

SPORT AND RECREATION IN NEW ZEALAND PASIFIKA COMMUNITIES

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Submitted by

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Sport means “Family and Church”
[Former international sportsman]



JESSIE HETHERINGTON CENTRE FOR EDUCATIONAL RESEARCH

Te Puna Rangahau ki Ako Pai

NIUEAN PROVERB


Fakamalolo ke he tau amaamanakiaga, ke mafola ai e tau matakainaga

Strengthen all endeavours and the community will benefit.

TONGAN PROVERB

Takanga 'etau fohe

Working together in harmony will ensure success for our community



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About Pacific peoples in New Zealand

By 2026, it is projected that Pacific people will comprise 10% of the population, compared to 6.5 % in 2001. The Pacific population in New Zealand will produce an increasing portion of the nation's births, its student body, workforce, taxpayer base, voters and consumers of both public and private goods and services.

Pacific people in New Zealand are represented by at least 13 distinct languages and cultural groups. The Pacific population includes people born in the Pacific Islands and in New Zealand.

The many Pacific ethnicities are represented primarily by Samoan, Cook Islands, Tongan, Niuean, Fijian and Tokelauan groups, with smaller numbers from Tuvalu, Kiribati, Papua New Guinea, Vanuatu, the Solomon Islands, and the small island states of Micronesia.

Majority now born in New Zealand

The Pacific community in New Zealand, numbering 265,974 at Census 2006, has diverse origins. Migration to New Zealand has been significant since the 1950s. Today more than 60% of New Zealanders who define themselves as part of the Pacific community were born in New Zealand and are growing up here.

Ethnic groups

This New Zealand-based Pacific population consists of a number of diverse ethnic communities.

- Samoans are the largest group – nearly 50%.
- Cook Islanders are next at 20% then
- Tongan 18% and
- Niuean 8% and
- Fijians are the smaller group at 4%.

Pacific people here have high rates of inter-marriage with other New Zealanders – including Pākehā and Maori. Pacific communities are not static – they are changing and redefining themselves.

Urban living

Pacific people live largely in urban centres in the North Island.

- Two-thirds of Pacific people live in the Auckland region (67%), with the next largest Pacific population groups living in
- the Wellington region (13%) and
- Waikato region (4%)
- In the South Island, 4% of the Pacific population lives within the Canterbury region.

<http://www.minpac.govt.nz/pacific-peoples-in-new-zealand/>

Sport and Recreation in New Zealand Pasifika Communities

Executive Summary

Project Overview

This report describes the results of a series of individual and focus group interviews with Pasifika living within two New Zealand communities. The research does not occur in isolation but is underpinned by, and builds on, previously completed research.

There has been some previous examination of sport and recreation for Pasifika in New Zealand. The 1997–2001 New Zealand physical activity surveys found that 91 percent of Pacific adults (aged 18 and over) participated in at least one sport or active leisure activity in the previous month compared to 93 percent of all New Zealand adults. The average number of activities participated in over twelve months was 3.1, which was the same as for all New Zealand adults.

The Active New Zealand Survey 2007/08 found that 80 percent of Pacific adults (aged 16 and over) took part in some sport and recreation in the previous month, which is lower than the participation for all adults at 90 percent for all New Zealand adults. Pacific adults participated in four activities over twelve months on average compared to 4.6 for all New Zealand adults. According to the Active New Zealand survey, popular sport and recreation activities among Pacific adults included Swimming, touch, dance, volleyball, rugby, running/jogging and basketball.

When looking at physical activity levels, the Active New Zealand Survey found that 52.6 percent of Pacific adults meet the physical activity guidelines of 30 minutes of moderate intensity physical activity on five or more days of the week, which is similar to the level for all New Zealand adults of 48.2 percent. The survey also found that 10.9 percent of Pacific adults were inactive (that is they did less than 30 minutes of moderate intensity activity over seven days), again which was similar to the total New Zealand adult population of 12.7 percent.

This research looks to build on the accumulated knowledge and will contribute to a greater understanding of the experiences of sport and recreation for Pasifika living within New Zealand.

Research Objectives

The objectives of this project are to understand the:

- perceptions and experiences of sport and recreation in New Zealand Pasifika communities;
- barriers to involvement in sport and recreation in New Zealand Pasifika communities;
- enablers that would increase participation in sport and recreation in New Zealand Pasifika communities.

Methodology

This research was underpinned by grounded theory, a conscious decision to conduct the research without preconceived ideas around what was likely to emerge. To increase confidence that the voices that did emerge were legitimate and valid it was decided to use a Pacific research methodology, an approach that has previously had limited use in the

sport and recreation context. The following recommended guidelines for researching with Pasifika groups along with the inclusion of two experienced Pasifika researchers gives confidence that this research was appropriate for the communities involved in the project.

A major component of this research involved *focus group* interviews, interviews which were implemented using a Talanoa approach. "Talanoa is an exchange of ideas or thinking that allows more real information to be available for Pacific research than data derived from other research methods" (Vaiotele, 2006, p. 23). Talanoa is widely supported by Pacific peoples because they feel this process is aligned with all the other safe processes of engaging in Pacific discussions and consultations and leads to their having a more meaningful role in the research process.

This project consisted of two distinct phases. Phase one started with an initial fono with a leading health and social services provider in the Bay of Plenty. This was followed by the interviewing of four individuals and the completion of six focus groups. At the completion of this phase the data were analysed and initial findings were produced. Phase two involved the interviewing of two individuals and two focus groups with the aim of clarifying and exploring key issues identified in the first phase.

Analysis

The analysis of the transcripts of the interviews/focus groups was carried out according to the principles and practices of grounded theory. Transcripts of the interviews were carefully analysed and a process of open coding was followed. Data were coded to identify patterns and assist in meaningful interpretation. The patterns and themes emerged from the data as the analysis progressed.

The coding process was supported by the use of the QSR Qualitative Research software package.

The writing of this report was based on the sources of data collected during the research process and the process of analysis of these data. The findings were also tested against two previously published projects "Obstacles to Action" and "Active New Zealand". Both of these quantitatively-based projects included data related to sport and recreation and Pasifika groups.

Findings

Meaning of sport and recreation

The question of what "sport meant" to participants led to a range of answers that were notable for the wide variety of responses received. While many identified activities that would be traditionally associated with **sport**, such as rugby, basketball or volleyball, a number of other responses indicated a wider conceptualisation of the term. Dance, cultural activities, anything with a ball, and singing are examples of the diversity of responses given.

When the meaning of **recreation** was considered there were a number of overlaps in the activities selected with those identified as sport. Basketball, touch, volleyball etc were all mentioned as being recreational activities, just as they had been given as examples of sports. A major difference between the two terms appeared to be the belief, held by almost all interviewed, that recreation was more relaxing, more fun based, and non-competitive in comparison to sport. Recreation was described variously as non-competitive sport, not playing competitively, not competitive, and as a more relaxed version of sport.

While sport related activities were identified as being recreational, there was also a range of recreational activities identified that had little association with sport. These included experiencing nature through walks and outings, reading, having coffee with friends, cooking, shopping, girls stuff, keeping up with fashion, drinking, talking, walking with friends, watching TV, and laying in bed relaxing and reading the bible.

Experiences with sport and recreation

Participants were happy to share their stories, both positive and negative, around sport and recreation. The experiences of individuals differed of course, depending on their personal interests and experiences, but there were some common themes emerging from the narratives. One consistent theme was the reporting of positive experiences where there was family or community group involvement. The coming together for a 'relaxed' common purpose was a significant finding in relation to positive sport and recreation experiences. Going to the beach with family or 'hanging out' with the kids, playing sport or quietly reading were examples of the types of activities described when interviewees were asked to talk about their experiences of sport and recreation.

A number of those interviewed re-counted experiences around participating in competitive sports. Many of the comments were positive and mentioned working hard as a team to succeed, the development of self confidence, the joy of winning important games, and being held in high regard for their proficiency. For some, who may not have seen themselves as academically able, sporting prowess was also seen as an important aspect in maintaining self-esteem while at school.

While there were many positive comments about sport, it was also noted that a high number of respondents, when discussing their experiences of sport, included negative experiences which had either turned them away from participation or limited their enjoyment. There seemed to be a number of factors that led to this negativity, including the influence of powerful members of the family, injuries, the behaviour of coaches and team mates, and the pressures associated with participating in highly competitive sport.

In any discussion on Pasifika communities' experiences with sport and recreation, it is important that the pivotal role of spirituality and church is acknowledged. An indication of the centrality of spirituality and church in sport and recreation was demonstrated by the number and nature of comments associated with these areas.

A number of outcomes from participation in sport and recreation were identified during the interviews. These included the development of personal and life skills such as team building, goal setting, personal discipline, self-esteem and good character. Many of those interviewed related participation in sport and recreation with improved health and well-being. While these comments were often around medical issues such as obesity and diabetes, there was also an indication of an alternative Pasifika understanding of health and fitness. Social and community interactions were perceived to be valuable outcomes related to participating in sport and recreation. Many felt that the opportunity to gather together was a particularly important aspect of Pasifika culture that was strongly supported by sport and recreation. The ability to contribute to strengthening and improving communities was also identified as an important outcome for sport and recreation. Examples of clubs and programmes specifically designed and run to help "at-risk" children were given along with personal examples of how participation in sport and recreation had helped those interviewed in their own lives. An interesting discussion around the role of sport in allowing for the legitimate release of aggression eventuated. While some saw this as a justifiable role for sport, others felt that aggression in sport was not a simple matter and led to negative outcomes for participants.

The barriers that limit and the enablers that increase participation in sport and recreation for New Zealand-based Pasifika communities

A central requirement for this project was to identify the factors that Pasifika communities felt restricted their participation in sport and recreation and to identify the means by which their participation could be improved. As would perhaps be expected, some factors were identified in both areas. The cost of participation, for example, was identified as an important barrier to participation and the reduction of cost was seen as a way of increasing involvement.

A useful theoretical framework to underpin an understanding of Pasifika involvement in sport and recreation has been developed by Sauni (2009). Sauni's work relates to the concept of the space (time) available and the differing cultural obligations and expectations that fill up that finite space (time) for Pasifika. The impact these factors have on the space (time) available for participation in sport and recreation is an important cultural influence that needs to be acknowledged when considering what helps and hinders participation.

A number of factors were identified as being influential in either enabling or restricting participation in sport and recreation. A major influence, mentioned by many, was the need to feel culturally safe or comfortable. This included having visible Pasifika involvement in the programmes, and in particular Pasifika leadership. Family and community were seen to have a strong role to play in either motivating or discouraging participation. The roles of the fathers were described as powerful and having the potential to be both positive and negative. Spirituality and/or the church were described as important and central influences in all aspects of Pasifika life. The association between sport and church was identified by many as a strong positive one which encouraged and facilitated involvement. An alternative view, however, was expressed by some that the church was a factor in restricting participation. The high priority accorded educational success in Pasifika communities was seen as a disincentive towards involvement in sport and recreation for some, with many families believing that participating in sport would take children away from their studies.

Discussion

One of the fundamental issues underpinning this research is the simple question of why Pasifika should be encouraged to participate in sport and recreation. There is an assumption that, in general, participation is a "good" thing and should therefore be encouraged. The discussion around Pasifika experiences of sport and recreation, and of the outcomes Pacific peoples see arising from participation helped establish the reality of sport and recreation within their lives. Many of those interviewed believed that sport and recreation was a positive factor in their personal lives and in the wider lives of their communities. It is important to note, however, the alternative view of those who felt negatively towards sport in particular.

Policy makers, and those intending to be influential around sport and recreation in Pasifika communities, need to make decisions and develop programmes that are culturally aligned and relevant. There is a need to ensure that cultural clashes that have the potential to make their work ineffective are avoided. There is an opportunity to work with the communities in ways that respect the culture of the group and their particular understandings and needs. This approach can take advantage of the powerful cultural factors that work within the communities and has the potential to be more successful than attempts to implement change from the outside.

This research has identified a number of factors that were consistently identified as being important in encouraging participation in sport and recreation. Factors such as spirituality and the church, the importance of family and gathering together, feeling culturally comfortable, and the different obligations competing for the Pasifika space, as identified by Sauni (2009), should all be taken into account for anyone working with Pasifika communities.

