSA may reinforce the exclusion of Muslim women from mainstream mixed aquatic settings and do little to assist their social inclusion into the wider community at the conclusion of the project. However, for some Muslim women the deployment of gender segregation alongside the use of flexible dress codes was further facilitated by the use of culturally appropriate facilitators.

Cultural intermediaries

The strategic practice of employing cultural intermediaries to develop knowledge and understanding about Muslim culture within the project delivery team was described by a project organiser:

> *We realised we needed a female and someone with a Muslim background who was already involved with the community and ... was heavily involved with the community. That was the first step to realizing we needed someone in house… in the case of the Muslim project having people who were able to identify with issues from the community, having people who could map the diversity of issues within the Muslim community itself in our case we were lucky enough to have three project officers in part time and full time roles. It allowed us to cover representation across gender and also across the various themes of Islam as well as a number of nations. (Organiser, # 1, interview)*

The strategy of recruiting from the local community was clarified by the National Development Manager:

> *Where possible, Royal Life-saving tries to recruit from the local community. In the case of the Muslim project having people who were able to identify with issues from the community, having people who could map the diversity of issues within the Muslim community itself in our case we were lucky enough to have three project officers in part time and full time roles. It allowed us to cover representation across gender and also across the various themes of Islam as well as a number of nations. We had someone who was Lebanese, someone who had some contact with the*

> *African Islamic community. The feedback from the community was that gender was an issue and so there were some very valid reasons to employ a female in order to get to some of the issues that perhaps some of the male officers weren't able to pursue. We try to respond to the feedback we get from communities instead of barreling past that feedback in order to deliver the project outcomes. (Organiser # 2, interview)*

The Muslim woman employed as the project officer described her role as a cultural intermediary:

> *The community also felt comfortable that we were delivering the course. This helps with the trust, this followed through in delivery. I know that Muslims need to stop and pray it would be awkward having to explain this to someone who wasn't Muslim or familiar with this. We can cater from these issues because we know these exist. (Project deliverer # 1, interview)*

Muslim project officers were able to use their familiarity with Islamic cultural norms to ease the inclusion of both Muslim men and women. Furthermore, the project officers spoke Arabic which was the first language of many of the Muslim women. A female project officer explained that: "In the end I tried to translate it into Arabic so I could also deliver it to those women who don't speak English. I defining Arabic terminology and making it really familiar to them" (Project officer # 1, interview). The use of Arabic by project officers was also described by a project administrator:

> *When we recruited those project officers, the community actually recruited them through word of mouth. Sometimes organizations and sometimes the government when they are recruiting they put artificial barriers in the way of local community people getting the jobs. We advertised in their language, in Arabic in an Arabic newspaper in order to get our project officers and that essentially helped us to recruit Islamic people. (Organiser # 2, interview)*

The administrators at SFL, in addition to using cultural intermediaries, also adopted other Islamic practices to ease the inclusion of Muslim women into the project such as the provision of culturally appropriate refreshments.

Culturally appropriate refreshments

Halal meat was served at social events during SFL, for example, at the female only swimming carnival, "a free halal barbeque was provided for the women to enjoy"

(Royal Life Saving Society Australia, 2008, p. 6). An organiser also explained that the Muslim project officers:

> *Brought their food into the office, and we went out for beautiful Lebanese lunches or they would bring food in for the staff. This was interesting because Royal Life Saving is typically a very Anglo Saxon organisation… Royal life became more aware of Halal meat. (Organiser # 1, interview)*

Culturally appropriate food fulfilled the Islamic dietary requirements of Muslim participants and was used to develop cultural awareness both within SFL and within the wider RLSSA. This could be considered a family friendly practice introduced for Islamic families attending community events.

Family friendly practices

A further socio-cultural practice used to develop cultural awareness within RLSSA was the adoption of family friendly practices which facilitated relationships between the SFL organisers and local Muslim families. A female Muslim project officer articulated the rationale behind SFL adopting a family friendly approach by clarifying that Muslim women were:

> *Very family orientated, so you use that as a way to engage them... Creating that whole family approach is important. You come and watch your kids participate in a water smart activity, or bring your kids with you to the first aid course; I was more than happy to make accommodations for those parents. (Project deliverer # 1, interview)*

An example of this was the Active Family Fun Day held at Roselands Aquatic Centre with free entry, a halal barbeque and water safety activities (Royal Life Saving Society Australia, 2008). The organisers of SFL attempted to create a family friendly approach, which supported Muslim women wishing to participate in the project, via the provision of practical social support and by having the opportunity to involve their whole family in the activities.

Cultural diversity training

Cultural diversity training complimented the use of family friendly practices, through the education of those involved in aquatic recreation settings in Islamic practices. SFL included a 'Community Leadership Program", which involved:

> *Training and development activities targeted at developing a more accepting environment for Muslim community members… These include programs in the areas of – cultural awareness; customer services; and conflict resolution. (Royal Life Saving Society Australia, 2006, p. 15)*

This cultural diversity training was delivered with existing workers at community aquatic facilities in order to develop a more tolerant and understanding setting for the Muslim community in which Muslim women could gain improved access to aquatic environments. It is unclear however how successful this training was in expanding the access of Muslim women, as it was not mentioned in the interviews. Conversely, sport specific training was the greater focus within the SFL project.

Sporting skills courses

A further adaptation to mainstream delivery included the expansion of introductory sporting skills courses to ease the access of Muslim participants into aquatic environments, this combined socio-cultural and physical components of spatial inclusion together. A Muslim woman explained that some women may not have been exposed to aquatic environments, she stated that, "swimming is not a traditional Muslim activity" (Community partner #1, interview). In SFL the provision of aquatic skill courses increased the cultural exposure of Muslim women to aquatic environments. An organiser expounded:

> *The SFL Project involved: primary school girls participating in the water safety program; high school girls training in first aid; and women training as life-savers, swimming teachers and first aiders. (Organiser #1, interview)*

6.2.1.2 Physical and economic practices

Previous research has identified that along with socio-cultural adaptations a variety of physical and economic modifications to the delivery of community sport are integral to the social inclusion of individuals from CALD communities in community sport

settings (Cortis, Sawrikar & Muir, 2007). In relation to these types of adjustments, the following physical and economic adaptations were described by the participants in the SFL case:

- safe environments;
- affordable participation opportunities; and
- geographically close facilities.

These changes removed some of the material access barriers, which according to the participants had previously reinforced the social exclusion of Muslim women in Australian aquatic environments. Each of these physical and economic modifications will now be analysed below.

Safe environments

A local Muslim woman explained that in her experience "safety issues are important for Muslim women" (Community partner # 1, interview). A participant explained:

> *They chose a private school for the course where they could put papers up on the windows so the ladies who were veiled could feel relaxed and we had a lady teaching us. (Participant # 1, interview)*

As described above, RLSSA used indoor pools to ensure that Muslim women felt safe and secure. A Muslim women explained that "indoor facilities are better for Muslim women as outdoor facilities mean that men may be around" (Community partner # 1, interview). These enclosed environments provided secluded settings which eased the access of more religious Muslim women who required a greater level of privacy when participating in aquatic activities. The delivery of safe physical settings for Muslim women, through the SFL project, combines both spatial and relational inclusion. The impact of delivering safe environments is examined further in relation to the development of social relationships and belonging (see section 6.2.2.2). It also needs to be noted that providing safe aquatic environments was essential in encouraging access but inadequate without affordability.

Affordable participation

The process of providing "free sporting opportunities, allowing young people who might otherwise be excluded to participate (is)in line with the most common understanding of 'sport-based social inclusion – 'sport for all' " (Kelly, 2011, p. 144). This has been outlined in terms of promoting social inclusion generally and as a practical barrier in relation to Muslim women (Multicultural Youth Affairs Network Queensland, 2008; Palmer, 2005). The process of making participation affordable was demonstrated by a Swim for Life organiser who explained that, "we ran projects where they didn't have to pay to do the courses and that helped as we had a lot of low socioeconomic background participants who couldn't afford to pay" (Project deliverer # 2, interview). Another project officer described the situation:

> *It was about hitting close to home, at first the programs were free so they weren't losing out on anything… we had free entry to the pools which united the community… we worked with the Recreation Manager of Canterbury Council who organised timeslots to come into the pools and subsidized costs for us to get more women in to educate them. (Project deliverer # 1, interview)*

The process of making participation affordable was described in relation to providing free courses to encourage Muslim women, especially those who did not regularly use and were unfamiliar with aquatic centres, to access aquatic opportunities. Again like the provision of a safe environment, the provision of affordable sport cannot be viewed separately as it is shown to be an essential but not always provided condition for spatial inclusion. Affordable sport is often shown to be unsatisfactory without other physical and economic practices such as the provision of a geographically close facility. However, Kelly in her UK based study also noted that the provision of affordable sport "does not address the socio-structural foundations of young people's initial exclusion" (Kelly, 2011, p. 144). This is also true for the Australian Muslim women in the study.

A geographically close facility

An administrator from SFL explained "the Swim for Life has a number of benefits, it uses existing community infrastructure which is available to the local community and it operates within the geographical location where the participants actually live, work and play" (Organiser # 1, interview). The facilities chosen for the NSW project were in

Sydney local council areas with the highest Muslim populations, which included Bankstown, Auburn, Canterbury, Parrammatta, Holroyd and Liverpool (Royal Life Saving Society Australia, 2006). The deliberate use of local facilities provided geographic proximity for local Muslim women. Although SFL was geographically targeted it did not exclude individual Muslim community members from outside these local council areas. However, it also needs to be noted that research indicates that providing local sporting facilities is insufficient on its own to encourage individuals from socially excluded communities to access sporting opportunities (Waring & Mason, 2010).

6.2.2 Development of social inclusion

In additional to spatial inclusion, shown to be integral to stage one of the social inclusion framework, three other social inclusion dimensions - relational, functional, and power - dimensions are required for social inclusion to develop. These three dimensions will be analysed in the following sections in relation to the development of social inclusion during SFL. To decide if this growth process was present during SFL, the data was examined for practices and policies that allowed the deeper social inclusion of Muslim women through skill development, relationship building and opportunities for decision making.

6.2.2.1 Skills development

Functional inclusion was achieved through the provision of opportunities for individuals from CALD communities to develop competencies and to develop skills in community sport settings. The procession of skills has been identified as a predictor of social inclusion (see Raftery, 2007). Furthermore, providing opportunities for education and employment have been identified as core components of social inclusion in sport settings (Kelly, 2011). In relation to the enhancement of competencies, the following functional aspects of social inclusion were identified by the participants in the SFL case study:

- sporting skills; and
- leadership skills.

Sporting skills

In Swim for Life the growth of sporting capital (as defined by Bradbury & Kay, 2008), leading to employment opportunities was a key component. According to the National Implementation Plan:

> *Training and employment are priority areas for all community members and have a direct impact on ongoing participation and integration of Muslim community members and local aquatic facilities. Key elements of the project plan in this area include: training of community members; employment of Muslim people and the development and implementation of the community leadership development model. (Royal Life Saving Society Australia, 2006, p. 21)*

Leadership skills

The SFL project included the expansion of leadership skills through the delivery of swimming teacher training courses. The Muslim woman project officer explained how her leadership skills were enhanced through SFL, "we are developing our confidence by teaching these courses and by becoming qualified to teach pool life-saving courses: (Project deliverer # 1, interview). Encouraging the growth of self-esteem through relationships building is an integral part of the developmental approach (see for example Crabbe, Bailey, Blackshaw et al., 2006), which was deployed to some extent in the community development model adopted by the project organisers and deliverers. In regard to the developmental approach, SFL involved flexible, organic, local change (components of spatial inclusion), focused on employment opportunities through the expansion of skills (the growth of agency in the power dimension of social inclusion), and the expansion of trust and mutual respect (relational inclusion).

6.2.2.2 Relationship building

Relationship building processes have previously been identified as central features in the social inclusion of Muslim women in community sport contexts. With regards to these relationship building processes, the following practices were identified by the SFL participants:

- social support mechanisms ;and
- promotion of positive images of Muslim women in aquatic environments.

Social support

As well as providing emotional and social support through cultural intermediaries, the administrators at SFL provided material social support. This included the provision of culturally inclusive sporting facilities with childcare facilities which has been shown to assist with the access of women from CALD communities (Cortis, Sawrikar & Muir, 2007). Spatial and relational inclusion is identified in SFL through the provision of practical social support through "child minding services at some of the community centres used in the project" (Stakeholder #1, interview). Nevertheless, for some local Muslim women, the social support provided by RLSSA was insufficient to promote feelings of comfort and security. A stakeholder explained that "it was a long way out of the comfort zone of many Muslim women" (Stakeholder # 2, interview). However, the growth of feelings of comfort and security in SFL was shown to be linked to the promotion of images of Muslim women participating in aquatic activities.

Positive images of Muslim women

The organisers and deliverers of SFL promoted positive images of Muslim sportswomen in aquatic settings which acknowledged both individual and collective characteristics and encouraged the development of a sense of well-being and acceptance. This recognition of social identity can be linked to a number of socio-cultural adaptations such as the adoption of Islamic sportswear. Further examples of RLSSA endorsing a positive image of Muslim women in aquatic environments can be seen in a range of community events organised by SFL administrators, which also helped to develop community belonging. Such events included, 'Active Family Fun Days', and the women's only swimming carnival, which were held to encourage the participation of Muslim families in aquatic activities. The women's only swimming carnival developed feelings of belonging for the female participants through the construction of collective social identity for Muslim women participants and at the same time encouraged the development of agency by challenging the Australian tradition of mixed sex swimming carnivals. Once they had completed their aquatic courses some of the Muslim women participants became competent swimmers, pool lifeguards and swimming teachers. Expansion of identity is linked to feelings of safety, security and comfort, the growth of skills and self-esteem (functional inclusion) and the expansion of individual agency (the power dimension of inclusion).

6.2.2.3 Decision making opportunities

The empowerment of individuals from CALD communities in community sport settings through leadership opportunities is acknowledged as critically important in achieving the inclusion of these individuals. In relation to these empowerment opportunities for Muslim women, the following practices were identified by the participants involved in SFL:

- Muslim women deployed as role models;
- Muslim women encouraged to become community leaders; and
- Community partnerships.

These practices were shown to operate at both an individual and collective level. These empowerment processes are explored separately below.

Muslim Women as role models

SFL provided opportunities for Muslim women to become community role models for other Muslim women, the female Muslim project officer stated:

> *I do feel like a role model for other Muslim girls... I still teach first aid and cardio pulmonary resuscitation in the swimming centres even now after the project has finished. (Project deliverer # 1, interview)*

The Muslim woman project officer was encouraged by RLSSA to act as a role model and as reported previously she wore Islamic swimwear. The wearing of Islamic swimwear enabled her to challenge stereotypes and discrimination by positioning herself as an active Muslim women taking part in sporting activities in the wider Australian society and at the same time following cultural tradition such as covering her hair to protect her modesty. This adoption of Islamic swimwear provided an opportunity for Muslim women in the project to resist Australian social and sporting traditions and to exercise both their individual and collective agency.

Furthermore, the Muslim women participants in SFL were used as role models to teach aquatic skills, a SFL administrator explained that, "organisers targeted community members with skills and qualifications to secure employment as pool lifeguards and/or swimming teachers and to influence community activities" (Organiser # 2, interview). A

Muslim woman participant described her function as a role model following her involvement in SFL:

> *I was a swimming instructor first and then a lifeguard afterwards. I had been a swimming teacher at Revesby pools… Since I've been doing the job, people ask me what I do if someone is drowning. I say I jump in like the rest of them to save a life. I tell them I jump in, in my uniform and get them out… I do feel like a role model for other Muslim girls. A lot of people ask me how I did the course. I give them Royal Life's number and tell them to contact them. It's important work. My sister is actually going to do the course this year as well, she is scarfed too. (Participant # 3, interview)*

Developing aquatic skills through SFL provided some of the participants with the opportunity to provide an example to others in their communities. In this manner some of the project participants became spokespeople and project champions promoting the SFL project in their communities.

Muslim Women as community leaders

The process of using individuals from CALD communities as role models with community sport settings was also related to their placement in the wider community. SFL adopted a community development approach which involved employing a Muslim woman as a project officer who became a community leader for some local Muslim women. However, the short term individualised nature of much of the project meant that there were limited direct opportunities for Muslim women to display community leadership within the project. Yet there were some opportunities for Muslim women to benefit from community partnerships.

Partnerships with community organisations

SFL focused on building transactional relationships and developing networks which assisted with the social inclusion of Muslim women. A project manager illustrated how these relationships were created:

> *For the steering committees we tend to look in the local area for any non-government organisations. Any of the Islamic Women's Federations and local contacts for those groups, existing schools in the local area, sporting clubs had representation. (Organiser # 2, interview)*

The National project manager clarified the process used to develop these networks:

> *Our project officers spent a lot of time in informal, formal and semi-formal meetings, pretty much every day of the project. A lot of that with the Islamic population meant going to where they were, meeting informally, in locations where they were comfortable. By taking this approach you are building the capacity of the community itself to resolve the issues of the day. The experience of working together at a community level is as valuable as the tangible outcome of completing three life-saving courses or getting ten lifesavers qualified. (Organiser # 2, interview)*

At a delivery level the process of constructing relationships between the administrators of SFL and local communities is described by the Muslim woman project officer:

> *I would sit there and interview them in an informal way to find out what their needs were. I had meetings first and then there was a lot of going around finding out what people wanted. I spoke to the Turkish community, the Lebanese community, the Sudanese community, a wide diversity of cultures… The rapport and trust of the community is the most important. You need the community to trust the plan to build rapport. It doesn't happen overnight … The Muslim community is always scared and reluctant to approach people fearing they won't do it properly or they will get ambushed for it. They will get some sort of retaliation for it or something negative. (Project deliverer # 1, interview)*

The project worked with networks already established in the Muslim community and enriched the social networks of the female Muslim project officer. An organiser outlined this approach:

> *Working with particular organizations which were proactive within the community was a good approach. Al zahara Muslim Women's Association was great, really supportive and helpful. They already had a lot in place like their mothers groups. They could recruit on their own. (Organiser # 1, interview)*

These networks brought in a range of resources, as one organiser explained:

> *We were lucky enough to have funding and took as much of it back into the community as possible and one of our principles is we spend as much money as we can back in the community itself. If we need food for a function or we need shirts we try to find people from the community to provide these. As a consequence of acting that way we got donations in kind that assisted and added value to the project. There was a business in*

> *the middle of Bankstown that donated office space to us for six months. When we wanted a project celebration there were people who donated all sorts of time and energy and goodies in kind. The 'value add' from the community itself by operating this way was reasonably significant. (Organiser # 2, interview)*

An organiser elaborated that the "project was intended to build up social capital and some long lasting relationships" (Organiser # 2, interview). These examples illustrate that many community organisations, Islamic Centres and mosques, were willing to help and get involved in the project, which brought resources into the project. An example of this assistance is described by one of the project deliverers, who explained: "Islamic centres provided space to run first aid courses" (Project deliverer # 2, interview), hence spatial inclusion was also encouraged through these actions. In summary, the creation, expansion and utilisation of partnerships, both transactional, and for mutual support illustrated the power dimension of social inclusion combining with functional, spatial and relational dimensions to facilitate the social inclusion of some Muslim women in the project.

In regards to the empowerment of Muslim women through SFL, there needs to be a cautionary note. The evidence indicates that despite much discussion around the expansion and exploitation of social networks by the administrators of SFL, these networks and role model opportunities were demonstrated to predominantly empower the project officers rather than the Muslim women participants. Only a small number of project participants were substantially invested with life guarding opportunities. Many of the Muslim women participants still faced participation constraints at the end of SFL, in terms of their ongoing need to challenge dominant sporting discourses around clothing and gender segregated environments, if they wished to continue to participate in mainstream Australian aquatic environments beyond the duration of the dedicated project.

