How does a facilitator's perspective of cultural intelligence influence Chinese sport and recreation participation?

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Abstract

In 2013, one in four individuals in Auckland were of Asian ethnicity. By 2038, it is predicted one in three people will be of Asian ethnicity (Statistics New Zealand, 2015). With this growing cultural diversity, changes in societal values will occur, challenging individuals and organisations around the world (Ang, Dyne, Koh, Ng, Templer & Tay et al., 2007). For sport and recreation facilitators, the challenge is to meet the diverse sport and recreation needs of people, and to understand the impact of culture and ethnicity in sports participation (Thomas & Dyall, 1999). In the sport and recreation sector, cultural intelligence can help a facilitators' cross-cultural knowledge and skills with these challenges (Earley & Ang, 2003).

Current statistics suggest that sporting organisations and their facilitators are not meeting the needs of the Asian community, with Asian adults having a lower participation rate than the national average (New Zealand Parliament, 2017). To date, sport organisations in New Zealand have relied on historical research on diversity in sport and overseas research to develop their cultural knowledge and capabilities (Thomas & Dyall, 1999). With this gap in literature and practice, the research question focused on in this Master's project is: **"How does a facilitators perspective of cultural intelligence influence Chinese sport and recreation participation?"** This qualitative post-positivist research project was underpinned by institutional theory (Meyer & Rowan, 1977) with a case study approach. Semi-structured interviews were conducted with five Auckland Council Sport and Recreation Managers and four Chinese participants. The findings were analysed thematically through NVivo, where experiences and perceptions from the sport facilitators and Chinese participants allow for comparisons between case studies to be made.

The objective of this case study approach was to explore the influence of the Auckland Council Sport and Recreation Managers cultural intelligence and how it may impact the Chinese community participating in sport and recreation. Findings revealed that the Auckland Council Sport and Recreation Managers have a low-moderate level of cultural intelligence. Results also demonstrated that the cultural intelligence level of the Sport and Recreation Managers does influence the Chinese community participating in sport and recreation. For the Chinese participants, key barriers influencing their participation at the centres includes communication challenges and a lack of quality

service experiences. It is recommended that Sport and Recreation Managers adopt and apply culturally intelligent institutional practices, values, behaviours, recreational programmes and initiatives to help improve sport and recreation participation amongst the Chinese community in Auckland.

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Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgments), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or institution of higher learning.

Students signature_____   Date: 17/06/2019

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Ethics Approval

Ethics approval was granted by the Auckland University of Technology Ethics Committee, application number 17/294 on 14th September 2017.

Chapter One – Introduction

Currently, Auckland is one of the world's most diverse cities and has been recognised as a city of superdiversity (State Services Commission, 2015). According to the Statistics New Zealand (2016) census from 2013, 213 ethnic groups are represented in New Zealand, with 23% of Auckland's population being of Asian descent. In 2013, it was identified that one in four individuals living in Auckland were of Asian ethnicity. By comparison, it is predicted that by 2038, one in three people in Auckland will be of Asian ethnicity (Statistics New Zealand, 2015). Auckland Council (2019), explain that the five largest Asian ethnic groups in Auckland are Chinese, Indian, Korean, Filipino and Sri Lankan. The two largest Asian-subgroups in 2013, were Chinese and Indian, with 9% of Auckland's population identifying as Chinese, followed by 8% of Auckland's population identifying as Indian. It is also projected that along with the Asian population, the Māori and Pacific populations will increase in nearly all regions of New Zealand (Statistics New Zealand, 2015). However, the speed and scale of population change in cities like Auckland is having a profound impact on the way people live (Spoonley, 2014).

In particular, Spoonley's (2014) research explains that social changes can raise tension in communities, such as issues like job security, societal values, and social cohesion which can occur between native born citizens, immigrants and ethnic minority groups. Similarly, Ang, Dyne, Koh, Ng, Templer and Tay et al. (2007) state that the growth in cultural diversity has created social challenges for individuals and organisations around the world. Ang et al. (2007) further explain that recent research has found that for many individuals, their capabilities and knowledge surrounding cultural diversity and cultural awareness is lacking. In particular Ang et al. (2007) outlines that there is a need to understand why some individuals are more effective than others in culturally diverse situations. In 1986, the construct of cultural intelligence (CQ) was developed based on Sternberg's (1986) theories of intelligence which acknowledges the challenges and behaviours required in effective intercultural interactions (Earley & Ang, 2003). While a growing body of literature has started to investigate the concept of cultural intelligence, Crowne (2009) explains, it has only been from recent research that cultural intelligence has begun to gain particular attention.

From a sport and recreation perspective, Sport New Zealand's Active Participation Survey (2017a) revealed that while Asian people have a higher than average desire to participate, they have below average levels of weekly sport and recreation

participation. On a similar note, New Zealand Parliament's (2017) sport and recreation participation report found that the sub-growth of the Asian population in New Zealand have a lower participation rate than the national average. Despite these findings, the lack of New Zealand scholarly articles has been highlighted as a key limitation for sport organisations and their facilitators in creating and implementing policies or initiatives to improve participation. As a result, New Zealand organisations have had to rely heavily on historical and overseas research (Thomas & Dyall, 1999). An important issue that requires further research is the strong need to understand the impact of culture and ethnicity in sport and to identify the challenges and implications for sports facilitators (Thomas & Dyall, 1999). This reinforces the need for sports facilitators to develop their cultural intelligence to be able to focus on and understand the needs of the growing Chinese and Asian community in Auckland.

Researcher Background

I was born in Auckland, Aotearoa New Zealand, with a Chinese Malaysian cultural background due to both my parents having grown up in Malaysia. From a young age I participated in a range of sports, which included: basketball, touch rugby, netball, athletics and cricket. However, as I got older, I observed that there were less Chinese or Asian individuals playing sport in comparison to other cultures and ethnicities. Looking back at my childhood, I realised that although I was living in a very multicultural suburb in Auckland, I would often find myself the only Chinese female playing in a team.

Currently, I work in the sports and recreation industry. I have experienced several different roles, which include working in community sports, in a regional sports trust, and in sport and recreation consulting. Having previously experienced working in the role of a sports facilitator, I have also seen and heard of the challenges and difficulties my colleagues had when communicating and delivering community sport to ethnicities such as the Chinese community. The challenges I have heard them face include, communication difficulties with staff members, racism and feelings of exclusion.

Having identified these cultural challenges in sports and recreation participation, the research question for this project has been developed from my childhood experiences, my passion for sport and recreation and my interest in understanding why there is this lack of participation from the Chinese community. Additionally, with increasingly growing cultural diversity in Auckland, I believe my research will help provide new

knowledge, awareness and understanding of the influence of a sports facilitator's cultural intelligence about the Chinese community participating in sport and recreation.

Sports Facilitator

In this study, the term Sports Facilitator refers to a Sport and Recreation Manager at the Auckland Council Pools and Leisure Centres. Sport New Zealand (2017) describes a sports facilitator as an individual who assists and engages with the delivery of sport and recreation, while also having a significant role in supporting communities to participate in organised sport and recreation. Sport facilitators have the ability to encourage and shape the development of sport and recreation experiences to ensure that there is the highest level of accessibility and inclusiveness (Sport New Zealand, 2017). This study proposes to address the gap in literature surrounding the issue of cultural intelligence and Chinese participation in sport and recreation. To date, with the lack of attention in cultural intelligence in the sport and recreation sector, the objective of this study is to understand **"How does a sport facilitator's perspective of cultural intelligence influence sport and recreation participation in the Chinese community?"**

Chinese Community

In this study, the Asian community refers to the five largest Asian ethnic groups in Auckland, including Chinese, Indian, Korean, Filipino and Sri Lankan (Auckland Council, 2018). However, in this research, the focus will be on the Chinese community and their perceptions and experiences. It is also acknowledged that there is an incredibly diverse Chinese community within Auckland, who will hold some similar and differing values, thoughts and belief.

Cultural Intelligence

Cultural intelligence (CQ) is defined as an individual's competence to function and manage effectively in culturally diverse settings (Johnson & Buko, 2013). It is the ability to engage in a set of behaviours that primarily focuses on an individual's capability to function effectively across cultures (Van Dyne, Ang & Livermore, 2009). Cultural intelligence is a multifaceted competency consisting of cultural knowledge and cross-cultural skills (Johnson & Buko, 2013; Thomas & Inkson, 2017). The cultural intelligence (CQ) construct is based upon four primary factors; Motivational-CQ, Cognitive-CQ, Metacognitive-CQ and Behavioural-CQ (Earley & Ang, 2003). The four interdependent dimensions are seen to help achieve effective intercultural experiences by

assisting people to interact with others and share knowledge and skills in new cultural settings (Van Dyne et al., 2009; Ang, Van Dyne & Tan, 2011; Livermore & Van Dyne, 2015). While cultural intelligence has only recently gained scholarly interest in the sport and recreation sector (Super Diversity Centre, 2016) literature has started to identify that a sport facilitator's and sport organisation's cultural awareness and cultural knowledge is significant to the sport and recreation sector (Spoonley & Taiapa, 2009).

However, Stodolska and Alexandris's (2004) and Spoonley and Taiapa's (2009) research found that those in the sport and recreation industry often underestimate the influence of cultural understanding and knowledge on sport and recreation participation. Spoonley and Taiapa (2009) state that there is a perceived lack of significance to the importance of cultural awareness, cultural understanding and the skills that it can bring to sporting organisations and sport facilitators in New Zealand. In this study, it was identified that the level of cultural intelligence displayed from a sport and recreation facilitator would influence the Chinese community's willingness to participate in sport and recreation and the type and quality of experience they receive.

Hofstede's Cultural Dimensions

In this study, Hofstede's (1980, 1991) Cultural Dimensions have been utilised to help understand cross-cultural differences. As Hofstede (1980, 1991) emphasises, with all cultures having different values, beliefs, and attitudes, it is essential to understand how one's cultural components may influence one's thoughts and perceptions. In this manner, it is essential for this research to be able to examine culture and the cultural differences between New Zealand and China, in order to understand the way the Chinese community may perceive sport and recreation participation. Commonly referred to when examining similarities and differences amongst countries and cultures, Hofstede's (1980, 1991) framework consists of five dimensions; power distance, uncertainty avoidance, masculinity and femininity, individualism and collectivism, and Confucian Work Dynamism. While not originally part of Hofstede's (1980) framework, in his (1991) research the fifth construct of Confucian Work Dynamism was introduced. Although Minkov and Hofstede's (2010) World Values Survey research later added the sixth Cultural Dimension of indulgence versus restraint, for this research project, Hofstede's (1980, 1991) five Cultural Dimensions will only be discussed.

The first dimension is power distance, which refers to the power inequality between superiors and subordinates (Wu, 2006). It is the extent to which countries,

cultures and individuals accept and expect power to be distributed unequally (Hofstede & McCrae, 2004). The second component is individualism and collectivism, which describes the relationship between the individual and others in society (Kale, 1994). The third component is uncertainty avoidance, which reflects how a society deals with the uncertainties of everyday life and their tolerance towards ambiguity (Kale, 1994). The next component is masculinity and femininity, which refers to a societal value between the genders. The Confucian Work Dynamism is the fifth dimension in Hofstede's cultural conceptualisation and was first recognised by Chinese scholars (Zhang, W. Liu., & X. Liu, 2012). Also, commonly distinguished into long-term orientation and short-term orientation, the two different positions relate to different components of Confucian Dynamism (Zhang et al., 2012).

Specifically, Hofstede's (1980) framework includes examining power and inequality, individuals and groups in society, success and achievement, tolerance towards ambiguity, and how society maintains its links with its own past. In this research, Hofstede's (1980, 1991) conceptualisation of culture will be implemented, with a focus on China's and New Zealand's perspective on sport and recreation participation.

Institutional Theory

This study will be adopting institutional theory to examine how the external environment and external pressure can inform the Auckland Council Pools and Leisure Centre's institutional practices to increase cultural intelligence within staff members. Institutional theory looks at the networks of social behaviour in society and how the influence of practices and procedures are adopted in organisations (Meyer & Rowan, 1977). For example, the theory discusses how institutional practices can control and influence the products, services, policies and programmes that function in an organisation. In sport and recreation, institutional theory has become a large area of interest. It is seen as a dominant theory to understanding how sport governance and sport management influences change in products, services, policies and programmes in sports organisations (Buhas, 2015; Hemme & Bowers, 2015). Additionally, institutional theory can play a significant role in influencing a sports organisation's policies and determining the organisation's future actions (Cunningham, 2008). As institutional theory can influence organisational change, beliefs and habits, in this research I will be underpinning this theory to explore how cultural intelligence can be institutionalised across the Auckland Council Pools and Leisure Centres.

Methodology

The ontological perspective of critical realism was adopted, as this outlook accepts that the social world cannot be analysed in one attempt. The epistemological approach that is applied is objectivism, through which there is objective reality. Open to verification through supporting hypotheses or propositions, the research paradigm of post-positivist research represents a dualistic way of thinking (Guba & Lincoln, 1994). Shown to be effective in leisure, sport and recreation research, post-positivism allows the researcher to uncover and emphasise meanings from people about their multiple interpretations of reality (Henderson, 2011). With an increased need for post-positivism in the leisure sector (Henderson, 2011), this approach represents the experiences of individuals. In this research, the influence of post-positivism looks to provide a foundation for exploring the interconnections between cultural intelligence and sport, and recreation participation.