The diversity of understandings around the meaning of sport and recreation presented by the interviewees raises some implications for future attempts to measure participation. If the understanding of what sport and recreation means is not shared, this raises obvious concerns about how questions are asked and participation is measured.

This research established the importance of Pasifika leadership in encouraging sport and recreational involvement, and the importance of academic success among the Pasifika community. It may be useful to combine these two factors and to investigate with the tertiary sector developing specific Pasifika academic pathways around sport and recreation and/or health promotion. These programmes would train Pasifika to develop, lead and facilitate recreation and sport programmes that are culturally appropriate and appealing to Pasifika of all ages. These comments are made while acknowledging that the reality of tertiary programmes presently being offered is largely unknown by the researchers.

Further research

This research involved a small sample of New Zealand-based Pasifika. There is the opportunity to test the findings of this research with a broader cross-section of the Pasifika community. This process would help establish the robustness of these findings for this wider community.

This research identified a number of factors that interviewees considered would encourage the participation of Pasifika. The major factors identified were: feeling culturally comfortable, Pasifika leadership being involved; low cost for participation; the enjoyment of gathering together; and the important role of church. There is the potential to develop and research a Pasifika specific sport and recreation programme that is run by and for Pasifika based around the above factors.

Sauni's theoretical framework around the concept of space (time) available for sport and recreation and the influence of cultural obligations in filling this space, offers the opportunity for further research. It would be worthwhile to examine how the space is occupied in the reality of Pasifika life. What, for example, is the impact of work commitments on time available, the involvement with family, the community, church? This increased understanding may help inform policy and initiatives intending to encourage more involvement in sport and recreation.

The difficulty of accessing relevant information on sport and recreation was mentioned in this research. An interesting project would be to develop Pasifika specific IT resources such as web pages to disseminate information to Pasifika communities and to research the effectiveness of such an intervention.

The positive impact on health of sport and recreation was mentioned by a number of those interviewed as an expected outcome of participation in sport and recreation. It was therefore interesting to gain some insight into the Pasifika concept of wellness and how this relates to the more traditional western model. The impact of these different views of health and well-being on how sport and recreation programmes are promoted, their perceived relevance, and at a fundamental level on the importance given to sport and recreation, are important and deserving of further research.

Sport and Recreation in New Zealand Pasifika Communities

Introduction

Project Overview

This report describes the results of a series of individual and focus group interviews with Pasifika living within two New Zealand communities.

There has been some previous examination of sport and recreation for New Zealand-based Pasifika. Two surveys, NZ Sport and Physical Activity (1997–2001) and Active NZ (2007/2008) have included Pasifika as a sub-group of nation-wide surveys. These surveys have generally reported that participation levels in sport and active leisure have been declining among Pacific adults and young people. The 2008 survey, for example, identified a drop from 91.5% (2001) to 80% (2007/8) of adults who had participated in at least one sport or leisure activity in the previous month. This percentage (80%) was the lowest for all ethnic groups surveyed. While the research has generally indicated that levels of participation for Pasifika are comparatively low, there are some inconsistencies. The Active New Zealand survey, for example, reported that Pasifika had the lowest percentage (10.9%) of inactive adults of any ethnic group in New Zealand.

The “Obstacles to Action” (2003) project used a mailed survey of 14,000 households in an attempt to gain a greater understanding of the “why and why not behind physical activity behaviour” (p. 3). This research identified one group described as “other orientated”, which contained the people most highly influenced in activity choices by others. This group contained “a higher proportion of Asian and Pacific people than all other segments” (p. 10).

Nearly all of those in this group (97%) reported some discouragement from others, perceived more barriers to physical activity than others surveyed, and contained a comparatively high proportion who were either overweight or obese. The report concluded that “both the activities and communications methods of any initiatives directed at this segment [others orientated] need to be culturally appropriate to these ethnic groups” (p. 10).

This project looks to build on the accumulated knowledge obtained from previous research and will contribute to a greater understanding of the experiences of sport and recreation for Pasifika living within New Zealand. The research explored participants’ experiences with, and beliefs about, sport and recreation. This exploration included an attempt to identify the factors that Pasifika consider act as enablers towards participation in sport and recreation and the factors that act as barriers towards their participation. This knowledge will contribute to a greater understanding of how to meet more effectively the sport and recreational needs of these communities.

Research Objectives

The objectives of this project are to understand the:

- perceptions and experiences of sport and recreation in New Zealand-based Pasifika communities;
- barriers to involvement in sport and recreation in New Zealand-based Pasifika communities;
- enablers that would increase participation in sport and recreation in New Zealand-based Pasifika communities.

Research team

The research team comprised Dr. Barrie Gordon, Pale Sauni, Clark Tuagalu, Dr. Flaviu Hodis with support from Virginia Neal and the Jessie Hetherington Centre for Educational Research.

Scope of the project

This research has encompassed a project of national scope and importance. The research findings are of importance to the Pasifika community within New Zealand and to the sport and recreation sector. The limitations around the transferability of, or the ability to generalise, these findings from a qualitative methodology are acknowledged.

Ethical approval

The project involved ethical considerations at both individual and community levels; consequently ethical review encompassed both of these levels. Ethical approval was obtained from the Victoria University of Wellington Human Ethics Committee. This approval establishes confidence that all ethical issues have been addressed in a satisfactory manner that protects those involved, and minimises the potential for harm present in any research with human participants.

Individual considerations include confidentiality of the data and anonymity of information from students and others. The confidentiality of the data was assured through coding systems, limited designated access to information by qualified project personnel only, and secure data location.

Methodology

Grounded theory

This research was based on grounded theory, and an inductive qualitative approach that attempts to develop understanding from the data. Grounded theory involves a detailed analysis of the data in a search to identify variables and an attempt to identify and describe the interrelationships that exist between variables. It is recognised in this approach that the understandings generated are derived from the understandings of the participants and therefore cannot be categorised as “the truth” but rather as an explicit description of participants’ belief systems.

Pasifika research methodology

It was intended in this project to model a Pacific research methodology in sport and recreation, a methodology that has been implemented to a limited degree in the sector to date. The appropriateness of the selected methodology for research with Pasifika communities is therefore an important issue that needs to be clearly addressed.

The methodology for this project was developed in a team that included two Pasifika researchers who are experienced with engaging and researching in Pasifika communities in both New Zealand and in the Pacific Islands. Their presence gives added assurance that the methods selected, and the way they were implemented, were appropriate for the communities involved in this project. In summary, it is important that the whole process was clearly undertaken in a respectful, transparent, inclusive, competent and reciprocal manner.

The Pacific consultation guidelines (2009) identify a number of appropriate methods of collecting data and appropriate guidelines are also outlined by the Health Research Council (2005). These guidelines support the use of a variety of means of collecting data including focus groups, interviewing key informants and community leaders, fono [meeting], media and surveys. This study included three of the recommended approaches as the major sources of data: fono, focus group discussions, and interviews with key informants and community leaders.

A major component of this research involved focus group interviews which were based on a Talanoa approach. "Talanoa is an exchange of ideas or thinking that allows more real information to be available for Pacific research than data derived from other research methods" (Vaioleti, 2006, p. 23). Talanoa is widely supported by Pacific peoples because they feel this process is aligned with other safe processes of engaging in Pacific discussions and consultations whether in a family, church, community, or village setting. A Talanoa approach means that Pacific people will have a more meaningful role in the research process. Using a Talanoa approach provides a way to ensure the exchange of ideas is specifically focused on the topic while not minimising the reciprocity and potentiality of Talanoa. The value sought through this process is trust.

A fono requires the researcher to commit to whatever amount of time is required for the fono to reach a decision acceptable to all participating. It is an effective approach to use with Pasifika groups, especially where the research may lead to public policy that is going to require support and implementation at a community level. Thus, the nature of this project clearly supported the appropriateness of fono.

The focus group interviews were scheduled to last for 45 to 60 minutes, but continued until the Talanoa naturally ended or the exchange of ideas had completely stopped. The interviews were held in a range of places that were convenient and appropriate for the participants. These included interviews on campus, at a church, in a community hall, and at participants' workplaces. The focus group enabled the research team to engage with the participants face to face and it promoted the interaction and active participation that comes naturally to Pacific people in safe and trusted settings. Furthermore, the dynamic nature of a focus group situation allowed participants to exchange ideas with each other and, as is natural for Pacific people, to communicate collectively in a group. Integral to acknowledging the exchange of ideas between the researcher and the participants is an understanding of the need to fulfil the commitment to respect the knowledge that has been provided:

Talanoa promotes mutual accountability, which adds to the trustworthiness and quality of the research. The effect of the exchange when people give time and knowledge is the expectation that the information will be used well with respect and honour. The researcher will not want to let down the participants with whom he or she has developed a relationship. (Vaioleti, 2006, p. 26)

A series of interviews were also completed with a number of individuals who offered a particular insight into Pasifika communities and culture.

This project consisted of two distinct phases. Phase one included a fono with a leading health and social services provider in the Bay of Plenty to explain the purpose of the study and to arrange a time for an interview. Subsequently, the interview was granted and conducted successfully. As a result of this process the community organisation has offered their support to promote initiatives that may emerge from this study. This initial phase also involved the interviewing of four individuals and the completion of six focus groups (see Figure 1). At the completion of this phase the data received initial analysis, and tentative findings were produced. A full-day meeting of the research group discussed the provisional findings that had emerged from the data. As a result of this discussion a

number of areas for further examination were identified. These included the role of spirituality and the church, the relationship between sport and recreation and academic/education, and the role of sport in releasing aggression. Phase two involved two focus groups and the interviewing of two individuals with the explicit aim of clarifying and exploring the key issues identified in the first phase.

Participants

The participants in the initial stage (Figure 1) were selected to offer a range of ages, gender and experiences in sport and recreation. One focus group consisted of senior secondary school students, one of university age students while the remainder covered a full range of ages. In total, four individuals and six focus group interviews were completed. One Māori male and one Māori female attended focus group interviews. Their attendance was due to their relationships with members of the Pasifika group. While an integral part of the focus group process, their comments were, where possible, not included in the analysis of data.

Figure 1: Participants in phase one

Individuals	
1	Female (Niue)
2	Male (Samoa)
3	Male (Fiji)
4	Male (Samoa)
Focus groups	
1	Niuean Community (three male, three female).
2	Samoaan community (one male, four female) plus one male Māori.
3	Samoaan Community (four male, four female) plus one female Māori, one female Cook Islander.
4	Samoaan high school students (three female)
5	University students: One male one female (Tongan); one male one female (Samoaan); one male one female (Cook Island)
6	Tokelau Community (two female, three male)

In phase two (Figure 2) two individual interviews and two focus groups were completed.

Figure 2: Participants in phase two

<p>Individuals</p> <ol style="list-style-type: none"> 1 Female (Samoan) 2 Male (Samoan) <p>Focus groups</p> <ol style="list-style-type: none"> 1 Samoan (two males one American Samoa) 2 Tokelau (four female) Fijian (male) Cook Island (female) Nuiean (male)

Questions

The eight guide questions for the phase one interviews were:

When we talk about sport what does that mean to you?

If we talked about recreation what does this mean to you?

What are/have been your experiences of sport?

What are/have been your experiences of recreation?

Are you happy with amount of sport and recreation you do currently?

How easy is it for you [follow with how easy is it for people in your community] to participate in sport and recreation?

Who or what influences decisions you [follow up with your community] make around the sport and recreation you do currently?

What could be done to improve sport and recreation opportunities for you and your community?

For the questions including probes see Appendix Three.

For phase two a set of six guided questions were asked. These questions were modified from phase one by the research team after the initial analysis of data. The intention of these modifications was to allow for a deeper exploration of a number of areas of interest identified in the first phase.

When we talk about sport what does that mean to you? Name an activity

If we talked about recreation what does this mean to you? Name an example

What are/have been your experiences of sport?

What has been your experiences of the relationship between sport and education?

What is your view about Pasifika people being involved in contact sport because of the need to release aggression?

How does your spirituality influence your participation and experiences in sport or recreation?

Analysis

The qualitative analysis of the interviews/focus groups was carried out according to the principles and practices of grounded theory. Transcripts of the interviews were carefully analysed and a process of open coding was followed. This initial coding was then used as the basis for identifying patterns and to assist in meaningful interpretation of the data. The patterns and themes emerged from the data as the analysis progressed.