6.3 Case Summary

An investigation of the SFL project demonstrated a focus on the growth of accessible pathways for Muslim participants, as a result of an identified community need to provide access for individuals from culturally and linguistically diverse groups to

aquatic opportunities (Royal Life Saving Society Australia, 2006). This identified need for improved spatial proximity was related to the requirement to improve aquatic related skills in order to develop sporting capital amongst members of the Sydney Muslim community. The expansion of sporting capital was shown to assist with the growth of spatial proximity for Muslim women in SFL. Spatial proximity was further developed through other economic and physical practices, such as the provision of affordable participation opportunities and the deployment of local and safe venues. A key element of the project involved the provision of enclosed pools which were perceived by some of the Muslim women participant's to provide comfortable, secure environments. Furthermore, these physical and economic practices were connected to the creation and development of social identity (as defined by Weiss, 2001), and to the growth of feelings of belonging for Muslim women participants.

Social identity development was reinforced through modifications to traditional practices such as the adoption of Islamic swimwear, female only sessions, culturally appropriate refreshments and the positioning of cultural intermediaries as facilitators and role models. These practices, principally the adoption of Islamic swimwear, can create cultural capital (as per Bourdieu, 1986), with the new burqini worn as a mark of cultural distinction by some Muslim women participants. Other aspects of relational inclusion were less well developed in the SFL project. For example team work opportunities and collective goals were not widely promoted by SFL organisers. However the instance of the women's only swimming carnival did provided an opportunity for some Muslim women involved in the SFL project to express their collective identity in a safe aquatic environment protected from the male gaze and away from everyday constraints.

The employment of a Muslim woman as a project officer provided the woman with a degree of empowerment and as a course deliverer she was also able to encourage both the relational and spatial inclusion of other local Muslim women. This practice inspired some Muslim women participants to feel more secure and comfortable. However, the relationship between the project officer and the participants remained largely superficial. There was general agreement that the courses were too short to develop deep-seated social bonds. Relationships and social bonds leading to ongoing feelings of

belonging and collective identity were thus under-developed. For example, relationships between the project deliverer and some sections of the local Muslim community such as older women and those with young children were not well developed, and this inhibited their inclusion and resulted in their on-going non-inclusion from SFL and from mainstream Australian aquatic environments.

Although in-depth bonds were not extensively created and developed during the project, bridging social networks were expanded leading to the growth of bridging social capital (Putnam, 2000), and some new opportunities for individual enablement. This was apparent in the employment in local aquatic facilities of some of the Muslim women from the project as swimming teachers and life guards. By participating in the SLF program some Muslim women in their own small way could be seen contesting Australian sporting traditions, which primarily involve muscular male Anglo Saxon athletes. Opportunities for Muslim women to develop active citizenship however were not widely exploited through the project, yet there were opportunities for some participants to be involved on the steering committee and as community partners during SLF.

In summary, the practices, programs and projects deployed during SFL are outlined in Table 6.2, together with the related social inclusion dimensions and the associated theoretical underpinnings. In short, the administrators of SFL focused their energies on the spatial, functional and power dimensions of social inclusion, while some of the relational aspects of belonging such as the expansion of social relationships remained underdeveloped. The spatial adaptations of gender segregation and the introduction of Islamic swimwear were shown to be fundamental to the social inclusion of Muslim women in the project. Nonetheless, as many Australian swimming pools have strict clothing requirements and because gender segregation is not fundamental to mainstream Australian aquatic settings, some Muslim women participants were still not being included in aquatic environments at the end of the project.

Table 6.2 - Summary of Key Practices in Swim for Life

Key practices	Social inclusion dimensions	Major theoretical concept
Female only sessions Cultural intermediaries Culturally appropriate food/drink Images of Muslim women life-savers Islamic sportswear	*Relational, spatial and power*	Social identity (Weiss, 2001) Cultural capital (Bourdieu, 1986) Religious identity (Shilling, 2008) Social exclusion (Levitas, Pantazis, Fahmy et al., 2007)
Focus on individuality with few opportunities to develop social relationships Focus on recruitment of younger generation rather than older participants	*Functional, spatial, and power*	Social exclusion (Levitas, Pantazis, Fahmy et al., 2007)
Affordable activities Local venue Safe facilities and sessions	*Spatial and relational*	Spatial proximity (Allain, 2000)
Expansion of sporting skills	*Functional and spatial*	Sporting capital (Bradbury & Kay, 2008)
Partnerships with cultural and community organisations Muslim women leaders	*Power, spatial, and functional*	Bridging social capital (Putnam, 2000)
Leadership courses	*Functional, spatial, and power*	Human capital (Coleman, 2000)

CHAPTER SEVEN: DISCUSSION AND CONCLUSIONS

This chapter discusses and draws conclusions from the results of the research undertaken in this study on the social inclusion of Muslim women in community sport contexts. The implications for theory and practice are made together with recommendations for future research.

7.1 Inclusionary / Exclusionary Practices

The study sought to address the major research question:

How do organisational practices, programs and projects facilitate or inhibit social inclusion of Muslim women in community sport?

and the subsidiary question which examined:

How do spatial, functional, relational and power dimensions of social inclusion operate in community sport settings in relation to Muslim women?

In exploring these questions a number of recurring social inclusion/exclusion themes and processes became apparent in practices across all of the three case studies. These processes involved socio-cultural, physical, economic adaptations and practices which addressed the relational, functional and power dimensions of social inclusion. These key processes are shown in Table 7.1. Commonalities included: the expansion of physical, economic and social proximity, exemplified by negotiations of socio-cultural and socio-economic adaptations such as flexible dress codes and reduced activity costs; the creation, maintenance and growth of social networks, exemplified by partnerships with community and cultural organisations; a change of agency, exemplified by the use of culturally appropriate role models; and the enlargement of sporting capital exemplified by sporting skill development. There were also some differences which emerged. These included the emphasis on the creation and development of social bonding, exemplified by volunteering opportunities within each sporting setting, the implementation of processes which constructed individual and collective social identity exemplified by

involvement in community activities, and the utilisation of methods to increase human capital exemplified by opportunities to develop leadership and mentoring skills.

Table 7.1 - Key Processes across the Cases

Key social inclusion dimension involved	Organisational practices, programs and projects	Lakemba Sport and Recreation Club (LSRC)	On the Same Wave (OTSW)	Swim for Life (SFL)
Spatial	Dedicated programs	No	Yes	Yes
	Flexible dress codes including Islamic sportswear	Yes	Yes	Yes
	Gender segregation	Partial	Partial	Yes
	Cultural intermediaries	Yes	Yes	Yes
	Halal meat introduced	Yes	Yes	Yes
	No alcohol	Yes	Partial	Not mentioned
	Family friendly practices	Yes	Partial	Yes
	Cultural diversity training	No	Yes	Yes
	Sports skills courses	Yes	Yes	Yes
	Safe physical environments	Yes	Yes	Yes
	Geographic proximity	Yes	No	Yes
	Assistance with transport	Yes	Yes	No
	Affordable activities	Yes	Yes	Yes
Functional	Development of sporting skills	Yes	Yes	Yes
	Growth of leadership skills	Yes	No	Partial
	Personal development opportunities	Yes	No	No

Key social inclusion dimension involved	Organisational practices, programs and projects	Lakemba Sport and Recreation Club (LSRC)	On the Same Wave (OTSW)	Swim for Life (SFL)
Relational	Team building activities	Yes	Yes	No
	Volunteering opportunities	Yes	No	No
	Social support mechanisms	Yes	Yes	Yes
	Opportunities to develop intergenerational ties	Yes	No	No
	Promotion of positive images of Muslim sportswomen	Yes	Yes	Yes
	Crowding out of non-Muslim role models	Yes	No	No
	Peer support mechanisms deployed	Yes	No	No
Power	Muslim women promoted as role models	Yes	Yes	Yes
	Muslim women encouraged to participate as community leaders in local events and activities	Yes	Partial	Partial
	Muslim women encouraged to volunteer in their local community	Yes	No	No
	Creation, growth and utilisation of community partnerships	Yes	Yes	Yes

Common emergent practices across the case studies (listed in Table 7.1) are grouped together under shared themes, drawn from the literature and discussed in the subsequent sections, these include:

- engaging Islamic families through cultural intermediaries (cultural intermediaries/family friendly practices);
- supporting Islamic traditions (Islamic sportswear/gender segregation/halal foods);
- offering opportunities for cultural norms and stereotypes to be challenged (promotion of role models);
- strengthening and sustaining social bonds (social support mechanisms/safe places/ family friendly practices);
- developing community partnerships (participation in local events and activities/growth of partnerships);
- building competencies and facilitating Muslim women's leadership (leadership opportunities/sporting skills courses and activities); and
- providing affordable participation opportunities which are readily accessible (affordable activities/transportation/geographic proximity).

7.1.1 Engaging Islamic families through cultural intermediaries

The sport organisations utilised Muslim women as cultural intermediaries or community champions/catalysts (as defined by Vail, 2007) to encourage the participation of other local Muslim women. The adoption of cultural intermediaries to facilitate the creation of cultural space within community sport settings was deemed necessary partly due to the underrepresentation of Muslim women in these sport environments and partly because of the perceived or actual lack of cultural affinity, trust and understanding between some people in the sport organisations or settings and some members of the local Muslim communities. The role of cultural intermediaries is to "seek to *understand* people on their own terms through reference to more personal experience…they act as both an interpreter and a go between" (Crabbe, 2008a, p. 29). The cultural intermediaries or cultural facilitators were deployed by the sport organisations for their cultural sensitivity i.e. their understanding of Islamic practices, the Arabic language and for their understanding of the community sport setting. They negotiated with local Muslim families and with community organisations regarding the participation of female family members. This negotiation process was a key component in mediating potential constraints around the women's sport participation and addressed issues such as dress codes, mixed sport settings, safety, transport, and affordability. The discussions

between the cultural intermediaries and local Muslim families appeared to indicate a recognition of the significance of family influence on Muslim women's participation in community sport settings, as identified by Kay (2006) and Knez (2012). These relationships between the sport organisations, cultural intermediaries and the Muslim community were a practical means of facilitating the spatial and relational inclusion of Muslim women.

The Muslim women who acted as cultural intermediaries developed and utilised partnerships and networks between the community sport settings, community, cultural, and government organisations. These links included partnerships with local mosques and schools. These local networks resulted in the diffusion of information and participation opportunities. Moreover, to encourage Muslim women's participation in both the short and the longer term, cultural intermediaries played an essential role which involved frequent meetings with local Muslim families and the sport organisations. These meetings served to negotiate participation constraints such as swimwear, transportation and mixed sport settings, and have the effect of earning the trust of potential participants and their associated families. However, the cultural intermediaries were not able to fully address all of the participation barriers. Notably, factors such as concerns about the safety of Muslim girls playing or practicing sport in an environment where boys and men could be found; fear of racist comments or abuse; and community worries around the suitability and appropriateness of soccer and life-saving activities for Muslim women; remained as constraints.

The construction and growth of trust and reciprocity, between the cultural intermediaries (as representatives of the sport organisations) and the local Muslim community was demonstrated to develop. Trust which involves a willingness to take risks based on a sense of confidence that others will be mutually supportive, and reciprocity involving the provision and repayment of resources (as defined by Putnam, 2000) was a central feature of these relationships described in the case studies. In particular, the LSRC focused on the expansion of trust between the cultural intermediaries and the families of Muslim participants by, for example, ensuring the safety of participants through introducing gender segregated training sessions. Examples such as these resonate with Knez (2007) and Kay's (2004) research which

identifies the need for the development of close trusting relationships if Muslim women are to be included in sporting activities. The maturation of belonging through the construction of trust, social relationships, cooperation and mutuality can be viewed as an inclusive process. These findings concerning the development of relationships between cultural intermediaries and Muslim women in the local community, support and extend previous research which indicates that in community sport settings, acts of co-operation and mutual assistance occur creating feelings of belonging and safety (Atherley, 2006; Bloom, Grant & Watt, 2005; 2008; Tonts, 2005).

As well as contributing to the growth of trust between the local Muslim community and community sport settings, the cultural intermediaries also provided emotional, material and social support to new Muslim participants. They did this by providing Muslim women with safe spaces which gave them an escape from their day to day lives. For example, in SFL, courses were delivered in comfortable and secure settings that provided a degree of modesty and privacy, as well as a sense of security and well-being, which was promoted via the provision of women's only sessions in enclosed facilities. At LSRC, the clubhouse located at the centre of the community, was usually attended by a cultural intermediary willing to talk to other members and their families who were encouraged to come along to the clubhouse, to relax and socialise. At LSRC, cultural intermediaries encouraged the practice of peer support which involved Muslim women sharing experiences, knowledge and practical advice, often at social functions and at Club camps. The Muslim women also helped each other out in various voluntary roles such as operating the Club canteen and supporting each other in soccer team roles such as team driver or team captain. The practice of peer support resulted in friendships as the women face common problems and stereotypes. For example, the older women provided advice and experience to the younger women about what soccer uniform to wear to protect their modesty and how to act if they were faced with racial remarks on the field and this appears to have resulted in the reinforcement of intergenerational ties between older women and younger women and girls. These relationships also grew through mentoring practices particularly evident at the annual camps where women of all ages worked together on common challenges and on a weekly basis where older more experienced girls coached, managed and led younger teams. This evidence supports the finding that peer support mechanisms can contribute to the successful

inclusion of Muslim women in Australian sport settings (Islamic Women's Association of Queensland Incorporation, 2003).

The instances of peer support practices found in the Lakemba case study provide rich examples of mentoring processes and the development and growth of intergenerational ties which are shown to contribute to the expansion of trusting relationships and family like bonds (these were commonly described as sister-like ties). Contrary to this finding at LSRC, the young cultural intermediary in the SFL project found it difficult to develop intergenerational trust with the older generation of Muslim women, perhaps because of different values around modesty and the place of sport and exercise in their lives or because trust, team work and friendships remained underdeveloped. This lack of intergenerational trust inhibited older Muslim women's participation and inclusion in the SFL programs.

In other instances, Muslim women acting as cultural intermediaries were unable to convince the families of potential Muslim participants that their daughters would be safe and not be subjected to discrimination and racism when participating in community sport. For example, in OTSW and at LSRC Muslim women expressed community safety concerns around participation in Australian community sport settings. These fears around safety and racism were expressed in light of the breakdown of trust following the Cronulla disturbances. Concerns were also raised that some older male family members of the Muslim women, predominantly fathers, considered participation in soccer, particularly in front of male community members to be inappropriate for their female family members and even dishonourable. Similarly life-saving activities were also considered inappropriate by some Muslim families. This aligns with Ratna's (2011) UK research which found that 'izzat' (honour) was widely mentioned in studies of British Asian women and that acting dishonourably by participating in sport was considered to bring shame on the family name by lowering the family status in the South Asian community networks of friends, family and neighbours. The perceived incompatibility between Muslim practices and values and sport participation is echoed in this research whereby participation in non-traditional activities such as surf life-saving and soccer was interpreted by some Muslim families as culturally inappropriate for their women family members and these women were excluded from these activities.

This indicates that for some of the more devout or traditional local Muslim women and their families, social inclusion in non-traditional sporting activities is considered undesirable.

Nonetheless, the use of cultural intermediaries exposed heterogeneity amongst Australian Muslim women and enabled some Muslim women who wanted to, to take a place within mainstream community sport settings. The deployment of Muslim women, themselves knowledgeable in Islamic cultural practices, as cultural intermediaries who understood and respected the language, customs and cultural needs of other Muslim women participants, contributed to the development of accessible pathways for some Muslim women and provided ongoing opportunities for their involvement in community sport settings. The female Muslim intermediaries supported other Muslim women in expressing their individual identity in many ways including the adoption of Islamic clothing such as the headscarf during sports participation and through recognising and supporting fasting during Ramadan.

In summary, cultural intermediaries facilitated the development of trusting relationships between the sport organisations and the families of potential participants by "opening 'information' channels between formerly sealed off cultures" (Feathersone, 1991, p. 10) indicating "that there could be a key role for cultural intermediaries in the arena of social exclusion" (Blackshaw & Long, 2005, p. 253). Each of the case studies illustrated that cultural intermediaries developed opportunities for relational inclusion through encouraging acceptance and belonging by demonstrating respect for Muslim values, as well as developing spatial inclusion through the provision of accessible pathways. In this way cultural intermediaries developed "a respect for the cultural contexts in which they live, whilst also striving to open new avenues of opportunity" (Crabbe, 2008b, pp. 22-23). However, this research indicates that cultural intermediaries were not always successful in promoting social inclusion in the community sport settings, particularly where contradictory cultural beliefs around appropriate activities for female family members existed amongst Muslim community members or where environmental factors had led to community fears around safety, discrimination or racism or where community trust between the Muslim community and mainstream society and its organisations had been eroded.

7.1.2 Supporting Islamic traditions

Many Muslim women in the case studies chose to participate in sport through the introduction of a range of Islamic practices. These practices were adopted and reinforced to varying degrees by sport administrators to encourage social inclusion. They included: Islamic dress codes; Islamic dietary practices such as halal meat and not serving alcohol; gender segregation; fasting requirements during Ramadan; and Islamic prayer requirements and festivals. The organisers in each sport setting listened to the cultural and religious requirements of local Muslim women and attempted to incorporate these conditions by adapting practice. The most visual example of supporting Islamic practices is the adaptation of dress codes which involve the recognition of religious identity (Shilling, 2008). Dress codes were adapted in each of the sport settings to facilitate access and create feelings of belonging for Muslim women participants.

The adoption of appropriate Islamic sportswear indicates a sensitivity and support for the idea of 'embodied faith' (Benn, Dagkas & Jawad, 2011). Examples of this include allowing a headscarf to be worn if required (Palmer, 2009) and an appreciation of the centrality of the body in Islam (Benn, Dagkas & Jawad, 2011), such as adapting traditional soccer kit through the introduction of long sleeves and 'baggy' shorts. Partnerships with local Muslim women community members and 'Ahida' (a local Muslim business woman) were established to develop appropriate lightweight Islamic sportswear particularly swimwear (i.e. the burquini). Symbolically the development and adoption of the burquini during OTSW and in SFL signified an acceptance of the social identity of Muslim women as lifesavers by the respective organisations. The cultural intermediaries at the sport organisations also helped to promote and obtain these new garments for interested Muslim women, which in turn allowed them to feel comfortable and to express their Australian sporting identity in both aquatic and non-aquatic sporting environments. However, the adoption of Islamic sportswear, although essential for some participates in the case studies, was often not on its own enough without other Islamic practices (such as the provision of Islamic dietary requirements and gender segregation) to achieve spatial inclusion for Muslim women participants.

The research findings indicate that other Islamic practices such as gender segregation were often also essential for the inclusion of Muslim women. The provision of gender segregated sessions and gender appropriate instructors providing private spaces for Muslim women, was partially achieved in the case studies. The delivery of female only aquatic sessions was identified as a crucial factor in the success of the SFL project allowing Muslim women to feel comfortable participating in swimming activities. An issue with gender segregation however, is that it may limit opportunities for Muslim women to exercise power, and establish and maintain networks and collaborations with males and other stakeholders in community sport settings.

Other Islamic practices such as the provision of culturally appropriate food and non-alcoholic drinks were instigated in the community sport settings, enhancing feelings of belonging for some of the Muslim women. An emphasis on Islamic practices was successful in the inclusion of many Muslim women through the creation of negotiated cultural space yet paradoxically this focus on Islamic traditions was shown to be potentially exclusionary for some non-Muslim or Muslim women who did not wish to outwardly display their faith in this context. For example, the development of Islamic identity through the adoption of Islamic sportswear, no alcohol and halal food, resulted in some instances in the isolation of non-Muslim participants. At LSRC, a non-Muslim coach described how Islamic practices made her feel like an outsider and this led to her self-exclusion from the club. This exclusionary effect provides supportive evidence for Nicholson and Hoye's (2008) claim that social bonding may sometimes act as an exclusive process for potential participants in some community sport contexts. Instances of social exclusion found in the case studies appear to be associated with the promotion of one form of social identity (i.e. Muslim identity) at the expense of other identities which were shown not to be equally encouraged. The privileging of Islamic culture and practices was revealed in some instances to crowd out other non-Muslim participants and lead to their exclusion.