For this research to explore an individual's experiences, a qualitative case study methodology was utilised to capture the richness and complexity of the research topic and data. With a single case study approach the researcher is able to help provide a detailed description and analysis when exploring a group of individuals' and their experiences. This approach is effective in increasing understanding about a particular topic (Yin, 2011; Gray, 2014). In this case study, four Chinese individuals and five Sport and Recreation Managers from five different Auckland Council Pools and Leisure Centres were individually interviewed in semi-structured interviews. The five sports facilitators were Sport and Recreation Managers who worked across the five Auckland Council Pools and Leisure Centres. Following the interviews, Braun and Clark's (2006) thematic analysis approach was chosen to seek the patterns, themes and meaning across the data. Thematic analysis is described as a foundational method for qualitative studies and is a flexible method that organises, describes and interprets qualitative data (Braun & Clarke, 2006; Crowne et al., 2015).

Research Aims

Due to the growing ethnic diversity in Auckland and the lack of current cultural intelligence research in New Zealand, this research question will provide valuable insight into why there may be a lower number of Chinese individuals participating in sport and recreation. This research project aims to provide assistance and guidance to the Auckland Council Pools and Leisure Centres on how to improve sport and recreation participation

within the Chinese community. To achieve the research aim, this study will make recommendations to the Sport and Recreation Managers, regarding strategies to improve cultural intelligence within the pools and leisure centres. This research project aims to encourage awareness about the importance of cultural intelligence in sport and recreation while also initiating conversations amongst the leaders, that change is required in order to improve Chinese participation. Ideally, in initiating conversation, the research aims will be applied towards improving Chinese participation in sport and recreation in Auckland and developing the cultural intelligence levels of sport facilitators.

Structure of the Thesis

This introductory chapter provides an insight into the importance of this research project, the aim and the outcome of the research, and the growing influence of cultural intelligence in sport and recreation participation. Chapter Two presents a literature review of the following: Earley and Ang's (2003) cultural intelligence, institutional theory, Goleman's (1995) emotional intelligence, Thorndike's (1920) social intelligence, Hofstede's Cultural Dimensions (1980, 1991), cultural assimilation, and the Chinese communities' expectations of service quality. Institutional theory will also be applied to contextualise how institutional practices can have control over and influence the behaviour, services, policies and programmes at the Auckland Council Pools and Leisure Centres. Chapter Three focuses on the methodology of a case study supported by the ontological and epistemological approach, the research paradigm, ethical considerations, and the limitations surrounding this study. Chapter Four implements Braun and Clark's (2006) six stages of thematic data analysis, where a total of nine key themes were identified from the semi-structured interview data. Chapter Five is a discussion on the findings between the Chinese participants and the Sport and Recreation Managers, analysed against scholarly literature. Finally, Chapter Six concludes the research, exploring the limitations of this study and providing recommendations for strategies to improve cultural intelligence within the Auckland Council Pools and Leisure Centres.

Chapter Summary

In this chapter, a background is provided on the super-diverse population in Auckland and the alarmingly low sport and recreation participation rates by the Chinese community. It has highlighted the lack of scholarly literature on this topic and the need for current research to be conducted in New Zealand. This chapter describes the focus of this research, the rationale for the research and provides a brief overview on the key terms

which includes sports facilitator, cultural intelligence, institutional theory and Hofstede's (1980, 1991) Cultural Dimensions. Additionally, this chapter describes the methodology that will be utilised, the primary researcher's background, and the research aim. Chapter Two, the literature review, contextualises the literature surrounding the concepts of cultural intelligence, institutional theory, Goleman's (1995) emotional intelligence, Thorndike's (1920) social intelligence, Hofstede's (1980, 1991) Cultural Dimensions, cultural assimilation, and service quality will be examined in the scholarly literature.

Chapter Two - Literature Review

This research aims to understand the significance of a sports facilitator's cultural intelligence and how it may influence the Chinese community's sport and recreation participation in Auckland's pool and leisure centres. The term 'sports facilitator' refers to an individual who may assist and engage with the delivery of sport and recreation (Sport New Zealand, 2017). In this literature review, the aim is to scope the research surrounding cultural intelligence and how this may influence sport and recreation participation for Chinese participants in Auckland.

This literature review will be divided into eight key components beginning with an analysis of literature of Earley and Ang's (2003) four primary cultural intelligence (CQ) components of: Motivational-CQ, Cognitive-CQ, Metacognitive-CQ and Behavioural-CQ. This will then follow with a review of cultural intelligence in a sport and recreation context. The review will then discuss institutional theory as underpinning this study. This is because institutional theory is applicable in how it examines how actions and behaviours become institutional rules and how organisations such as the Auckland Council Pools and Leisure Centres conform to what is socially appropriate (Kikulis, 2000). Literature surrounding Goleman's (1995) emotional intelligence and Thorndike's (1920) social intelligence construct are contextualised as having similar traits to cultural intelligence; in their variations, Goleman and Thorndike can be applied and will be explored. Next, the literature review will examine Hofstede's (1980, 1991) Cultural Dimensions, with a focus on the Chinese culture from a sport and recreation participation perspective. This is due to Hofstede's work on cultural components recognised as a robust theoretical framework for exploring and examining cross-cultural differences worldwide (Magala, 2005). From there, the relationship between ethnicity (Gomez, 2006) and sport participation will be explored, with a focus on the two key themes of assimilation (Scott, Lee & Kim, 2006; Lee & Funk, 2011) and acculturation (Scott et al., 2006; Schnike & Hanrahan, 2009). Lastly, this literature review will examine the influence of the Chinese community's cultural expectations of community pools and leisure centres.

Cultural Intelligence

The importance of developing cultural intelligence is becoming increasingly more relevant in super-diverse cities such as Auckland (Super Diversity Centre, 2016).

With the growth of cultural diversity in Auckland, it is becoming increasingly important to develop cultural intelligence, as the construct reflects the knowledge and attitudinal aspects of working effectively across cultures (Hansen, Singh, Weilbaker & Guesalaga, 2011; Fellows, Goedde & Schwichtenberg, 2014). However, with growing cultural diversity, challenges have appeared in the sport and recreation sector. In particular, findings have shown that some Auckland sports organisations and sports facilitators are not confident with communicating and engaging with ethnic and migrant communities (Spoonley & Taiapa, 2009). With this lack of cultural knowledge and cultural understanding, one of Auckland's regional sports trusts, Harbour Sport, has found that Asian individuals are less likely to participate in sport and recreation in comparison to other ethnicities (Harbour Sport, 2016). Because there are different intercultural traits, attitudes and capabilities, cultural intelligence refers to how an individual perceives experiences with other cultures and the ability to be effective in a cross-cultural situation, an idea supported by Ang's et al. (2013) and the Cultural Intelligence Center (2018).

The aim of this research project is to understand the significance of a sport facilitator's cultural intelligence and how it may influence the Chinese community's sport and recreation participation. Defined by Earley and Ang (2003), the cultural intelligence (CQ) construct is based upon four primary factors; Motivational-CQ, Cognitive-CQ, Metacognitive-CQ and Behavioural-CQ. According to the literature, cultural intelligence can be referred to as an individual's ability to connect across cultures and to operate effectively in unfamiliar surroundings (Earley & Ang, 2003; Ang & Van Dyne, 2008; Middleton, 2014). It is the ability to engage in a set of behaviours that primarily focuses on an individual's capability to function effectively across cultures, consisting of cultural knowledge and cross-cultural skills (Van Dyne, Ang & Livermore, 2010; Johnson & Buko, 2013; Thomas & Inkson, 2017). The four interdependent dimensions are seen to help achieve effective intercultural experiences by assisting people to interact with others and share knowledge and skills in new cultural settings (Van Dyne et al., 2009; Ang et al., 2011).
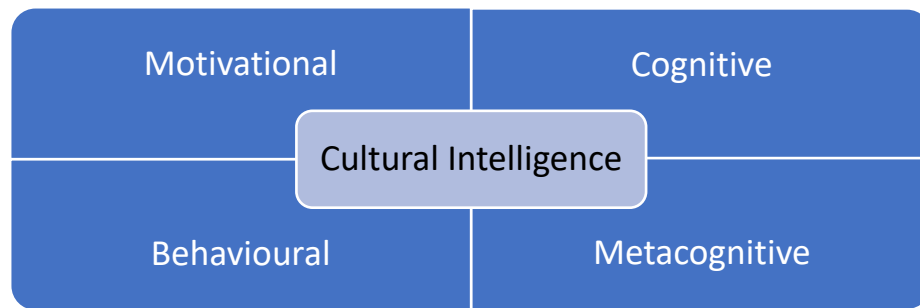
Figure 1: Cultural Intelligence and the four components (Earley & Ang, 2003; Van Dyne, Ang & Livermore, 2010)

Based on Sternberg and Detterman's (1986) theories of intelligence, cultural intelligence also includes components from the intelligence quotient (IQ) of intellectual capabilities, including Goleman's (1995) emotional intelligence (EQ) which is one's perceptual and cognitive ability and Thorndike's (1920) social intelligence (SQ) (Earley & Ang, 2003; Crowne, 2009; Fellows et al., 2014). However, as Van Dyne et al., (2010) discuss in their research, although cultural intelligence is another complementary form of intelligence, it is unlikely that intellectual, emotional or social intelligence promotes practical cross-cultural skills and knowledge that can be developed or translated into cultural intelligence. While this finding from the research of Van Dyne et al. (2010) was unidentified in other literature, this discrepancy demonstrates the importance of understanding the concept of cultural intelligence and the components of this construct.

The term motivational cultural intelligence is often defined as an individual's ability to direct motivation, attention and energy towards learning and adapting to new cultural situations and surroundings (Ng et al., 2009; Nel et al., 2015). This component of cultural intelligence examines an individual's interest and motivation to learn from culturally diverse experiences (Ang, 2013). Hansen et al.'s (2011) study suggests that while an individual may have appropriate knowledge and familiarity of the culture, the individual must also be willing to apply and implement their knowledge and understanding. Supported by Ang (2013) and Nel et al. (2015), individuals who demonstrate a high level of motivational cultural intelligence will display interest and enthusiasm to encounter and engage in cultural experiences.

Figure 2: Motivation component of cultural intelligence (Earley & Ang, 2003)

In Crowne's (2009) study, the aim was to establish the relationship between cultural, emotional and social intelligence to show the distinctiveness and similarities between the constructs. Hansen et al.'s (20011) paper provides a framework that incorporates cross-cultural effectiveness, focusing on a salesperson being able to adapt to the cultural background of the customer. Of similar note, Ang et al.'s (2013) and Livermore and Van Dyne's (2015) research, highlights the importance of having a high level of motivational cultural intelligence as it influences the individual's effort and energy towards functioning in cross-cultural settings. In Ang, Van Dyne, Koh, Ng, Templer, Tay and Chandrasekar's (2007) literature, it was identified that individuals with a high level of motivational cultural intelligence would demonstrate confidence, enthusiasm and interest in cross-cultural settings. Both Crowne (2009) and Hansen et al.'s (2011) research emphasises that the component of cultural intelligence 'motivation' refers to the individual being able to interact with others in culturally diverse settings and their willingness to apply their capabilities. This similarity was surprising, given the vastly different study aim and objectives in both Crowne (2009) and Hansen et al.'s (2011) literature.

From Ang et al.'s (2007) study, it was found that motivational cultural intelligence assists with channelling energy productively during stressful cultural situations. In Nel et al.'s (2015) research on the relationship between personal identity and cultural intelligence in South Africans, it found that those who demonstrate the traits of extroversion, soft-heartedness and have a religious identity, are more likely to have a relationship with motivational cultural intelligence. Additionally, Nel et al. (2015) discovered in their findings, that young South Africans who are more open to change are more likely to be able to direct their energy towards cultural differences and have a higher level of motivational cultural intelligence.

In contrast, Ang's (2013) study, involving 12 expatriate leaders and 34 Chinese host country nationals, examined the trust-building process and the role of cultural

intelligence in building trust between the two parties. Findings from Ang's (2013) research indirectly referred to the three motivational sub-dimensions, where Ang discovered that one's willingness to adapt to the culture, motivation to change, and commitment and effort to adjust to the local culture, are vital aspects to achieving a high level of motivational cultural intelligence. Ang's (2013) research identified that the ability to acquire and develop one's motivational cultural intelligence is through demonstrating openness and flexibility to engage with others. Additionally, Ang (2013) concluded that it would be helpful for expatriate leaders to continually reflect on their motivational cultural intelligence. This will allow the individual to reflect on their intentions and motivations to make decisions and in turn shape one's behaviour to promoting trustworthiness.

In reviewing the literature, it is evident that the component of motivational cultural intelligence is an essential element to the framework of cultural intelligence. However, one of the issues that emerged from these findings is the lack of literature and research conducted on motivational cultural intelligence. So, although Ang's (2013) and Nel et al.'s (2015) study provided further insight on the motivational dimension, no other literature was able to support Ang's Chinese focused research. This gap in the literature was unexpected and may suggest that motivational cultural intelligence has received less scholarly attention in comparison to the other three components of cultural intelligence.

The second primary factor of cultural intelligence is the cognitive component. Ang, Van Dyne and Tan (2011) and Ang (2013) define cognitive cultural intelligence as the ability of an individual to reflect on the practices and norms of different cultures developed from their personal understanding, knowledge and experiences.