The coding process was supported by the use of the QSR Qualitative Research software package.

The writing of this report was based entirely on the sources of data collected during the research process and the process of analysis of these data.

Findings

The perceptions and experiences of sport and recreation in New Zealand-based Pasifika communities

What is the meaning of sport?

The question of what “sport meant” to participants led to a range of answers that were notable for the wide variety of responses received.

For many, activity, exercise and working hard were fundamental aspects of sport with sweating, physical exertion and being active mentioned by a number of participants. One participant placed a Pasifika cultural lens on this physicality when he commented:

I think the reason why we participate in a lot of physical sports is inherent in the culture – and I can only speak of Samoan culture, mainly – we’re a people that... we live by the sweat of our brows; if someone came in and said that person’s a hard worker, we’d wear that as a medal of honour, and sometimes these sports are a reason because of the hard work that comes with it, the sweat that comes with it.

A second essential element in sport for many was the element of competition, with a series of statements around sport being about competition and winning. While competition was generally seen in either a positive or a neutral light, for some of those interviewed the over-emphasis on competition and winning had a negative impact on both enjoyment and participation. This will be discussed in more detail in a later section of this report on factors that restrict participation.

During the interviews it quickly became apparent that there was a wide diversity of opinion on what actually constituted sport and/or recreation. When asked to give examples of sport, many identified what could be described as traditional sports such as rugby league, touch, basketball, rugby, volleyball etc. Other responses, however, indicated that there was a range of beliefs about what constituted “sport”. The following examples illustrate the diversity of answers that were given by those interviewed:

Yeah, just having a game with your mates, whatever it is.

Anything. Any playing with kids, I think that’s called sports.

Oh, basically everything that I do is sports. Looking after these little ones, if I walk down to the shop that’s a sport; basically I think a sport is anything that’s active, so if you’re active in doing something, to me that’s what equals sport.

I was in a dance group as well, is that counted as sport?

Anything with a ball or something you can hit.

Fun, and it could also be a cultural thing for us, like haka, that's our culture; same with... I know with Samoans the cricket on the lawn, all of that; so it's fun. Slap dance, boxing and the hula.

That's a team and individual event where people may take it seriously or make a living out of it. Well nowadays it can be a form of employment.

Sport for me means a lot of things; it means a walk down the road with the wife, it could be spending some time with my family. When I was young, sport for us was going to church; it could mean getting together, and just church activities.

They go to church, and they want to sing; most of our adults, they want to go to choir practice, mum and dad were in there forever, and that was a sporting activity for them.

Definitions of recreation

When asked about the meaning of recreation there were a number of overlaps in the activities selected with those identified as sport. Basketball, touch, volleyball etc were all mentioned as being recreational activities, just as they had been given as examples of sports. A major difference between the two terms appeared to be the belief, held by almost all interviewed, that recreation was more relaxing, more fun based and non-competitive in comparison to sport. Recreation was described variously as non-competitive sport, not playing competitively, not competitive, and as a more relaxed version of sport.

For some, the difference between sport and recreation was more concerned with whether the activity was organised or not, while for others the degree of commitment required helped define the difference. The range of answers does give an indication that ideas around sport and recreation were often merged together and that one person's sport could be another's recreation.

Another view of recreation, that differed to the sport related one, was offered by a number of participants who described activities such as experiencing nature through walks and outings, reading, having coffee with friends, cooking, shopping, girls' stuff, keeping up with fashion, drinking, talking, walking with friends, watching TV and laying in bed relaxing and reading the bible. These activities indicated that there was a good understanding in the Pasifika community that recreational activities could be situated outside the sporting paradigm.

To help understanding in regards to how sport and recreation are understood within the Pasifika community it is a useful exercise to consider the variety of Pasifika words and their various meanings in the general area of sport/recreation (Figure 3).

Figure 3: Pasifika words related to sport and recreation

Fa'a afu=raise a sweat
 Ta'aloga=game or sport
 Ta'alo=to play
 Malolo=to be restful, relaxed
 Fai feau=to participate in home activities, physical domestic jobs
 Fai Faiva=good luck with activity, fishing, hunting,
 Kolegi=to train, to spar, a pass time

An example of this different understanding can be seen with the term **Fai o le faiva** which is associated with activities such as fishing or hunting. This expression concerns activities undertaken as part of the role of providing for the family and community and as such is fundamentally different to the concept of recreational fishing or hunting as may be understood by Palangi/Palagi. While this particular view was held by many, it should be noted that for others fishing was considered very much a recreational activity. One male participant, for example, when asked if it mattered if he caught fish, replied:

No, as long as you have fun and enjoy it. It's just something that you go out and relax and have something to do.

Experiences of sport and recreation

Participants were happy to share their stories, both positive and negative, around sport and recreation. These stories indicated that for many of those interviewed, sport and recreation had been, and continued to be, a positive influence in their lives and for their communities. The experiences of individuals differed of course, depending on their personal interests and experiences, but there were some common themes emerging from the narratives.

One consistent theme was the reporting of positive experiences where there was family or community group involvement. The coming together for a 'relaxed' common purpose was a significant finding in relation to positive sport and recreation experiences. Going to the beach with family or hanging out with the kids, playing sport or quietly reading were examples of the types of activities described when interviewees were asked to talk about their experiences of sport and recreation. One woman commented about the influence of family on her participation in sport and her belief in the value of this involvement in both keeping her positively occupied and in allowing her to make connections with others from different backgrounds:

A positive thing for me, when I was growing up, sports kept us off the street ... I had a dad that was very sporty, so we were forced; but it was fun. And it was athletics and stuff, all the netball, and swimming, everything; so all of those had to go, and it kept us to the positives, and it kept us off the street, and we met other people from outside our area, our neighbourhood.

For another, participating in a team paralleled being in a family and she felt that's "why a lot of Pasifika are drawn to sport...you work together as a team, and you win as a team... when we stepped onto that field we were like a family". The elements of fun and community were mentioned by one male who was discussing his involvement in sport when he was younger:

... we were quite competitive but there was also the culture as well and I think it was a feeling of the community feeling being. Sports we were able to go out and compete against the other Tokelauan groups so it was just well organised and was fun, it was fun back then.

While for another, sport was associated with the important elements of church and family support:

We used to walk to church on a Sunday and I used to have my training on Sunday after church and they [parents] would come and watch me train and then we'd walk home together so looking back to it I was just pleased that they were there for me.

Many of those interviewed recounted experiences around participating in competitive sports. Many of the comments were positive and mentioned working hard as a team to succeed, the development of self confidence, the joy of winning important games, and being held in high regard for their proficiency. For some, who may not have seen themselves as academically able, sporting prowess was also seen as an important aspect in maintaining self-esteem while at school.

While there were many positive comments about sport, it was also noted that a high number of respondents, when discussing their experiences of sport, included negative experiences which had either turned them away from participation or limited their enjoyment. It was also interesting to note that the vast majority of these negative comments related directly to competitive sport rather than to recreation. There seemed to be a number of factors that led to this negativity, including the influence of powerful members of the family, injuries, the behaviour of coaches and team mates, and the pressures associated with participating in highly competitive sport.

While fathers were often seen as a positive influence, they also received more than their fair share of criticism with a number of people commenting unfavourably on their behaviour and influence:

My Dad, our family are hearty paddlers and stuff like that and that's probably why I don't paddle because they are obsessed with it and there's just too much pressure and stuff so I'm the only one in our family that doesn't paddle, doesn't compete.

Two mothers had similar experiences with their partners and their attitudes to participating in sport:

[A] said he was put off sports at an early age, because my husband was right into rugby and league and so because [A] was our own son, as soon as he turned six, [B] put him in to play, and [A] was really, really put off by his dad's comments, and he was only little. That's one example of parents being too hard, and [A] would never ever play any sports again.

I never encouraged them with rugby, only because of my experience being on the sideline with [their father] whereby we used to have arguments.

For others, sport related injuries were seen as a negative result of participation. A number of respondents listed injuries or talked about their "bodies packing up" while one had suffered a serious spinal injury as a result of playing rugby league. The high levels of participation in rugby and rugby league were considered as factors in the levels of injuries and damage in many Pasifika males.

A number of comments were also made about abuse from the coaches or team mates as having a negative impact on participation with the impact of swearing from the sideline being a concern for some:

...and you have got kids around who are hearing this type of thing and are probably saying to themselves oh that must be alright to do that. So it's sending out negative messages to these kids.

Support [from sideline] nowadays, it's quite negative and violent.

Other reasons given for having negative associations with the playing of sport concerned the fear of being mocked by others; memories of being punished by not being allowed to play sport; becoming obsessed with sport and consequently not doing right by the family; and feeling great pressure to do well and be successful. For one person the experiences of playing top level sport were very negative and while the reasons behind their feelings were not explored, their response suggests an interesting story:

What does that mean to you, you are the number one team in New Zealand and so what does that mean to you.

I'll never play [the sport involved] again.

Spirituality and church

Note on Spirituality

It is important to note that the involvement of Pale Sauni and Clark Tuagalu in this project allowed for the identifying of a number of important understandings that would have been lost without their cultural insight and knowledge. Of these, none were more important than the fundamental importance and influence of spirituality and church on all aspects of Pasifika life, including that of sport and recreation. Just as spirituality is infused throughout Pasifika life, it also underpins this research and this report. We have attempted to use the words of those interviewed to illustrate the importance and influence of spirituality, but acknowledge that attempting to explain the subtleties of Pasifika spirituality through written English to a Non-Pasifika audience has inherent difficulties and limitations.

In any discussion on Pasifika communities' experiences with sport and recreation it is important that the pivotal role of spirituality and church is acknowledged. An indication of the centrality of spirituality and church in sport and recreation was demonstrated by the number and nature of comments associated with these areas. One participant explained how spirituality influenced all aspects of Pasifika life:

Yeah, so the spiritual side for us, everything we do, we play sports, we say a prayer; we start work, we say a prayer – everything is spiritual for us, and it's up to us, how we educate and promote our spiritual cultural acceptance to those who are not aware of our culture.

In discussing the relationship between spirituality and sport, a comment, similar to many others, was that:

God comes first, but hugely, right behind God, is sport, in whatever form it takes.

The role and influence of spirituality and church will be further discussed later in this report.

Outcomes related to sport and recreation

When participants were asked to discuss the outcomes that they believed came from participation in sport and recreation, five common themes emerged. While these will be discussed individually, it is acknowledged that they are in reality closely interrelated and do not exist as discrete and separate concepts.

The belief that participation in sport and recreation could lead to positive personal development and the development of useful life skills was mentioned by a number of those interviewed. While only a small number specifically identified which specific life skills were developed, those who did tended to be concerned with areas such as developing good character, team building, goal setting, anger management, and building discipline and self-esteem.

For others, personal development included developing knowledge about their own culture through sport and activity. Cultural dance groups were one example given of recreation that allowed for personal and cultural development:

Island dancing, we have our Cook Island dance group and a lot of people just go to get fit and sweat it out and stuff like that rather than going there to kind of learn your culture sort of thing oh you know as well. But are you learning something about your culture as well when you get together for dancing?

One woman who was involved in a recreational sports club involving adolescents felt that the activities associated with being involved in the club offered the opportunity for positive socialisation to occur:

The newsletter goes out, all the ladies bring a salad, guys bring the meat, something to put on the barbecue, then you ask as a good way of teaching and learning, you ask your juniors, age 14 to 17, guys, you be the cooks, we'll clean up, so the parents – I don't know if they know, but the kids are actually cooking for them, they say thank you for driving them to the thing, but I don't know if they know that they're actually doing that, so to me it's their way of saying thank you, 'cause otherwise the parents are always up there cooking the barbecues, you know. And they're learning, they're learning.

For others, sport and recreation was considered to be a vehicle for developing life skills that would help participants to participate more successfully in their communities.

Oh, I think it's the bonding. To me working with the justice youth, I think what they're missing is the bonding, that part, you know, the time of recreation; go to the park, just chuck a Frisbee around, chuck a ball around, just have a laugh. And, you know, seeing your dad fall over, whoa, and just things like that, have a laugh.