7.1.3 Offering opportunities for cultural norms and stereotypes to be challenged

Nevertheless, practices of supporting Islamic traditions through the negotiation and adjustment of traditional practices by administrators in the community sport contexts

enabled Muslim women to achieve social identity recognition. A range of Western sporting traditions were contested, these included sports attire, mixed-sexed sport, culturally appropriate refreshments, normative understandings of the role of women in sport organisations and appropriate sporting activities for women (i.e. gendered social norms, which Muslim women by becoming surf life savers, soccer players, coaches and managers were shown to be challenging along with other non-Muslim Australian women). In particular the adoption of innovative swimwear and participation in surf-lifesaving programs can be seen to be contributing to "the emergence of a newly empowered negotiated self, a new identity – that of the Australian Muslim sportswoman" (McCue & Kourouche, 2010, p. 155).

As was illustrated in this research, 'Australian Muslim sportswomen' challenged the dominant sporting discourses around appropriate sporting attire. Individual acts of resistance demonstrated the exercising of power leading to a new social identity, that of the 'Australian Muslim sportswoman', as was demonstrated through the wearing of the hijood and the burqini. During OTSW, the Muslim woman who wore the burqini contested typecasts which depicted the typical surf-life saver as "a bronze muscular Aussie" (On the Same Wave Resource Package, 2008). Notably SLSA, by encouraging a Muslim woman to challenge stereotypes (both within the Australian mainstream and in more traditional Islamic families), was portrayed by this action as a non-discriminatory organisation with inclusive practices which welcomed culturally diverse participants, in the wake of the Cronulla disturbances. However, this action can also be viewed as a novel one off occurrence rather than a substantive challenge to Islamic stereotypes concerning Muslim women or to traditional Islamic practices.

As well as negotiations around sporting attire, other challenges to dominant sporting discourses were evident such as the challenge to mixed sport through the provision of gender segregated sports settings. One example in particular is highlighted - that of the popular female only swimming carnival, during SFL, which according to organisers was an Australian first. At this female swimming carnival, the Muslim women participants demonstrated the importance of swimming to the local female Muslim community, through revealing their collective social and gendered identity and agency, by supporting in relatively large numbers an event which challenged the Australian cultural

norm of mixed swimming carnivals. However, the provision of a female only swimming carnival might also be viewed as tokenistic and in terms of the western feminist discourse (Wearing, 1998) may not be considered a step towards equality, as equality is considered to be achieved only when the dominant and formerly suppressed come together as equal partners, i.e. in a mixed setting. A further challenge to Australian cultural practice came from the adoption across the sport settings of halal meat to reflect specific Islamic dietary requirements (McCue & Kourouche, 2010). Not serving alcohol at LSRC as one step towards inclusion also challenged traditional norms surrounding Australian sport and alcohol consumption.

In summary, Muslim women's participation in these Australian sport settings did, to some extent, challenge, Western social and cultural norms, and contested the Western stereotype of the hijab as a symbol of female oppression (Hargreaves, 2000; Palmer, 2009), and in a small way can be considered a challenge to Islamophobia (as discussed by Stone, 2004). These challenges occurred in a variety of ways through participation in predominantly male mainstream sport environments, the expansion of opportunities for female leadership, and the positioning of Muslim women as sport role models particularly in aquatic environments. These opportunities allowed Muslim women to challenge stereotypes and social norms in order to access participation experiences that have traditionally been available mostly to males and/or non-Muslim women in Australian sport contexts. Yet many of these contests to cultural norms were only temporary, and represented, at best, incremental developments which may have confronted social norms for a short period, but appear not to have substantially changed either Australian sporting norms or the behaviour of Muslim women in sport settings in the long term. It is also worth noting that sport organisations, by encouraging, for example, Islamic women to wear Islamic sportswear, or to participate in gender segregate environments could be considered to be ultimately reinforcing differences between Islamic and non-Islamic individuals and groups within Australian society rather than working towards the long term inclusion of Muslim women.

7.1.4 Strengthening and sustaining social bonds

Together with practices which supported Islamic traditions and those which confronted Islamic stereotypes, the administrators of the sport organisations, programs and projects

adopted to various degrees, a number of practices to reinforce and reaffirm social relationships and social identity, by encouraging social support mechanisms (both practical and emotional) through the provision of team building activities, peer support mechanisms and cultural intermediaries. For example, the development of intergenerational ties at LSRC through training courses involved women from a range of ages working together on common tasks and this helped to develop ties and expand opportunities for Muslim women. These social support practices were often facilitated by cultural intermediaries and were described in terms of the growth of trust, reciprocity and co-operation which resulted from their deployment, leading to feelings of social connectedness, security and a sense of common purpose amongst Muslim women participants.

As the social inclusion of Muslim women developed and matured so too did the shared features of social relationships such as solidarity, trust and reciprocity. For example, at LSRC where Muslim women were more fully included these attributes particularly solidarity (illustrated by women working together in sporting teams and on community projects) was clearly evident. In contrast, these attributes were less prominent and less fully developed during SFL and OTSW where in-depth long term bonds were not created and many women did not continue to be included in the sport setting at the conclusion of the project or program. Thus, the growth of social bonds in the case studies is associated with the development of social inclusion, as Muslim women are made to feel comfortable (safe and secure), as though they belong and have a place in mainstream Australian community sport settings.

Nonetheless, examples in the case studies signify that if common features of strong social relationships such as camaraderie and common purpose are not developed and/or not sustained, then social relationships do not develop or may even disintegrate with participants dropping out. This occurred in the OTSW program when the camaraderie developed during the program was not sustained afterwards because the Muslim women were separated and sent to different clubs, away from their mentors. This loss of social bonds, after OTSW, created feelings of isolation for the Muslim women, resulting in the discontinuation of their involvement in SLSA activities. In contrast, it appears that at LSRC, social bonds were created, developed and sustained over time, leading to a more

in-depth level of relational inclusion. This occurred through practices which encouraged the ongoing maturation of social relationships which operated by bonding the women together, via the on-going provision of activities and social opportunities in which the women spent time together working on cooperative tasks such as at annual leadership camps and community fun days.

The development of social inclusion through the reinforcement of relationships at LSRC was predominantly connected with opportunities to volunteer as coaches, managers and administrators in the Club. The Muslim women at LSRC were encouraged to volunteer, yet in SFL and OTSW there were no opportunities for greater involvement through volunteering, and fewer opportunities for participants to develop social bonds through community partnerships. Volunteering at LSRC was associated with functional inclusion as opportunities were provided for Muslim women to develop organisational, communication and volunteering skills. The LSRC case reveals that volunteering and working towards a common organisational goal in a community sport setting can sustain and strengthen social bonds enabling a deeper sense of belonging to eventuate, leading to a maturation of social inclusion for Muslim women.

7.1.5 Developing community partnerships

The maturation of social inclusion of Muslim women was further encouraged through the practice of building and re-enforcing community partnerships. These partnerships were initiated and developed by the cultural intermediaries together with other project and club administrators. Existing networks such as partnerships with Muslim women's associations were accessed and new ones were developed with other local Muslim cultural organisations, local Councils, government agencies, businesses, schools, and mosques. These local networks drew on resources that were leveraged and brought into the sport settings to deliver specific training opportunities such as community coach training courses as just one example. For example, at LSRC, administrators used social networks with training providers for the development of human capital and the development of collective social identity. The development of skills in community sport settings enabled through social networks has been shown to be associated with improved life skills and team-building experiences (Tonts, 2005). These networks were also shown to build community capital (Bailey, 2008) for the Muslim community.

These examples of community development amongst Muslim communities reflect what has been described as "the strong Muslim concept and practice of community" (Hargreaves, 2000, p. 49).

Community partnerships encouraged predominately by cultural intermediaries enabled Muslim women to participate in community events and activities. These activities were key practices at LSRC and were demonstrated in examples such as LSRC's enthusiasm for hosting international sport delegations. In OTSW a community project involving the 'Kokoda trek experience' was organised as a partnership between Muslim and non-Muslim community groups and showed two community groups coming together in partnership after the break down in trust which led to the OTSW program. During the SFL project, the administrators developed a partnership with a local aquatic centre and local community organisations which led to the staging of a female only swimming competition. These community events, however, could be considered tokenistic and superficial, rather than substantial opportunities that led to long-lasting partnerships. Nonetheless, participation in such community activities for some of the women provided opportunities for them to engage in community life outside the confines of traditional activities, and these opportunities helped to develop both individual and collective Australian Islamic identity and agency.

In many instances, opportunities for community participation were shown to be beneficial in terms of accessing resources and employment opportunities for some individual Muslim women central to the organisations such as the project officers. Nonetheless, the utilisation of social networks appears not to have encouraged the social inclusion of the majority of Muslim women, particularly those participants on the periphery of these organisations. The lack of benefit provided from social networks for some Muslim women, mirrors the problem identified by Skidmore, Bound, and Lownsborough (2006) which indicate that at times social networks benefit only those already well connected while others remain excluded. The benefits of community partnerships therefore seem to vary amongst participants and it is recognised that these benefits may not necessarily lead to the social inclusion of individual Muslim women.

7.1.6 Building competencies and facilitating Muslim women's leadership

Social inclusion through the development of self-confidence was advanced to different extents in the community sport contexts with Muslim women being actively encouraged to build sporting skills, and in some instances leadership skills, by becoming role models for others. As social inclusion matured at LSRC, there was a focus on the construction of Muslim women's leadership skills which can be associated with the development of social relationships through strategies such as the adoption of the developmental approach to social inclusion. A key component of the developmental approach is relationship building which is linked at LSRC to providing opportunities for Muslim women to develop organisational, communication and volunteering skills. At LSRC there was a distinct focus on the development of leadership skills for the Muslim women participants and a pathway of leadership opportunity which starts with the club providing opportunities for the Muslim women to participate in soccer teams and then provides a progressive pathway of opportunities for Muslim women to become coaches and managers, and then finally to adopt administrative roles on the club board. This leadership pathway promoted legitimacy and acceptability for Muslim women leaders.

In juxtaposition to LSRC, where there was a focus on empowerment through the development of leadership skills, the other two cases focused almost exclusively on the development of generic sporting skills. In doing so, the administrators in OTSW and the SFL appear not to have recognised the usefulness of developing leadership skills in promoting social inclusion. Recent evidence indicates that community empowerment through community leadership in sports projects is an effective community development tool (Partington & Totten, 2012). On the other hand, it is recognised that the development of leadership opportunities in community sport settings does not always lead to democracy and equality as power may still remain with a group of dominant individuals, as was the case at LSRC where despite the expansion of inclusion of Muslim women, the decision making power still predominantly resides with a group of powerful male club members. This finding emphasises issues around exclusion which are a consequence of this reinforcement of women's positions as subject to males. However, many people would consider this an issue, not just for Muslim women, but also for other Australian women.

7.1.7 Providing affordable participation opportunities which are readily accessible

An inclusionary practice adopted by the administrators across the community sport settings was the provision of affordable participation opportunities to overcome the economic exclusion of some Muslim women. Fundraising, sponsorship and government grants were used to reduce the cost of participation for Muslim women and in some cases, activities, courses and training were provided free of charge. These practices aided spatial inclusion by ensuring that cost barriers were overcome for Muslim women wishing to be involved in community sporting activities. In the case of LSRC, Muslim women were themselves involved in fundraising, for example using donations from local businesses to sell at the canteen to raise money as a means of assisting others with registration and uniform costs. These women drew on existing social networks and developed new transactional relationships to secure donations for LSRC which helped to ensure accessibility for new and existing members.

Accessibility was also enabled through the close geographic proximity of the majority of Muslim women participants to LSRC and through the use of local aquatic facilities during SFL. These practices meant accessibility was less of an issue in these two cases than during OTSW. Transportation issues were overcome at LSRC through the use of pooled transport for away fixtures and during the OTSW project with the organisers encouraging car sharing. These cooperative practices not only assisted with spatial inclusion but also encouraged relational inclusion through the development of social bonds and acts of reciprocity between participants. These findings support previous research which indicates that providing transport and making participation affordable are critical factors in providing access to sporting opportunities for women from CALD backgrounds (Cortis, Sawrikar & Muir, 2007; Multicultural Youth Affairs Network Queensland, 2008). Furthermore, the research shows in particular, that a lack of geographic proximity between Muslim women and a sporting venue is a difficult barrier to overcome and may contribute to exclusion in the long term as was the case in OTSW. The evidence indicates that practices which facilitate physical components of spatial inclusion such as cost, transport and physical proximity operate alongside socio-cultural practices to enable the inclusion of Muslim women in community sport settings.

7.2 Evaluation of the Social Inclusion Framework

The inclusionary and exclusionary practices identified through the research process were facilitated by the utilisation of the social inclusion framework. The multidimensional social inclusion framework was deployed as a working analytical tool to detect the depth of social inclusion and to understand the dynamics of social inclusion at work in the case studies. The framework detailed earlier in the thesis, includes spatial, relational, functional and power dimensions of social inclusion. It is based on Bailey's (2008) theoretical model and is again represented in Figure 7.1.

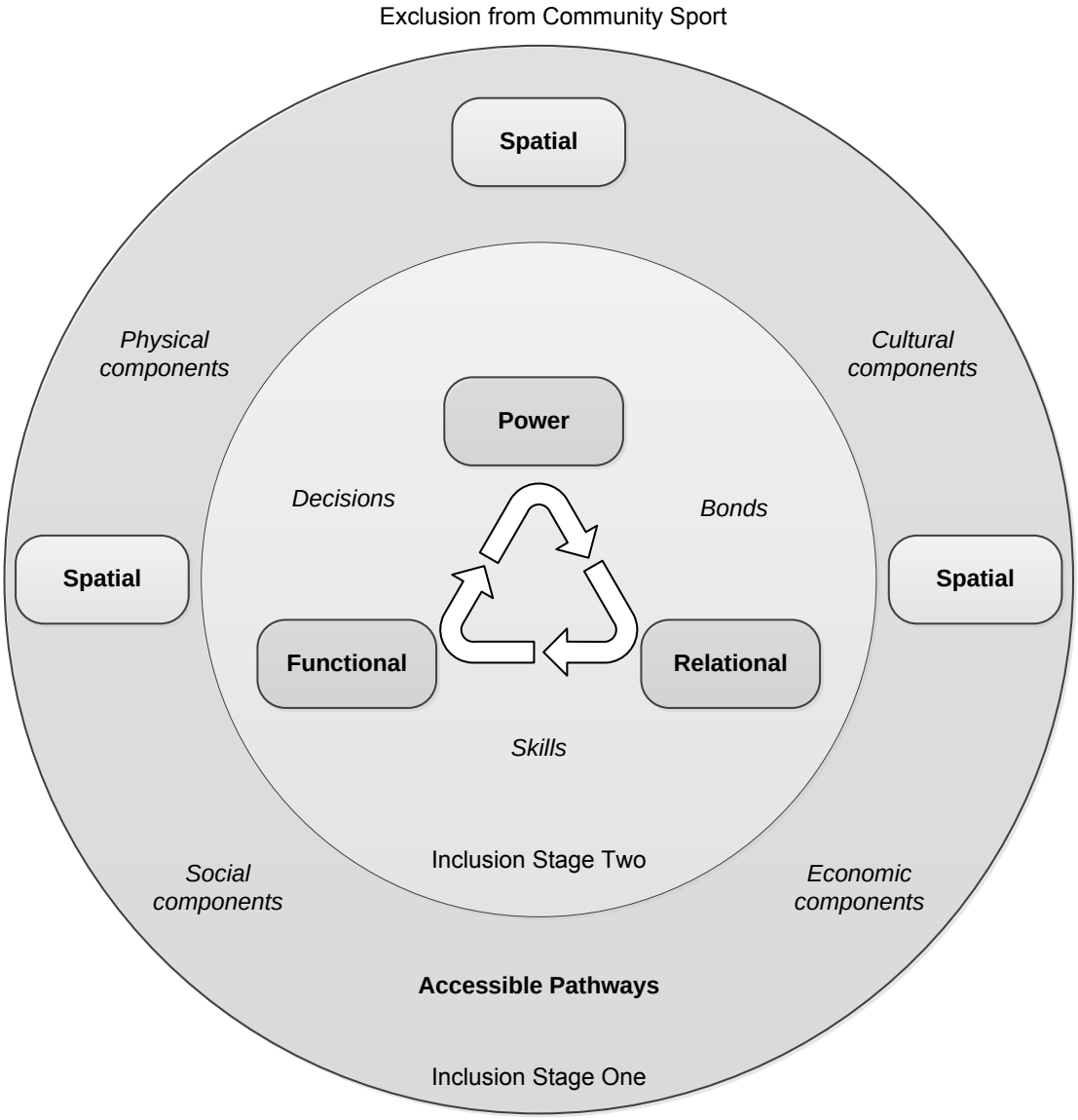

Figure 7-1- Social Inclusion Framework

The research afforded the opportunity to empirically test an adapted theoretical model. Furthermore, by deploying a comprehensive, broad social inclusion framework a unique and dynamic insight into the inclusion/exclusion of Muslim women in Australian community sport settings was obtained. At the outset, it was uncertain how the dimensions (spatial, relational, functional and power) and the components within each dimension would operate, or whether, in fact, just one or two dimensions would emerge as pivotal factors. The dimensions of the social inclusion framework were assessed through three case studies investigating a common notion of social inclusion/exclusion. Differences and similarities in practices and processes have been presented and discussed in relation to their contribution to new and existing knowledge. The fundamental notion of social inclusion was generally reinforced in each case by adding evidence to the claim that community sport can facilitate the social inclusion of Muslim women. Though there were instances in the research findings where the social inclusion of Muslim women came at the expense of excluding those who may have formerly felt included or comfortable with the status quo and there were also examples of individuals within the Muslim community whose resistance to female participation in mainstream community sport settings was not mitigated by a social inclusion approach.

7.2.1 Strengths and weaknesses of the social inclusion framework

Examining each practice from the multiple perspectives provided by the framework allowed an analysis to be made of the significance of each practice to the social inclusion of Muslim women in the case studies. The social inclusion framework was deployed not only to explore social inclusion through standard attributes that account only for inclusion, but also allowed an exploration of differences in inclusion and differences in exclusion. In this manner the social inclusion framework was used as an analytical tool as well as a deductive tool. Furthermore, the comprehensive nature of the social inclusion framework encompassing the key processes identified in the literature (i.e. the expansion of human and sporting capital, social networks, agency, social and community cohesion, social identity, belonging and proximity) provided the opportunity to investigate the interrelationships between these processes.

The utilisation of the social inclusion framework highlights both the complexity of the inter-relationship between the social inclusion dimensions and the further intricacy of

the operation of the individual components within each dimension. These complications made it challenging to accurately and fully analyse the details of the operation of the social inclusion dimensions and their component parts within the confines of the framework. The social inclusion framework involved a two stage model, with Stage One comprising the development of accessible pathways through processes of spatial inclusion and Stage Two involving the development of social inclusion through processes fundamental to the functional, relational and power dimensions of social inclusion. This two staged model was challenged by processes such as the development of social identity. It emerged from the social inclusion analysis, that the growth of both individual/personal identity and collective social identity through the adoption of Islamic traditions such as Islamic sporting attire within the sport settings were core concepts in explaining the social inclusion of Muslim women. These concepts were not limited to Stage Two of the framework, they also occurred in Stage One with the construction of accessible pathways for Muslim women.

Another issue concerns the apparent multi-dimensionality of social inclusion practices which led to the challenge of categorising the findings into separate social inclusion dimensions inherent in the social inclusion framework. Many inclusionary processes were not discrete but overlapped considerably. During the analysis process, practices were sorted according to the highest order dimension, for example the provision of gendered space was put in the spatial dimension as it was considered firstly an access issue. However, it was also noted that the process of the provision of gendered space can also be considered an act which encourages individual agency and which therefore, can also be placed in the power dimension of social inclusion.

The interconnected nature of the social inclusion dimensions and components was clearly demonstrated in utilising the framework. For example, Stage One of the framework which involves the expansion of accessible pathways into the organisation, although predominantly consisting of the spatial dimension, was also shown to involve the other three social dimensions (power, functional and relational) sometimes intersected. Social inclusion was found to be a non-linear process without clearly identifiable stages. As a result of these observations concerning the concept of social inclusion and the interrelationship of the four social inclusion dimensions the

framework was refined. The refined framework depicts each of the four social inclusion dimensions interacting with one another throughout the social inclusion process. These refinements are depicted in a proposed social inclusion framework (see **Error! eference source not found.**).