Figure 3: Cognitive component of cultural intelligence (Earley & Ang, 2003)

Those with high cognitive cultural intelligence have the knowledge and understanding of cultural differences, cultural environments and how to embed themselves in cultural contexts (Rockstuhl et al., 2011). Supported by Nel et al.'s (2015)

literature, individuals with a high knowledge of cultural intelligence can recognise the similarities and differences across cultures, enabling them to interact with others from different cultures more effectively.

To better understand the cognitive component of cultural intelligence and its importance, Ang's (2013) research focused on the influence and the role cultural intelligence has in building trust amongst expatriate leaders in China. In Ang's (2013) study, he discovered that expatriate leaders who were able to understand the local Chinese culture and demonstrate an interest in traditional Chinese behaviours, were able to represent themselves better and build trust with the Chinese community. While Li, Mobley and Kelly's (2013) research focused on cultural intelligence for global leaders, results showed that the length of overseas work experience influenced the development of cultural intelligence. Collecting data from 294 international executives in China and Ireland, it was identified that when an individual has overseas experience, their cultural intelligence increases. This is because Li et al. (2013) found that there was a positive relationship between experiential learning theory, overseas work experience and one's development of cultural intelligence. Additionally, Li et al. (2013) explain that with the changing nature of culture, having personal cross-cultural experience is extremely important for developing one's cultural intelligence cognition and the overall development of cultural intelligence when working with other cultures.

Explored in Fellows et al. (2014) research, cognitive cultural intelligence can be categorised into three areas: business, interpersonal and socio-linguistic dimensions. From Fellows et al. (2014) and Nel et al.'s (2015) literature, an individual's knowledge can be developed through business knowledge such as legal and economic systems, interpersonal knowledge through social interaction norms and religious beliefs, and the socio-linguistics of language and communication. Notably, Livermore and Van Dyne (2015) explain that in language and communication, while some cultures value the direct and explicit approach, this form of direct communication can also be perceived as being rude and blunt to various cultures. As a result, it would seem that Ang (2013), Fellows et al. (2014), and Livermore and Van Dyne's (2015) studies, both suggest that the influence of language, norms and communication equates to an essential piece of development with a high level of cultural intelligence cognition. From these studies, this highlights the importance of increasing one's knowledge and understanding of different cultures as it

will influence one's cultural motivation and behaviour to make informed cultural decisions.

The term metacognitive cultural intelligence is described as an individual's level of conscious cultural awareness during cultural interactions (Rockstuhl et al., 2011). As discussed by Ng et al. (2009), the metacognitive aspect of cultural intelligence refers to an individual's higher level of cognitive thinking as it allows the individual to process information at a deeper level. The study by Ang et al. (2007), proposes that the metacognitive component of cultural intelligence is perhaps the most critical aspect as it encourages the individual to reflect on themselves, their interactions with others and their cultural knowledge when interacting with people from different cultures. Likewise, Rockstuhl et al.'s (2011) study, explains that those with high metacognitive cultural intelligence are aware of the different cultural norms and can implement and adjust their cultural knowledge in different settings.

Figure 4: Metacognitive component of cultural intelligence (Earley & Ang, 2003)

Emotional intelligence, from Goleman's (1995) theory, is a form of intelligence that is comprised of perceptual and cognitive abilities. It encompasses the five dimensions of self-awareness, self-regulation, self-motivation, social awareness and social skills (Goleman, 1995). Crowne (2009) explains that similar skills are involved in emotional intelligence and cultural intelligence. As Crowne's (2009) conceptual research discovered, the strategy aspect of cultural intelligence includes several traits of emotional intelligence, including empathy and self-awareness. Crowne (2009) explains that self-awareness is important as it influences one's ability to transfer social skills from one cultural context to another. On the other hand, Rockstuhl et al.'s (2011) multiple intelligence research, predicted the influence of the intelligence quotient (IQ), emotional intelligence (EQ) and cultural intelligence on cross-border and general leadership effectiveness. In a sample of 126 Swiss military officers, results showed that IQ and EQ were both related to general leadership effectiveness, while cultural intelligence was positively associated with cross-border effectiveness at 24.7%, but only at 4.7% for general leadership effectiveness. This may suggest that while cultural intelligence is essential to cross-border leadership

effectiveness, cultural intelligence has limited influence on general leadership effectiveness. While no further research was able to support the findings of Rockstuhl et al.'s (2009), or Crowne's (2009) literature, it does demonstrate that cultural intelligence is critical for functioning effectively in cross-cultural contexts.

However, one unanticipated finding was from Livermore and Van Dyne's (2015) research report, and Van Dyne, Ang, Ng, Rockstuhl, Tan and Koh's (2012) conceptual article which explored the three sub-dimensions of metacognitive cultural intelligence. According to Livermore and Van Dyne (2015), three sub-dimensions influence the metacognitive component of cultural intelligence. The first sub-dimension is planning, which refers to whether the individual takes the time to prepare for a cross-cultural encounter, and how they will approach the cultural differences. Livermore and Van Dyne (2015) discuss the second component which is awareness, referring to an individual who acknowledges their own perceptions and thoughts during an inter-cultural encounter. Lastly, Van Dyne et al. (2012), and Livermore and Van Dyne (2015), explain that the third sub-dimension is checking, whereby an individual compares their previous experiences and adjusts their approach appropriately for future cultural encounters. Also discussed in Van Dyne et al.'s (2012) article, the sub-dimensions of metacognitive cultural intelligence had long been a gap in cultural intelligence literature. However, Van Dyne et al. (2012) explains that the three sub-dimensions are essential as they represent the component of cultural intelligence which includes proactive thinking and reflection of intercultural settings and habits. Overall, Van Dyne et al.'s (2012) literature, and Livermore and Van Dyne's (2015) cultural intelligence report, suggests that to improve one's metacognitive cultural intelligence the three sub-dimensions can help one make sense of culturally diverse experiences and how to plan and reflect from these experiences.

While these three sub-dimensions seem significant, earlier literature from Rockstuhl et al.'s (2011) research did not discuss this in their literature. This suggests that while the three sub-components have more recently gained scholarly attention, there may still be a lack of understanding and literature on metacognitive cultural intelligence and the three sub-dimensions.

Figure 5: Behavioural component of cultural intelligence (Earley & Ang, 2003)

In this literature, the term behavioural cultural intelligence behavioural is used to refer to one's ability to demonstrate suitable verbal and non-verbal actions during interactions (Earley & Ang, 2003; Nel et al., 2015). The fourth component of the cultural intelligence concept, Earley and Ang (2003) explains that cultural intelligence behaviour encompasses the ability to interact appropriately with individuals from different cultures. Expanding on these findings, Rockstul et al. (2011) and Hansen et al. (2011), state that individuals who demonstrate a high level of behavioural cultural intelligence, can effectively interact with other cultures and adapt these behaviours to put others at ease. While in Rockstuhl et al.'s (2011) cross-cultural and cultural intelligence study and Nel et al.'s (2015) cultural intelligence research, they acknowledge that possessing a range of flexible behaviours is an indication of strong behavioural cultural intelligence.

In Ang's (2013) research on cultural intelligence in Chinese leadership research, she advocates that an individual's tone, language, gestures, words and accent are components of culturally appropriate communicative behaviour. Aligning with Ang's (2013), Van Dyne et al.'s (2012), and Livermore and Van Dyne's (2015) research, it is explained that behavioural cultural intelligence can be categorised into three further dimensions: of speech acts, verbal actions such as one's tone, voice and pace of speech, and non-verbal behaviours being gestures, physical contact, body language and facial expression. Similarly, Van Dyne et al.'s (2012) conceptual article further expands on behavioural cultural intelligence, explaining that within the three sub-dimensions, cultural intelligence emphasises the flexibility required for effective cross-cultural interactions. This is because verbal flexibility enhances effectiveness during communication, while non-verbal is the respect for different cultural values, norms and practices (Van Dyne et al., 2012). The third component is speech acts, which is the ability to be flexible in different types of communication. Van Dyne et al. (2012) states that speech acts are essential, as all cultures have different perceptions and values in the appropriate style of conveying and responding to messages. This is as certain forms of communicating messages may be offensive to some cultures, but not to others.

One unanticipated finding was Ang's (2013) research. Ang (2013) found that expatriate leaders who demonstrated an interest in learning the native Chinese language and knew basic Chinese words, were usually found to have a higher level of behavioural cultural intelligence. However, Ang (2013) also explains that being able to speak the Chinese language does not necessarily translate to a high level of cultural intelligence.

Instead, Ang (2013) emphasises that one needs to understand Chinese values and have the willingness to invest the time and effort to understand Chinese norms and practices if they are to achieve a higher level of behavioural cultural intelligence. This finding was unexpected and indicated the importance and influence of cultural intelligence motivation on developing one's behavioural cultural intelligence. Unfortunately, as Van Dyne et al.'s (2012), and Livermore and Van Dyne's (2015) articles did not focus on, or explain the most appropriate or effective behavioural strategies for Chinese people, it demonstrates the need to be able to have an understanding of the three sub-dimensions of behavioural cultural intelligence, within countries like China. One ultimately needs to understand the verbal, non-verbal and speech acts during cross-cultural situations if they are to achieve a higher level of behavioural cultural intelligence.

Verbal Behaviour	Non Verbal Behaviour	Speech Acts
• Tone • Accent	• Gestures • Body language	• Manner of communicating • Style of conveying messages
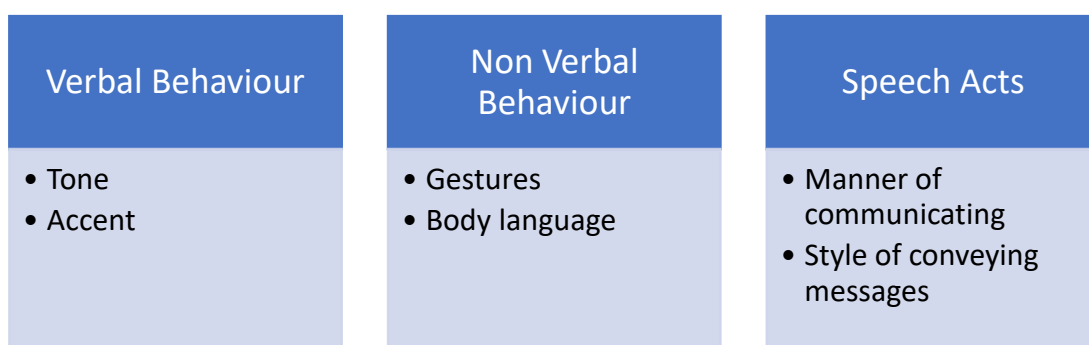
Figure 6: Three sub-dimensions of behavioural cultural intelligence (Van Dyne et al., 2012)

Together, Ng et al. (2009), Crowne (2009) and Hansen et al. (2011), propose that behavioural cultural intelligence is the action aspect of the cultural intelligence construct. As it is a means through which the cognitive and metacognitive cultural intelligence traits can be applied. However, across this literature review, there was no mention of the three sub-dimensions of behavioural cultural intelligence. Thus, while Van Dyne et al. (2012), Livermore and Van Dyne (2012), and Ang (2013) discuss the three sub-dimensions in their work, it would seem that there is a still a significant lack of understanding in this fourth construct, with further research required. Importantly, as this literature review would suggest, behavioural cultural intelligence is a critical component of the overall concept as it influences the application phase of cultural interactions. As such, further research might explore the possible cultural differences in the three sub-dimensions of behavioural cultural intelligence to assist with cross-cultural communication.

In this review, significant gaps in the literature appear. In particular, this analysis suggests that while the four constructs of cultural intelligence have started to gain significant scholarly attention globally, there is still a lack of literature in the components of metacognitive and behavioural cultural intelligence, with the additional sub-dimensions in the two components still relatively unexplored. Additionally, this literature review has highlighted that within the sport and recreation management industry, there is minimal research, with the majority of literature reviewed in this research related to organisational performance and leadership. As a result of this limitation, this literature review relied upon seminal literature, conceptual articles and business based cultural intelligence research to develop the understanding of cultural intelligence further. With this gap in the literature, this research will be focusing on cultural intelligence in a sport and recreation context.

In summary, this literature sub-heading has provided insight into how cultural intelligence influences one's ability to function effectively across cultures. With increasing globalisation, it has become essential for individuals, such as sport facilitators, to be able to connect and effectively communicate across cultures as this will assist with the delivery of sport and recreation. The concept of cultural intelligence is multi-dimensional, and in this review, the four concepts of motivation, cognitive, metacognitive and behavioural cultural intelligence are explored. This review has highlighted that for an individual to reach a high level of cultural intelligence, one needs to be able to achieve the four components of cultural intelligence. Equally significant, the individual needs to be able to share cultural knowledge, be motivated to learn new cultural situations, learn from cultural experiences, and effectively interact with other cultures (Ng et al., 2009; Van Dyne et al., 2010; Rockstuhl et al., 2011; Ersoy, 2014).