Fitness and health were mentioned by a number of people as being either motivators for, or outcomes from, sport and recreation. For some, this was identified as a specific reason for participating while for others "getting fitter" was seen as an extra bonus of participation. There was some comment about the place of physical activity in alleviating some of the health related issues that impact on the Pasifika communities including obesity and diabetes. One person described the situation as a potential problem for the future:

Our population's increasing, and they say 2020, I think they say we'll be the majority together, Māori and Pacific, our numbers; if that happens, we'll bankrupt the health system, 'cause our health is so poor, we're filling up the hospitals every day. So the government knows that they've got to get these people up and active.

While these comments were directly related to medical problems, it may be useful to consider a Pasifika conceptualisation of well-being which differs in many ways from that of the traditional western medical model.

The Fonofale Model of Pacific Health (Figure 4) was created by Fuimaono Karl Pulotu-Endemann (<http://www.hpforum.org.nz/resources/Fonofalemadelexplanation.pdf>) as a Pasifika model of health for use in the New Zealand context. In contrast to the medical model traditionally associated with the western concept of well-being, it can be seen that the Fonofale model of health does not privilege the physical but involves other aspects including the spiritual, mental, and social. The model also identifies that health is intertwined closely with family and culture. Appendix Two gives a more detailed description of the Fonofale model.

There was some discussion in the interviews that alluded to this different way of looking at health and well-being and at the role that sport and recreation had in helping participants to improve their health. When asked, for example, whether bringing communities together was an important role for sport and recreation, two interviewees agreed:

Absolutely. Having a good community improves a healthy lifestyle, because when you feel part of the community, there's more ownership, and it does make you more healthier.

The family and community together. Yeah, because we Pasifika, they're all about laughter and fun, and if we're like that, then health comes after that.

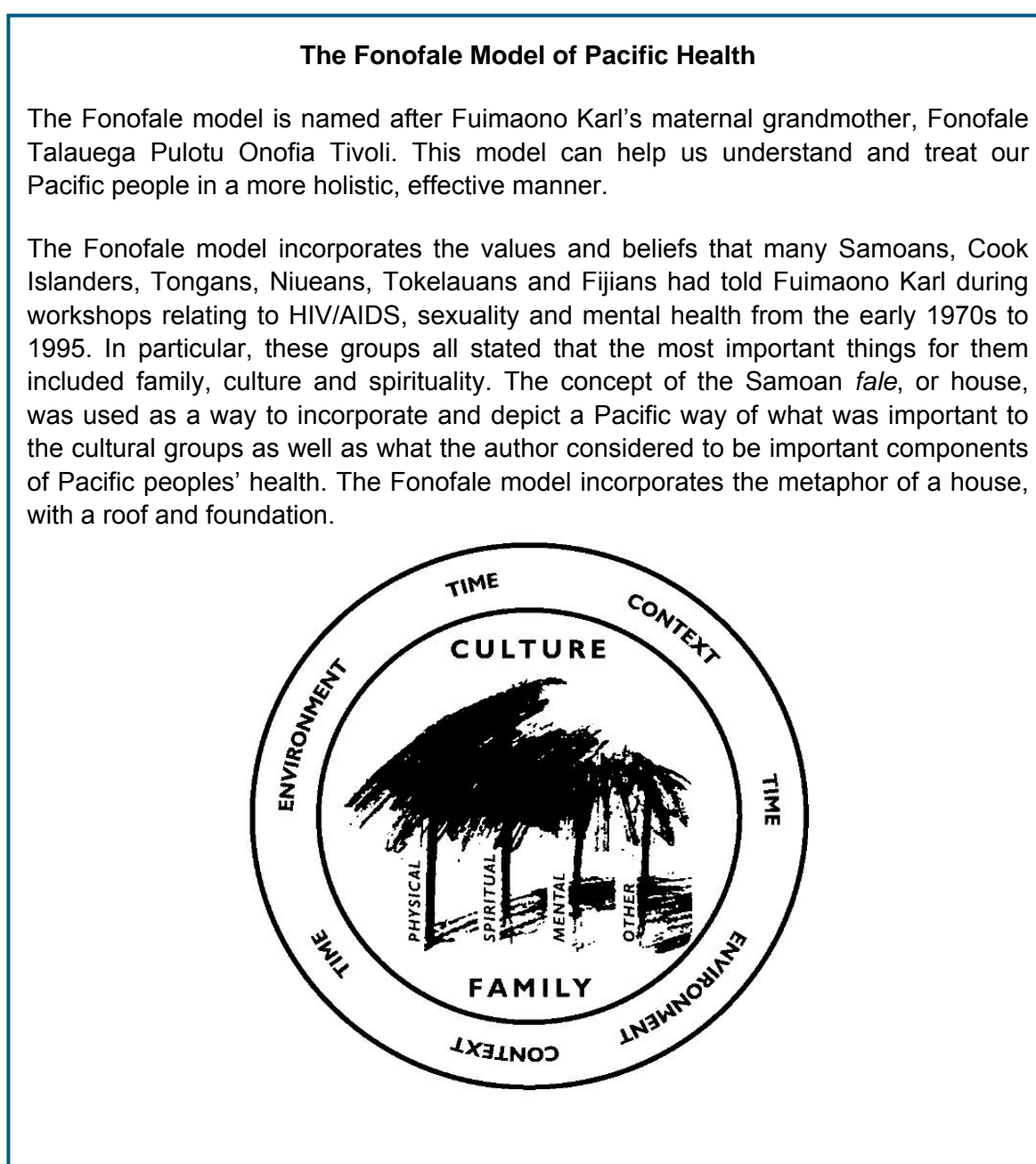
The possible disjoint around understandings of what health is and how to become healthy held by Pasifika communities and by policy makers and researchers in the sport and recreation sector is worthy of further exploration.

One older male, who has a lifetime commitment to being active through sport and recreation, discussed in detail his beliefs about the role that sport and recreation could play in helping individuals and communities to improve their wellness. While he was aware of medical issues affecting Pasifika communities, he also offered an insight into what he considered was the particular need in Pasifika society to compensate for a cultural inability to adequately express frustration and emotion. Comment was also made about the potential for sport and recreation to play a role in helping alleviate some of these problems:

I think Pacific people are more... I think the threat in their life is heart attack and diabetes, those are the two main things ... I think by minimizing those kinds of things that are affecting those kinds of diseases by recreation, when you continue with recreation every week or even ten minutes a day, that is a successful life, 'cause you are doing something... 'cause also, most of us, we don't live long because of our way of living. Back in those days, they lived longer; we worked in the farm, and did a lot of running, and somehow taking differently the way of how the European people see things ... I mean, this is people from the village, a parent doesn't teach us how to handle conflict, the pain and all those things, and somewhere it needs to come out. We do that in food, and with that, and if we can't exercise, those kinds of heart attack and diabetes will arise in a higher percentage of the Pacific people, because of the

way we express our hurt and things, it needs to be sorted out; in the village they don't know how to deal with it, and in the Western world there are ways they can express that they are hurt or angry, and they can be, you know, the negative energy needs to come out, so most of us, when we express negative energy, it can be either through food or through violence, you know, so if we can facilitate somehow that negative energy through the sports and recreation, I think there will be a big change in the way Pacific people think, and they will live longer, because most of our eldest are, you know, 60, you know, they're... it's very rare that our Pacific people grow up to 90 these days, just because of the way we discipline our eating habit, it is killing us. So I think sports or recreation definitely would minimize or eliminate those things.

Figure 4: The Fonofale Model of Pacific Health



Some of those interviewed shared their own experiences with increased weight and the resulting problems with their health and quality of life. This was a difficult process for some, and their willingness to share their stories helped with understanding not only the problems associated with poorer health but the many factors that make participating in sport and recreation more difficult. These factors included different cultural obligations such as child minding and church related activities:

...and anyway, as I had more children, the weight piled on, and I found, as a mother, it was either my kids or my weight, so I did a little bit of both, and then I concentrated on weight, but then I piled that on just as quick as looking over there and saying, I want that piece of pineapple, and I found it distracting for me as, in my mind, I know I need to get fit... So I went along to one of [A]s classes, and I put all of my mokos in there, there were six of them ... And so I thought, if I can handle that, then I can make the effort to start getting fitter for myself, so that I'm around a bit longer for my children. And that's what I'm saying, is that when you get a bit large, you tend to not so much do the sport 'cause you're a bit... oh, I can't run as hard, or my back's a bit..., or I can't breathe as fast enough, or keep up the breathing; so that's what I was thinking, maybe we need to look at [something else for] us. 'Cause you were saying you do tai chi?

...and about 25 years I was diagnosed with diabetes, it was out of control ... So I took a good look in the mirror, I said... nah, I don't like what's looking at me. So I started looking for ways to balance my diabetes, 'cause it was really out of control; it was that bad, I ended up on insulin, but I had controlled it through the sports, watch what I eat; you know, you hop off the ladder now and again, but you get right back on, and I'd been helping a lot of people, talking at these health things for sports; exercise is important ... I'm about 64, 65; but it's because I have maintained my weight, what I eat, and because I enjoy it, and just seeing all the young people; oh, there's super-gran, there's our super-gran; so it works, hanging there.

The role of sport and recreation in helping manage the stresses of life was also mentioned by a number of people. For one person running was perceived as a simple means towards stress release:

I quite like running if I'm a bit stressed 'cos you don't necessarily have to be the best sports person to just run and it's free. I dunno it's just nice to ... if you run quite a long way to look back and go I just ran that that's cool it's a good feeling and I can keep going, I just like that feeling if I'm stressed or whatever just getting out and clearing my head and just running.

At the conclusion of the second focus group (phase two) an opportunity was given for participants to comment on any areas related to sport and recreation that had not been covered but they felt were important. This opened up an interesting discussion around the role of sport and recreation in health promotion for Pasifika. The general consensus for this group was that obesity and poor health was an obvious problem for Pasifika and that the promotion of grassroots sport and recreation was an important step in helping alleviate it:

I think that if SPARC was to tackle it now, it would save a lot of money in the future. And so if they poured a lot of money into the communities in regard to recreation and sport, in terms of what is healthy live-styles, even healthy eating ... there is an increase in obesity and its among our people, so if SPARC was to redirect some of the funding at a grassroots level, then you would see greater gains, greater outcomes.

Funding is a big thing for us Islanders, we are not high-rollers, we just scrape enough to get by, you know, I just think if they were to give us a hand, maybe the stats would go lower, and you will see us Islanders up on the triangle, at the top of the pyramid, instead of giving 10 million to that one person.

A number of those interviewed commented on the benefits of walking, either with friends or by themselves, as a positive way to relax and improve fitness. For some, the added dimension of being in a natural environment was an important element and being involved with “nature” was perceived to be important.

The importance of sport and recreation in offering opportunities for social interaction was mentioned by the majority of people interviewed. These opportunities included mixing with team members in their own and other teams and within families and communities. The cultural value of these interactions was explained by one rugby player who discussed the social interactions that occurred after the game:

Yeah and it's good because other things come along as well because you get to socialise and from that they are heavy kava drinkers and so we always have big grog sessions. Sometimes even after the game we will all have a shower and then go meet up and get on the kava and talk about things and issues and stuff like that and it's really good too that aspect of socialising through kava 'cos that's where I find a lot of my information for my studies.

The importance and enjoyment associated with family and community-based recreational activities was mentioned by many of the respondents. These activities ranged between family card or board game evenings, family or community trips to the beach, dance groups, and groups simply meeting at a local park to play cricket and participate in a shared meal. These interactions were seen as ways for people to bond with each other and develop trust and relationships. For many, recreation was seen as “a good way to meet people”.

Community activities were strongly identified as being associated with sport for many people. While many of the comments around social gatherings were specifically associated with church activities, others considered that the enjoyment of gathering together was a part of the wider Pasifika culture:

I think the sports for Pacific people is gathering, you know, and getting to know... acknowledge each other, coming to sports and acknowledge each other, and how are you doing, and having fun together, that's it; and afterwards having something to eat,

Family reunions for us is huge, and that's a big part of our sports and upbringing, especially in our family – we try and have a family reunion every year, and you'll notice that when we get together, sport is really huge, so even our mums and dads, grandparents even, they can hardly walk, trying to play kilikiti, active; I'm not sure really where I'm going with this, but that's a... that is a fundamental part of my culture, growing up.