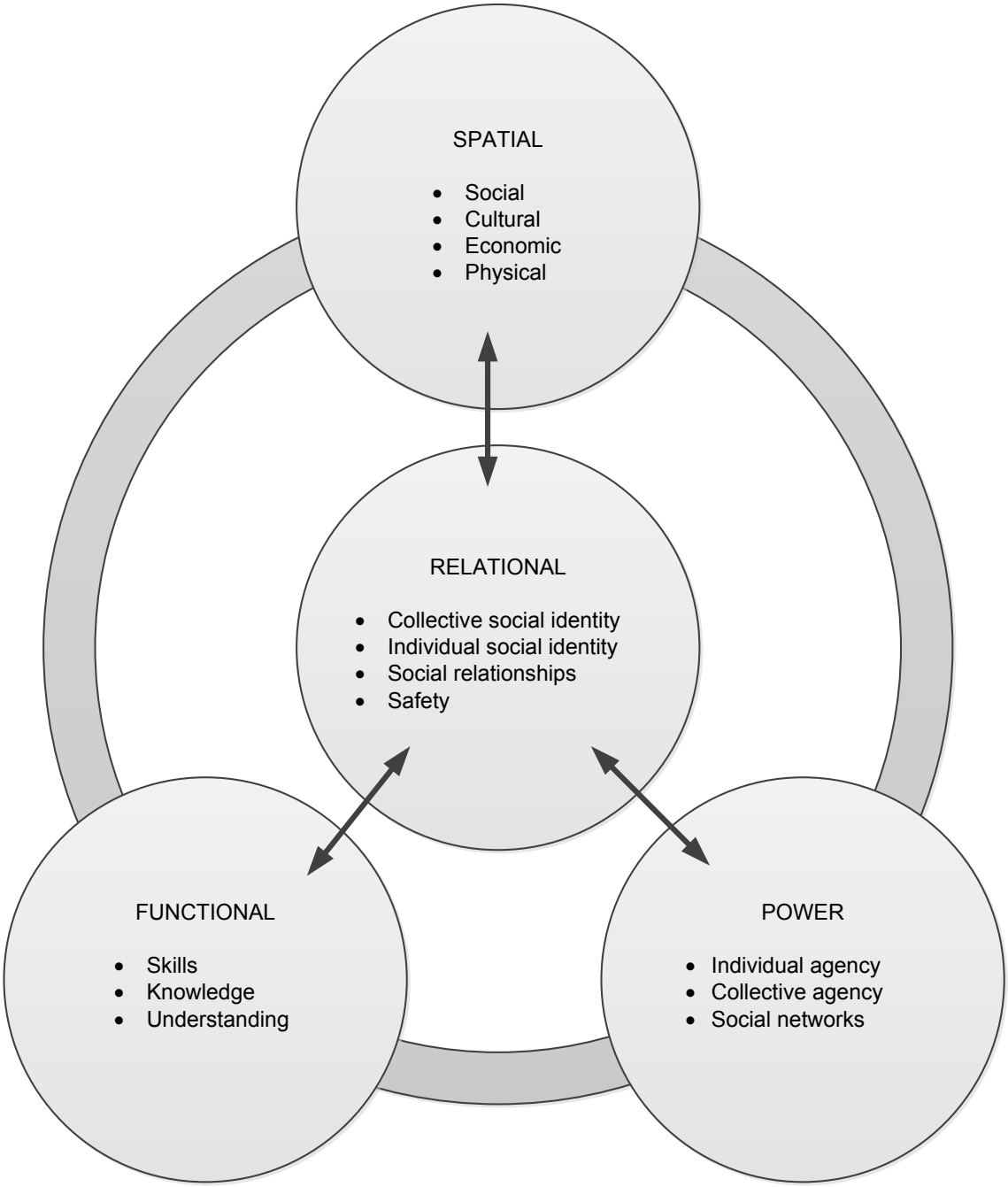

Figure 7-2 - Proposed Social Inclusion Framework

The proposed scaffold can be used to illustrate the process of social inclusion in relation to Muslim women, operating in the case studies. This is depicted in **Error! Reference ource not found.**

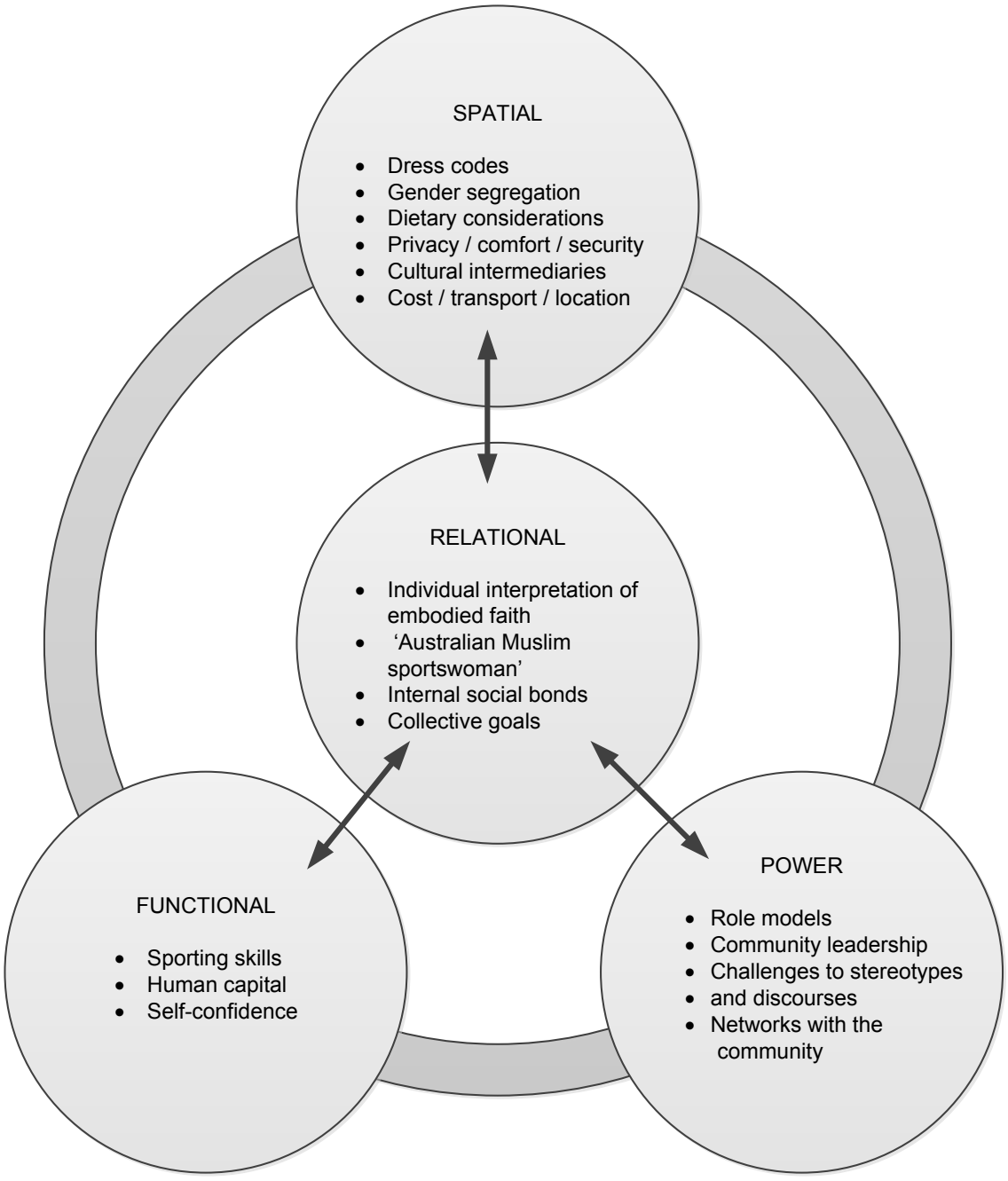

Figure 7-3 – Social Inclusion of Muslim Women in Community Sport Context

The case study findings indicate the growth of social inclusion occurs in a non-linear manner. This non-linear growth of social inclusion dimensions occurs alongside the development of a number of criteria which are introduced as social inclusion matures. In community sport settings such as at LSRC, maturity is indicated with components from each of the four social inclusion dimensions combining through processes such as the development of volunteering, the formation of social identity, strong sustained relationships and community partnerships, as well as practices which signify the sharing of common values within the community sport settings, such as camaraderie and the development of community capital. The identification and analysis of these multi-dimensional practices contributes to our understanding of the dynamic nature of social inclusion. The employment of the social inclusion framework has contributed to the development of social inclusion theory by providing an insight into how social inclusion dimensions and related components combine and intertwine as social inclusion is established and developed or conversely as social exclusion occurs.

7.3 Implications for Theory

The case study findings confirm existing knowledge, extend what is already known and introduce new material around social, economic and social processes which contribute to the development of social inclusion theory. Firstly, existing knowledge from previous studies is substantiated through the confirmation that successful social inclusion processes include practices which facilitate spatial inclusion by creating spatial proximity (for example by administrators in community sport settings introducing Islamic practices, cultural intermediaries, family friendly practices, affordable and accessible activities), the development of social networks (for example by encouraging community partnerships, the development of 'community capital' alongside 'human capital') and the encouragement of Muslim women by individuals within community sport organisations to challenge stereotypes and construct their unique social identity within both their local Muslim communities and in the wider Australian community (for example by community sport organisers introducing and supporting the wearing of Islamic swimwear). In highlighting these processes spatial, relational, functional and the power dimensions of social inclusion are each illustrated and can be better understood.

Secondly, the discoveries from this research extend our insight into the dynamics of social inclusion and exclusion. For example, our understanding concerning the potential negative consequences of spatial inclusion through practices designed to be inclusionary for one group (such as negotiated cultural space), on other groups, such as the crowding out of individuals from other cultural backgrounds as a result of administrators favouring Islamic cultural traditions, over other cultural practices. Another area where knowledge is extended is around our understanding of the role that social relationships, trust and acts of reciprocity (elements of social capital), play as the social inclusion of Muslim women in community sport contexts matures, particularly the potential exclusionary consequences that may occur if social bonds are not developed or maintained which can be liken to the 'dark side' of social capital. This draws our attention to the central role of social identity recognition and the development of social bonds in the achievement of social inclusion.

Thirdly, a number of findings from the research can be considered new contributions to our understanding of the social inclusion/exclusion of Muslim women in community sport contexts. Particularly, in regard to, the relational dimension of the social inclusion framework. Evidence indicates that some Muslim families were concerned about the safety of their female Muslim family members while participating in community sport and that this resulted in families excluding women family members from participating in Australian sport settings. The development of feelings of safety, trust and belonging are thus shown to be core processes at the centre of social inclusion of marginalised individuals. Furthermore this insight demonstrates the influence of the Australian Muslim community's fears on the participation of some community members in mainstream sport settings, showing that societal conditions at the macro level may influence the effectiveness of inclusionary practices at the meso level. This example also illustrates that in some circumstances where community trust between Muslims and non-Muslim community members is eroded creating fears of discrimination inclusionary policies and practices, introduced by community sport organisations may well be unsuccessful. Relational inclusion is again shown to play a key role in the social inclusion process.

The research additionally indicates that inclusionary practices may be met with pockets of 'community resistance' where the practices of sport organisations were identified by some Muslim community members as 'dishonourable' because they were perceived to involve contradictory cultural values and therefore these settings were considered inappropriate for their daughters, sisters and mothers to be involved in. These views appeared to have resulted in members of the Muslim community self-excluding or excluding other family members from the activities of the sporting organisations. This exclusion of Muslim women from participation in community sport settings may, on the one hand, reinforce the inclusion of individual Muslim women in their own Muslim community. However, on the other hand, it may reinforce their exclusion from mainstream Australian society. Here the power dimension of social inclusion/exclusion is illustrated working in combination with the social identity component.

In conclusion, a number of theoretical insights can be extrapolated from the research both in terms of social inclusion and in terms of social exclusion. The creation of social inclusion through participation in community sport settings is shown to involve the expansion of human and sporting capital, social networks, agency, social and community cohesion, acceptance of various social identities, processes of belonging and the development of social proximity. In contrast the creation of social exclusion from community sport settings has been linked to processes of self-exclusion, 'community resistance', community fear and distrust, a lack of acceptance of different social identities and cultural values and a lack of a sense of belonging. This indicates that among the social inclusion dimensions relational inclusion and power play essential roles. However the findings also show that a comprehensive social inclusion theory needs to include all four of the social inclusion dimensions and cannot be limited to one or two dimensions or a single component from one of the dimensions.

7.4 Implications for Practice

Alongside a consideration of the theoretical contribution of the thesis, a discussion around practical contributions to practical knowledge is undertaken in the following sections. The research indicates that some community sport organisations have begun to adopt equity and cultural diversity policies and practices. The adoption of such policies reflects the increasing diversity within Australian society and the need to combat racism

and discrimination. This research in examining these organisational practices around the social inclusion and exclusion of Muslim women, in sport and recreation contexts, contributes to our understanding of how such practices designed to encourage diversity in sport organisations operate. However, the complexity of the relationship between the research findings and their integration into successful policy due to political imperatives and determinants embedded in the Australian political environment and the reductionist nature of policy development is acknowledged. Despite these difficulties in translating profound findings into sport policy, a number of implications are identified.

7.4.1 Sport policy

In considering the research implications in regard to Australian sport policy, it is recognised that "the prevailing participation agenda primarily targets the mainstream, Australia's sport policies have also come to embody some aspirations to improve access for minorities, including for culturally diverse women" (Cortis, 2009, p. 93). As mentioned in the introductory chapter, policy around the notion of social inclusion has gained recent prominence with the Australia government claiming to be "building a stronger, fairer Australia through its social inclusion agenda. Social inclusion is about building a nation in which all Australians have the opportunity and support to participate in the community" (Australian Government, 2011). Furthermore, the establishment of an Australian Social Inclusion Board, in 2008, has provided an agency through which a coordinated national social inclusion agenda can be delivered. This national social inclusion agenda is reflected in national sports policy. Australian sports policy states that "the Australian Government recognises the essential role that national and state sporting organisations can play in leading and growing their sports for the benefit of all community members… sport can assist to build communities through social inclusion for those people who are vulnerable to social and structural disconnection" (Commonwealth of Australia, 2010, p. 3). This illustrates that the work of embedding national social inclusion policy into sport policy has become a greater political imperative in recent years.

The research findings from this thesis indicate that 'bottom up' approaches involving policy and practice around community development and the engagement of cultural intermediaries may help to support 'top down' approaches articulated by the Australian

government and may enable the achievement of substantial rather than superficial inclusion. It would appear that "re-orientating policy towards opportunity and facilitating 'enablers' holds greater potential of success than working from a framework that positions Muslim women as problematic or in deficit" (Knez, Macdonald & Abbott, 2012, p. 120). Dagkas and colleagues (2011) further suggest that future physical activity policy needs to be valued within the Islamic community and that policy makers could work together with Islamic leaders and Islamic community members to promote programs that provide young Muslim women with more opportunities to become physically active. These practical suggestions need to be tempered by the research findings which showed that in some instances, Muslim women's role in society may be irrevocably entrenched in some communities. However, the inclusive merits of a 'bottom up' approach in facilitating social inclusion appear to deserve some consideration by policy makers.

7.4.2 Sport delivery issues for sport organisations

The thesis further more provides insights into social inclusion/exclusion which have practical implications. For example, there is an identified need for increased power sharing opportunities for Muslim women and other CALD individuals in mainstream sport organisations in order to increase their social inclusion in these contexts. The research outcomes identify the necessity to challenge the "influential cultures in the upper echelons of Australian sporting organisations" (Cortis, 2009, p. 94). According to Taylor, "the male and predominantly monocultural structure of sport in Australia has led to the production and maintenance of a generic set of norms, values and cultural preferences that have not easily accommodated cultural diversity" (2000, pp. 271-272). The case studies indicate that in some instances these norms are beginning to be challenged and that practical strategies can be implemented to encourage the development of social inclusion in sporting organisations, however structural societal barriers, stereotypes and unequal gender roles remain.

The role of sport organisations in helping Muslim women to contest social norms and narrow stereotypes has been emphasised as particularly critical in encouraging these women to be physically active in their communities. This is supported by Knez and colleagues who suggested that "it is important to highlight examples of difference in

order to offer an alternative to the homogenous stereotype that dominates public discourse" (2012, p. 118). It seems necessary for administrators from sport organisations to listen and respond to the specific and varied needs of Muslim women by entering into discussions with the women themselves, their parents and other members of their families and communities. Such practices are shown to assist with the growth of individual and collective agency and identity, social networks and social support and may therefore facilitate the participation of Muslim women in community sport organisations, government sporting agencies and private sporting organisations. It is recommended that these organisational practices may be deployed effectively beyond the narrow context of Muslim women in community sport settings, with a variety of excluded individuals and groups both in Australia and in other Westernised countries. Findings around the redistribution of power, resources and collaborations may be related to processes of empowerment and social change. Examples of challenging stereotypes, discrimination and racism have wider implications in terms of the expansion of equity and cultural diversity in community sport settings and in wider social contexts.

The wider adoption by sport organisations, of developmental approaches in sport contexts (e.g. Crabbe, Bailey, Blackshaw et al., 2006), which employ flexibility to achieve social inclusion would appear useful in enabling inclusion. Furthermore, the research findings in particular support the deployment of relationship building strategies, in particular the use of cultural intermediaries "opening up possibilities, providing guidance and demystifying mainstream society" (Crabbe, 2008a, p. 29). It seems that sporting activities delivered in an adaptive manner, which develop and sustain social bonds, provide opportunities for developing individual and collective social identity (i.e. role model opportunities) and encourage feelings of safety (i.e. through social support mechanisms), support the enlargement of individual and collective agency (i.e. leadership growth, leadership opportunities, and community partnerships) and involve ongoing personal and community development may contribute to social inclusion but only if community trust is in place between the Muslim and non-Muslim communities.

A sustainable long term relationship building approach appears to be required to embed practices beyond the life of dedicated projects. The capacity building approach aligns with practices adopted and recommended for sport development programs with refugee and asylum seekers (Bunde-Birouste, Bull & McCarroll, 2010), 'at risk' young people (Crabbe, Bailey, Blackshaw et al., 2006), CALD women (Cortis, Sawrikar & Muir, 2007; New South Wales Government Office of Communities Sport and Recreation, 2012) groups of Muslim women (Islamic Women's Association of Queensland Incorporation, 2003; Multicultural Youth Affairs Network Queensland, 2008) and with approaches designed to use sport as a vehicle for community empowerment (Partington & Totten, 2012). Policies and practices which incorporate the development of individual and collective social identity and the agency of individuals from marginalised groups deserve consideration. However, the research findings demonstrate in particular that social inclusion approaches which may successfully include some individuals, may at the same time inadvertently lead to the alienation and isolation of others with different social identities. The challenge therefore is for both policy makers and sport administrators to achieve a balance between actions which celebrate diversity and those which highlight differences.

7.5 Potential for Further Research

The current study has highlighted the need for further and continued research into social inclusion/exclusion in order to enhance our understanding of the nature of social inclusion/exclusion generally, and in relation to community sport contexts, specifically. As a result of this research a number of avenues for further research have emerged. In particular, the need to explore how to ensure the social inclusion of specific marginalised groups without excluding other social groups in community sport and other contexts has been highlighted. In relation to increasing our understanding of the effectiveness of specific programs or interventions designed to encourage social inclusion in community sport settings, it is important that future research further investigates attitudes of existing organisational members to these programs and toward specific targeted population groups. For example, a more in-depth exploration of attitudes and opinions of non-Muslims in community sport settings towards Muslims wishing to participate or already participating could be sought enabling our existing knowledge to expand. Another potential research avenue could involve an investigation

of how mature practices of social inclusion in community sport contexts can be used as exemplars to assist other sporting organisations reach out to their communities.