Cultural Intelligence in Sport and Recreation

Recent research has identified that many regional sporting organisations in Auckland have been unprepared for increasing cultural diversity and have not considered the different cultural values and cultural needs in sport and recreation (Spoonley & Taiapa, 2009). As a result, the issue of low sport and recreation participation from Chinese communities in Auckland has now shown to be a concern for Auckland sport and recreation organisations (Harbour Sport, 2016). Supported by Spoonley and Taiapa (2009), Auckland sport organisations and sports facilitators have had a lack of contact with ethnic and migrant communities, which may be influenced by their lack of cultural

knowledge and insight into these communities. From Harbour Sport's (2016) community engagement project with the Chinese and Korean community, Harbour Sport (2016) highlights the importance of sporting organisations understanding and adapting to the differences in cultures such as Chinese ethnicity. Harbour Sport (2016) explains that understanding the different customs and cultural differences of a range of ethnicities, like the Chinese, will help to engage individuals from these communities. Recognising the growing multiculturalism across Australia, the Australian Football League (AFL) has been using the sport to encourage strengthening and inclusion within the wider Australian community (Australian Football League, 2018). With the development of a multicultural strategy, programmes have been implemented which includes a multicultural schools programmes, All Nations Cultural Cup and an AFL Multicultural Round (Australian Football League, 2018). This is with the aim of the multicultural strategy and programmes to increase participation and engagement across diverse communities (Australian Football League, 2018).

In Stodolska and Alexandris' (2004), and Spoonley and Taiapa's (2009) research, it was found that those in the industry often underestimate the importance of having cultural understanding and cultural awareness when delivering or facilitating sport and recreation. On the other hand, Stodolska and Alexandris (2004) noted that sports clubs and school sporting systems are being encouraged to increase their knowledge of cultural awareness to assist ethnic minority student's increase their sports participation. Explained in Gordon, Sauni, Tuagalu and Hodis's (2010), and Harbour Sport's (2016) findings, cultural awareness includes a sports facilitator being able to create an environment through which there are positive attitudes towards other's cultures. Demonstrated by New Zealand Football (2017), a declaration was made by the organisation to commit to establishing a framework with other national sporting organisations to focus on diversity and inclusion within New Zealand, having recognised the growing diversity in terms of ethnicity, gender, sexual orientation and disability. Explained by Gordon et al.'s (2010), and Harbour Sport's (2016) research, the recent focus on cultural awareness in sports clubs and schools is due to recognising that one's feeling of being culturally comfortable is a significant influence in sport and recreation participation from Asian ethnicities, such as the Chinese community.

Current studies from Stodolska and Alexandris (2004), and Gordon et al. (2010), suggests that the skills of cultural intelligence are relatively unexplored and unknown in

the sport and recreation sector. As the *Connect 2 Sports* toolkit information emphasises, sports facilitators in Auckland need support and tools to engage with diverse communities (Auckland Council, 2009). Statistics New Zealand (2015) explains that in Auckland, eight ethnic groups encompass Asian ethnicity; Chinese, Indian, Filipino, Korean, Japanese, Sri Lankan, Cambodian and Vietnamese. In particular, the Chinese community is the largest Asian ethnic group in Auckland, with 36.3% of people living in Auckland identifying with the Chinese ethnic group (Statistics New Zealand, 2017). Importantly, Harbour Sport (2016) states that despite the eight ethnic groups being classified as Asian, each of these ethnic cultures have different values, ideas and perceptions. Harbour Sport (2016) further expands, explaining that all sporting organisations need to understand that there are critical differences between these cultures.

However, discovered by Spoonley and Taiapa's (2009) research, there is a lack of perceived significance in cultural understanding and the skills that it can bring to sporting organisations in New Zealand. Aligning with Spoonley and Taiapa's (2009) and the Super Diversity Centre's (2016) report, the most significant risk sporting organisations face in New Zealand is their lack of awareness and preparedness for the challenges and opportunities that cultural diversity brings to the sector. As emphasised by Spaaij's (2013) research, if sporting organisations want to grow the participation numbers from cultural communities, they need to firstly start demonstrating a safe, supportive and culturally sensitive environment. Supported by the Super Diversity Centre (2016), for many of these clubs and organisations, high cultural intelligence will allow them to operate and thrive with cultural challenges such as those presented by the Chinese community. However, Spoonley and Taiapa (2009) explain that there is an unwillingness from sporting organisations in New Zealand to broaden their knowledge and skill set to engage ethnic and immigrant communities. In particular, Nejati, Nikbakhsh and Sharififar (2014) discovered that this form of disengagement is not only apparent in New Zealand, but regional sporting organisations in Ireland also have a similar outlook. Spoonley and Taiapa (2009) explain that despite the growing interest of cultural awareness in sport and recreation, there is a strong need for further research on this topic as sports organisations and sports facilitators need the additional support and consultation to grow their knowledge and responsiveness. With this gap in the literature, this current research aims to be able to provide the academic knowledge and awareness; to assist sports facilitators

to increase Chinese participation in sport and recreation through future insights and practical recommendations.

Alternatively, it was found that an Auckland Sports Diversity Toolkit *Connect 2 Sports* had been created in partnership with Auckland Council, Sport New Zealand and Sport Auckland. This diversity toolkit and information booklet was designed to assist sporting organisations to engage with diverse communities (Auckland Council, 2009). Similarly, the *ActivAsian* programme was also created to target the Asian and migrant community to help improve participation in sport and recreation (Harbour Sport, 2016). With the development of these toolkits and programmes, this would indicate that while cultural awareness and cultural engagement has been a focus area for regional sport trusts and Auckland Council, this contrasts with the studies completed by Nejati et al. (2014) and the Super Diversity Centre (2016). Notably, while these toolkits and programmes have been developed, there was a significant lack of marketing, with information on the *Connect 2 Sports* programme and toolkit challenging to find.

Over the past decade, more research has started to focus on the topic of cultural intelligence. However, Stodolska and Alexandris (2004), and Spoonley and Taiapa (2009) explain, that a large volume of these studies have not been in the sport and recreation sector and not specific to Chinese ethnicity. There has also been limited research conducted in New Zealand, with Spoonley and Taiapa's (2009) study identified as the most recent literature focusing on cultural intelligence in sport and recreation. With limited research examining the relationship between cultural intelligence, sport and recreation participation and the diverse ethnic population, it is evident that future research is required to have clear direction and strategies (Spoonley & Taiapa, 2009; Gordon et al., 2010). Additionally, the Super Diversity Centre (2016) reports that local authorities, like Auckland Council, need to encourage and engage in ethnic diversity from a political perspective through to the provision of services such as swimming pools and leisure centres. However, with a gap in research between cultural intelligence and sport and recreation participation in the Chinese community, this literature review highlights the need for further research and strategies to validate this current gap in the sector, before further action is taken.

Institutional Theory

Defined by Meyer and Rowan (1977), institutional theory looks at the networks of social behaviour in a society which can influence the practices and procedures that are

adopted in organisational structures. Organisational activities become institutionalised through habit and history and when they become accepted as "how things are done" (Cunningham, 2009; Stenling, 2014). As organisations adhere to these organisational practices, these behaviours become embedded in the organisation's values (Cunningham, 2008). As institutional theory can influence organisational change, this research will explore how the Auckland Council Sport and Recreation Managers can influence institutional rules to assist with the development of cultural intelligence across the Auckland Council Pools and Leisure Centres. This is relevant, as institutional theory discusses how institutional practices can control and influence the products, services, policies and programmes that function in an organisation (Meyer & Rowan, 1977). As such, this theory was chosen for this research project as it allows the primary researcher to examine the practices, programmes and services that the centres implement and how this may influence a staff members cultural intelligence. To further explore institutional theory, this section of the literature review will examine it from a sport and recreation perspective.

From the seminal literature of Meyer and Rowan (1977), institutional rules prevail from social behaviour. This indicates that institutional rules are therefore built into society (Meyer & Rowan, 1977). This is supported by Zucker's (1977) research on cultural persistence in organisations, which explains that the degree and process of institutionalisation in organisations is constructed and defined. In Tolbert and Zucker's (1983) study of institutionalisation in organisational structures, results found that organisations conform to what is socially defined as appropriate and efficient despite the impact these changes may have on organisational performance. This being that organisations see institutional rules as elements that will assist them to gain resources, confidence, stability and legitimacy (Meyer & Rowan, 1977). From newer literature, Buhas' (2015) research describes the term institution as an establishment of relative permanence which is associated with social mechanisms and social repetition.

As explored in DiMaggio and Powell's (1983) research, there are three types of institutional pressures, being coercive, mimetic and normative, which relate to the institutional isomorphism process. From these three pressures, organisations try to resemble the same conditions and characteristics of other organisations. From DiMaggio and Powell's (1983) findings, it was identified that organisations are becoming increasingly homogenous, with organisational change occurring as a way to make the

organisations more similar, not more efficient. This, with Meyer and Rowan's (1977) research, acknowledged that while some organisations and structures had efficiency criteria, they were ineffective. In Slack and Hining's (1994) research on isomorphic change in national level sports organisations, results showed that while there is a general shift to more homogeneity in sports organisations, some organisational structures did not change as much. This is due to elements such as professionalism, resource dependency and governance of the organisation influencing the result of institutionalisation in the sport organisation (Slack & Hinings, 1994).

In recent years, institutional theory has become a large area of interest in organisational and sport management literature (Washington & Patterson, 2011; Stenling, 2014; Buhas, 2015). Institutional theory is a dominant theory in understanding sport governance and management with a significant amount of research having been conducted to explore how institutional theory influences organisational change in the governing body of sporting organisations (Buhas, 2015; Hemme & Bowers, 2015). While previous literature focused more on how institutional theory relates to organisational stability, research has started to shift and the concept of institutional theory has moved to analyse institutional change and how institutions manage (Washington & Patterson, 2011; Buhas, 2015). Likewise, in sports management research, numerous scholars have implemented an institutional theory approach to explain sporting processes and practices (Washington & Patterson, 2011).

Institutional theory offers a different approach to understanding the social and normative factors that influence practices in an organisation (Yang & Konrad, 2011). Discussed by Cunningham (2009) and Yang and Konrad (2011), institutional theory can provide a possible explanation of why there are uneven practices and strategies implemented across sports organisations. Cunningham (2009) explains that institutional theory can play a significant role in influencing a sports organisation's policies and determine the organisation's future actions.

Referring to the conceptual sports management article from Washington and Patterson (2011), the implementation of institutional theory can help explain the processes in which structures, such as rules and norms can dictate social and cultural behaviour in a sports organisation. Supported by Buhas (2015) conceptual research, the effect of institutionalisation will have a flow-on impact on the sports organisation's allocation of resources and priorities. As discussed in Slack and Hinings (1994) research

on isomorphic change in 36 national sport organisations in Canada, while there are different processes of change, some organisations do not change to the same extent as others. This is because the three mechanisms of isomorphism, being coercive, mimetic and normative all work at varying degrees for each sporting organisation (Slack & Hingings, 1994). From Kikulis's (2000) research on governance and decision-making of Canada's national sporting organisations, Kikulis examined why institutional theory provides a foundation for understanding management and change. Results found that national sports organisations need to pay close attention to the stages of institutionalisation during governance and decision-making changes. In particular, national sporting organisations should maintain the traditions of volunteer governance and decision-making through the process of institutionalisation changes in the governance structure (Kikulis, 2000).

In Cunningham's (2009) institutional theory study of diversity-related change in a university athletic department, findings revealed that political, functional and social pressures influenced change for the implementation of diversity initiatives, with social pressure the most prevalent. Cunningham's (2009) study found that overall, it is essential to examine how these diversity changes and processes will impact the sport and recreation organisation, the staff members, and the stakeholders such as the community. Notably, Tolbert and Zucker (1983), and Washington and Patterson (2011), further explain that as an increasing number of organisations adopt a policy or programme, it becomes more progressively institutionalised and widely understood as it becomes a necessary component of the rationalised organisational structure. Discussed by Kikulis (2000), an institutional practice can be delegitimised when changes in the organisational environment and the performance of the organisation shifts, putting pressure on the organisation to change its institutional norms. As Kikulis's (2000) national sport organisation research found, not all new ideas must be adapted and diffused into the organisation. However, there are instances where new practices are outdated, and there needs to be deinstitutionalisation of specific processes.

While Kikulis (2000) study focused on governance in sport, these findings demonstrate that in this research, the Auckland Council Sport and Recreation Managers need to be aware of the process of institutionalisation, and the need to understand that not all ideas and changes may be suitable or accepted in the centres. This may indicate that in this research, changes to cultural intelligence in Auckland Council Pools and Leisure

Centres may occur in different ways and through various forms of pressures. Tolbert and Zucker (1983) explain that as the need and awareness for change increases in the organisation, new processes and approaches will become rooted as an essential part of the organisation and conform to the institutional definition. Taken together this may suggest that the level of cultural intelligence at the Auckland Council Pools and Leisure Centre is influenced by their system of values and priorities, as well as the social and political pressures that the centre's face in developing their cultural intelligence responsiveness. For this research, this may suggest that as cultural diversity increases in Auckland, the Auckland Council Pools and Leisure Centres may have to revisit their current structures and policies for cultural intelligence and cultural diversity. Some of the current lack of diversity practices in Auckland Council Pools and Leisure Centres may not cater to growing multi-culturalism, or the values and need to support sport and recreation participation.

In summary, this literature sub-heading provides an insight into the framework of institutional theory and how organisations develop values, norms and behaviours through socially constructed processes by which structures then become established in organisations. However, this review has also identified that there is a lack of New Zealand sports management literature that focuses on the development of institutional theory in a cultural intelligence context. Having identified this gap in the literature, the research project aims to contribute further insight into the influence of institutional theory on cultural intelligence, and its application in the sport and recreation industry.