I just think they just came together, really; you know, it was... sport was something that we enjoyed doing together, whether it be diving, or walking, or just throwing a ball outside.

While participation in family and community activities was seen as particularly enjoyable, there was also a strong feeling that sport and recreation had a role to play in strengthening families and communities by bringing them together.

The potential for sport and recreation to contribute to improving communities was mentioned by a number of people. For some it was seen as a means to get kids “off the streets” by offering positive activities for them to be involved in.

It's gotta happen like soon too [more provision of sport and recreation] like how [A] said the Pacific population is growing and they are gonna need something to do otherwise in [B] especially you are just gonna go out on the streets do the same old sort of thing.

Like?

Gang bang and all of that business and getting in touch with the darker side of things.

One male interviewed had run a boxing club in a small provincial town for many years with the firm belief that this context had been a valuable means of improving young people's lives and for helping the community. He believed that the kids who gravitated to the sport were the high-risk, high-needs ones who valued violence in their culture, and his club had an impact on instilling discipline and a strong work ethic:

cause they only need to be in it for a little while and they realise that you don't just pick it up like that, it requires hard work and discipline and a positive attitude, otherwise you're just going to get your head beaten. And so if you do things and stick with it and change your attitudes in life and stick with it, it's all good; for [all] your Mike Tysons, there's millions and millions of people throughout the whole world that have changed their life in boxing, and martial arts, and the like.

The role of sport and recreation in allowing for a legitimate release of aggression was another role that was discussed. For one, it was a simple matter of physical release:

It helps with anger, or something. If you're angry, you hit a bag, or something; stuff like that.

For another, however, this was not such a simple matter and his comments illustrated the powerful cultural interplays involving family and culture:

As a vent? [for aggression] No, because then it's exhibited on the field, and it gives not only that sport a bad name, but the Samoan culture is then also tainted, ... but they don't look at the name, they look at the culture. And it's like, if I'm naughty, it's not going to be my name that's trashed, it's my dad's name. It's not... my name is never ever going to be tainted within the Samoan community; however, if I am seen out there smoking, what they're going to say is eh ... but our names are never tainted, it's our parents' names, and that's one thing I have to be mindful of as well.

The idea that Pasifika people are culturally aggressive was generally dismissed although many talked positively about the opportunity for strong physical contact within many sports. When questioned about whether they believed that Pasifika was an aggressive culture the response was generally that while some individuals were aggressive this was not a cultural norm. One male felt that:

My take on Pasifika being aggressive people – I think it's overrated, in a sense, that we're aggressive because we're built like this, but our culture teaches us about God and love, so they go hand in hand, really.

One female sportswomen was very certain replying “no, no way” when asked if she felt Pasifika players went into contact sport because they were already aggressive. For another the question itself was loaded:

...it depends on the person, what happened with that person in their childhood. And we’re always put out in the limelight for that, for bad things like that, so how did the question come about you know?

A number of quotes have been offered to help illustrate the outcomes that those interviewed considered were important for sport and recreation. The following answer, offered by an older male to a question about what sport and recreation had given him, is perhaps a good summary of the Pasifika view:

It has helped me to maintain health, good health, it brings... give me an ability to maintain good health, that’s a positive side-effect. You mingle, too, you interact, integrate into the community, and meeting new people, and friends, and all that. I think in sports also you’re given an opportunity to express who you are and your talent, and I think sports can be a good place to build yourself up into a place of, what do you call it, your maturity in the way you see things, you become mature, what’s the word I’m trying to get here... self-esteem, that’s it.

The enablers that increase and the barriers that limit participation in sport and recreation for New Zealand-based Pasifika communities

A central requirement for this project was to identify the factors that Pasifika communities felt restricted their participation in sport and recreation and to identify the means by which their participation could be improved. As would perhaps be expected, some factors were identified in both areas. The cost of participation, for example, was identified as a restriction to participation, and a reduction of cost was seen as a way of increasing involvement.

A useful theoretical framework to underpin an understanding of Pasifika involvement in sport and recreation has been developed by Sauni (2009). Sauni’s work has been influenced by Puluotu Karl Fuimaono’s fonofale model of health (Figure 4). Sauni takes one aspect of this model, the circle surrounding the fale, and makes what this circle represents more visible. The circle is specifically concerned with the context, time and environment in which an approach to Pasifika communities becomes relevant and true. Sauni’s framework relates to the concept of space (time) available and the differing cultural obligations and expectations that fill up the finite space (time) available for Pasifika to function and relate. The impact this has on the space (time) available for participation in sport and recreation is an important cultural influence that needs to be acknowledged in this research.

When considering the space available for sport and recreation, the reality in Pasifika communities is that this space is already filled with obligations that may differ from those of other groups within New Zealand. These obligations include family, extended family, common related issues with families, church and spiritual commitments, financial obligations to Aotearoa and remittances to the Pacific Islands, funerals and wedding commitments, health priorities, and education. While some, in fact many, of these obligations may be common to other groups, the degree of obligation and the demands on the “space” that they occupy is different for Pasifika communities. If we take the example of church, we find that many Pasifika people are engaged not just all day Sunday, but during the week: Monday night is Youth night, Tuesday night is Bible study, Wednesday night is Prayer meeting, Thursday night is Choir practice, Friday night is Youth night,

Saturday night social, and then Sunday all day again. Each activity has its own commitment to the whole function and purpose of church. The feeling that is left is guilt, if this church obligation is not highly prioritised.

The differing influences and obligations present in Pasifika culture also impact on the decision-making process. Many researchers, and policy makers, when addressing the decision-making process (including participation in sport and recreation) consider the process in terms of the decisions being made by and as individuals. Pasifika also have the group (family, church, community) to consider and accommodate. How a decision will impact and reflect on family, church and community is a consideration that needs to be acknowledged and given full consideration. Researchers and policy makers therefore need to be aware of these dynamics and the influence the dynamics have on the expected outcomes.

Seeing myself in the sport/recreation

The area that could be described in general terms as feeling culturally comfortable or safe was the area that received the most comment in regards to making activities and programmes appealing and accessible to Pasifika. The lack of such a feeling was also one of the most identified areas acting to restrict Pasifika involvement in sport and recreation. While various aspects of the more general concept were raised during the interviews, all were underpinned by the importance of being culturally comfortable for participants.

The belief that participation would be encouraged by activities and events where Pasifika were actively involved in organising and facilitating activities was mentioned by many respondents. There was a distinct feeling that the presence of Pasifika would offer a more comfortable experience:

for myself, no, I would prefer... not that I wouldn't enjoy someone who's non-Pacific, but I would prefer somebody who's Pacific, because then you're sort of starting off on the same page.

The specific importance of Pasifika leadership was a key point made in regards to encouraging participation:

Pacific sport promoters – people who are of Pasifika ethnicity, who actually go out to family groups, churches, anywhere where Pacific people gather, and promote sport. And promoting sport by means of it being a fun activity, and also too involving Pacific sportspeople as role models, who come across to the Pacific community as being down-to-earth, not stuck-up; who just seem to be ordinary people.

...preferably a Pasifika leader because they would understand the nature, the mentality of the Pasifika community better than say, for example, a European.

Yeah they would be more approachable.

The need for this leadership to be encouraged and nurtured was commented on and it was suggested that this could perhaps be one of the roles for SPARC. When asked to describe programmes that they had experienced which they considered had been, and/or were, successful for Pasifika communities (Appendix one), the majority of the programmes mentioned Pasifika leadership and coordination and an obvious and visible Pasifika presence. One woman described an aquatics centre in south Auckland that she had visited with friends and had found “packed with Pacific people. Pacific children, Pacific adults, all shapes and sizes”. While the free entry was a strong motivation, she was also impressed to find:

They have Pacific people who work behind the counter, so if you need any help with anything the lifeguards are Pacific, the admin are Pacific, and all the people that are there are all Pacific. So I think it was just... my friend is 150 kilos, and she swims in shorts and a T-shirt, and she is ok with that, whereas she said she would never do that in Tauranga, would never do it here.

Another respondent described a visit to Tokoroa where a health promotion programme coordinated by Pasifika and involving culturally aligned activities was particularly inspiring for her:

One thing that really really inspired me was when I went to... Tokoroa I think it was, a whole lot of health promoters, and we went over there to see them do the hula, that was their physical activity, and the whole area, the whole air was just filled with... unexplainable, they had these big ladies, and they were going to town, but... and happy, and fit, and trying; we were just laughing, but there they were, working away there, going hard. But it was that environment that they had, and also that they had a coordinator there to coordinate, and they were those sort of programmes that were their programmes, that it was about ownership, they belonged to them, and they also had an environment where it was all Pasifika, a mixture of Pasifika in there doing their thing, contributing in some way. And I look at myself, and yeah, we're ok,

It is interesting to note that the feeling of ownership by participants and the valuing of the hula as an activity were strong factors in giving this programme a feeling of value and worth. The value of such programmes is reinforced by the final comment that "I look at myself, and yeah, we're ok" which is an interesting indication of the positive reinforcement that can occur in programmes such as this. Later in the interview the conversation returned to the value of Pasifika facilitators and after identifying a number of physical activity programmes based around Pasifika culture she had experienced, she commented that she would:

...love to see SPARC, whoever it is, help us with coordinating to be able to facilitate that. All those things, coordinating, or maybe to facilitate that, to help get those things going. We've been talking about this a lot more, I wish somebody would hurry up and start this thing up, or, you know; it starts and it's gone.

While having Pasifika involved in the programmes was considered important, there was also an extra valuing of programmes that were culturally aligned.

A lack of confidence to become involved in activities was mentioned by a number of participants as a reason for limiting participation. This was particularly so when consideration was being given to joining unfamiliar groups or groups that were perceived to have different cultural orientations. In response to a question about joining badminton or squash, for example, one participant commented that:

Yeah, those types of sports always involve other cultures, which is different to... it's not open, it's not... I'm not going to pinpoint cultures here, but it's a culture where we're not comfortable with it, because the rules are different. The rules are different, the approach they're asking us to take is not suited to us. From my experience, anyway.

Another, in a similar vein, explained that some were reluctant to participate because:

they're a minority, so when they go on to say, if it was a public event, they're a minority in comparison to everyone else who's there;

while another mentioned the uncertainty involved with not knowing the composition of groups before joining as a restricting factor:

that kind of shyness, that they don't know the other people who are going to be there, who is going to be there; and also too, what types of people are going to be there – are they professional people, you know, who are they? Low-income, middle-income, high-income – just not knowing what to expect when they get there.

The issue of shyness was mentioned by a number of people as restricting involvement although this was seen to be able to be overcome when the situation was culturally comfortable:

It's hard 'cos I mean I know for a lot of Pasifika students they always say that they are shy but when they meet each other and they are with each other for a certain period of time that shyness just goes away so it would be good if they could get past all the social barriers and that would be a huge effect too into improving sports and recreation.

Family support and family orientated programmes

One area that was mentioned by a number of people was the inherent importance of the family in Pasifika culture and the resulting influence that family had on all areas of life including participation in sport and recreation. Many of the answers given were underpinned, in a similar way to church and spirituality, by reference to family. One interviewee considered that for her "everything comes down to the basic family unit" while another reported that for him all of his sport and recreation growing up was through family activities. Many reported sport and recreation as being an integral part of family-based occasions, often leading to involvement in a range of activities. For many the family was a positive influence with encouragement and support helping generate participation and involvement. Fathers, mothers and grandparents were all identified as being major influences on participation with the following being indicative of many of the comments:

Dad pretty much taught us since we were little so he's pretty much the one that taught us. Yeah he taught us everything since we got to college and yeah he is still telling us what we can do better and stuff as well as he works hard for us to ...

And mum is just....She does all the little things that actually help us like getting up early to make our lunch and then... Or if we get injured she'll be on us straightaway, massage us or do whatever, she'll be really prepared and she's really organised. Supportive.

But it definitely was myself but it was also my grandmother and my mother because they supported me twenty-four seven and they were caring about it.

When decisions about participation were made, there was an acknowledgement that often decisions for family members were made or strongly impacted by family or community leaders:

... who would influence their sport and recreation. My thought is that it would be whoever is the... I guess the leader of their family, the dominant male or dominant female; maybe their church leader, youth group leader; from my family on my father's side, being Pacific, I would definitely say for our Pacific family, it would have to be someone who's a leader within that family.