The limitations of the research also draw attention to other opportunities for future inquiry, these include: the focus on one population group; one Australian city; one snapshot in time and the meso level. A longitudinal study for example would provide the opportunity to examine social inclusion as it is facilitated or inhibited and hence, develops or reduces over time. In particular, social inclusion through the (re)construction of social identity in sport contexts at the macro level could be explored productively in the light of this study which indicates that opportunities for the construction of personal, community and national identity can contribute to the growth of belonging for Muslim women in Australia. Investigations which consider socio-cultural challenges to Australian social norms and Islamic traditions resulting in the development of Australian identity amongst the Muslim community may prove rewarding in contributing to our understanding of the process of social inclusion through sport.

In addition, there are many opportunities for deploying the proposed social inclusion framework. Further exploration of this nature could include a wider implementation of the framework in different contexts and at the micro and macro levels which may lead to further refinements. Alternatively, specific social inclusion dimensions or components could be explored in greater depth i.e. the relational dimension in terms of social relationships, the creation of trust or the growth of social networks. Looking at specific practices such as flexible uniform requirements, family friendly practices or the provision of gender segregated sporting environments across a range of community sport settings, physical activity contexts and physical education settings or for different CALD groups such as Muslim men may also provide further insights into the nature of social inclusion/exclusion.

7.6 Conclusions

The implementation of the social inclusion framework reveals that organisational practices, policies, programs and projects operate in a complex multi-dimensional manner that may facilitate and/or inhibit social inclusion in both explicit and implicit

ways. In terms of the facilitation of social inclusion, organisational practices designed specifically for the purpose of widening participation opportunities for Muslim women were shown to improve access for these women particularly through the provision of cultural intermediaries, gendered space and through allowing and encouraging the adoption of Islamic sportswear. These processes were shown to be integral to the engagement of many Muslim women and to facilitate their spatial inclusion. These findings reinforce our understanding of the importance of the provision of accessible pathways in overcoming socio-cultural constraints for many Muslim women wishing to participate in community sport settings. These findings, however, are tempered by instances of exclusion as a result of the adoption and emphasis on Islamic practices in the case studies which were found to isolate some non-Muslim women and those less concerned with following Islamic practices while participating in sporting activities. As a result of the investigations detailed in the study, knowledge was developed around inclusive and exclusive practices often operating at the same time for different individuals.

The investigation was based on the premise that when community sport is deployed in an inclusive manner it can be an effective socio-cultural tool to bind communities and individuals together to achieve a common purpose and can contribute to the prevention of prejudice, discrimination, isolation and social exclusion of individuals from minority population groups. Yet this was not always found to be the case and that despite processes which were designed to be inclusive, social inclusion for Muslim women did not always eventuate, particularly if members of the Muslim community were fearful and/or distrustful of mainstream Australian society or because the values of members of the Muslim community were incompatible with practices found in mainstream sport settings. Thus political challenges for long term substantial social inclusion emerge from the research findings. In particular from the finding that indicates that by supporting social inclusion practices, designed to foster social cohesion and strengthen civil society, through practices which provide separate recognition and affirmation of marginalised groups, policy makers may inadvertently cause alienation and exclusion of other individuals and groups whom may feel their common equal worth is not also recognised and this may lead to a more fractured and distrustful society. Other political challenges to social inclusion such as entrenched gender and cultural stereotypes were

also found in the study with little evidence of substantial long term attitudinal and cultural change across the case studies.

The adoption of a unique approach to understanding the social inclusion/exclusion of Muslim women in community sport contexts has provided an opportunity to add to existing sport management knowledge concerning social inclusion/exclusion in community sport contexts (Dagkas & Armour, 2012; Donnelly & Coakley, 2002; Long, Welsh, Bramham et al., 2002), has given specific information around the social inclusion of Muslim women in community sport contexts (Ahmad, 2011; McCue & Kourouche, 2010; Walseth, 2006) and has enriched our understanding of how to manage cultural diversity within community sport settings (Australian Human Rights and Equal Opportunity Commission, 2006; Doherty & Chelladurai, 1999). It is envisaged that an improved comprehension of the dynamics of social inclusion including the nuances of inclusion processes may enable researchers and practitioners to better identify and tackle social exclusion, inequalities and social injustices associated with ethnicity, religion and gender, prevalent in Western non-Islamic societies. If social inclusion through participation in community sport contexts is to be realised then it is necessary that those involved in the delivery of community sport embrace cultural diversity by ensuring the implementation of practices, policies and programs which break down barriers and actively challenge stereotypes.

APPENDIX A: SOCIAL INCLUSION AND SPORT RESEARCH

Author/s,	Research aim	Conceptual focus	Findings/recommendations/limitations
Collins, Henry, Buller, and Houlihan (1999), UK	To evaluate projects designed to tackle social exclusion	Social exclusion (Giddens, 1998) Dimensions of health, crime, employment and education *Spatial and power dimensions of social inclusion*	Social inclusion outcomes were short term and inconclusive Only 11 of the 180 projects were rigorously evaluated Successful projects involved an entrepreneur or change maker Evaluations of social inclusion need to be rigorous
Department for Culture, Media and Sports (1999), UK	To examine best practice in engaging socially excluded individual in deprived areas using sport as a vehicle for social inclusion	Social exclusion (Giddens, 1998) Communitarian ideas (Etzioni, 1993) Social capital (Putnam, 1993) Stakeholder theory (Hutton, 1995) *Relational and Power dimensions of social inclusion*	Commonalities of successful projects included • Valuing diversity • Embedding local control and supporting local commitment • Promoting equitable partnerships • Defining common objectives • Working flexibly with change • Securing sustainability and pursuing quality
Driscoll and Woods (1999), Australia	To examine the contribution of sport to social inclusion	Social capital (Putnam, 1993) *Relational, functional (sporting capital) and power dimensions of social inclusion*	Social inclusion processes involved • Providing leadership opportunities and local control • Creating community hubs • Community safety via social networks • Community identity and local pride

Author/s,	Research aim	Conceptual focus	Findings/recommendations/limitations
Coalter, Allison, and Taylor (2000), UK	To examine the role of social inclusion through sport	Social exclusion (Giddens, 1998) *Relational, functional and power dimensions of social inclusion*	Sporting activity helped • Develop self-esteem • Build community spirit • Increase social interaction • Improve employment chances • Reduce anti-social behaviour • Empower through 'bottom up' approaches Future projects needed to define and measure outcomes and aim to better understand the necessary conditions (i.e. participation in sport) and sufficient conditions (the conditions under which potential outcomes are achieved)
Long and Sanderson (2001), UK	To investigate the social benefits of participation in sport	Social exclusion (Giddens, 1998) *Functional, relational, power and economic dimensions of social inclusion*	Identified the following social benefits of participation • Improved confidence • Improved self-esteem • Empowerment • Social integration • Social cohesion • Collective identity

Author/s,	Research aim	Conceptual focus	Findings/recommendations/limitations
Long, Welsh, Bramham, Butterfield, Hylton, and Lloyd (2002), UK	To examine examples of good practice in terms of their contribution to social inclusion	Social exclusion (Giddens, 1998) Included the communitarian idea (Etzioni, 1993), social capital theory (Putnam, 1993), and stakeholder theory (Hutton, 1995) *Functional, relational and power dimensions of social inclusion* Indicators of health, crime, employment and education	Social inclusion dimensions included • **Personal development** -raising aspirations, improved self-esteem, relations with peer groups, enhanced quality of life, control of destiny, personal performance, employability and interpersonal skills • **Social cohesion** - relationships with other cultural groups, celebrating own culture, community cohesion, social connectedness and civic pride • **Active citizenship** - relationships with established groups, involvement in decision making, exercising rights and taking responsibility, sense of ownership and stake holding
Donnelly and Coakley (2002), Canada	To explore studies of social inclusion in community sport settings in Canada, USA and the UK	Social justice *Spatial, functional, relational and power dimensions of social inclusion*	Six basic needs for socially inclusive physical activity projects were identified – safety, opportunity to display competence, chances for autonomy, social networks, moral and economic support and hope for the future Three types of access constraints were described Constraints were well researched but social inclusion processes were under-researched and needed further exploration

Author/s,	Research aim	Conceptual focus	Findings/recommendations/limitations
Morris, Sallybanks, Willis, and Makkai (2003), Australia	To identify programs which successfully reduced antisocial behaviour in young people	*Functional, relational and power dimensions of social inclusion*	Successful methods deployed included • Involving youth in delivery and leadership of the programs • Providing a safe environment • Sport for social and personal development • Multiagency partnership for support
Amara, Aquiliana, Argent, Betzer-Tayar, Green, Taylor, and Henry (2004), UK	To examine the roles of sport and education in the social inclusion of asylum seekers and refugees	Social integration (unity within diversity with social justice) through social cohesion *Functional and relational dimensions of social inclusion*	Claims of • Personality growth e.g. self-concept and self-worth • Social psychological gain e.g. promoting tolerance • Societal gains e.g. social integration
Coalter (2005), UK	To review case studies concerning sport and social inclusion	Social capital (Putnam, 2000) *Functional and power dimensions of social inclusion*	Successful approaches included • Empowerment through 'Bottom up' approaches • Developing a sense of ownership • Volunteering to improve self-esteem Lack of robust evidence of social inclusion outcomes

Author/s,	Research aim	Conceptual focus	Findings/recommendations/limitations
Bloom, Grant, and Watt (2005), Canada	To examine links between sport, civic engagement and social cohesion	Social justice and social cohesion Social capital (Putnam, 2000) *Functional, relational and power dimensions of social inclusion*	Sport creates social cohesion by • Providing opportunities for volunteering • Strengthens relationships between levels of government • Establishes partnerships between community based organisations • Reinforces relationship in families and communities
Tonts (2005), Australia	To examine social interaction through participation in sport	Social capital (Putnam, 2000) *Relational and power dimensions of social inclusion*	Sports participation in sports clubs in rural communities demonstrates that • Relationships developed through the growth of trust and reciprocity • Exclusion may occur along class and ethnic lines • Social interaction leads to a sense of place and community
Atherley (2006), Australia	To understand linkages between sport, social capital and the community	Communitarianism (Etzioni, 1993), Social capital (Putnam, 1993, 2000) *Functional, relational and power dimensions of social inclusion*	Sports participation can • Develop trust • Develop social networks • Assist with community renewal, capacity building and bonding between diverse people • Result in bonding which can exclude outsiders

Author/s,	Research aim	Conceptual focus	Findings/recommendations/limitations
Australian Sports Commission (2006a), Australia	To examine the contribution of sport to Australian society	Social cohesion *Functional dimension of social inclusion*	• Sport builds social capacity and social cohesion • Sport provided opportunities for new migrants and women to engage in community activities • Need for 'hard' scientific evidence of the social benefits of sport
Crabbe, Bailey, Blackshaw, Brown, Choak, Gidley, Mellor, O'Connor, Slater, and Woodhouse (2006), UK	To review sports based social inclusion projects	Social exclusion (Giddens, 1998) Communitarian ideas (Etzioni, 1993) Social capital theory (Putnam, 1993) Stakeholder theory (Hutton, 1995) *Relational, power and functional dimensions of social inclusion.*	• Sport has social value within a social and personal development approach • Using sport and non-sport together was successful in promoting inclusion • Sport helped to develop a sense of stability and safety in participants • Outreach approaches were shown to be successful in encouraging inclusion • Risk taking strategies used with community workers worked well

Author/s,	Research aim	Conceptual focus	Findings/recommendations/limitations
Bradbury and Kay (2008), UK	To examine the 'Step into sport' program	Social capital (Putnam, 2000) and (Bourdieu, 1986) Social inclusion through the growth of human capital *Relational, power and functional dimensions of social inclusion*	• Benefits in personal skill expansion most widely reported (particularly in leadership, communication and organisation) • Increases in confidence • Volunteers that volunteered the most and/or in diverse contexts were found to have gained the greatest benefits • Females rather than males reported improved leadership skills most often • The increased social connectedness brought about by volunteer placements was also effective in facilitating both bonding and bridging social capital
Waring and Mason (2010), UK	To examine the role of sport in promoting social inclusion through increasing sport opportunities	*Spatial dimension of social inclusion focusing on access*	• Providing new sporting opportunities/facilities is only the first step to inclusion • Social inclusion through sport required the organisers to focus on a target group, outreach work and partnerships • Social inclusion through sport projects will be successful if access is improved and other processes to reduce participation are included

Author/s,	Research aim	Conceptual focus	Findings/recommendations/limitations
Kelly (2011), UK	To examine sport-based intervention and social inclusion	Social exclusion (Levitas, 2005), through redistribution *Spatial, relational, functional and power dimensions of social inclusion*	Social inclusion themes included • Facilitating access to leisure opportunities • Contributing to social cohesion • Engaging with education and training • Providing opportunities for young people to actively participate through consultation • Giving young people some level of control in sports programs • Opportunities for education and employment appear to be impacts of sport-based intervention programs Measurement of outcomes does not capture the complex processes of inclusion programs which may de-emphasise structural exclusion
Sport England (2012), UK	To explore the value of sport in terms of capacity building and social cohesion	Social capital (Putnam, 2000) *Spatial, power and relational dimensions of social inclusion*	Social inclusion themes included • Providing non-competitive programs to reduce social distance • Being considerate and sensitive to real and perceived barriers when considering integration of ethnic minorities in sport • A need for more research concerning the influence of differing socio-economic and cultural contexts on sport's contribution to social cohesion

Author/s,	Research aim	Conceptual focus	Findings/recommendations/limitations
Partington and Totten (2012), UK	To investigate power relations and community empowerment through community sport projects	Community empowerment (Ledwith, 2005) *Spatial, power and functional dimensions of social inclusion*	• That effective community sport has greater impact when delivered with the active support and involvement of community groups • A sense of community ownership helps build capacity for self-help

APPENDIX B: SPATIAL INCLUSION, CULTURALY AND LINGUISTICALLY DIVERSE COMMUNITIES AND SPORT RESEARCH

Author/s	Research aim	Research details	Theoretical focus	Findings	Limitations and recommendations
Lowrey and Kay (2004), UK	To identify barriers preventing young people participating in sport and to understand the usefulness of sport in encouraging young people to enter higher education	Focused on sports provision targeted at BME young people in East Midlands 10 in-depth interviews conducted with staff and partners of the targeted sport provision, four focus groups with 20 participants from the project (aged 14 – 19)	Social capital (Bourdieu, 1986; Putnam, 2000)	Access is linked to 3 factors • Having a 'community insider' working on behalf of the project • Working with families • Making participants feel comfortable	Recommendations included • Having someone from the target community involved in projects • Credibility with the older generation needs to be developed to help create access
Kay (2006), UK	To explore the significance of family influence on participation in a sport and education program for young Muslim women	Involved 7 young Muslim women (aged 13 – 18) and a Muslim sport and education development worker Interviews and focus groups were conducted with the young women and their families	Cultural capital (Bourdieu, 1986)	Key factors influencing Muslim women's involvement in sport • Parental influence • Female development officers • Gender segregation	Recommendations included • That family is an effective, legitimate and productive focus for sports researchers • Family influences Muslim women's participation in sport and education

Author/s	Research aim	Research details	Theoretical focus	Findings	Limitations and recommendations
Knez (2007), Australia	To investigate the meaning and place of physical activity for Muslim women	Involved 10 young Muslim women in Brisbane, aged 14-16 years, in eight semi-structured interviews over a two year period	Power (Foucault, 1980) Post-structural (Althusser, 1971; Poulantzas, 1975)	Access is linked to family interaction in recreational settings	Recommendations included • Muslim women should not be treated as a homogenous group • Access through families is critical
Australian Human Rights and Equal Opportunities Commission, (2006), Australia	To investigate cultural diversity and racism in Australian Sport	Data collected on the sports participation of indigenous and CALD groups, consulted with 17 national sports organisations, government and non-government agencies, human rights organisations	Social capital (Putnam, 2000) Social justice	Strategies deployed to improve access of individuals from CALD backgrounds: • Specific programs • Use of specific CALD development officers • Use of CALD role models	A limitation of the study is that the findings are not specific to Muslim women

Author/s	Research aim	Research details	Theoretical focus	Findings	Limitations and recommendations
Cortis, Sawrikar, and Muir (2007), Australia	To investigate the exclusion of CALD women from sport	The research involved 15 interviews with stakeholders from sporting, cultural and women's organisations, 12 focus groups with CALD women and men	Social justice and equity	CALD women requested • Codes of practice designed to include them • Increased visibility of CALD women in sport settings • Specific facilities and programs provision	A limitation of the research is that it did not consider individual CALD groups in detail Further research is required in order to understanding best practice in engaging CALD groups in community sport settings
Multicultural Youth Affairs Network Queensland, (2008), Australia	To explore the inclusion of Muslim women in community sport settings	The research project involved surveys, interviews and focus groups with young Muslim women aged from 12 to 28 years	No clear conceptual focus	Confirmed barriers identified by Cortis and colleague (2007) Identified actions to overcome these barriers	Recommendations included • Home based sporting activities • Islamic sportswear provided • More Muslim women trained as Physical Education teachers • Cultural diversity training provided for staff in sports venues

Author/s	Research aim	Research details	Theoretical focus	Findings	Limitations and recommendations
McCue and Kourouche (2010), Australia	To explore the structural exclusion of Muslim women in Australian community sport	Involved two research projects (2006 – 2008) The first with ten young Australian Muslim women and the second with 100 women Both projects included a short survey and in the second project, 35 interviews /10 focus groups	Post-structural (Althusser, 1971; Poulantzas, 1975) Power (Foucault, 1980)	That Muslim women had feelings of 'not being welcome' in some sports clubs, in particular if they wore the hijab Australian sport did not value cultural diversity very highly and was resistant to accepting Muslim women	Recommendations included • Overcoming barriers through the provision of appropriate recreational swimwear for Muslim women • The provision of gendered spaces for Muslim women
Kleindienst-Cachay (2011), Germany	To examine the structural discrimination of Muslim women in sport settings	Included 18 interviews with elite Muslim sports women living in Germany	Social integration (unity within diversity with social justice)	Muslim women required sex segregation privacy in changing formal approval to cover their hair after puberty	Recommendations included • Better changing facilities • The provision of specific sporting opportunities • Approval for the covering of hair after puberty

Author/s	Research aim	Research details	Theoretical focus	Findings	Limitations and recommendations
Benn, Dagkas, and Jawad (2011), UK	To investigate the structural discrimination of Muslim women	Included eight in-depth case studies across primary secondary and Muslim state schools Included interviews with 19 teachers, focus group with 109 pupils and 32 parents, and a further four focus groups with 36 youngsters Consultations were also held with national associations	Social justice Human rights Cultural capital (Bourdieu, 1986) Process theory of identity (Elias, 1991) Identity (Shilling, 2008)	Concept of 'embodied faith' needs to be understood and its influence on practices of physical education and sport acknowledged	Recommendations included • Improving understanding of religious/cultural distinctions • Promoting examples of appropriate practice • Addressing areas of specific concern (kit, changing, swimming, Ramadan, club participation and communication with parents)
Pfister (2011) Denmark	To explore the discrimination of Muslim women in sport settings	Literature review of studies from Denmark which focus on ethnic minorities in sport	Social and cultural capital (Bourdieu, 1986)	Barriers for the participation of Muslim women included • Modesty issues • Dress codes • Lack of role models	A recommendation was to train Muslim women as swimming instructors

APPENDIX C: FUNCTIONAL INCLUSION, CULTURALLY AND LINGUISTICALLY DIVERSE COMMUNITIES AND SPORT RESEARCH

Author/s	Research aim	Research details	Theoretical focus	Findings	Limitations and recommendations
Islamic Women's Association of Queensland Incorporation, (2003), Australia	To examine capacity building processes which support the participation of Muslim women in community sport	A partnership between the Queensland Government and the Islamic Women's Association of Queensland Incorporated	No clear theoretical focus	Muslim women working as peer educators in a personal development program enabled Muslim women to successfully participate in swimming lessons, recreational swimming and walking activities	The project recommended that peer-support and peer-education are effective strategies in the engagement of Muslim women
Cortis, Sawrikar, and Muir (2007), Australia	To investigate the exclusion of CALD women from sport	The research involved 15 interviews with stakeholders from sporting, cultural and women's organisations, 12 focus groups with CALD women and men	Social exclusion through redistribution	That personal development strategies had been implemented in social inclusion projects involving CALD women	Personal development processes are identified but not explored in any detail and not specifically in relation to Muslim women