Emotional Intelligence

Cultural intelligence goes beyond the traditional, contemporary theories of intelligence as it also considers cultural, sociological and an individual's dynamics that occur in cross-cultural settings (Johnson & Buko, 2013; Thomas & Inkson, 2017). As identified in Crowne's (2009) literature, there are some similar traits and crossover between emotional intelligence and cultural intelligence. It is therefore essential to be able to understand the relevance of emotional intelligence contributing to cultural intelligence. In this sub-heading of the literature review, Goleman's (1995) concept of emotional intelligence is explored, and the relationship between emotional and cultural intelligence is discussed.

The concept of emotional intelligence was initially created as a subset from social intelligence and involves an individual's ability to control their emotions, the emotions

of others, and to use these emotions to hold their own thoughts and actions (Salovey & Mayer, 1990, Crowne, 2009). Goleman (1995) describes the concept of emotional intelligence as a form of intelligence that is comprised of perceptual and cognitive abilities. Emotional intelligence encompasses the five dimensions of self-awareness, self-regulation, self-motivation, social awareness and social skills (Goleman, 1995). From their seminal literature, Salovey and Meyer's (1990) research has noted, that until now, the literature on emotional intelligence has been relatively descriptive in nature.
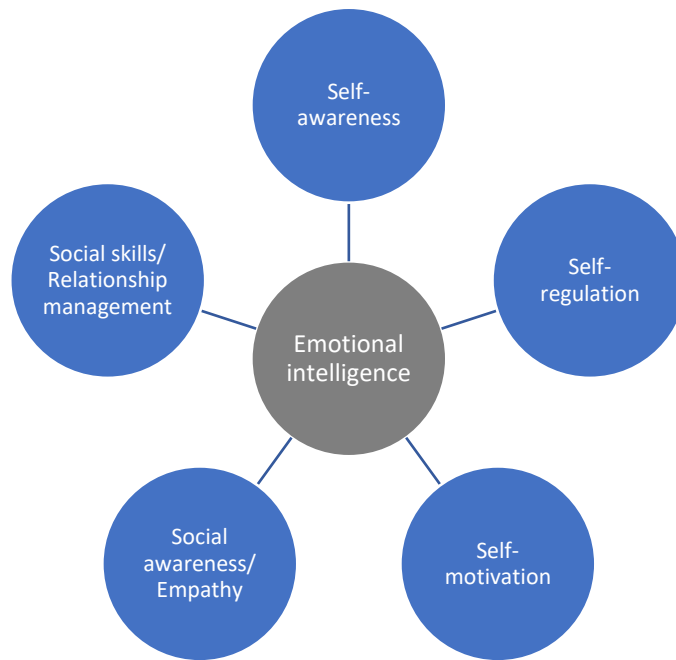
Figure 7: Emotional intelligence concept (Goleman, 1995)

However, Salovey and Meyer's (1990) research explains that individual's with high emotional intelligence can enhance their own moods and enhance the behaviour of others. Supported by Goleman (1995), emotional intelligence is the recognition of one's emotion to regulating behaviour. Similarly, leadership and organisational performance research conducted by Prati, Douglas, Ferris, Ammeter and Douglas (2003) found that emotionally intelligent individuals can communicate effectively, empathise with others and develop supportive relationships. This meaning that emotional intelligence assists the individual and the team to function more effectively (Prati et al., 2003). Referring back to Goleman's (1995) research, all effective leaders require a high degree of emotional intelligence and stability. However, Prati et al. (2003) explain that while emotional

intelligence has started to gain scholarly attention, there is a need for further empirical research regarding emotional intelligence in organisational management.

The component of self-awareness refers to an individual who is responsive to their emotions and the emotions of those around them (Goleman, Boyatzis & McKee, 2002). Greenockle's (2010) leadership-focused study alludes to high self-awareness as the ability to monitor oneself and to allow for feelings to inform and guide one's behaviour. In Schneider's (2013) recent sports management conceptual article, individuals who demonstrate self-awareness can monitor their own feelings and understand their emotions. Specifically, Goleman (1995) and Schneider (2013) explain that being aware of one's emotions will assist with one's ability to react appropriately to situations.

In Bratton, Dodd and Brown's (2010) research, the aim was to examine the impact of emotional intelligence on leadership performance in an international technology company in North America where 146 managers and 1,341 subordinates participated. Observing from a business and transformational leadership approach, one of Bratton et al.'s (2010) key findings showed that managers who underestimate their leadership abilities have a higher followership rating of leadership performance. Bratton et al. (2010) explain that this is because there seems to be a negative relationship between emotional intelligence, self-awareness and leadership performance for managers who overestimate their leadership abilities in the workplace. This is because more self-aware individuals are usually more modest and emotionally responsive. Good managers can also acknowledge when they need to improve and can change their behaviour accordingly (Bratton et al., 2010). Overall, Bratton et al.'s (2010) study explains, that while their findings conclude that Goleman's (1995) emotional intelligence concept influences leadership effectiveness, modesty was an unusual trait that appeared as an important one for leadership effectiveness.

From a sport and recreation perspective, Chan and Mallett's (2011) coaching and emotional intelligence research refers to self-awareness as a sports leader or sports coach who can engage with their emotions regarding why they might be feeling the way they do and how they can respond to these feelings. Chan and Mallet (2011) explain that emotional intelligence is becoming crucial for high-performance coaches and athletes. As an individual understands their feelings and emotions, they will learn how to respond to different situations. Additionally, Chan and Mallet (2011) emphasise that a manager and leader will need to understand their own emotions before being able to understand what

others are feeling and how to conceptualise their needs. Although Chan and Mallet (2011) write from a coaching perspective, it is implied that for an individual in a sports management or sports facilitator role, feeling anxious and worried about organisational challenges such as cultural diversity, can actually be detrimental to the organisation, unless they are able to manage these emotion's appropriately.

Overall, this review has highlighted the influence of self-awareness within a leadership focus, specifically in a coaching and management context in sport and recreation. However, both studies from Bratton et al. (2010), and Chan and Mallet (2011), had similar findings and discussions regarding the importance of developing one's self-awareness. Notably, Bratton et al. (2010) and Chan and Mallet's (2011) research, both emphasise that a high level of self-awareness is critical in emotional intelligence, there was a surprising lack of scholarly research on the topic in a sporting context. On the contrary, it shows that despite Goleman's (1995) explanation that self-awareness is vital and underpins the other components of emotional intelligence, it would seem that self-awareness is still relatively unexplored in sports management literature.

Defined by Jackson and Parry (2011), self-regulation is an essential component of emotionally intelligent leaders. Self-regulation involves managing one's internal feelings and also includes, self-control, trustworthiness and innovation (Schneider, 2013). Explained by Greenockle (2010), the ability to use one's emotions and positively direct them assists with one's respect and credibility, whereby it is therefore crucial to be able to manage one's emotions to become emotionally intelligent. Supported by Schneider's (2013) sports management research, an individual who demonstrates self-management can effectively adjust their behaviour to external situational factors before acting on decisions. Schneider (2013) further states that by allowing yourself to be guided by emotions can lead to rash decisions and detract from long-term goals.

From a business and leadership study, Prati et al.'s (2003) research in the context of this literature review, explores the relationship between emotional intelligence, leadership effectiveness and team outcomes. In Prati et al.'s (2003) research, it was found that social regulation is essential for organisational efficiency and in a team environment. Results found that leaders and managers who were able to demonstrate regulation of emotional behaviour were more likely to stay functional in situations of stress and conflict and were also able to remain more positive in situations (Prati et al., 2003). As Prati et al. (2003) identified, effective teamwork is reliant on individual's who can effectively

monitor their own emotions and regulate their emotions appropriately within team expectations. From Prati et al.'s (2003) research, this seems to demonstrate that one's regulation of emotion has a flow-on effect on the individual's performance and the wider team.

Summarising the literature by Prati et al. (2003) and Schenider (2013), it would suggest that for a manager or a leader, effective emotional regulation is essential, as it can help facilitate innovative thinking, teamwork, positive thinking and increase support to those around them (Prati et al., 2003). Together, both articles signify the importance of being able to recognise one's emotions, manifest them positively and to not be exclusively driven by emotions. However as emphasised by Prati et al. (2003), there needs to be further research on the components of emotional intelligence as more managers and leaders need to be able to explore and access information surrounding the constructs of emotional intelligence, this includes emotional regulation and the influence of emotional intelligence in an organisational environment. Therefore, despite the literature identifying that one's emotional regulation affects the individual and their teams' or colleague's performance, there is a lack of information in appropriate emotional regulation strategies.

The third component of emotional intelligence is self-motivation. Goleman (1995) defines self-motivation as the control for the emotional tendency to reach goals. Emotionally intelligent people understand that emotions and feelings are contagious, and as a result, focus on creating a culture of optimism (Goleman, 1995). Supported by Greenockle (2010), the pillar of self-motivation refers to an individual being able to rely on recognising emotions to stay focused and inspired.

In Christie, Jordan, Troth and Lawrence's (2007) research on emotional intelligence and motivation, an empirical study was conducted to explore the relationship between emotional intelligence and motivation between 113 individuals. Results from Christie et al.'s (2007) research, showed that motivation is a factor related to emotional intelligence, but suggests that motivation is linked to emotional intelligence, rather than a part of the construct itself. Instead, Christie et al.'s (2007) research acknowledges that motivation occurs from the component of self-regulation, where one's emotions includes motivation. Specifically, Christie et al. (2007) found that individuals with a higher ability to regulate their emotions were found to be more motivated by their achievements.

By contrast, literature from Greenockle (2010) and Schneider (2013) emphasises the importance of motivation in the emotional intelligence construct, which includes traits

of commitment, initiative and optimism of the component of self-motivation in emotional intelligence. Greenockle (2010) explains that self-motivation is essential in an organisation or workplace as it allows the individual to focus their thoughts and feelings to set meaningful goals and develop mutually motivating relationships with others. Additionally, Greenockle (2010) states that individuals who can demonstrate attributes such as confidence and resiliency will influence components such as relationship management and social skills. While in Cherniss, Goleman, Emmerling, Cowan and Adler's (1998) research on emotional intelligence in the workplace, findings show that motivation is essential for one to develop and grow their social and emotional intelligence. In particular, motivation for a leader or a manager is a crucial component during times where change may be present in the organisation (Cherniss et al., 1998).

In this review, Christie et al.'s (2007) literature findings were unexpected, by stating self-motivation as a separate but related construct of emotional intelligence. By contrast, Cherniss et al.'s (1998), Greenockle's (2010) and Schneider's (2013) research, collectively emphasise the influence of self-motivation as a critical construct in emotional intelligence. With emotional intelligence, a process that takes effort, time and practice, the motivational component of the construct is especially important (Cherniss et al., 1998). However, with no literature supporting Christie et al.'s (2007) findings, it suggests that additional research may be useful to explore the relationship between emotional intelligence and self-motivation.

The next component of emotional intelligence is social awareness or empathy, which is the ability of one to be aware of the feelings of others, their needs and their concerns (Goleman, 1995). Referring to Salovey and Mayer's (1990) seminal literature, the term 'empathy' as an emotional expression, whereby the individual can comprehend the feelings of others and themselves, positively relate to one another, motivate others, decrease stress, and also provide a supportive social structure to others. Similarly, Goleman (1995) expands on this by explaining that empathy also involves developing others, leveraging diversity and demonstrating political awareness. Commonly recognised as social competence, Jacka's (2018) recent article on business organisation, alludes to social awareness and empathy as to how we manage relationships. Emphasised by Jacka (2018), empathy is fundamental to building good relationships as it focuses on the awareness of others, their needs and their feelings. In business and auditing

organisations, Jacka (2018) explains that one's empathy will also help maintain objectivity and logic, which will assist with decreasing issues of conflict.

By contrast, Rahim, Psenicka, Polychroniou, Zhao, Yu and Chan et al.'s (2002) study investigated the dimensions of emotional intelligence from 1,395 Master of Business Administration students in seven countries. These countries included the United States of America, China, Bangladesh, Hong Kong, Macau, South Africa and Portugal. Although Rahim et al. (2002) acknowledges that Hong Kong and Macau are a part of China, for their research, the three territories are separated. Examining from the perspective of China, Hong Kong and Macau, the results from this study showed that the results for China were different from those of Hong Kong and Macau. Two hypotheses were created surrounding empathy, with the first being that self-awareness is positively associated with empathy. Secondly, that self-regulation is positively associated with empathy (Rahim et al., 2002). From both hypotheses, Hong Kong and Macau had a positive relationship between self-awareness and empathy, and self-regulation and empathy.

By comparison, China's coefficient was negative and non-significant for both (Rahim et al., 2002). Although this study from Rahim et al. (2002) focused on international business and leadership, it indicates that cultural differences may also influence one's emotional intelligence. However, given the small sample size for each of the countries, a larger and more diverse representative sample size from the different countries would be useful to investigate and determine the cultural differences on emotional intelligence.

As discussed by Greenockle (2010) and Schneider (2013) empathy is only a cognitive component in emotional intelligence, but requires both cognition and emotional processes such as logic and feeling and is about real-life experiences and emotions. Explained by Salovey and Mayer (1990) empathy is a key characteristic in emotionally intelligent behaviour. However, despite the seminal literature from Salovey and Mayer (1900), emphasising the significance and importance of empathy in the emotional intelligence construct, it was difficult to find research which focused on empathy in a sport and recreation management context. As a result, literature was used from the business and leadership sector to help provide an understanding and insight into the influence of empathy in emotional intelligence.