The influence of the family, or particular powerful individuals within the family, at times also led to some withdrawing from sport and recreation. The particular influence of the fathers in influencing their family's participation has been discussed previously when considering participants' positive and negative experiences of sport.

One interesting cultural factor that emerged from the interviews was the different expectations and experiences held for Pasifika females by many families and by some in the community. Restrictions on the participation of females were reported by a number of those interviewed.

My parents were quite... weren't allowed to do this, weren't allowed to do that... so high school was about the only time that I was allowed to play, actually no I wasn't. Volleyball was a family sport you see of course the brothers played and that made it easier for me to play whereas I wouldn't have been allowed otherwise. So yeah once I left home it seemed a bit easier to join club volleyball. The pressure was you know but it was still hard, if you got married then you got married and it was like your father again you are not allowed to do this. So I think there are barriers that were there growing up in a PI family, growing up was quite negative, but once I did play it was a great experience.

One male interviewee was also clear that there were different expectations for Pasifika females as opposed to males:

In regards to sports yeah it certainly is different for a Pasifika female to a Pasifika male, yeah they have a lot more boundaries than we do.

I don't know I suppose one of them [reason] is that Pasifika parents feel that the girls should be at home cooking and cleaning and I think some of them, especially the... I think some of them are slowly changing their views on it but that will always be the case. Especially when you get families coming over from the Islands they are still in that culture and I don't know, it may be changing over there I don't know but it certainly is yeah the females have certainly strict boundaries compared to what males have.

While this was the experience for some, there were also female interviewees who did not report that they had been restricted in their participation due to differing expectations for females.

This is a complex issue within Pasifika society that has a direct impact on the participation of Pasifika females in sport and recreation. While this research reports on the perceptions of those interviewed, it is outside the parameters of the research to attempt to explain the cultural underpinnings that led to these experiences.

“Is God in this” – the conviction that this is right to engage in

As mentioned previously, the importance of spirituality and the church in all aspects of Pasifika life, including sport and recreation, needs to be fully acknowledged and understood. It holds a central place in filling up the Pasifika space (Sauni, 2009) described in the first section of this report, and is influential in decision making at all levels. The importance that spirituality plays in Pasifika life can be missed because it may be

assumed by those being interviewed that it is understood to be present and, therefore, there is no need to specifically make comment on it. For one sportsman, a link was drawn between his spirituality, behaviour on the sports field and the acknowledgement of a superior being:

Spirituality is big for me in Samoan culture, yeah; and as big and as fast as some of the athletes may be, we have no problem at showing our inferiority to a superior being, whether it be the one we call the almighty, or it be our parents, and that spirituality conveys more so in our culture, where a good name means more than a good face. People ask what your family name is, and when we do things that's embarrassing on the field, the first thing we think is what if my mum saw? Whereas if the Palagi do it, it'd be more like I wonder if my mates caught that? Or... ours is always straight to our family, and our family would be embarrassed, and if someone's Samoan, people will ask, was he Samoan? [expresses contempt] And so the spiritual part comes from this inferiority... not so much an inferiority, but the fact that we do bow down to a superior being.

A similar response was given by another sportsman when asked whether his personal spirituality influenced his participation in, or experiences of, sport or recreation:

Oh, it influenced big-time. My parents, when I left the country, that blessing was so important, because we're around every night, that family gathering, and when we have that family gathering, about someone departing from the family, we take that really big. So when that person's going, they're taking the family blessing, they're taking the family name, they're taking... so Pasifika, spiritually, understanding all that stuff, mum and dad and the family's wishing you, that is so important, and that for me is spiritual; and then you've got the Le Atua eh, on top of that.

The church as an institution was identified as both a strong promoter of sport and recreation but also as a factor that could work to limit involvement. For many, their memories as younger people were strongly associated with attending church and being involved with sport and recreation as part of the whole experience. When asked if she felt that church was a factor in encouraging sport, one woman responded:

I would totally agree with that. I mean, you look at most of the churches everywhere, God comes first, but hugely, right behind God, is sport, in whatever form it takes. You've got your youth groups, and how do you get your youths into church, how do you get your youth motivated? It's through some form of sports activity, whether it be dancing, acting, going out and doing things together, it's some form of sporting activity, which goes back to sport. And then you're adults. They go to church, and they want to sing; most of our adults, they want to go to choir practice, mum and dad were in there forever, and that was a sporting activity for them.

For some of those interviewed, however, the church was also seen as an agent that restricted participation:

It's drummed into us to go to school, get an education, and if we start to play sports, we're out late; we're not allowed to play on Sundays. There's also all these cultural developments that are... we also have to abide by, especially coming from Islands over to New Zealand, where Sundays is like a normal day of the week, but it's not for Pasifika, and so a lot of the sports that are played on Sundays, we're not part of it, because it's part of our culture to go to church, and that Sunday is ...

In phase two of this project it was decided to be more explicit in asking participants for their views about spirituality and its relationship with sport and recreation. The responses given to these questions clearly demonstrated the centrality of spirituality and church in sport and recreation. One former international sportsman, for example, when asked what sport meant to him, simply answered “family and church”. While all accepted that spirituality was present in Pasifika sport and recreation there was some discussion about the role that it played. Participants identified that within Pasifika a range of spiritual beliefs were held and that these were influenced by the way people were brought up. There was some consensus, however, that independent of the beliefs of individuals “there is always going to be someone within the group that will draw [upon] that spiritual influence... there’s going to be someone that’s going to say prayers always”. For many spirituality was a central belief that impacted strongly on how they experienced sport. As one male explained:

So sometimes playing sport is not an easy task; someone might punch you ... but they [the player punched] will glorify God by standing up and walking back to their position and continuing to play. .. And it’s not about the score at the end of the day... its that we glorify God, at the end of the day, that’s what we come to do.

The responses that were received in the second phase of interviews fully supported the initial findings that spirituality has an important role to play in the experiences of, and participation in, sport and recreation for Pasifika.

Education

The powerful force of parents’ educational aspirations for their children, seemed to have a great deal of influence within the Pasifika community. Some identified that their parents saw education as a way of ensuring that their children achieved more in life than they had. This focus on educational success meant that for some parents participation in sport and recreation was seen as a distraction from the more important pursuit of education:

We have very staunch catholic parents; it starts from there, they want you to be what they want you to be. You may have other dreams and aspirations, but in their mind is good education, good job, lawyer, doctor all the above ... so you’re living up to their expectations

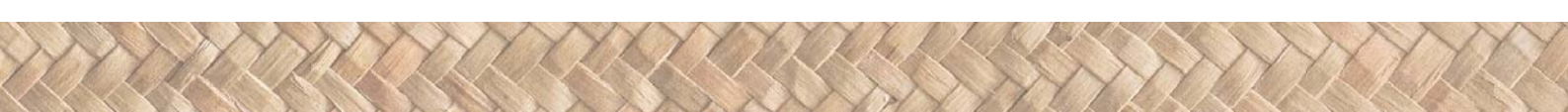
So in my dad’s family, he was the oldest of his brothers and sisters, and so what he said, the sheep just followed, and his whole family, none of them play sport, none of them. All academics.

As a Pacific culture, it’s not an inspiration that our parents want us to go towards, [sport] because in the Pacific crown ... it’s drummed into us to go to school, get an education, and if we start to play sports, we’re out late; we’re not allowed to play on Sundays.

The part that education played in being able to get a good job and financial security for the future was seen as an important reason to prioritise it. One participant summarised what many thought when discussing the importance of sport:

And that’s what my dad would always say, it’s not long-term [sport], it’s short-term, when you’re old and huckery, nobody wants you. But when you’re old and huckery and you’ve got knowledge, you’re still wanted.

One parent who was interviewed acknowledged that an emphasis on education ahead of sports was an integral part of how they had brought up their own family:



...cause that's how we brought our children up. You're not going to go away and do sports there, 'cause that'll take you away from your schoolwork. You're not going to join the volleyball team, 'cause that's a trip to Wellington, and you're going to miss your... if it was outside school, on a weekend, fair enough. So there's all those obstacles, as well.

An alternative view which talks about the priority of sport over educational achievement is supported by a notion in Pasifika that suggests that a living can be made out of sport. At this point, education is sidelined as the need for income is prioritised over education.

One participant, for example, was asked ...

if you are involved in sport, and you've got family commitments, and you've got church commitments, what's the impact of that, do you think, on our families – is it positive or negative impact?

It would have a negative impact; however, if there are dollar signs, if there are dollar signs that our parents can see, 'cause a lot of our focus goes on the here and now, as Pasifika [this would change].

Cost and access

As reported previously, cost was mentioned by many people as a factor in both restricting and in enabling participation in sport and recreation. The cost involved with organised sport was consistently mentioned as either a restriction on participation or a pressure on families in relation to participation. For some, the cost meant that they did not get involved or they had to stop playing as the financial pressure became too great:

I stopped playing in the fifth form because we couldn't afford to keep paying the team fees, couldn't buy shoes and all that stuff so I think that was a big influence on me, now that I'm listening to everyone's comments how that's kind of shaped perhaps why I don't play many other sports 'cos just growing up we couldn't afford to.

Others mentioned the high level of fees for children's sport as being a barrier, particularly when they saw little obvious benefit for the money:

Like for example my daughter's netball team she has to pay \$90 and she doesn't get anything back, she doesn't keep the uniform or whatever, and out of that sub they pay for the referees and Association. So me especially at age 12 they shouldn't be paying you know they probably... \$10 or \$20 but \$90 it's actually quite a lot especially if you've got a big family and got sporting kids.

Of particular difficulty was the situation where children were selected into travelling teams with the requirement of raising thousands of dollars falling on family and community. The cost of equipment for specific sports was also seen as a problem with examples such as boats and racing bikes being given as sports outside the reach of many Pasifika people. One participant's comments, when asked what he felt was the major restriction on participation, were aligned with many of the others:

I think the financial side of it as well does actually keep a lot of Tokelauan parents from allowing their kids to play. I think the fees that they have to pay and all that to play, parents look at that and think oh well that money could be spent better somewhere else.

Lowering the cost of events and participation was mentioned by many of those interviewed as a way of increasing participation. The problem of lack of money was acknowledged in one successful boxing club where the owner had decided that:

I know it is a huge thing [lack of money], hence why I run the club at no cost. I just try and get money through funding and that, 'cause as I say, all the kids, they're our poorest kids, their parents have got no money. Their parents aren't going to give them club fees, so as long as I've run that club, it's always been free.

In many cases, the cost of activities was raised when answering a diverse range of questions. When discussing, for example, why they participated in, or enjoyed, an activity such as walking, an additional comment would often be made along the lines of "and of course it doesn't cost anything" or "it's cheap". The issue of restrictions and limitations due to a shortage of money was a consistent underpinning theme for many of those interviewed.

The comments received in this research around cost are consistent with SPARC's *Obstacles to Action* (2005) report which found 38% of Pasifika respondents identified "costs too much" as a reason for not being physically active. This compared with 15.5% of the total number of respondents. The comments are also consistent with results presented from the Active New Zealand Survey (2008). This survey found that Pasifika, at 36.5%, were the ethnic group that had received the least instruction for a sport or recreational activity. This may be another indication that cost is a factor in the experiences available to Pasifika.

An associated issue with cost was the impact of the need to work and in some cases the type of work that people were involved with. When asked for reasons that restricted their participation in sport and recreation a small number mentioned the influence of work. Factors mentioned included having limited time available for participation and being too tired from the physical demands of their work to be interested in more activity.

Access to, and knowledge about, different activities was also presented as a restriction on participation. Suggestions for improving these factors included the use of IT for sharing information and more specifically the development of Pasifika friendly websites.

Socially orientated

The consistent identification of social interaction as being fundamental to the involvement in both sport and recreation was also commented on by many in regards to factors that encourage and/or discourage participation.

Influential people in the community

A number of comments were made about the important role that influential people in Pasifika communities take in decision making. This relates to previous comments concerned with the various influences on decision making around tasks. While the role of important family and community leaders has been discussed, the potential influence of Pasifika role models was also mentioned as a means of encouraging participation. Individuals such as Michael Jones, David Tua, Valerie Vili and Beatrice Faumuina were all mentioned as good role models who illustrated the benefits and positive outcomes that can result from participation in sport.