Author/s	Research aim	Research details	Theoretical focus	Findings	Limitations and recommendations
Long, Hylton, Spracken, Ratna, and Bailey (2009), UK	To explore the involvement of BME communities in sport	The review considered a decade of research literature and included demographic information, large scale surveys, literature searches and documentary evidence	Social justice Equity Human capital Social capital (Putnam, 2000)	Skill development could contribute to BME communities in order that individuals from these communities were skilled enough to assist with the provision of sporting opportunities	This review is a general study of participation in sport by BME groups and individuals and does not focus on specific groups such as Muslim women
Bunde-Birouste, Bull, and McCarroll, (2010), Australia	To examine a refugee community sport project aimed at fostering social inclusion	The project "Football United" consisted of 800 refugee, immigrants and disadvantaged youths whom participated in football camps, weekly community programs, and regular school programs	Social exclusion through redistribution Social cohesion Human capital	• Young refugees were trained as leaders • Training was successful through the development of social networks and partnerships	Community sport can provide a forum for mutual capacity building through the development of social networks and partnerships

Author/s	Research aim	Research details	Theoretical focus	Findings	Limitations and recommendations
McCue and Kourouche (2010), Australia	To explore the structural exclusion of Australian Muslim women	Involved two research projects (2006 – 2008). Methodology for both projects included a short survey and additionally in the second project, 35 interviews and ten focus groups	Post-structural (Althusser, 1971; Poulantzas, 1975) Power (Foucault, 1980)	Muslim women indicated a desire to develop their capabilities and competence through participation in sport particularly in swimming	The study focused on empowerment as the key social inclusion process but did not explore capacity building in any depth
New South Wales Government Office of Communities, Sport and Recreation (2012), Australia	To investigate a project designed to promote social inclusion through capacity building in community sport	The New South Wales Government Office of Communities, Sport and Recreation runs the WimSWIM program as a Sport based intervention	No clear theoretical focus	The program engaged Muslim women through a capacity building approach through • The development of swimming skills • The use of accredited female swimming instructors • The use of enclosed, indoor, private, heated pools	That programs recognised functional inclusion requirements of Muslim women in terms of developing swimming capacity

APPENDIX D: RELATIONAL INCLUSION, CULTURALLY AND LINGUISTICALLY DIVERSE COMMUNITIES AND SPORT RESEARCH

Author/s	Research aim	Research details	Theoretical basis	Findings	Limitations and recommendations
Amara, Aquiliana, Argent, Betzer-Tayar, Green, Taylor, and Henry (2004), UK	To examine the roles of sport and education in tacking social exclusion	Examined 186 EU projects Looked at physical and mental health gains of asylum seekers and refugees	Social integration (unity within diversity with social justice)	Participation in community sport settings promoted feelings of trust and social support	The development of trust and social support are identified but not explored in detail
Walseth, (2006), Norway	To explore how belonging develops for Muslim women in community sport settings	Research undertaken in Oslo, Norway Interviews with 21 young Muslim migrant women (16 to 25 years of age)	Power (Foucault, 1991) Identity (Weiss, 2001) (Giddens, 1991) (Beck, 1994) (Enjolras, 2003)	Community sport provides • A source of social support • Identity development • A place of refuge	Belonging to expressive and normative communities may not always operate separately and may overlap

Author/s	Research aim	Research details	Theoretical basis	Findings	Limitations and recommendations
Australian Human Rights and Equal Opportunities Commission, (2006), Australia	To investigate cultural diversity and racism in Australian Sport	Data collected on the sports participation of indigenous and CALD groups	Social capital (Putnam, 2000)	Anecdotal evidence of sport developing • Social connectedness • Social/community cohesion	The relational inclusion not explored in detail or in relation to specific CALD groups
Cortis Sawrikar, and Muir, (2007), Australia	To investigate the exclusion of CALD women from sport	15 interviews with stakeholders from sporting, cultural and women's organisations, 12 focus groups with CALD women and men	Social exclusion through redistribution	Social relationships are facilitators of the participation of CALD women in community sport settings	Future research could examine • Interpersonal relationships • Intergenerational relationships • How social relationships shape participation of CALD groups
Palmer, (2009), Australia	To examine Australian community sport and cultural identity	Two reflective discussion groups involving soccer team members; ad-hoc discussions with players during training; field notes of researcher; and interviews with parents of participants	Cultural capital (Bourdieu, 1993) Feminism (Hargreaves, 2000)	Community sport provides a place for Muslim women to establish and develop identity	This study deals with a specific team sport situation and focuses on sport as a place for establishing identity, however it does not look at social support or safety in any depth

Author/s	Research aim	Research details	Theoretical basis	Findings	Limitations and recommendations
Bunde-Birouste, Bull, and McCarroll (2010), Australia	To examine a refugee community sport project aimed at fostering social inclusion	The project "Football United" consisted of 800 refugee, immigrants and disadvantaged youths and children who participated in football camps, weekly community programs, and regular school programs	Human capital Social capital	Social connections assisted feelings of trust and social acceptance	The relational dimension of social inclusion is identified as a key dimension of social inclusion for refugee communities working in combination with the functional inclusion
McCue and Kourouche (2010), Australia	To examine the structural exclusion of Australian Muslim women	Two research projects were conducted, the first with ten Muslim women and the second with 100 Both projects included a short survey and additionally in the second project, 35 interviews and ten focus groups were held	Post-structural (Althusser, 1971; Poulantzas, 1975) Power (Foucault, 1980)	Sport provides an avenue for the development of identity through • Clothing worn in community sport settings • Provision of gendered spaces	Processes of identity development through sport are linked to empowerment processes

Author/s	Research aim	Research details	Theoretical basis	Findings	Limitations and recommendations
Farooq (2010), UK	To examine the sporting experiences of British born Muslim women	Ethnographic study of 20 British born Muslim women with Pakistani and Bangladeshi heritage The women are working professionals and students involved in Basketball	Post- colonial feminism (Spivak, 1987)	Participation in Basketball involves identity re/construction with participants re-constituting and re-negotiating aspects of their daily lives, engagement with sport, their identities and their bodies	That Muslim women have the power to relationally make, unmake and remake their 'social self' through sport
Benn, Dagkas, and Jawad (2011), UK	To investigate the structural discrimination of Muslim women and examine opportunities for identity recognition in physical education settings	Eight in-depth case studies across primary, secondary and Muslim state schools Interviews with 19 teachers, focus groups with 109 pupils and 32 parents Four focus groups and consultations with national associations	Social justice Human rights and equity Cultural capital (Bourdieu, 1986) Process theory of identity (Elias, 1991) Religious identity (Shilling, 2008)	• Sport provides a context for negotiated identity • Religion influences the development of the 'social self' particularly in the fields of education and sport	Community sport can provides a valuable setting for Muslim women to develop their identity

Author/s	Research aim	Research details	Theoretical basis	Findings	Limitations and recommendations
Ahmad (2011), UK	To explore Muslim women's identity development through their participation in football	16 in-depth interviews with the British Muslim Women's Football Team, aged 18 – 26 years (these were English university or ex-university students)	Identity (Weiss, 2001) Feminism (Hargreaves, 2000)	• That football can reinforce and shape identities through role adoption • Identity is negotiated through balancing women's football culture and Muslim identity	To further examine the relationship between ethnicity, gender, religion and to provide greater insights into inequalities faced from 'within' Muslim women's cultural groups as well as from 'outside'
Ratna (2011), UK	To explore the experiences of female, British Asian footballers in terms of their identity development	Interviews and observations with 19 British female Asian footballers (17 born in UK)	Feminism (Hargreaves, 2000) Black feminism (Spivak, 1987) Identity (Sarup, 1996)	• Football can be a vehicle for negotiating culture • Playing soccer was not inhibited by cultural and religious identities • Wearing a hijab when playing soccer was a matter of personal choice	That the hybrid and fluid identity of Asian females participating in British football is recognised and that the multiplicity of British Asian females' experience is examined and thus better understood

APPENDIX E: POWER, CULTURALLY AND LINGUISTICALLY DIVERSE COMMUNITIES AND SPORT RESEARCH

Author/s	Research aim	Research details	Theoretical focus	Findings	Limitations and Recommendations
Cortis, Sawrikar, and Muir, (2007), Australia	To investigate the exclusion of CALD women from sport	The research involved 15 interviews with stakeholders from sporting, cultural and women's organisations, 12 focus groups with CALD individuals	Social exclusion through redistribution	CALD women could be empowered through the development of partnerships with community and cultural organisations	That empowerment appears to be linked to providing development opportunities (e.g. leadership and decision making opportunities) Processes are not explored specifically in relation to Muslim women
Bunde-Birouste, Bull, and McCarroll, (2010), Australia	To examine a refugee community sport project aimed at fostering social inclusion	The project involved immigrants and disadvantaged youths and children who participated in community sport	Social exclusion through redistribution Social cohesion Human capital	Empowerment is demonstrated through • Leadership opportunities • The development of social networks	Social inclusion processes of empowerment, capacity building and social network development are related The study is not specific to Muslim women

Author/s	Research aim	Research details	Theoretical focus	Findings	Limitations and Recommendations
McCue and Kourouche, (2010), Australia	To explore the structural exclusion of Australian Muslim women	Two research projects with short surveys and additionally in the second project, 35 interviews and ten focus groups	Post-structural (Althusser, 1971; Poulantzas, 1975) Power (Foucault, 1980)	Participation in community sport provided an avenue for empowerment of Muslim women through the women exercising their rights to • Appropriate sport facilities • Wear appropriate sports clothing • Participate in suitable sport programs	That processes of agency development have led to the empowerment of Australian Muslim women in community sport but the research does not look at these processes from a collective perspective
Benn, Dagkas, and Jawad, (2011), Australia	To investigate the structural discrimination of Muslim women	Included eight in-depth case studies across primary, secondary and Muslim state schools	Social justice, human rights and equity Cultural capital (Bourdieu, 1986)	Participation in physical education enabled the empowerment of Muslim girls through the expression of their religious freedom through adapted practices of physical education	Participation in community sport be linked to the cultural capital concept and the development of agency

APPENDIX F: SOCIAL INCLUSION, CULTURALLY AND LINGUISTICALLY DIVERSE WOMEN AND COMMUNITY SPORT RESEARCH SUMMARY

Research findings	Research identifying the issue	Dimensions/ components
More culturally inclusive sport facilities are required (e.g. with childcare and private changing facilities)	Cortis et al., 2007 (Australia), Benn et al., 2011 (UK), Kleindienst-Cachay, 2011 (Germany), Multicultural Youth Affairs Network Queensland, 2008 (Australia)	Spatial (physical)
Facilities and programs need to be provided specifically for women	Cortis et al., 2007 (Australia), Amara, 2008 (UK), Multicultural Youth Affairs Network Queensland, 2008 (Australia), Benn et al., 2011 (UK), Pfister, 2011 (Denmark), McCue and Kourouche, 2010 (Australia), Lowrey and Kay, 2004 (UK)	Spatial (physical/social/cultural)
Sporting opportunities need to be affordable	Multicultural Youth Affairs Network Queensland, 2008 (Australia), Cortis et al., 2007 (Australia), McCue and Kourouche, 2010 (Australia)	Spatial (economic)
Transport to sporting venues needs to be made available	Multicultural Youth Affairs Network Queensland, 2008 (Australia)	Spatial (physical)
The atmosphere in community sport venues and at community sport activities must be inclusive for everyone	Australian Human Rights and Equal Opportunity Commission, 2006 (Australia), Lowrey and Kay, 2004 (UK), McCue and Kourouche, 2010 (Australia)	Spatial (social/cultural) Relational (social bonds)
Programs specifically designed to recruit CALD individuals need to be deployed	Australian Human Rights and Equal Opportunity Commission, 2006 (Australia), Cortis et al., 2007 (Australia), Lowrey and Kay, 2004 (UK)	Spatial (social/cultural) Functional

Research findings	Research identifying the issue	Dimensions/ components
Flexible dress codes in community sport and Physical Education must be adopted	Benn et al., 2011 (UK), Amara, 2008 (UK), Pfister, 2011(Denmark)	Spatial (social/cultural) Relational (social identity)
CALD individuals should be used as role models within sport	Australian Human Rights and Equal Opportunity Commission, 2006 (Australia), Cortis et al., 2007 (Australia), McCue and Kourouche, 2010 (Australia), Benn and Ahmad 2006 (Australia), Pfister 2011 (Denmark)	Spatial (social/cultural) Power (agency)
Sports organisers should be trained in the benefits of inclusion and about cultural differences	Cortis et al., 2007 (Australia) Multicultural Youth Affairs Network Queensland; 2008 (Australia)	Spatial – (social/cultural) Functional
Work should be undertaken with families of potential participants	Lowry and Kay, 2004 (UK), Knez, 2007 (Australia)	Spatial (social/cultural) Relational (social bonds)
Home based sporting activities should be supported	Multicultural Youth Affairs Network Queensland, 2008 (Australia)	Spatial (social/cultural) Relational (social bonds)
Islamic sporting wear should be made available to Muslim women	Multicultural Youth Affairs Network Queensland, 2008 (Australia) McCue and Kourouche, 2010 (Australia)	Spatial (social/cultural) Relational (social identity) Power (agency)
Peer-support and peer education strategies should be deployed to encourage CALD women to participate	Islamic Women's Association Queensland Incorporation, 2003 (Australia)	Relational (social bonds) Functional (human capital)

Research findings	Research identifying the issue	Dimensions/ components
CALD women's competencies in specific sporting areas e.g. swimming and life-saving can be developed	McCue and Kourouche, 2010 (Australia)	Functional (sporting capital) Power (agency)
Partnerships with community/cultural organisations established	Cortis et al., 2007 (Australia) Multicultural Youth Affairs Network Queensland, 2008 (Australia)	Spatial (social/cultural) Power (social networks) Relational (social bonds)
Specific CALD individuals need to be deployed as sport development officers, coaches and Physical Education teachers	Australian Human Rights and Equal Opportunity Commission, 2006 (Australia), Lowrey and Kay, 2004 (UK), Pfister, 2011 (Denmark) Multicultural Youth Affairs Network Queensland, 2008 (Australia), McCue and Kourouche, 2010 (Australia), Long et al., 2009 (UK)	Spatial (social/cultural) Functional (human/sporting capital) Power (agency)

APPENDIX G: RESEARCH INFORMATION SHEET

INFORMATION SHEET REF 2008-299

COMMUNITY SPORT ORGANISATIONS, SOCIAL CAPITAL AND MUSLIM WOMEN

WHO IS DOING THE RESEARCH?
Hazel Maxwell, PhD Candidate at UTS. (Supervised by Professor Tracy Taylor)

WHAT IS THE RESEARCH ABOUT?
The social inclusion of Muslim women in community sport organisations is being investigated. Social trust, social networks, reciprocity, inter- ethnic trust, and community well-being are being examined. It is envisaged that the information obtained from this study will extend current knowledge and understanding of the relationship between social capital, physical activity and Muslim women. Muslim women have been selected for this research as they face barriers to participation in physical activity such as the requirement for women only environments and possible clothing constraints.

IF I SAY YES, WHAT WILL IT INVOLVE?
I will ask you to participate in an interview or focus group lasting approximately one hour.

ARE THERE ANY RISKS?
Yes, there are minor risks however the research has been carefully designed to minimise these. There is a risk of possible emotional harm if negative experiences or feelings are recalled. Privacy and confidentiality will be respected at all stages of the research (with raw data, processed, published or archived), and by all those involved in the research.

WHY HAVE I BEEN ASKED?
Because I think you will be able to help me understand the experiences of Muslim women and physical activity.

DO I HAVE TO SAY YES?
You don't have to say yes.

WHAT WILL HAPPEN IF I SAY NO?
Nothing. I will thank you for your time so far and won't contact you about this research again**.**

IF I SAY YES, CAN I CHANGE MY MIND LATER?
You can change your mind at any time and you don't have to say why. I will thank you for your time so far and won't contact you about this research again**.**

WHAT IF I HAVE CONCERNS OR A COMPLAINT?
If you have concerns about the research that you think I (Hazel Maxwell) or my supervisor (Tracy Taylor) can help you with, please feel free to contact us:-

Hazel Maxwell
PhD Candidate
UTS Kuring-gai Campus
School of Leisure, Sport and Tourism
Lindfield, NSW 2070
Hazel.Maxwell@student.uts.edu.au
9514 5509

Tracy Taylor
Associated Dean
School of Leisure, Sport and Tourism
Haymarket, UTS City Campus
Cnr Quay St and Ultimo Road NSW 2000
Tracy.Taylor@uts.edu.au
9514 3664

If you would like to talk to someone who is not connected with the research, you may contact the Research Ethics Officer on 02 9514 9615.

APPENDIX H: RESEARCH CONSENT FORM

I _____ agree to participate in the research project:

Community Sport Organisations, Social Capital and Muslim Women, Ref 2008-299.This project is being conducted by Hazel Maxwell, PhD Candidate, School of Leisure, Sport and Tourism, UTS Kuring-gai Campus, Lindfield, NSW 2070, Hazel.Maxwell@student.uts.edu.au, 9514 5509. The project is being supervised by Tracy Taylor, Associate Dean, Haymarket, UTS City Campus, Cnr Quay St and Ultimo Road, NSW 2000, Tracy.Taylor@uts.edu.au, 9514 3664. I understand that the purpose of this study is an examination of the social inclusion of Muslim women in community sport organisations. Social trust, social networks, reciprocity, inter-ethnic trust, and community wellbeing will be examined.

I understand that my participation in this research will involve an in-depth interview or a focus group, between forty and sixty minutes in duration. The interviews and the focus groups will be tape-recorded for research purposes. There are minor risks involved in the research however the research has been carefully designed to minimise these. There is a risk of possible emotional harm if negative experiences or feelings are recalled. Privacy and confidentiality will be respected at all stages of the research process. I am aware that I can contact Hazel Maxwell if I have any concerns about the research. I also understand that I am free to withdraw my participation from this research project at any time I wish, without consequences, and without giving a reason. I agree that Hazel Maxwell has answered all my questions fully and clearly. I agree that the research data gathered from this project may be published in a form that does not identify me in any way.

_____ ____/____/____

Signature (participant)

_____ ____/____/____

Signature (researcher or delegate)

This study has been approved by the University of Technology, Sydney Human Research Ethics Committee. If you have any complaints or reservations about any aspect of your participation in this research which you cannot resolve with the researcher, you may contact the Ethics Committee through the Research Ethics Officer (ph: +61 2 9514 9772 Research.Ethics@uts.edu.au), and quote the UTS HREC reference number. Any complaint you make will be treated in confidence and investigated fully and you will be informed of the outcome

APPENDIX I: INTERVIEW / FOCUS GROUP CHECKLIST

What is your role/ or connection to the organisation?

Probes: Do you have a role in getting people from different ethnic backgrounds involved? Or in getting both women and men involved within you organisation? Tell me about it...

How did you engage and involve Muslim women in your organisation?

Probes: Which process where involved? Which events, activities, training courses were used? Where community groups approached? What strategies were used? Where any specific practices found to be effective or ineffective? Why?

How did you develop relationships / networks / ties / contacts with new Muslim women?

Probes: Where relationships developed with sponsors, government organisations, community agencies, training providers? How did these connections start and how did they develop? What approaches were successful and/or unsuccessful? Why?

How did trust developed between the organisation and the Muslim community?

Probes: Which organisations were involved? Which strategies were successful? Did reciprocity occur? If so how successful or unsuccessful were these practices?

Did cultural awareness develop? And if so how?

Probes: Where specific events or activities involved? What processes were involved? Where there any barriers or problems and if so how were these overcome

How has the organisation overcome culturally based challenges to Muslim women's participation, in order to achieve successful participation?