The fifth pillar of emotional intelligence is relationship management. Goleman (1995) defines relationship management as the effective management of interpersonal relationships. In Greenockle's (2010) research, relationship management can also refer to social skills, whereby the ability to understand the emotions of others is displayed. Supported by Jacka (2018), relationship management is the ability to generate desirable responses in others. Greenockle (2010) suggests that relationship management is also the ability to perceive what others are thinking. Expanding on Greenockle's (2010) findings, Jacka (2018) explains that components such as influence, conflict management, co-operation, communication and being a change catalyst, are social skills that are also related to the pillar of relationship management.

From a sport and recreation perspective, Greenockle (2010) and Schneider's (2013) sports research explains, that for individual's in sports management and directorship positions, relationship management plays a significant role in organisational productivity as it involves effective communication with others, collaboration and teamwork. Effective relationship management skills can influence the attitude of those around them. In situations where change is constant in the sport and recreation industry, possessing relationship management plays a crucial role in being able to effectively manage relationships (Greenockle, 2010). While in a business context, Jacka's (2018) study supports Greenockle's (2010) and Schneider's (2013) review, explaining that components such as influence, conflict management, co-operation, communication and being a change catalyst are all essential social skills. Seemingly, this would suggest that it is vital for all individuals, in particular for those in a management role, to have strong relationship management and social skills.

Referring to Goleman's (1998) seminal research, having a high level of emotional intelligence enables individuals to adapt better and allows them to have a better understanding of their own needs and the needs of their followers. Emotional intelligence is seen to encourage and promote organisational creativity as well as enhance organisational performance (Salovey & Mayer, 1990). In a sport and recreation context, there has been a considerable number of scholars who have focused on emotional intelligence in sports leadership and coaching, with Chan and Mallett's (2011) research identifying that there is also growing evidence to suggest that emotional intelligence plays a role in sports performance. In this research, effective relationship management contributes to strong interpersonal skills and the ability to build relationships with team

members and other supporting staff. For a high-performance coach and manager, relationship management involves being able to connect and influence others and inspire those around them, as this will often have a direct impact on the team environment and physical performance (Chan & Mallett, 2011). However, Schneider's (2013) sport management research, and Juravich and Babiak's (2015) research, has found that there is also a growing body of literature surrounding emotional intelligence in sports management and organisational performance due to the potential positive impact of one's emotional intelligence on a workplace. This, along with emotional intelligence, is now being seen as a necessity to maximising one's management skillset and the team's performance (Schneider, 2013). Conversely, literature from Zizzi, Deaner and Hirsochhorn's (2003) emotional intelligence research on baseball performance, and Welty-Peachey, Damon, Zhou and Burton's (2015) leadership paper, both argue that the sport and recreation industry is yet to universally embrace emotional intelligence and the influence of emotional intelligence in sports management and leadership effectiveness.

In this research, it is essential to understand the relationship between the two constructs of cultural and emotional intelligence and how they may influence each other. Offermann and Phan (2002) and Crowne (2009) explain that while there is research to show an overlap between emotional and social intelligence, the two constructs also have differences. In Crowne's (2009) study of social, emotional and cultural intelligence, Crowne explains that cultural intelligence includes the ability to transfer cultural skills and knowledge, whereas emotional intelligence consists of the ability to manage one's feelings and thoughts. Meanwhile, Prati et al.'s (2003) research on emotional intelligence in effective team leadership, argues that traits of emotional intelligence are culturally defined and influenced by the cultural and social environment the individual is in. Similarly, Offermann and Phan's (2002) research acknowledges that effective leadership is synonymous with cultural intelligence and cross-cultural behaviour. Taken together, this highlights the similarities and differences between the two constructs, and indicates that in this research, one may need to be emotionally intelligent, to be culturally intelligent.

In summary, this sub-heading review explored the five pillars of emotional intelligence and the relationship between emotional and cultural intelligence. This analysis has also identified that the construct of emotional intelligence has remained relatively similar, with both the seminal and recent literature having comparable outlooks on this construct. This review has also determined that while each component is different,

collectively, the five competencies build on one another to support the implementation of emotional intelligence and the influence it has on leadership (Goleman et al., 2002; Schneider, 2013; Juravich & Babiak, 2015). Overall, this review has indicated that there are potential similarities between emotional and cultural intelligence, with the meta-cognition components having overlapping characteristics across the two constructs. However, through this analysis, it has been identified that it would be beneficial to explore the relationship between culture and emotional intelligence further, as there is limited scholarly literature currently available. With cultural intelligence being a key concept in this research, it would be valuable to have a better understanding of cultural intelligence and emotional intelligence as this may influence the overall recommendations of this research. Additionally, this review has identified that there is a significant lack of emotional intelligence research in the sport and recreation management sector, as this review has had to rely on seminal literature and business research. Although Prati et al. (2003) states that there is a large amount of emotional intelligence research in leadership, this review has identified that there is a gap in the sports management space (Welty-Peachey et al., 2015). As a result, this research will be looking to help provide insight into the relationship between emotional intelligence and cultural intelligence from a sports management perspective.

Social Intelligence

Several scholars have identified social intelligence as a construct that plays an influential role in the overall concept of cultural intelligence, with the literature identifying a relationship between the two concepts (Earley & Ang, 2003; Crowne, 2009). To further understand this relationship, this literature review sub-heading will explore the construct of social intelligence in a business and sport and recreation setting. As identified above, there is a gap in emotional and cultural intelligence in the context of sport management, and through social intelligence, an attempt is made to find more links to fill the gap. As such, this section of the literature review will then examine the relationship between social and cultural intelligence.

The concept of social intelligence was first introduced by Thorndike (1920) and is comprised of four components: social awareness, situational response, cognitive empathy and social skills (Zautra et al., 2012). Social intelligence is defined as the ability to accomplish both interpersonal and intrapersonal tasks (Crowne, 2009). It is seen as the ability to understand and manage people and includes the ability to understand and

manage oneself (Mayer & Salovey, 1993). In Kobe, Reiter-Palmon and Rickers's (2001) self-leadership research, social intelligence refers to being aware of others needs and responding and adapting to different social situations. Despite social intelligence having been identified many years ago by scholars, it is more recently that social intelligence has gathered increasing attention (Mayer & Salovey, 1993; Crowne, 2009).

From earlier literature, Katz's (1955) administration, management and executive traits research, noted that effective managers need to possess the three key skills of technical, human and conceptual features. Specifically, "human skills" are an integral part of being able to work with others, and includes traits such as being co-operative, encouraging and being sensitive of others (Katz, 1955). While Katz's (1955) research did not refer to the construct of social intelligence, it indicates that the traits of social intelligence may have been identified in earlier years. Additionally, this demonstrates that for a long time, scholars have discussed that managers need to hold relevant "human skills" (Balduck, Van Rossem & Buelens, 2010). From Boyatzis and Ratti's (2009) study on effective managers and leaders in Italian organisations, results showed that social, emotional and cognitive intelligence traits predict management and leadership effectiveness. This is because an individual with a higher level of social intelligence is more distinguished in networking, self-confidence and oral communication (Boyatzis & Ratti, 2009). While both Katz's (1995) and Boyatzis and Ratti's (2009) studies were focused through a business, administrative and leadership lens, this provides an insight into the importance and influence of social intelligence on one's management and leadership effectiveness.

From a sports management and governance perspective, Balduck, Van Rossem and Buelens (2010) research focused on the competencies required to be a volunteer board member. Results showed consistency across the board members, with the study revealing that cognitive, emotional intelligence and social intelligence are essential competencies to be a proficient sports board member (Balduck et al., 2010). In particular, the social intelligence traits of empathy, listening to others, and relationship management were noted to be key competencies of outstanding board members (Balduck et al., 2010). However, Balduck et al.'s (2010) research explains that there are limited non-profit focused studies that have drawn on the influence of emotional or social intelligence on community sport and recreation board members. Notably, while it was challenging to find additional studies which concentrated on social intelligence in community sport and

recreation management, it demonstrates the need for further research specific to the sport and recreation industry. Nonetheless, despite acknowledging this limitation, Balduck et al.'s (2010) study, shows that there is a relationship between community sport and recreation organisations and social intelligence. Taking this into account, this suggests that it may be beneficial for sports facilitators to be aware of and understand the concept of social intelligence as it will influence the way they respond and adapt to different social and cultural situations.

According to Kobe et al.'s (2001) and Crowne's (2009) literature, despite limited research, it is suggested that there is a link between both cultural and emotional intelligence, with social intelligence being the umbrella term of the two subsets. While, from Mayer and Salovey (1993) and Zautra et al.'s (2012) literature, the concept of social intelligence is seen to overlap between the conceptualisations of general intelligence and emotional intelligence. By contrast, Crowne (2009) explains that social intelligence involves the components of emotional intelligence and cultural intelligence as it includes understanding emotions, demonstrating empathy and effective interaction. Crowne (2009) further expands on social intelligence, explaining that an individual may have a high level of social intelligence, but this may not reflect their emotional or cultural intelligence. This is because some of the skills from emotional and cultural intelligence are not present in social intelligence (Crowne, 2009). Taking into account the results from Mayer and Salovey's (1993), Kobe et al.'s (2001) and Crowne's (2009) studies, this suggests that while the three parts of intelligence may overlap, to have a high level of social, emotional or cultural intelligence, one still needs to learn the different skills of each construct as they are uniquely different.
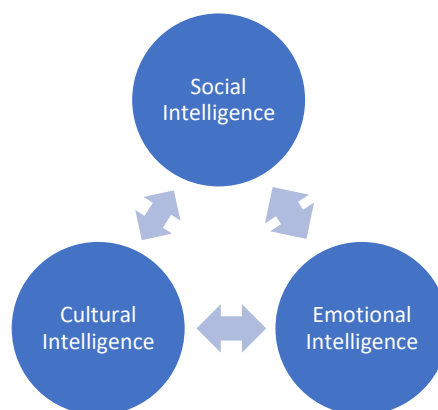
Figure 8: Three types of intelligence referred to in this study

To summarise this sub-heading review, it is essential to understand the influence of quality social connections and interactions with others. While there is significant literature on the concept of social intelligence in a business or organisational context, up to now, little attention has been paid to the relationship between social intelligence in the sport and recreation space. Therefore, one major subject under-represented in this literature review is research and literature surrounding cross-cultural communication and social intelligence in a sports management context. Despite Balduck et al.'s (2010) sports governance literature, there is abundant room for further progress and research to be conducted. If additional literature can focus on a sports management context, this will help create a more in-depth understanding of best practice between social and cultural intelligence in sport and recreation.

Hofstede's Cultural Dimensions

Cultural intelligence is a form of leadership that assists an individual in being able to work effectively across other cultures (Earley & Ang, 2003; Ang & Van Dyne, 2008; Middleton, 2014). However, with all cultures having different values, beliefs and attitudes, it is essential to understand how one's cultural components may influence one's thoughts and perceptions (Bosscher, De Knop, Van Bottenburg & Shibli, 2006). Emphasised by Offermann and Phan's (2002) research, in most cultural intelligence research, the influence of Hofstede's Cultural Dimensions is used to understand culture. In this literature review, Hofstede's (1980, 1991) Cultural Dimensions will be explored to understand how culture might influence the Chinese community participating in sport and recreation.

Over the past three decades, Hofstede's (1980, 1983) Cultural Dimensions have been utilised to help understand culture and cross-cultural studies. Importantly, Hofstede's (1980, 1983) seminal studies present a unique approach to examining culture by studying the way people in different countries perceive the world. Specifically, referring to Hofstede's (1980, 1991) five Cultural Dimensions framework of power distance, uncertainty avoidance, masculinity and femininity, individualism and collectivism and lastly, Confucian Work Dynamism; these were subsequently added to by Hofstede's (1991) research. It was later noted that from Minkov and Hofstede's (2010) World Values Survey research, a sixth Cultural Dimension was added. Focusing on human desire, happiness and social norms, the theme of indulgence versus restraint was added to Hofstede's Cultural Dimensions (G. Hofstede, G.J. Hofstede & Minkov, 2010).

However, for this research project, only Hofstede's (1980, 1991) Cultural Dimensions of power distance, uncertainty avoidance, masculinity and femininity, individualism and collectivism, and Confucian Work Dynamism will be discussed.