Discussion

One of the fundamental issues underpinning this research is the simple question of why Pasifika should be encouraged to participate in sport and recreation. There is an underpinning assumption that, in general, participation is a “good” thing but this assumption needs to be examined in line with the experiences and understandings of Pasifika themselves. The discussion around Pasifika experiences of sport and recreation and of the outcomes they see arising from participation helps establish the reality of sport and recreation within their lives. Many of those interviewed believed that sport and recreation was a positive factor in their personal lives and in the wider lives of their communities. It is important to note, however, the alternative view of others who felt negativity towards sport leading to a lessening of the pleasure of participation and sometimes complete withdrawal.

Policy makers, and those intending to be influential around sport and recreation in Pasifika communities, need to make decisions and develop programmes that are culturally aligned and relevant. They should understand the fundamental cultural principles that guide daily interactions among Pasifika peoples including their engagement with sport and recreation. There is a need to ensure that cultural clashes that have the potential to make their work ineffective are avoided. The greatest opportunity is to work with the communities in ways that respect the culture of the group and their particular understandings and needs. This approach can take advantage of the powerful cultural factors that work within the communities and has the potential to be more successful than attempts to implement change from the outside.

This research has identified a number of factors that were consistently mentioned as being important in encouraging participation in sport and recreation. Factors such as spirituality and the church, the importance of family and gathering together, feeling culturally comfortable and the different obligations competing for the Pasifika space, as identified by Sauni, should all be taken into account by anyone working with Pasifika communities. The importance of working in alignment with these factors should be noted by both policy makers and those working with Pasifika communities on the ground.

The diversity of understandings around the meaning of sport and recreation presented by the interviewees raises some implications for attempts to understand and measure participation. If the understanding of what sport and recreation means is not shared by those asking the questions and those being asked, this raises some obvious concerns. Many of the activities identified in this research as being sport, for example, differ from the traditional conceptualisation, and this confusion has the potential to impact on the validity of data collected. If the interviewee is asked about sport and is thinking about walking to the shops and the interviewer does not understand this, then the meaning taken from the answers may well be invalid.

Two important influences on sport and recreational participation identified in this research were Pasifika leadership and the importance of educational success among the Pasifika community. Having a visible Pasifika presence leading and organising activities was perceived as offering encouragement for participation and potentially a more comfortable cultural experience. Being academically successful was seen by many of those interviewed as a high priority, and in some cases was identified as a barrier to participation when parents saw sport and recreation as a distraction from school work. It may be useful to combine these two influences and to have Pasifika specific tertiary academic pathways available for the study of sport and recreation. These programmes would prepare Pasifika students to develop, lead and facilitate recreation and sport programmes that are culturally appropriate and appealing to Pasifika of all ages. It may be an interesting process for SPARC to investigate developing specific Pasifika academic

pathways within the tertiary sector. These comments are made while acknowledging that the reality of what tertiary programmes are presently offering are largely unknown by the researchers and outside the parameters of this project.

One of the interesting aspects of this research was the comparison between these findings and previous research projects involving New Zealand-based Pasifika communities and sport and recreation. The *Obstacles to Action* research (2005) sent a self completion questionnaire to over 14,000 households and a total of 8163 (a response rate of 61%) fully completed questionnaires were returned. Of these respondents, 218 (2.6%) were identified as being of Pasifika ethnicity.

The intention of the survey was to establish the enablers and restrictions to participation in sport and recreation. It is therefore interesting to note that in this present research project three key areas were identified as being influential on the levels of Pasifika participation in sport and recreation. These were the degree to which the activities felt culturally safe and comfortable; the importance that spirituality and the church played in decision making around sport and recreation; and the importance of social interaction, of gathering together, and in encouraging people's involvement. The *Obstacles to Action* report did not offer any of these three options in the list of choices that respondents could select for "What would encourage people to be more active?" and "What are the barriers to physical activity?". The spirituality/church factor was included in a third section on "Who encourages you to be physically active". The comparatively strong influence of the church in Pasifika communities was demonstrated by the fact that 22.4% of Pasifika respondents selected people at church compared to 5.6% of respondents overall. The disjoint between what was found in this report and the options offered in the survey would suggest that in relation to Pasifika communities, the survey was culturally poorly aligned. The design of the survey also suggests that there is a need for specific Pasifika input into the design of future surveys and questionnaires.

Further research

This research involved a small sample of New Zealand-based Pasifika. There is the opportunity to test the findings of this research with a broader cross-section of the Pasifika community. This process would help establish the robustness of these findings for this wider community.

The research identified a number of factors that participants considered would encourage the participation of Pasifika. The major factors identified were: feeling culturally comfortable; Pasifika leadership being involved; low cost of participation; the enjoyment of gathering together; and the important role of the church. The identification of these factors offers the opportunity to establish a pilot sport and recreation programme in a New Zealand Pasifika community that is specifically based on the identified enablers. The programme would use Pasifika leadership and would be developed and run by and for Pasifika. It would be important in any such pilot that a systematic examination take place to identify the impact of the programme on individuals, families and the local community.

Sauni's theoretical framework around the concept of space (time) available for sport and recreation and the influence of cultural obligations in filling this space offers the opportunity for further research. It would be worthwhile to examine how the space is occupied in the reality of Pasifika life. What, for example, is the impact of work commitments on time available, the involvement with family, the community, church? This increased understanding may help inform policy and initiatives intending to encourage increased involvement in sport and recreation.

The difficulty of accessing relevant information on sport and recreation was mentioned in this research. An interesting research project would be to develop a Pasifika specific IT resource such as web pages to disseminate information to Pasifika communities and to research the effectiveness of such an intervention.

The positive impact on health of sport and recreation was mentioned by a number of those interviewed as an expected outcome of participation. It was therefore interesting to gain some insight into the Pasifika concept of wellness and how this relates to the more traditional western model. This more traditional viewpoint often views the role of sport and recreation in terms of improving physical health and fitness rather than in the broader conceptualisation of well-being as presented in the Fonofale Model. This different view of health and well-being has the potential to impact on how sport and recreation programmes are promoted, their perceived relevance, and at a fundamental level on the importance given to sport and recreation by Pasifika communities. The high rates of a number of non-communicable diseases such as diabetes and heart disease, among Pasifika would suggest that there is a need for an emphasis on activity promotion. This promotion needs to occur in ways that make sense within the wider conceptualisation of health and well-being. Encouraging participation in sport and recreation by relating it to the Pacific model of health draws on many of the factors that have been identified as important by the interviewees. This alternative view of well-being, and how it can be used to facilitate participation, is an important idea and one worthy of further research.

These comments are made with an awareness that within both the Pasifika and the wider New Zealand community there is a variance in understanding about wellness. The Māori concept of hauora, for example, which includes the four aspects of physical, social, spiritual and emotional/mental health has gained some influence within New Zealand. While Hauora differs from the Fonofale Model of Pacific health, it has a closer relationship to it than the more traditional medical model of health in New Zealand.

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Appendix One: Examples given of successful sport and recreation programmes that participants had either experienced or heard about

Fijian sports day

It was basically just coming together and getting to know other Pacific people, and meeting them, and getting to know them. And that was a good day, it was a good day, the kids enjoyed it. Getting to know people from other Pacific, and also the identity, that is... that's, you know, when you see those people from the Pacific, there's sort of a connection there, and that's what community sports is all about, bringing people together and acknowledging who they are, their background and identity, and having fun. There's a lot, I think, of... it's a good way of meeting people, a good way, I think, to introduce people of different background, because it's based on sports, through the talent and enthusiasm of individuals, because it's the energies, energy comes out, and it can be expressed in a positive.....

Athletics family day

So who went running?

My whole family, actually.

Even the kids?

Yeah. So it was an event organized by Tauranga athletic clubs, for the family; so it was from a friend of ours who does a lot of running anyway. So he invited us, so we combined with all the families, this guy divided us into groups with a fast runner, medium runner, and the kids; I think it was from 2:30 to 4:00, and it was just running around the Reserve. The kids enjoyed it, and came back.

Excellent, so that was pretty positive, eh?

Yeah, and they came back and had a tea, and mingled with others, so I think that's... these are the things that I think Pacific people miss, and I think we're going to have... as you say, sports, I don't think sports will really come up with an idea to bring people together, and then have fun and mingle, and then help their health up; because, as you know, most of our Pacific people are quite happy.

I think the sports for Pacific people is gathering, you know, and getting to know... acknowledge each other, coming to sports and acknowledge each other, and how are you doing, and having fun together, that's it; and afterwards having something to eat, you know.

Aquatics programme

One thing – in Manele, up in Auckland, in their township there, they have got an aquatic centre, and it's free.

Is it still free?

I'm not sure.

No, that's beside the point.

Yeah. The times that I went there with my friends that actually lived there, it was packed with Pacific people. Pacific children, Pacific adults, all shapes and sizes.

Why?

They have Pacific people who work behind the counter, so if you need any help with anything the lifeguards are Pacific, the admin are Pacific, and all the people that are there are all Pacific. So I think it was just... my friend is 150 kilos, and she swims in shorts and a T-shirt, and she is ok with that, whereas she said she would never do that in Tauranga, would never do it here.

Gym

So why is Unique gym a gym that Pacific people feel comfortable with?

Because they encourage all that family stuff, and in their cost structure they say if one person joins, then there's a discount on partners and kids, and all that sort of stuff; and then there's the whole atmosphere, they'll come out and greet you.

So it's run by Cook Islanders?

Cook Māori, yeah.

So does it make a difference, having a Pacific?

Just the whole environment, eh, is welcoming, and talk and laugh. Yeah, it makes a big difference, and in that gym, the majority of the members are all Māori. And they run all these competitions, not serious, but fun competitions.

What's one that you can think of?

Oh, like the Biggest Loser, sort of thing. Just stuff like that.

Gym

I'll give you an example from what I understand; in Manukau, South Auckland, from what I was told by the wananga fellow who works up there, and does a course up there, 'cause all you've got to do is go into the gym, and one of the gyms in Manukau, and just take a power bill or something to show you're a resident, and the gym membership's paid. Yeah. Some sort of partnership, local government; things like that, eh, that break down the financial barriers.

Sports day

Yeah, we actually ran one here, going back a few years ago now, and we had over 200 people.

From this community?

Yeah, we had a Pasifikas/Samoan sports day.

You and [A] and all your Pasifika group.

Yeah, we ran it at one of the schools, and we had heaps of people.

Was it for young people?



No, it was for anyone. Like, all the oldies got hold of all the bats, and they...

So it was a one-off, that one.

Yeah, it was one-off. Yeah.

Why was it a one-off ?

Oh, just, you know, 'cause everyone's really organizing those things, and time, really, and no money.

Oh, ok. So you were digging out of your own pockets. Ok, nice.

Yeah, and everyone has to work; like I say, [A]s working three jobs, and this job really sucks all the time, you do a lot of extra.

Yeah, you do in the evenings.

Yeah, it takes a lot of time.

Camp

I think for me growing up in Merivale was pretty up and down but still they had their pretty special moments they've got their own community centre who every school holidays they set up for a week camp which we used to go on and that was pretty highly recreational. We'd go on night walks and swimming just 30 kids or so basically on the camp doing activities all day long for a solid week. Horseback riding and things like that, rock climbing and abseiling yeah.

Oh I think it was more of a I don't know as a community they wanted to make themselves a lot tighter sort of keep kids out of trouble things like that just give the something to do.

Touch tournament

Yeah I agree with Pili and Jas. Not long ago we had a Tonga touch tournament or something and that was run by the PI Trust, was it not? Who was that put on by?

By the Tongan Youth Group themselves.

Cook Islands association

As for the Cook Island Association our focus in a lot of the previous years has been based on our dance group but this year we want to do something else we want to keep our Association fit so our Association has paid for our members to put in a volleyball and a netball team at the Uni gym. We want to support people in being active and things like that so this the way that us as an Association can help our members. It costs a bomb and we've got the money we might as well pay for it. Also we intend on having weekly volleyball for all the Islanders at Uni and it's a real social thing but it's also for us to be mixing, we have a tendency to gravitate towards our own cultures and stick within our Associations but ?Presa? wants to unite all and all Islanders well apparently all Islanders play volleyball so this was the main thing for us to do it rather than getting everybody on the piss and stuff like that, we've got another means to unite people.