Probes: What strategies were used? What was successful and what was unsuccessful?

Where there any examples of volunteering and increased community participation, pooled resources and/or reciprocity in evidence?

Probes: What where they? How did they develop? How were these maintained?

How has the organisation retained and/ or increased Muslim women participants?

Probes: Which practices were successful /unsuccessful? Which events/activities/training worked or didn't work? Why?

APPENDIX J: INTERVIEW PARTICIPANTS ACROSS CASE STUDIES

Participant type	Muslim/Non-Muslim	Gender	Number
Administrator	Non-Muslim	Male	1
	Non-Muslim	Female	2
	Muslim	Male	3
	Muslim	Female	5
Coach/Program	Muslim	Female	1
	Non-Muslim	Female	1
	Non-Muslim	Male	2
	Muslim	Male	1
Participant	Muslim	Female	8
Stakeholder	Muslim	Male	2
	Muslim	Female	1
	Non-Muslim	Female	2
	Non-Muslim	Male	2
Community partner	Muslim	Female	7
	Non-Muslim	Female	1

APPENDIX K: FOCUS GROUP PARTICIPANTS

Focus group	Type	Muslim/Non-Muslim	Gender	Number
1	Coaches	Muslim	Female	5
2	Participants	Muslim	Female	6

APPENDIX L: EXAMPLES OF CODING

a. from interview transcript

Speaker	Transcript text	Code
HM	How does Lakemba Sports Club engage and involve Muslim women?	
Interviewee	We approached the Muslim Women Associations and told them we wanted to have women in our club.	Power – social networks
	We said they would get a jersey and registration free of charge. We encouraged more girls to come in.	Spatial – physical – cost
	First we look to remove the barriers to participation. We have to have an active involvement we can't just wait and hope they come to the club. We need to go to them and talk to them and give them ideas. If they come now it will be great or they will come later.	Spatial – social/cultural-policy
	I have developed leadership camps so the females can run the club regardless of whether it is women only or mixed. But with the economic downturn we have lost sponsors so it would not be fair to do this yet.	Functional – skills and knowledge

Speaker	Transcript text	Code
	I will remain president and get the club financially viable and pay the club debts and then next year I will withdraw and get one of the young girls to become president and secretary and then support them for a couple of years	Power – role models

b. from the code Power - social networks

The club is a member of the community. In the community we always need youth activity. I always have Lakemba Sports Club on my list and refer girls to them… It's good for us to know they are there as they provide activities and are giving back to the community. They are providing a space or a place there… Lakemba Sports was part of the Muslim Women's Association so had access to the resources. She used to come to the MWA and exchange information and we would give them some advice and guidance so it was great to see them grow…We already have contacts because we are part of the community. We maintain and strengthen them. For example next week there is a function for High School Achievers. Every year one community organization honours these achievers with a big function, their name will be there and representatives will be there with trophies, cheques and money… There will be around 450 attendees on that night.

REFERENCES

Adair, D. (2011). Making sense of Australian sport history. In S.Georgakis & K.Russell (Eds.), *Youth sport in Australia* (pp. 1-25). Sydney, Australia: Sydney University Press.

Ahmad, A. (2011). British football: Where are the Muslim female footballers? Exploring the connections between gender, ethnicity and Islam *Soccer and Society, 12*(3), 443-456.

Al-Ansari, M. (2011). Women in sport leadership in Bahrain. In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim women in sport* (pp. 79-91). London: Routledge.

Al-Sinani, Y., & Benn, T. (2011). The Sultanate of Oman and the position of girls and women in physical education and sport. In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim women and sport* (pp. 125-137). London: Routledge.

Al-Watter, N. S. Y. (2011). Women's narratives of sport and war in Iraq. In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim women and sport* (pp. 249-262). London: Routledge.

Allain, R. (2000). Proximity and thought on the city. *ESO, Works and documents, 14*, 7 - 12.

Althusser, L. (1971). *Lenin and philosophy and other essays (B.Brewster, Trans)*. London: New Left.

Amara, M. (2008). An introduction to the study of sport in the Muslim world. In B.Houlihan (Ed.), *Sport and society: A student introduction* (2nd ed., pp. 532-552). London: Sage Publications.

Amara, M., Aquilina, D., Argent, E., Betzer-Tayar, M., Coalter, F., Green, M., et al. (2004). *The roles of sport and education in the social inclusion of asylum seekers and refugees: An evaluation of policy and practice in the UK*. Loughborough, UK: Loughborough University and University of Stirling, Institute of Sport and Leisure Policy.

Andrews, J. P., & Andrews, G. J. (2003). Life in a secure unit: The rehabilitation of young people through the use of sport. *Social Science and Medicine, 56*, 531-550.

Arai, S., & Pedlar, A. (2003). Moving beyond individualism in leisure theory: A critical analysis of concepts of community and social engagement. *Leisure Studies, 22*(3), 185 -202.

Atherley, K. M. (2006). *Sport and community cohesion in the 21st century: Understanding linkages between sport, social capital and the community*. Perth, Australia: Department of Sport and Recreation.

Australian Bureau of Statistics. (2006). *Migrants and participation in sport and physical activity*. Canberra: National Centre for Culture and Recreational Statistics.

Australian Bureau of Statistics. (2010). Involvement in organised sport and physical activity. Retrieved 10 January 2012, from http://www.ausstats.abs.gov.au/Ausstats/subscriber.nsf/0/23765F20064D67F3CA2577E60000F8069/$File/62850_April%202010.pdf

Australian Bureau of Statistics. (2012a). Community profile: Canterbury City birthplaces. Retrieved 19 September 2012, from http://profile.id.com.au/canterbury/birthplace

Australian Bureau of Statistics. (2012b). Community profile: Canterbury City religions. Retrieved 19 September 2012, from http://profile.id.com.au/canterbury/religion

Australian Bureau of Statistics. (2012c). Reflecting a nation: Stories from the 2011 census, 2012–2013 Retrieved 12 September 2012, from http://www.abs.gov.au/ausstats/abs@.nsf/Lookup/2071.0main+features902012-2013

Australian Government. (2011). Social inclusion. Retrieved 25 May 2012 from www.socialinclusion.gov.au/about

Australian Human Rights and Equal Opportunity Commission. (2006). *What's the score? A survey of cultural diversity and racism in Australian sport*. Sydney, Australia: Australian Human Rights and Equal Opportunities Commission.

Australian Human Rights and Equal Opportunity Commission. (2007). Dr Jamal Rifi wins community category at the 2007 Human Rights Awards. Retrieved 10 September 2012, from http://hreoc.gov.au/about/media/media_releases/2007/107_07.html

Australian Sports Commission. (2006a). *The case for sport in Australia*. Canberra, Australia: Australian Sports Commission.

Australian Sports Commission. (2006b). *Enriching the lives of all Australians through sport: Strategic plan 2006 - 2009*. Canberra, Australia: Australian Sports Commission.

Bailey, R. (2005). Evaluating the relationship between physical education, sport and social inclusion. *Educational Review, 57*(1), 75-89.

Bailey, R. (2008). Positive youth development through sport. In N. L. Holt (Ed.), *Youth sport and social inclusion* (pp. 85-96). London: Routledge.

Barbour, R. S., & Schostak, J. (2005). Interviewing and focus groups. In B. Somekh & C. Lewin (Eds.), *Research methods in the social sciences* (pp. 41-48). Thousand Oaks, CA: Sage Publications.

Beck, U. (1994). The reinvention of politics: Towards a theory of reflexive modernization. In U.Beck, A. Giddens & S. Lash (Eds.), *Reflexive modernization: Politics, tradition and aesthetics in the modern social order* (pp. 1-55). Cambridge, UK: Polity Press.

Becker, G. S. (1993). *Human capital: A theoretical and empirical analysis, with special reference to education* (3rd ed.). Chicago, IL: The University of Chicago Press.

Benn, T., & Ahmad, A. (2006). Alternative visions: International sporting opportunities for Muslim women and implications for British sport. *Youth and Policy, 92*, 119-132.

Benn, T., Dagkas, S., & Jawad, H. (2011). Embodied faith: Islam, religious freedom and educational practices in physical education. *Sport, Education and Society, 16*(1), 17-34.

Benn, T., Pfister, G., & Jawad, H. (2011). *Muslim women and sport*. London: Routledge.

Big Picture Consulting Group. (2000). Sound the siren: Exploring the changing face of Surf Life Saving Australia. Unpublished report.

Blackshaw, T., & Long, J. (2005). What's the big idea? A critical exploration of the concept of social capital and its incorporation into leisure policy discourse. *Leisure Studies, 24*(3), 239-258.

Bloom, M., Grant, M., & Watt, D. (2005). *Strengthening Canada: The socio-economic benefits of sports participation in Canada*. Ottawa, Canada: The Conference Board of Canada.

Boje, D. M. (2001). *Narrative methods for organizational and communication research*. London: Sage Publications.

Bourdieu, P. (1977). Cultural reproduction and social reproduction. In J. Karabel & A. H. Halsey (Eds.), *Power and ideology in education* (pp. 487-511). New York: Oxford University Press.

Bourdieu, P. (1984). *Distinction: A social critique of the judgement of taste*. London: Routledge.

Bourdieu, P. (1986). The forms of capital. In J. Richards (Ed.), *Handbook of theory and research for the sociology of education* (pp. 241-258). New York: Greenwood Press.

Bourdieu, P. (1993). *The fields of cultural production*. Cambridge, UK: Polity Press.

Bradbury, S., & Kay, T. (2008). Stepping into community? The impact of youth sport volunteering on young people's social capital. In M. Nicholson & R. Hoye (Eds.), *Sport and social capital* (pp. 285-315). Oxford, UK: Butterworth-Heinemann.

Bunde-Birouste, A., Bull, N., & McCarroll, B. (2010). Moving beyond the "Lump-Sum": Football United and JP Morgan as a case study of partnership for positive social change. *Cosmopolitan Civil Societies Journal, 2*(2), 92-114.

Burnett, C. (2001). Social impact assessment and sport development: Social spin-offs of the Australian-South Africa Junior Sport. *International Review for the Sociology of Sport, 36*(1), 41-57.

Canterbury District Soccer Football Association. (2004). Annual registrations. Unpublished report.

Canterbury District Soccer Football Association. (2009). Annual registrations. Unpublished report.

Carroll, B., & Hollinshead, G. (1993). Equal opportunities: Race and gender in physical education: A case study. In J.Evans (Ed.), *Equality, education and physical education* (pp. 154-169). London: Falmer Press.

Cashman, R. (1995). *Paradise of sport: The rise of organised sport in Australia*. Melbourne, Australia: Oxford University Press.

Caza, A. (2000). Context receptivity: Innovation in an amateur sport organization. *Journal of Sport Management, 14*, 227-242.

Centre for Multicultural Youth Issues. (2008). Sport and recreation as a tool for social inclusion. Retrieved 4 November, 2010, from http://www.cmy.net.au/Assets/332/1/SportTips08_SportandSocialInclusion.pdf

Cheek, J., Onslow, M., & Cream, A. (2004). Beyond the divide: Comparing and contrasting aspects of qualitative and quantitative research approaches. *Advances in Speech-Language Pathology, 6*(3), 147-152.

Coalter, F. (2005). *The social benefits of sport: An overview to inform the community planning process, Research Report 98*. Edinburgh: sportscotland.

Coalter, F. (2007). *A wider social role for sport: Who's keeping the score?* Abingdon, UK: Routledge.

Coalter, F., Allison, M., & Taylor, J. (2000). *The role of sport in regenerating deprived urban areas*. Edinburgh, UK: Scottish Executive.

Coleman, J. S. (1988). Social capital in the creation of human capital. *American Journal of Sociology, 94 (Suppl.)*, 95-120.

Coleman, J. S. (2000). Social capital in the creation of human capital. In P. Dasgupta & I. Serageldin (Eds.), *Social capital: A multifacted perspective* (pp. 13-39). Washington D.C. : The World Bank.

Collins, M. (2008). Social exclusion from sport and leisure. In B.Houlihan (Ed.), *Sport in Society: A student introduction* (pp. 77-105). London: Sage Publications.

Collins, M., Henry, I., & Houlihan, B. (1999). *Sport and social exclusion*. London: Department for Culture, Media and Sport.

Collins, M., & Kay, T. (2003). *Sport and social exclusion*. London: Routledge.

Commonwealth of Australia. (2010). *Australian sport: The pathway to success* .Canberra: Commonwealth of Australia.

Cortis, N. (2009). Social inclusion and sport: Culturally diverse women's perspectives. *Australian Journal of Social Issues, 44*(1), 91 - 106.

Cortis, N., Sawrikar, P., & Muir, K. (2007). Participation in sport and recreation by culturally and linguistically diverse women, consultation report: For the Australian Government Office for Women, Department of Families, Community Services and Indigenous Affairs. University of New South Wales, Social Policy Research Centre.

Council of Europe. (2001). *European Sports Charter*. Brussels: Council of Europe.

Cowell, J. (2007). *Sport and social capital in disadvantaged communities*. Canberra, Australia: The Winston Churchill Memorial Trust of Australia.

Crabbe, T. (2008a). Avoiding the numbers game: Social theory, policy and sport's role in the art of relationship building. In N. Nicholson & R. Hoye (Eds.), *Sport and social capital* (pp. 21-39). Oxford, UK: Elsevier.

Crabbe, T. (2008b). A game of two halves: Understanding sport-based social inclusion. In C. Hallinan & S.Jackson (Eds.), *Research in the sociology of sport* (Vol. 5, pp. 15-31). Bingley, UK: Emerald Group.

Crabbe, T., Bailey, G., Blackshaw, T., Brown, A., Choak, C., Gidley, B., et al. (2006). *Knowing the score. Positive Futures case study research: Final report*. London: Home Office.

Crowley, J. (1999). The politics of belonging: Some theoretical considerations. In A. Geddes & A. Favell (Eds.), *The politics of belonging: Migrants and minorities in contemporary Europe* (pp. 15-41). Aldershot, UK: Ashgate.

Dagkas, S., & Armour, K. (2012). *Inclusion and exclusion through youth sport*. London: Routledge.

Dagkas, S., & Benn, T. (2006). Young Muslim women's experiences of Islam and physical education in Greece and Britain: A comparative study. *Sport, Education and Society, 11*(1), 21-38.

Dagkas, S., Benn, T., & Jawad, H. (2011). Multiple voices: Improving participation of Muslim girls in physical education and school sport. *Sport, Education and Society, 16*(2), 223-239.

Dagkas, S., Koushkie Jahromi, M., & Talbot, M. (2011). Reaffirming the values of physical education, physical activity and sport in the lives of young Muslim women In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim women and sport* (pp. 13-24). London: Routledge.

De Haan, A. (1998). Social exclusion: An alternative concept for the study of deprivation. *IDS Bulletin, 29*(10).

Deem, R. (1986). *All work and no play? The sociology of women and leisure.* Milton Keynes, UK: Open University Press.

DeGraaf, D., & Jordan, D. (2003). Social capital. *Parks and Recreation, December*, 20 - 27.

DeKnop, R., Theeboom, M., Wittock, H., & DeMartelaer, K. (1996). Implications of Islam on Muslim girls' sport participation in Western Europe: Literature review and policy recommendations for sport and promotion. *Sport, Education and Society, 1*, 147-164.

Denzin, N. (1989). *The research act: A theoretical introduction to sociological method* (3rd ed.). Englewood Cliffs, NJ Prentice Hall.

Denzin, N., & Lincoln, Y. (2005). *The Sage handbook of qualitative research*. Thousand Oaks, CA: Sage Publications.

Department of Culture Media and Sport. (1999). *Policy Action Team 10: Report to the Social Exclusion Unit : Arts and Sport*. London: HMSO.

Department of Culture Media and Sport and the Strategy Unit. (2002). *Game Plan: A strategy for delivering government sport and physical activity objectives* London: Cabinet Office.

Doherty, A., & Chelladurai, P. (1999). Managing cultural diversity in sport organizations: A theoretical perspective. *Journal of Sport Management, 13*, 280-297.

Doherty, A., & Misener, K. (2008). Community sport networks In M. Nicholson & R. Hoye (Eds.), *Sport and social capital* (pp. 113-142). Oxford,UK: Butterworth-Heinemann.

Donnelly, P., & Coakley, J. (2002). *The role of recreation in promoting social inclusion*. Toronto, Canada: Laidlaw Foundation.

Donnelly, P., & Harvey, J. (1996). *Overcoming systematic barriers to access in active living*. Toronto, Canada: University of Toronto, Centre for Sport Policy Studies.

Doyal, L., & Gough, I. (1991). *A theory of human need*. Basingstoke, UK: MacMillian.

Driscoll, K., & Wood, L. (1999). *Sporting capital: Changes and challenges for rural communities in Victoria*. Melbourne, Australia: RMIT University, Victorian Centre for Applied Social Research

Driver, B. L., & Bruns, D. H. (1999). Concepts and uses of the benefits approach to leisure. In E. L. Jackson & T.L. Burton (Eds.), *Leisure studies: Prospects for the twenty-first century* (pp. 349-369). Pennsylvania: Venture Publishing Inc.

Eden, C., & Huxham, C. (2001). Action research for management research. *British Academy of Management 7*, 75-86.

Edwards, A., & Skinner, J. (2009). *Qualitative research in sport management*. Oxford, UK: Elsevier

Eisenhardt, K. M. (1989). Building theories from case study research. *Academy of Management Review, 14*(4), 532-550.

El-Houda Karfoul, N. (2011). Women and sport in Syria. In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim women and sport* (pp. 138-153). London: Routledge.

El Faquir, F. (2011). Women and sport in North Africa: Voices of Moroccan athletes. In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim women and sport* (pp. 236-248). London: Routledge.

Elias, N. (1991). *The society of individuals*. Oxford, UK: Blackwell.

Elling, A., & Claringbould, I. (2005). Mechanisms of inclusion and exclusion in the Dutch sports landscape: Who can and wants to belong? *Sociology of Sport Journal, 22*, 498-515.

Ellis, K., & Plibersek, T. (2008). Grants will deliver more women leaders in sport. Retrieved 10 September 2012, from http://health.gov.au/internet/ministers/publishing.nsf/Content?E96EA6912745

Enjolras, B. (2003). Individual and community in late modernity. Unpublished manuscript.

Ennis, C. D. (1999). Creating a culturally relevant curriculum for disengaged girls. *Sport, Education and Society, 4*(1), 31-49.

Essa, I. (2011). Challenges facing South African Muslim secondary school girls' participation in physical activities, physical education and sport. In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim women and sport* (pp. 185-197). London: Routledge.

Etzioni, A. (1993). *The spirit of community: Rights, responsibilities and the communitarian agenda*. London: Harper Collins.

Farooq, S. (2010). *Muslim women, Islam and sport: Race, culture and identity in post-colonial Britian.* Unpublished doctoral dissertation, Warwick University, Coventry, UK.

Feathersone, M. (1991). *Consumer culture and postmodernism*. London, UK: Sage Publications.

Fitzgerald, J., & Giles, C. (2007). *Embracing cultural diversity within Surf Life Saving Australia*. Paper presented at the World Conference on Drowning Prevention, Porto, Portugal.

Flyvbjerg, B. (2006). Five misunderstandings about case-study research. *Qualiative Inquiry, 12*(2), 219 - 245.

Forrest, R., & Kearns, A. (1999). *Joined-up places? social cohesion and neighbourhood regeneration*. York, UK: Joseph Rowntree Foundation.

Foucault, M. (1980). *Power/knowledge: Selected interviews and other writings 1972-1977*. Brighton, UK: Harvester Press.

Foucault, M. (1991). Space, knowledge and power. In P. Rabinow (Ed.), *The Foucault reader: An introduction to Foucault's thought* (pp. 239-256). London: Penguin Books.

Freiler, C. (2001). What needs to change? Towards a vision of social inclusion for children, families and communities, Draft concept paper. Laidlaw Foundation.

Gaad, E. (2011). A case study on the United Arab Emirates: Women, disability and sport. In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim Women and sport* (pp. 211-221). London: Routledge.