Smith and Shilbury (2004) explain that Hofstede's framework is relied upon and referred to when examining similarities and differences amongst countries as Hofstede's research presents a standardised approach. This section of the review will be focusing on five of Hofstede's (1980, 1991) conceptualisations of culture, with a focus on China from a sport and recreation perspective. The first dimension to be examined will be power distance, followed by uncertainty avoidance and individualism. This literature review will then investigate the component of masculinity and femininity, explore the Confucian Work Dynamism and lastly, discuss how Hofstede's framework can influence sport and recreation participation.
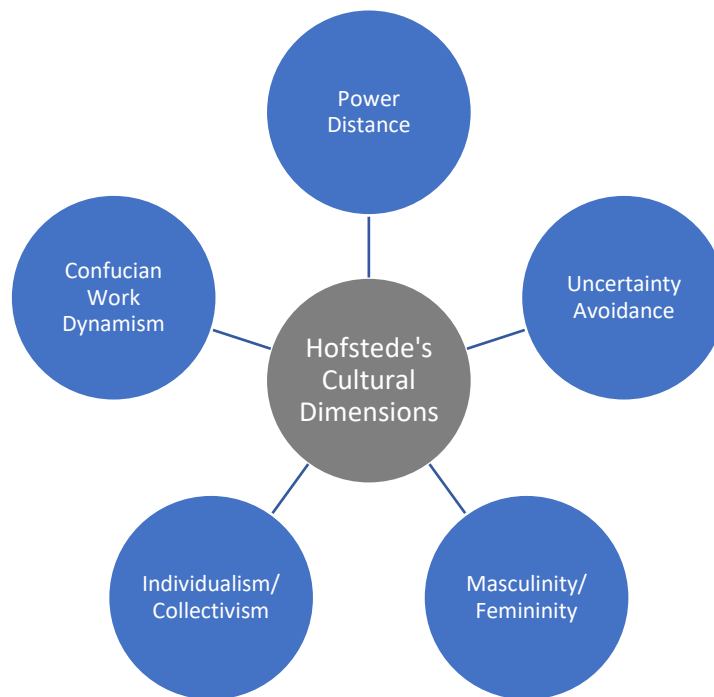
Figure 9: Hofstede's Cultural Dimensions (1980,1991)

The first dimension is power distance, which refers to the power inequality between superiors and the subordinates (Wu, 2006). It is the extent to which countries, cultures and individuals accept and expect power to be distributed unequally (Hofstede & McCrae, 2004). Similarly, Kale (1994) explains that power distance is the way society handles inequalities in power, status and wealth. Wu (2006) explains that for countries and organisations who value high power distance, personal superiority and hierarchy are

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important. However, Hofstede and McCrae (2004) believe that power distance represents the fundamental components of society, whereby power and inequality are seen the world over.

Drawing on Kale's (1994) research, societies which possess significant power distance are comfortable with large disparities, while small power distance societies believe that all inequity should be minimal. In cultures such as the Philippines and Malaysia, who rank highly in power distance, sporting administrators are in a superior position that is rarely challenged by athletes (Onwumechili, 2017). This is often due to high-power distance countries having strict hierarchical positions in place, whereby communication is in a top-down approach (Onwumechili, 2017). Likewise, Schaefer, Parker and Kent's (2010) research states that high power distance cultures like China, tend to be more tolerant of hierarchies and are more likely to expect directions from others. Onwumechili (2017) explains that from a sport and recreation participation perspective, power distance is used as a cultural restraint to demonstrate discipline among athletes in countries such as China. While in Ahn and Cunningham's (2017) study, it was noted that those with a lower power distance are generally more positive towards sport and recreation participation and more likely to associate sports participation in their lifestyle. While there is evidence to suggest that power distance has a link to sport and recreation participation, further work needs to be done to establish the extent of the relationship. Nonetheless, this literature review is significant as it offers an opportunity for the primary researcher to explore the possible link between power distance and sport and recreation participation between New Zealand and China.

The second component of Hofstede's conceptualisation of culture is individualism and collectivism, which describes the relationship between the individual and others in society (Kale, 1994). In Wu's (2006) study, individualism and collectivism portrays how individual's value themselves and their groups or organisations. Those who have strong individualism have weak ties between others in their society or group, while collectivism describes individuals who integrate into strong and cohesive groups (Suominen, 2016). Hofstede's (1983) research indicates that having a low or high level of individualism can also be influenced by components such as time, freedom, challenges, and the physical conditions of their society or their organisation. Suominen (2016) refers to individualism as an individual who has a high degree of self-respect, independence and will speak their mind. In an individualist society, everyone is expected to look after themselves or

immediate family (Hofstede & McCrae, 2004). While by comparison, a collectivist society is the opposite, through which individuals integrate into strong and cohesive groups (Hofstede & McCrae, 2004). Moreover, Wu (2006), Suominen (2016) and Hofstede (2011) explain that key differences between a collectivist and individualist society are distinct, whereby in individualism, personal opinions are only valued, tasks prevail over relationships, and speaking one's mind is healthy.

On the other hand, in a collectivist society, harmony is maintained, the word "I" is avoided, group success is essential, and relationships prevail over work. Hofstede's (2011) research showed that individualistic countries are more prevalent in developed and Western countries, while collectivism was more apparent in less developed and Eastern countries. However, Sorokowski's (2009) results found that collective cultures included Korea, Japan and China, while high individualist countries include the United States and Canada. Hofstede's Insights (2018) address New Zealand as a relatively high individualist culture, whereby in society it is generally expected that individuals will look after themselves and their immediate families. In Sorokowski's (2009) research, a significant focus was on the differences between a collectivist and individualist culture on sports achievements, specifically athletics. Sorokowski's (2009) findings showed that collectivist cultures such as in China, look more favourably towards the development of sports teams and team success. These results suggest that Chinese individuals may be more likely and more motivated to participate in sport and recreation if they are team sports, rather than individual sports. However, further research should be undertaken to investigate the differences that collectivism and individualism have on sport and recreation participation as there is currently limited research from a sport and recreation focus.

The third component to Hofstede's (1990) framework is uncertainty avoidance, which reflects how a society deals with the uncertainties of everyday life and their tolerance to ambiguity (Kale, 1994; Wu, 2006). In Hofstede's (1983) research, uncertainty avoidance is referred to as an ecological dimension which examines the different ways of avoiding uncertainties in life. According to Hofstede's Insights (2018), China has a low score of uncertainty avoidance. A culture which is seen to have a high level of uncertainty avoidance will try and avoid uncertainty through planning and regulations, while, cultures with a low level of uncertainty avoidance will tend to accept each day as it comes (Kale, 1994; Suominen, 2016). In Kale's (1994) research, a society

with a low level of uncertainty avoidance, takes risks easily and are usually tolerant of the different opinions and behaviours of others. From more recent research, Wu (2006) explains that those with a lower level of uncertainty avoidance have fewer rules and rituals by comparison to a high uncertainty avoidance culture, which will have more written rules to try and reduce uncertainty.

By comparison, those on the other side of the spectrum with a high level of uncertainty avoidance will foster the need to control uncertainty by planning in advance and feeling the need to eliminate unnecessary risks (Kale, 1994; Wu, 2006; Suominen, 2016). Feelings of uncertainty avoidance are often reflected in anxiety, where cultures of high uncertainty avoidance are more likely to demonstrate attitudes and behaviours that could increase anxiety (Hofstede, 1983). Expanding on this point, Hofstede and McCrae (2004) explain that uncertainty-avoiding cultures are usually more emotional, while by contrast, uncertainty-accepting cultures are more tolerant, contemplative, relativist, and not expected to express emotions.

From a sport and recreation study, De Mooij and Hofstede (2010) state that individuals in a low uncertainty avoidance culture such as China, are more likely to participate in sport and recreation. De Mooij and Hofstede (2010) suggest that this is because lower uncertainty avoidance cultures are shown to have a more positive attitude towards health and fitness. However, no further literature was able to support the findings from De Mooji and Hofstede (2010). Thus, while significant research has explored the component of uncertainty avoidance, a considerable drawback throughout this literature review is the lack of research that focused on China, Chinese individuals and sport and recreation participation. That is, the findings with most studies in the field of cross-cultural studies and Hofstede's Cultural Dimensions having focused more on business, economic or cultural perspectives. These findings demonstrate that there is still room for further progress in determining the influence of uncertainty avoidance and its subsequent influence on sport and recreation participation.

According to Hofstede (2011), the fourth component of masculinity and femininity refers to a societal value between the genders. A high score relates to masculinity, which indicates that the society is driven by success, achievement, assertiveness and competition. Hofstede's (1983) research explains that masculinity is in line with the dominance of gender roles found in nearly all societies. While a low score is described as being feminine, through which the dominant values in society are caring

for others and quality of life (Hofstede, 1984; Suominen, 2016; Hofstede Insights, 2018). A fundamental issue in any society, China scored the highest in masculinity of any of the countries, which can be reflected upon the more traditional separation of roles in men and women (Wu, 2006; Suominen, 2016; Hofstede Insights, 2018). Similarly, Albaum, Yu, Wiese, Herche, Evangelista and Murphy's (2010) research on management styles and cultural values, identified that Chinese managers scored highly in masculinity, by comparison to New Zealand and Australian managers who were noted to be on the low end of the spectrum moving towards femininity. As reflected in Kale (1994) and Wu's (2006) research, the cultural dimension of masculinity and femininity represents the expected gender roles in leadership expectations.

From a sport and recreation focus, Jinxia (2001) and Leung (2003) argue that China has made a substantial contribution to become a leading sports nation with a strong commitment to encouraging the emancipation of women in China. Similarly, Brownell (2005) explains that China has attained substantial support for women in sport through the push of the 2008 Beijing Olympic Games. This finding is supported by the United Nations (2007), who states that the absence of gender stereotypes has been an essential element to China's sporting success, with the Chinese government prioritising women in sport. On the contrary, it identified that despite positive encouragement of women participating in sport, women in China are unrepresented in sports administration roles, sports leadership roles and coaching (Jinxia, 2001; Leung, 2003; United Nations; 2007). While a significant number of studies have explored this phenomenon, researchers suggest that Chinese Confucian philosophy still influences the behaviour of physical activity, beliefs and values in Chinese society (Pang, 2014).

Confucian Work Dynamism is the fifth dimension in Hofstede's cultural conceptualisation and was first recognised by Chinese scholars (Zhang, W. Liu, & X. Liu, 2012). Also, commonly distinguished into long-term orientation and short-term orientation, the two different positions relate to different components of Confucian Dynamism (Hofstede, 1991; Zhang et al., 2012). Hofstede Insights (2018) describe long-term orientation as to how society maintains links with its past, while also looking at the present and the future. One of the principles within the Confucian values is its emphasis on each individual being conscious of their position in society (D. Khairullah & Z. Khairullah, 2013). On a similar note, Zhang et al., (2012) explain that the long-term position generally refers to individuals who are more future oriented and place more

importance on values related to Confucianism. Long-term orientation places a focus on values such as perseverance, having a sense of shame and thrift (Zhang et al., 2012).

By contrast, short-term orientation represents a more traditional outlook, where the individual places more emphasis on social responsibilities, respecting traditions, personal growth and stability (Zhang et al., 2012). Specifically, China has demonstrated to be a very pragmatic culture, whereby they encourage effort in modern education as a way to prepare for the future (Hofstede Insights, 2018). This conflicts with D. Khairullah and Z. Khairullah's (2013) research which explains that Confucianism is considered to be at the heart of Chinese cultural values and Leung's (2003) findings that traditional Confucian values reinforce the inferior status of women in society. Similarly, Wu's (2006) research states that Confucian philosophy has had a strong influence on traditional gender roles and has played a significant influence in China and their views on society. Likewise, Pang (2014) explains that the Chinese capitalist economy and Confucian beliefs have shaped young individuals' perception of physical activity by influencing their expectations through the philosophy of Confucianism.

In Xiuchang's (2014) research, Chinese sports were examined through the perspective of Confucian philosophy. It identified that the ideology of Chinese sports lays an emphasis on the mind and body, and includes moral cultivation, artistry and social value for sports (Xiuchang, 2014). This finding by Xiuchang (2014) demonstrates that Confucian philosophy influences the types of sport and recreational activities the Chinese community may prefer to participate in. While Pang's (2014) research suggests that to help promote physical activity in young Hong Kong and Chinese individuals, it is essential that China begins to promote physical activity and sport by creating positive perceptions in the values of sport and physical activity. Aligning with Hofstede's Insights (2018), Pang (2014) also acknowledges the importance of China broadening their socio-cultural contexts and their predominately collectivist influence as a way of socio-cultural development in the form of sport and physical activity participation. However, no further studies were able to support Pang's (2014) findings. Hence, while this literature review has provided an insight into the influence of the Confucian Work Dynamism on Chinese sport and recreation participation, a significant limitation of this literature review has been the lack of information specific to sport and recreation. Therefore, future research could explore the relationship and effect of Confucianism on sports participation to gain more insight into China's traditional sporting system, which is also applicable to recreation.

In summary, this sub-heading review applies Hofstede's (1980, 1991) Cultural Dimensions to examine cross-cultural differences in cultural motives for sport and recreation participation. Emphasised by Bosscher et al.'s (2006) sports policy study, cultural differences are apparent between China and Western Countries such as America. Sport is a reflection of the cultural system in which people live, and it has emerged from Bosscher et al.'s (2006) review, that it is not suitable for sports organisations to treat all cultures the same. Bosscher et al.'s (2006) study explains that it is impossible to create one sporting system for all, as each country will require different systems which reflect their country's culture and values. In particular, with a growing multicultural society, it is becoming fundamentally important that sports facilitators and sports administrators understand that sport is a reflection of the cultural system, with no one sporting system able to cater for all (Bosscher et al., 2010).

Overall, this literature highlights that focus needs to be placed on sports facilitators and sports administrators being able to understand the differences and similarities between cultures. With all cultures having different values, behaviours and perceptions of society, sports programmes and sports frameworks will need to take into account these cultural differences if they are to cater to different ethnicities and cultures. This research explores the influence of the Chinese culture from Hofstede's (1980, 1991) Cultural Dimensions and how it may influence the Chinese community participating in sport and recreation in Auckland, New Zealand.