Hākinakina day

I think a good one to look at too is the Hākinakina thing. Like the Māori's they always have it every semester and they always have t-shirts and jerseys and that's real motivating to go there and also they always stack the fruit so that's the only day I act like Māori...

I was at that last year and it was really... the whole time I was watching I thought man it would be awesome if we had something like this for the Pasifika here at Unit. For one thing I know it would be cheaper because there's not as many of us as there is Māori at the Uni so cost wise it wouldn't be as costly as their day. I was thinking oh man if we had something like this for the Pasifika it would be great.

But then the thing is it would just come straight back to the Māori's are given way more money at the university and given way more priority, the amount of money they put into Hākinakina, [double] ??? puts in ten grand, that's insane. They don't even fork out ...

Fitness initiative

In Hamilton they've got that Pacifica fitness initiative Drumbo and it does target the older audiences and stuff like that but that's like one of the meanest of things that if it got bigger and better and it's a cultural thing mixed with fitness and stuff like that it compliments each other so easily and well if we are having issues getting PIs into sports, into recreation and stuff like that there's your key Drumbo sort of thing.

What's it called?

Drumbo yeah and it's put out by... it was initially started in Tokoroa but it's much stronger in Hamilton with Pacific health networks here [Te Raupuka] Health and ?Kaute? and things and it's Island drumming music but mixed with a bit zumba but the Island version.

And it's regular programme that's run every week for older people.

Yeah they've got two or three... it's run for anybody really but I think a lot of it is targeted at those older ones that are a bit [akama] to go the gym, your parents and stuff like that.

Sounds like a District Health Board initiative.

Yeah they have it at the community centres and stuff like that.

Pathways to health

I do. You know Pathway to Health, eh? You know Gareth Moore, who set up Pathway to Health?

I'm not aware of the programme, but I have heard it.

Yeah, well I was one of the ones that went out and did the surveys exactly like you're doing here, but with District Councillors as well as schools and all that. Well, what came out of that, and I think it's pretty much the same here, to achieve Pathway to Health you now have [A], coordinates a lot of the sports activities here, and that's good. But what's missing here in the Pasifika community, I'm finding, is that – 'cause we talk about it at home with the kids, how one thing that really really inspired me was when I went to... Tokoroa I think it was, a whole lot of health promoters, and we went over there to see them do the hula, that was their physical activity, and the whole area, the whole air was just filled with... unexplainable, you know, they had these big ladies, and they were going to town, but... and happy, and fit, and trying; we were just laughing, but there they were,

working away there, going hard. But it was that environment that they had, and also that they had a coordinator there to coordinate, and they were those sort of programmes that were their programmes, that it was about ownership, they belonged to them, and they also had an environment where it was all Pasifika, a mixture of Pasifika in there doing their thing, contributing in some way. And I look at myself, and yeah, we're ok, and Donna does know all that, it's because she's been brought up in those environments, she has her own place right there, she's provided with all of that. They have cousins day where have all these competitions, and they come together at certain times and do all that physical activity – you've got to bring back a pig; no going to the store to get the kai, it's got to come from... so those sorts of things, you've got to bring back something. And it keeps our rangitahi together, rounded, you know, and they're getting out there doing the physical thing without even knowing about it. So one of the things that I think you feel is I would love to see SPARC, whoever it is, help us with coordinating to be able to facilitate that. All those things, coordinating, or maybe to facilitate that, to help get those things going. We've been talking about this a lot more, I wish somebody would hurry up and start this thing up, or, you know; it starts and it's gone, that sort of thing; yeah, very important, very.

Family Reunions

Family reunions for us is huge, and that's a big part of our sports and upbringing, especially in our family – we try and have a family reunion every year, and you'll notice that when we get together, sport is really huge, so even our mums and dads, grandparents even, they can hardly walk, trying to play kilikiti, active; I'm not sure really where I'm going with this, but that's a... that is a fundamental part of my culture, growing up.

Tokelau focus group

I suppose the only recreation that females had back then was when we used to have a Christmas cricket.

Yeah.

And then kilikiti during Christmastime.

And then the [totoru] came up to have the sports and we would practice dancing.

Actually are there yeah so what sort of activities do the [totoru] members do together that's not sport but is recreation. Are there things that you do other than sports together, you mentioned dancing is that ... So you don't just do sports you do other things together eh.

Yeah. Mostly we talk about the club that we joined but not including the [totoru] club.

So what do you do at...what other activities do the members do together at [totoru].

I think it's just sport and dancing.

Dancing?

Yeah.

Dancing.

So dancing is inclusive eh.

Very.

Do you do dancing to include as many people as possible that perhaps don't play sport.

Yes.

Yes.

Like the older people.

P/1: Yeah.

What do they do. Do you include them in the sports?

Yeah.

Oh no not the sports they do the dancing.

When I'm talking about old people I'm talking about your mum eh. How old is she, 88.

Sort of 86.

She doesn't look 86. How do you involve the older people in your club, what do they do, what do you do for them.

I think they probably...the cultural side of it ...

Yeah yeah it's very important...

It's huge for them.

Yeah and they like to involve themselves in that.

So they are actively involved in the dance side of ...

Probably not so much the dancing side of it but ...

The costumes, making the costumers.

Yeah yeah they support us in that way.

And the disciplining they tell us how to do the actions and they tell us off or they praise us. So there here for guidance I suppose.

Yeah, they also have like housie as well.

Housie it's housie now eh. That's good. So you've got a whole range of activities for all different types of ages groups, is that right, even for the little kids.

Yeah we do eh.

Just last Saturday they had a sports day like a mini sports day for the little ones. See within our community there's also like the church communities, like the Catholic community you know and then there'swhat was last week's on they did have a little games day for the children.

Sports Club

Has [totoru] sports had a real big impact on getting more Tokelauan people involved in sport not just in your club but outside.

I think it is. I think the problem is because the [totoru] I mean again these two big tournaments the national tournament is only happening every two years that's why when after those tournaments they just rested they just go and do whatever they want and then if they have got something to... if they've got a hall or make or create a club they can represent the players and they started inter-city once I reckon would be alright. I don't think there is no club rooms no halls you know no things that ...

So [totoru] sports exists as a name.

Yeah there's no club.

Oh okay.

It's just a name. I think if actually existed physically as a club I think it would be quite strong.

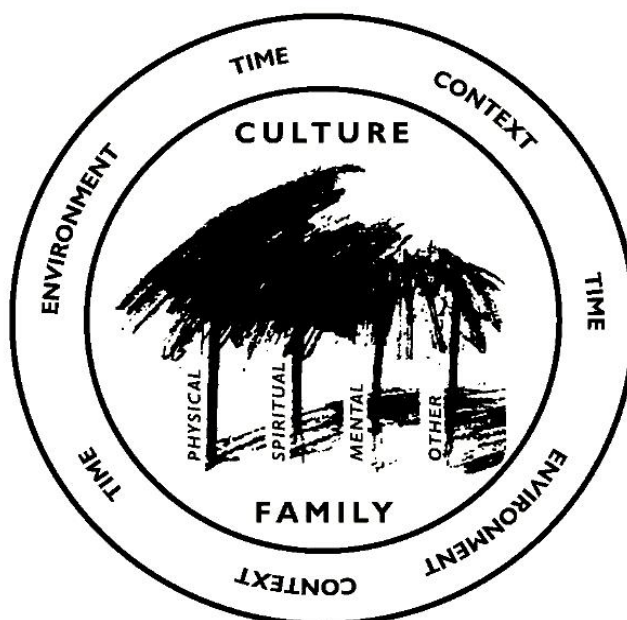
But that's the problem because there's no headquarters to go and do all their stuff and add men to it.

But regardless of without a club we are quite strong, people in the community know our club, we've got great you know we are quite well known as a club to ??? because of the players that have gone you know.

Appendix Two: The Fonofale Model of Pacific Health

The Fonofale model was created by Fuimaono Karl Pulotu-Endemann as a Pasifika model of health for use in the New Zealand context. The Fonofale model is named after Fuimaono Karl's maternal grandmother, Fonofale Talauega Pulotu Onofia Tivoli. This model can help us understand and treat our Pacific people in a more holistic, effective manner.

The Fonofale model incorporates the values and beliefs that many Samoans, Cook Islanders, Tongans, Niueans, Tokelauans and Fijians had told Fuimaono Karl during workshops relating to HIV/AIDS, sexuality and mental health from the early 1970s to 1995. In particular, these groups all stated that the most important things for them included family, culture and spirituality. The concept of the Samoan *fale*, or house, was used as a way to incorporate and depict a Pacific way of what was important to the cultural groups as well as what the author considered to be important components of Pacific peoples' health. The Fonofale model incorporates the metaphor of a house, with a roof and foundation.



(image credit <http://www.alac.org.nz/DBTextworks/PDF/AODYouthWorkCh4.pdf>)

The Roof – Culture

The roof represents cultural values and beliefs that is the shelter for life. These can include beliefs in traditional methods of healing as well as western methods. Culture is dynamic and therefore constantly evolving and adapting. In New Zealand, culture includes the culture of New Zealand-reared Pacific peoples as well as those Pacific peoples born and reared in their Island homes. In some Pacific families, the culture of that particular family comprises a traditional Pasifika cultural orientation where its members live and practise the particular Pasifika cultural identity of that group. Some families may lean towards a Palagi orientation where those particular family members practise the Palagi values and beliefs. Other families may live their lives in a continuum that stretches from a traditional orientation to an adapted Palagi cultural orientation.

The Foundation – Family

The foundation of the Fonofale represents the family, which is the foundation for all Pasifika cultures. The family can be a nuclear family as well as an extended family and forms the fundamental basis of Pasifika social organisation.

The Pou

Between the roof and the foundation are the four pou, or posts. These pou not only connect the culture and the family but are also continuous and interactive with each other.

The pou are:

Spiritual – this dimension relates to the sense of well-being which stems from a belief system that includes either Christianity or traditional spirituality relating to nature, language, beliefs and history, or a combination of both.

Physical – this dimension relates to biological or physical well-being. It is the relationship of the body – which comprises anatomy and physiology – to physical or organic substances such as food, water, air, and medications that can have either positive or negative impacts on the physical well-being.

Mental – this dimension relates to the health of the mind, which involves thinking and emotion as well as behaviours expressed.

Other – this dimension relates to variables that can directly or indirectly affect health such as, but not limited to, gender, sexual orientation, age, social class, employment and educational status.

The fale is encapsulated in a cocoon whose dimensions have direct or indirect influence on one another. These dimensions are:

Environment – this dimension addresses the relationships and uniqueness of Pacific people to their physical environment. The environment may be a rural or an urban setting.

Time – this dimension relates to the actual or specific time in history that impacts on Pacific people.

Context – this dimension relates to the where/how/what and the meaning it has for that particular person or people. The context can be in relation to Pasifika-reared people or New Zealand-reared people. Other contexts include politics and socio-economics.



Appendix Three: Questions and probes; Phase one

- 1 When we talk about sport what does that mean to you?

 Probe: Attempt to identify examples of the range of activities that would be considered to fall under sport/recreation

- 2 If we talked about recreation what does this mean to you?

 Probe: Attempt to identify examples of the range of activities that would be considered to fall under sport/recreation

- 3 What are/have been your experiences of sport?

 Probe: for personal/community experiences. Possibly through others [e.g. children]

 Positives and negatives

 Influence on others positive /negative

 Note: Importance of following up comments that are negative in orientation

- 4 What are/have been your experiences of recreation?

 Probe: for personal/community experiences. Possibly through others [e.g. children]

 Positives and negatives

 Influence on others positive /negative

 Note: Importance of following up comments that are negative in orientation

- 5 Are you happy with amount of sport and recreation you do currently?

 Probe: would you like to do more/less? – why?

- 6 How easy is it for you [follow with how easy is it for people in your community] to participate in sport and recreation

Probe: Factors that make it easier to participate

Factors that make it difficult to participate

- 7 Who or what influences decisions you [follow up with your community] make around the sport and recreation you do currently?

Probe for a range of possibilities but don't lead participants

- 8 What could be done to improve sport and recreation opportunities for you and your community?

Probe for a range of possibilities but don't lead participants