Giddens, A. (1991). *Modernity and self-identity*. Cambridge, UK: Polity Press.

Giddens, A. (1998). *The third way*. Cambridge, UK: Polity Press.

Gieb-Stuber, P., Kremers, S., Luft, S., & Schaller, J. (2011). Palestinian women's national football team aims high: A case study to explore the interaction of religion, culture, politics and sport In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim women and sport* (pp. 169-184). London: Routledge.

Gomm, R., Hammersley, M., & Foster, P. (2000). Case study and theory. In R. Gomm, M. Hammersley & P. Foster (Eds.), *Case study method* (pp. 19-26). London: Sage Publications.

Green, B. (2008). Sport as an agent for social and personal change. In V. Girginov (Ed.), *Management of sport development* (pp. 129-145). Oxford, UK: Elsevier.

Hanvey, L. (2003). *What do we know and where do we go?* Paper presented at the Social Inclusion Research Conference hosted by the Canadian Council on Social Development and Human Resources Development, Ottawa, Canada.

Hargreaves, J. (2000). *Heroines of sport: The politics of difference and identity*. London: Routledge.

Hoye, R., & Nicholson, M. (2009). Social capital and sport policies in Australia. *Public Management Review, 11*(4), 441-460.

Hulse, K., & Stone, W. (2007). Social cohesion, social capital and social exclusion. *Policy Studies, 28*(2), 109-128.

Hutton, W. (1995). *The state we're in* London: Vintage.

Hylton, K., & Bramham, P. (2008). *Sport development: Policy, process and practice* (2nd ed.). London: Rouledge.

Hylton, K., & Totten, M. (2008). Community sport development. In K. Hylton & P. Bramham (Eds.), *Sport development: Policy, process and practice* (pp. 77-117). London: Routledge.

Ibrahimbegovic-Gafic, F. (2011). Experiences of war in Bosnia and Herzegovina and the effects on physical activities of girls and women. In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim women and sport* (pp. 225-235). London: Routledge.

International Association of Physical Education and Sport for Girls and Women. (2008). *Study group on improving inclusion in physical education and sport for Muslim girls and women.* Paper presented at the Study Group on Improving Inclusion in Physical Education and sport for Muslim girls and Women, Sultan Qaboos University, Oman.

Islamic Women's Association of Queensland Incorporation. (2003). *Active Sisters! Enhancing the communty capacity for physical activity of isolated Islamic women pilot project*: Report to the Queensland Government, Multicultural Affairs

Jakubowicz, A. (2011). Playing the triangle: Cosmopolitanism, cultural capital and social capital as intersecting scholarly discourses about social inclusion and marginalisation in Australian public policy debates. *Cosmopolitan Civil Societies Journal, 3*(3), 68-91.

Jarvie, G. (2006). *Sport, culture and society*. London, UK: Routledge.

Jawad, H., Benn, T., & Dagkas, S. (2012). Facilitating positive experiences of physical education and school sport for Muslim girls. In S. Dagkas & K. Armour (Eds.), *Inclusion and exclusion through youth sport* (pp. 203-217). London, UK: Routledge.

Kahan, D. (2003). Islam and physical activity: Implications for American sport and physical educators. *Journal of Physical Education, Recreation and Dance, 74*(3), 48-54.

Kay, T. (2004). *The voice of the family: Influences on Muslim girls' response to sport* Paper presented at the Leisure Studies Association Conference on Young People and Active leisure, Leeds, UK.

Kay, T. (2006). Daughters of Islam. *International Review for the Sociology of Sport, 41*(3), 357-373.

Kearns, A., & Forrest, R. (2000). Social cohesion and muli-level urban governance. *Urban Studies, 37*(5-6), 995-1017.

Kelly, L. (2011). Social inclusion through sport-based interventions *Critical Social Policy, 31*(1), 126-150.

Kleindienst-Cachay, C. (2011). Balancing between the cultures: Sport and physical activities of Muslim girls and women in Germany. In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim women and sport* (pp. 92-108). London: Routledge.

Knez, K. (2007). *The meaning and place of physical activity in the lives of young women* Unpublished doctoral dissertation, University of Queensland, Brisbane, Australia.

Knez, K., Macdonald, D., & Abbott, R. (2012). Challenging stereotypes: Musllim girls talk about physical activity, physical education and sport. *Asia-Pacific Journal of Health, Sport and Physical Education, 3*(2), 109-122.

Koca, C., & Hacisoftaoglu, I. (2011). Struggling for empowerment: Sport participation of women and girls in Turkey. In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim women and sport* (pp. 154-165). London: Routledge.

Koushkie Jahromi, M. (2011). Physical activities and sport for women in Iran. In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim women and sport* (pp. 109-124). London: Routledge.

Krueger, R., & Casey, M. A. (2000). *Focus groups: A practical guide for applied research* (3rd ed.). Thousand Oaks,CA: Sage.

Lakemba Sport and Recreation Club. (2006). Lakembaroos Annual Report 2006. Unpublished report.

Lawson, H. A. (2005). Empowering people, facilitating community development, and contributing to suitable development: the social work of sport, exercise, and physical education programs. *Sport, Education and Society, 10*(1), 135-160.

Lecourt, G., & Baudelle, A. (2004). Conflict of development and social proximity: A re-evaluation. *International Journal of Sustainable Development, 7*(3), 287-301.

Ledwith, M. (2005). *Community development: A critical approach*. Bristol, UK: The policy press.

Levitas, R. (2005). *The inclusive society? Social exclusion and new labour*. Basingstoke, UK: Palgrave macmillan.

Levitas, R., Pantazis, C., Fahmy, E., Gordon, D., Lloyd, E., & Patsios, D. (2007). *The multi-dimensional analysis of social exclusion*. Bristol, UK: University of Bristol.

Liamputtong, P., & Ezzy, D. (2005). *Qualitative research methods* (2nd ed.). Oxford, UK: Oxford University Press.

Lincoln, Y., & Guba, E. (1985). *Naturalistic inquiry*. Newbury Park, CA: Sage Publications.

Lincoln, Y. S., & Guba, E. G. (2000). Paradigmatic controversies, contradictions, and emerging confluences. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 163-188). Thousand Oaks: Sage.

Lister, R. (2010). *Towards the inclusive society* Paper presented at the 2010 Sambell Oration, Melbourne, Australia.

Long, J., Hylton, K., Spracken, K., Ratna, A., & Bailey, S. (2009). *Systematic review of the literature on black and ethnic minorities communities in sport and physical recreation*: Leeds Metropolitian University, Carnegie Research Institutute.

Long, J., & Sanderson, I. (2001). The social benefits of sport. In C. Gratton & I. P. Henry (Eds.), *Sport in the city: The role of sport in economic and social regeneration* (pp. 187-203). London: Routledge.

Long, J., & Welch, M. (2003). Taking a part: An evaluation of the ability of cultural activities to promote social inclusion. In R. Snape, E. Thwaites & C. Williams (Eds.), *Access and inclusion in leisure and tourism* (Vol. 81, pp. 55-72). Eastbourne, UK: Leisure Studies Association.

Long, J., Welsh, M., Bramham, P., Butterfield, J., Hylton, K., & Lloyd, E. (2002). *Count me in: The dimensions of social inclusion through culture, media and sport* Leeds Metropolitian University, Centre for Leisure and Sport Research

Lowrey, J., & Kay, T. (2004). *Doing sport, doing inclusion: An analysis of provider and participant perceptions of targeted sport provision for young Muslims.* Paper presented at the Leisure Studies Association Conference on Young People and Active Leisure, Leeds University.

Maslow, A. H. (1943). A theory of human motivation. *Psychological Review, 50*(4), 370 - 396.

McCue, H., & Kourouche, F. (2010). The identity of the 'Australian Muslim Woman' in sport and recreation. In S. Akbarzadeh (Ed.), *Challenging identities: Muslim women in Australia* (pp. 130-158). Australia: Melbourne University Press.

Mead, G. H. (1934). *Mind, self and society: From the standpoint of a social behaviourist*. Chicago, IL: University of Chicago Press.

Merriam, S. B. (1998). Case Studies as Qualitative Research In S. B. Merriam (Ed.), *Qualitative research and case study applications in education* (pp. 26-43). San Francisco: Jossey-Bass Publishers.

Miles, M. B., & Huberman, M. A. (1994). *Qualitative data analysis* (2nd ed.). London: Sage Publications.

Misener, K., & Doherty, A. (2009). A case study of organizational capacity in nonprofit community sport. *Journal of Sport Management, 23*, 457-482.

Morris, L., Sallybanks, J., Willis, K., & Makkai, T. (2003). *Sport, physical activity and anti-social behaviour*. Canberra, Australia: Australian Institute of Criminology.

Multicultural Youth Affairs Network Queensland. (2008). *Young Muslim women's participation in sports and recreation*. Brisbane, Australia: Queensland Youth Affairs Network.

Nakamura, Y. (2002). Beyond the hijab: Female Muslims and physical activity. *Women's Sport and Physical Activity Journal, 11*(1), 21-48.

Neuman, W. L. (2003). *Social research methods: Qualitative and quantitative approaches* (5th ed.). Boston: Pearson Education.

New South Wales Government Office of Communities Sport and Recreation. (2012). WimSWIM Retrieved 4 January 2012, from http://www.dsr.nsw.gov.au/active/whatson_det.asp?Program=2913

Nicholson, M., & Hoye, R. (2008). *Sport and social capital*. Oxford,UK: Butterworth-Heinemann.

On the Same Wave Resource Package. (2008). On the Same Wave Resource Package [CD ROM]. Sydney, Australia: Surf Life Saving Australia.

Onyx, J., & Bullen, P. (2000). Measuring social capital in five communities. *Journal of Applied Behavioural Science, 36*, 23-42.

Palmer, C. (2005). *A world of fine difference: Sport and newly arrived young refugee women in Adelaide, South Australia* .Dunedin, New Zealand University of Otago, Department of Gender Studies

Palmer, C. (2009). Soccer and the politics of identity for young Muslim refugee women in South Australia. *Soccer & Society, 10*(1), 27-38.

Partington, J., & Totten, M. (2012). Community sports projects and effective community empowerment: A case study in Rochdale. *Managing Leisure, 17*(1), 29-46.

Patton, M. Q. (2002). *Qualitative evaluation and research methods* (3rd ed.). Thousand Oaks, CA: Sage Publications.

Pfister, G. (2011). Muslim women and sport in diasporas: Theories, discourses and practices - Analysing the case of Denmark. In T. Benn, G. Pfister & H. Jawad (Eds.), *Muslim women and sport* (pp. 41-76). London: Routledge.

Poulantzas, N. (1975). *Political power and social class (T.O'Hagan, Trans.)*. London: New Left.

Putnam, R. D. (1993). *Making Democracy Work: civic traditions in modern Italy*. Princeton, NJ: Princeton University Press.

Putnam, R. D. (2000). *Bowling alone: The collapse and revival of the American community*. New York City: Simon and Schuster.

Raftery, P. (2007). *Investigating social inclusion and its predictors.* Unpublished doctoral dissertation, Finders University of South Australia, Adelaide, Australia.

Ratna, A. (2009). Off with their headscarves, on with their football kits? Unveiling myths and exploring the identities of British-Muslim female footballers. In B. P & S.Wagg (Eds.), *Lucky Leeds: Sport, leisure and culture in the postmodern northern city* (pp. 171- 188). Aldershot, UK: Ashgate Press.

Ratna, A. (2011). Who wants to make aloo gobi when you can bend it like Beckham? British Asian females and their racialised experiences of gender and identity in women's football. *Soccer and Society, 12*(3), 382-401.

Ringgaard, L. W., & Nielsen, G. A. (2004). *Fysisk aktivitet i dagligdagen blandt 16-20 arige i Danmark [Physical activity among 16 to 20 year olds in Denmark]*. Kobenhaven, Danmark: Kraeftens Bekarmpelse and Sundhedsstyrelsen.

Robson. (2011). *Real world research* (3rd ed.). Chichester, UK: Johm Wiley and Sons Ltd.

Royal Life Saving Society Australia. (2006). Muslim Aquatic Recreation Project: National implementation plan: For the Department of Immigration and Multicultural Affairs. Royal Life Saving Society Australia.

Royal Life Saving Society Australia. (2007). Water safety for culturally and linguistically diverse communities: Swim for Life: Muslim Aquatic Recreation Project Unpublished Report. Royal Life Saving Society Australia.

Royal Life Saving Society Australia. (2008). Swim for Life: Muslim Aquatic Recreation Project August 2007- February 2008. Unpublished Report. Royal Life Saving Society Australia.

Royal Life Saving Society Australia. (2009). Organisational profile. Retrieved 11 June 2012, from www.royallifesaving.com.au/resources/documents/Royal_Life-Saving -_ Everyone can be a lifesaver-Update 2009.pdf

Royal Life Saving Society Australia. (2011a). History of Royal Life Saving. Retrieved 21 December, 2011, from http://www.royallifesaving.com/www.html/26-history-of-royal-life-saving.asp

Royal Life Saving Society Australia. (2011b). Swim for Life - Muslim Aquatic Recreation Project. Retrieved 23 September 2012, from http://www.royallifesaving.com.au/www/html/1549-swim-for-life---muslim-aquatic-recreation-project.asp

Rubin, H. J., & Rubin, I. (1995). *Qualitative interviewing: The art of hearing data*. Thousand Oaks, CA: Sage Publications.

Sarup, M. (1996). *Identity, culture and the postmodern world*. Edinburgh, UK: Edinburgh University Press.

Sawrikar, P., & Muir, K. (2010). The myth of a fair go: Barriers to sport and recreational participation among Indian and other ethnic minority women in Australia. *Sport Management Review, 13*, 355-367.

Sfeir, L. (1985). The status of Muslim women in sport:Conflict between cultural tradition and modernization. *International Review for the Sociology of Sport, 20*(4), 283-306.

Sharpe, E. K. (2006). Resources at the grassroots of recreation: Organizational capacity and quality of experience in a community sport organization. *Leisure Sciences, 28*, 385-401.

Shilling, C. (2008). *Changing bodies: Habit, crisis and creativity*. London: Sage Publications.
Silverman, D. (2010). *Doing qualitative research* (3rd ed.). Los Angeles, CA: Sage Publications.
Simons, H. (2009). *Case study research in practice* Los Angeles, CA: Sage Publications.
Skidmore, P., Bound, K., & Lownsborough, H. (2006). *Community participation: Who benefits?* York, UK: Joseph Rowntree Foundation.
Skinner, J., Zakus, D. H., & Cowell, J. (2008). Development through sport: Building social capital in disadvantaged communities. *Sport Management Review 11*(3), 253-275.
Spaaij, R. (2011). *The social impact of sport: Cross-cultural perspectives*. London: Routledge.
Spivak, G. C. (1987). *In other worlds: Articles in cultural politics*. London, UK: Routledge.
Sport England. (2012). Value of sport monitor: Social capacity. Retrieved 11 September 2012, from http://www.sportengland.org/research/value_of_sport_monitor/social_capacity.aspx
Stake, R. E. (1995). *The art of case study research*. Thousand Oaks,CA: Sage Publications.
Stake, R. E. (2000). Case studies. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed.). Thousand Oaks, CA: Sage Publications.
Stake, R. E. (2005). Qualitative Case studies. In N. Denzin & Y. Lincoln (Eds.), *The Sage handbook of qualitative research* (3rd ed., pp. 443-466). Thousand Oaks, CA: Sage Publications.
Stake, R. E. (2006). *Multiple case study analysis*. New York: The Guilford Press.
Stark, S., & Torrance, H. (2006). Case study. In B. Somekh & C. Lewin (Eds.), *Research methods in the social sciences* (pp. 33-40). Thousand Oaks, California: Sage Publications.
Stone, R. (2004). *Islamophobia, issues, challenges and action: A report by the Commission on British Muslims and Islamophobia*. Stoke-on-Trent, UK: Trentham Books.
Strandbu, A. (2005). Identity, embodied culture and physical exercise: Stories from Muslim girls in Oslo with immigrant backgrounds. *Nordic Journal of Youth Research, 13*, 27-45.
Strauss, A. L. (1987). *Qualitative analysis for social scientists*. Cambridge, UK: Cambridge University Press.
Surf Life Saving Australia. (2005). Membership Safety and Wellbeing Policy Statement. Unpublished report. Surf Life Saving Australia.
Surf Life Saving Australia. (2007). On the Same Wave - A living in harmony initiative: Consolidate and extend Unpublished report. Surf Life Saving Australia.
Surf Life Saving Australia. (2010). On the Same Wave: A living in harmony initiative. Retrieved 21 December 2011, from http://sls.com.au/who-we-are/community-programs/inclusion/on-the-same-wave
Surf Life Saving Australia. (2011). Surf Life Saving Australia Annual Report 2010-11. Retrieved 20 September 2012, from http://issuu.com/surflifesaving/docs/slsa-annual-report-10-11-final-lr?mode=window&backgroundColor=%23222222

Szudy, N. V. K. (2011). *Experiences of embodiment: Analysis of Muslim women's participation in physical activity.* Unpublished doctoral dissertation, University of Western Ontario, Canada.
Talbot, M. (1989). *Being herself through sport*. Paper presented at the Leisure, Health and Well-being, Conference Papers, No 44, Eastbourne, UK, Leisure Studies Association.
Taylor, T. (2000). *Women, sport and ethnicity: Exploring experiences of difference in netball.* Unpublished doctoral dissertation, University of New South Wales, Sydney, Australia.
Taylor, T. (2003). Issues of cultural diversity in women's sport. *Journal of the International Council for Health, Physical Education, Education, Recreation, Sport and Dance, 39*(3), 28-33.
Taylor, T., & Doherty, A. (2005). Adolescent sport, recreation and physical education: Experiences of recent arrivals to Canada. *Sport, Education and Society, 10*(2), 211-238.
Taylor, T., & Toohey, K. (1999). Sport, gender and cultural diversity: Exploring the nexus. *Journal of Sport Management, 13*, 1 - 17.
Taylor, T., & Toohey, K. (2002). Behind the veil: Exploring the recreation needs of Muslim women. *Leisure/Loisir, 26*(1), 85-105.
Tellis, W. (1997). Application of a case study methodology. *The Qualitative Report (electronic journal), 3*(3).
Thompson, S. (1995). *Going all the way: Teenage girls' tales of sex, romance, and pregnancy*. New York: Hill and Wang.
Tonts, M. (2005). Competitive sport and social capital in rural Australia. *Journal of Rural Studies, 21*(2), 137-149.
United Nations Educational Scientific and Cultural Organisation. (1978). *International charter of physical education and sport.* Paper presented at the General Conference, Paris, France.
Vail, S. E. (2007). Community development and sport participation. *Journal of Sport Management, 21*, 571-596.
Veal, A. J. (2006). *Research methods for leisure and tourism*. London: Prentice Hall.
Walseth, K. (2006). Sport and belonging. *International Review for the Sociology of Sport, 41*(3), 447 - 464.
Walseth, K., & Fasting, K. (2003). Islam's view on physical activity and sport: Egyptian women interpreting Islam. *International Review for the Sociology of Sport, 38*(1), 45-60.
Walseth, K., & Fasting, K. (2004). Sport as a means of intergrating minority women *Sport in Society, 7*(1), 109-129.
Waring, A., & Mason, C. (2010). Opening doors: Promoting social inclusion through increased sports opportunities. *Sport in Society, 13*(3), 517- 529.
Wearing, B. (1998). *Leisure and feminist theory*. London: Sage Publications.
Weiss, O. (2001). Identity reinforcement in sport: Revisiting the symbolic interactionist legacy. *International Review for the Sociology of Sport, 36*, 393-407.
Wise, A., & Ali, J. (2008). *Muslim-Australians and local government: Grassroot strategies to improve relations between Muslim and non-Muslim Australians*: Macquarie University, Australian Centre for Research on Social Inclusion, .
Woolcock, M. (2001). The place of social capital in understanding social and economic outcomes. *Canadian Journal of Policy Research, 2*(1), 11 - 17.

Yin, R. K. (2009). *Case study research: Design and methods* (4th ed. Vol. 5). Los Angeles, CA: Sage Publications.