Ethnicity and Sports Studies

Over the past 40 years, the number of studies completed in race and ethnicity and recreational studies has increased (Gomez, 2006; Gomez, 2008). This section of the literature review aims to explore research on the relationship between ethnicity in sport and recreation participation. The literature reviewed has predominately focused on sport, recreation or leisure and will be discussing three key themes which have emerged as being significant. The first theme will be to examine the concept of assimilation and acculturation in sport and recreation research. This review will be followed by an analysis of sport and recreation literature, while lastly discussing why there is a need for further research in this topic.

The connection between a migrant's sport and recreation participation and recreation sport assimilation, has been a topic that has challenged many sporting organisations. Along with the increasingly diverse population, cultural assimilation has

been a topic that has recently gained scholarly attention (Lee & Funk, 2011). One of the first articles completed in this area is Floyd and Gramann (1995) research, which focused on Gordon's (1964) theory of ethnic assimilation. Gordon's (1964) empirical research developed an ethnic theory, which refers to a process that occurs when two or more cultural groups meet. Lee and Funk (2011) explain that assimilation often represents the adaptation of migrants. Gordon's (1964) theory advocates that there are seven dimensions of assimilation; cultural, structural, marital, identificational, attitudinal, behavioural, and civic assimilation.

Defined by Scott et al. (2006), assimilation is a process that involves long term contact between two or more groups and leads to the minority group leaving its ethnic identity for the host culture. Cultural assimilation is the first component to occur in assimilation and is recognised as the change of cultural patterns of the host society (Gordon, 1978; Williams Jr. & Ortega, 1990). Structural assimilation is when immigrants gain access to structures within society, such as organisations, social groups and education (Gordon, 1961). Marital assimilation is the most frequently studied form of assimilation and is defined simply as individuals who have ancestors from two or more ethnic groups, while identificational assimilation examines the degree of identification within one's ethnic group (Williams Jr. & Ortega, 1990). Attitude assimilation occurs when there is an absence of prejudice towards ethnic groups, whereas behavioural assimilation exists when there is no longer discrimination occurring and no negative encounters (Gordon, 1978; Williams Jr. & Ortega, 1990). Lastly, civic assimilation is the absence of value and power conflict on public or civic issues held by different ethnic groups. Civic issues include beliefs and values surrounding birth control, divorce and abortion, amongst other factors (Williams Jr. & Ortega, 1990). From these seven components, cultural assimilation has been stated as the dominant component in Gordon's (1964) theory and is commonly referred to as acculturation (Gordon, 1961; Scott et al., 2006). Arguably, Scott et al.'s (2006) study explains that most researchers acknowledged that while assimilation and acculturation are similar, immigrants may acculturate without necessarily assimilating.

Cultural assimilation or acculturation is usually regarded as a component of assimilation as it examines how individuals from different cultures come into contact and change their cultural patterns (Scott et al., 2006; Lee & Funk, 2011). Cultural acculturation is regarded as a component of assimilation, whereby the cultural

characteristics of the dominant group is adapted to by the minority group (Scott et al., 2006). In Schnike and Hanrahan's (2009) research, acculturation is the process of cultural change when two cultures come into continuous contact. Notably, there are varying levels of acculturation for different cultural characteristics, whereby an individual may be acculturated to the dominant culture in language and appearance but remain encultured with other cultural customs (Hosper, Nierkaens, Van Valkengoed & Stronks, 2008; Schnike & Hanrahan, 2009). Gomez (2008) states that acculturation is not just an issue of language and communication, but also related to an individual's values.

From a sport and recreation perspective, Gomez's (2006) study examined the influence of acculturation on recreation participation and discovered that acculturation was conceptualised as coinciding with socio-economic status and sub-cultural identity. From Gomez's (2006) finding, this study was noted as significant, with previous researchers stating an inconclusive correlation between acculturation and sport and recreation participation. Similarly, Hosper et al.'s (2008) results were consistent with Gomez's (2006) study, discovering that the higher the level of acculturation, the greater the participation in sport. While, Lee, Mowatt, Goff, Novotny, Rivin and Walter's (2016) research focused on outdoor recreation, they explained that cultural background and acculturation affects an individual's motivation to participate in outdoor recreation.

By comparison, focused on ethnic identity in sport and recreation, Amara and Henry's (2010), Benn and Pfister's (2013), and Rich and Giles's (2015) research emphasises the importance of sports facilitators and administrators understanding the influence of ethnic diversity and religion affecting one's willingness to participate in sport and recreation. In Amara and Henry's (2010) research, Islamic sporting identity and interests were examined against how local policymakers perceived and responded to the sporting needs of the Muslim communities in the United Kingdom. Amara and Henry (2010) discovered that the Muslim community often gets duplicated into broader community policies, which can be interpreted as an assimilation approach for the Muslim community to identify with British norms rather than Islamic views and needs. In Maxwell et al.'s (2013) Australian study, it was examined how organisational facilities look at social inclusion of Muslim women in a community sport setting. In a case study research, Maxwell et al.'s (2013) social inclusion framework was adopted against usual sports management practice. It was consequently identified that some of the methods that tried to facilitate and encourage Muslim women, socially excluded non-Muslim women.

From Benn and Pfister's (2013) research, a sociocultural analysis explored Muslim girls and their school's sports experiences in physical education classes in Denmark and England. Utilising a case study approach, the Muslim girls discussed their experiences into how they managed school sports participation with their cultural views and identity. This study highlighted school sporting policies and sports facilitators having an influential role, as their cultural understanding and awareness of the Muslim community would either encourage or prevent the girls from participating (Benn & Pfister, 2013). On the other hand, Rich and Giles (2015) research focused on examining the piloting of a cultural safety training module in the Canadian Red Cross water safety instructor programme. In Rich and Giles' (2015) study, it was found that the cultural safety training programme alone did not lead to provisionally safe cultural sport. Instead, Rich and Giles (2015) explained that there needs to be a shift in organisational culture if it is to be a facilitative, supportive and inclusive of cultural and ethnic diversity in aquatics programming.

While the literature reviewed was predominately focused on the Muslim community, it highlights that sport facilitators play a critical role in encouraging or deterring different ethnicities and cultures from participating in sport and recreation. Importantly, this review emphasises that sports facilitators need to be willing to respond to the diverse cultural and ethnic needs in sport and recreation if they are to increase participation from these communities. Additionally, these studies support the notion that acculturation is a factor that affects recreation participation, sport and recreation quality experiences and ethnic identity (Gomez, 2006; Floyd, Bocarro & Thompson, 2008; Benn and Pfister, 2013). It can therefore be implied that the recent attention on cultural assimilation is due to the need for sports facilitators and managers to understand the different attitudes and behaviours of an increasingly diverse society (Floyd & Gramann, 1995; Benn & Pfister, 2013; Rich & Giles, 2015).

Notably, the most striking finding throughout this literature review is the lack of research from New Zealand. The discussions and research exploring the key themes of assimilation and acculturation in sport and recreation have been from various continents, but it is evident that there is a lack of scholarly attention in New Zealand. As mentioned in Thomas and Dyall's (1999) study, it is surprising that the topics of culture and ethnicity in New Zealand sport and recreation have not received more attention in the sport management literature than it has currently. Recognised as a significant drawback, the

lack of New Zealand scholarly articles has been highlighted as a critical limitation for sports organisations and sports facilitators, in creating and implementing policies or initiatives to improve participation. It is clear that more New Zealand-based research is needed, as New Zealand organisations have to rely heavily on historical research and research conducted overseas (Thomas & Dyall, 1999). An important issue for further research is a strong need to understand the impact of culture and ethnicity in sport and to identify the challenges and implications for sports facilitators (Thomas & Dyall, 1999).

A common trend throughout this literature review is the importance of further research in the area of ethnicity and sport and recreation. While these studies have demonstrated a valuable insight into ethnicity in sport, it indicates the importance of replicating and conducting studies to confirm previous conceptualisations and findings. Although numerous studies have established a relationship between acculturation, assimilation and ethnic identity in sport and leisure, further studies would allow for assessment of trends over time. Aligning with Gentin's (2011) literature, ethnic minorities and immigrants cannot be expected to share similar recreation patterns with others. Importantly, with Auckland becoming a city of increasing diversity, additional studies can include more culturally diverse examples, such as the Chinese population, to ensure that reliable information is received and allowing for accurate comparisons to be made. Taking into account the findings from this literature review, the influence of ethnicity and culture seems to be a popular topic in the sport and recreation industry.

Cultural Expectations

To be able to provide cultural intelligence recommendations to the Auckland Council Pools and Leisure Centres, it is essential to understand the Chinese community's expectations of these centres. In particular, it has been valuable to gain an insight into the Chinese community's service quality expectations of the pool and leisure centres sport and recreation programmes, their services and facilities, and how these elements may influence the Chinese community participating at the leisure centres. To gain an understanding into quality facility services in public leisure facilities, this section of the literature review will explore service quality in sport and recreation centres and how this may influence one's loyalty and intention to participate.

It is emphasised by D. Kim & S. Kim (1995) and Alexandris, Douka and Balaska (2012), that it is essential for sport and leisure researchers to understand the antecedents of sport and leisure involvement. Noted by Yu, Zhang, Kim, Chen, Henderson, Min and

Huang's (2014) and Alexandris et al.'s (2012) research, it is becoming increasingly important for sports facility managers to understand the importance of the service environment and its effect on sporting programmes, facilities and customer satisfaction. As a result, there has been an increasing number of recreational and leisure literature, which has started to focus on the influence of service quality associated with sport and recreation programmes and facilities (D. Kim & S. Kim, 1995; Yu et al., 2014).

However, as Sport New Zealand (2013) states, there is no ideal model for the management of sport and recreation facilities. Nonetheless, quality facility management plays a significant role in allowing a high level of community access and community participation (Sport New Zealand, 2013). Thus, Sport New Zealand (2013) emphasises that every sport, recreation and leisure facility needs to ensure they continue to assess and improve on their service quality. Supported by Christchurch City Council's Physical Recreation and Sport Strategy (2002) plan, there is an increasing expectation from consumers and participants of the expectations of high service quality and high facility standards. Given the importance of service quality in the recreation and leisure industry, this literature review will be examining the concept of service quality, while analysing how it may influence sport, recreation and leisure participation.

Defined by Howat and Crilley (2007), service quality is a customer's evaluation of the perceived performance of specific attributes compared to the customer's expectations. Discussed by Robinson (2002) and Theodorakis, Howat, Ko and Avourdiadou's (2014) literature, concerns with quality facility service in public leisure facilities has emerged as an issue for many years. This view is supported by Murray and Howat (2002), who state that a considerable number of researchers have started to examine the construct of service quality in leisure centres. From Tsitskari, D. Tsiotras, and G. Tsiotras' (2006) literature, although service quality is elusive and indistinct, high-quality service is a goal that all sport and recreation organisations should seek to attain. So, similarly, Murray and Howat (2002) explain that in recent years, there has been a shift away from the traditional community merit approach towards local recreation centres, whereby leisure centres are now more directed towards a commercial focus.

From a sport and fitness perspective, Theodorakis et al.'s (2014) literature suggests that service quality also includes the relational and physical dimensions such as the physical environment of the service-scape and relational quality being, staff and instructor expertise. Yu et al.'s (2014) study explains that service quality is becoming an

essential element for sports facility managers to focus on as it helps the organisation develop a competitive advantage and assist with generating revenue. Furthermore, Lee (2017) states that service quality can support sports centres to build an advantageous position during an economic depression and help make better investments for the facility. Similarly, Howat, Murray and Crilley (1990) explain that the retention of customers and maximising customer satisfaction is seen as a benefit from high service quality. From Yu et al.'s (2014) research, service quality can be a crucial component to whether a customer decides to re-visit the leisure centre and the sports facility.

Of a similar view, Cronin and Taylor's (1992) service quality study, Murray and Howat's (2002) and Howat and Crilley's (2007) Australian sport and leisure study, discovered that service quality is a direct antecedent of satisfaction. Murray and Howat (2002) state that in a sport and leisure context, their research identified that value is essential, whereby satisfaction of the service is seen to influence the perceptions of value. This suggests that if the service quality is not of a high value, despite the strength of the facilities core function's such as the delivery of programmes, a customer will still have a negative perception because of perceived low value (Murray & Howat, 2002; Theodorakis et al., 2014; Yu et al., 2014). Taking these findings into account, it is therefore unsurprising that Alexandris et al., (2012) emphasise that the significance of high service quality is a vital component in leisure centres and leisure services.

From a sport and recreation participation perspective, Alexandris et al., (2012) explain that service quality has become increasingly popular in scholarly literature, due to its ability to influence the development of active leisure participation. In Lee's (2017) research, the effects of service quality of sport centres on customer loyalty and the customer's intention to adhere to exercise in Korea was examined. Findings from Lee's (2017) study demonstrated that a high level of service quality in sports centres positively influenced the customer's loyalty and their intention to exercise. While Alexandris et al.'s (2012) literature focused on recreational dancing, findings identified that individuals who felt the benefits of participating in dancing were more likely to be involved and to continue participating. However, it was noted that the continuation of participation was also influenced by the service quality and the delivery of the programmes (Alexandris et al., 2012). Both Alexandris et al. (2012) and Lee (2017) explain in their research, that sports administrators and sports facilitators need to ensure that effort is placed on making the participants feel that their expectations are being met. Seemingly, this review of the

literature would appear to show that positively perceived service quality can induce the intention for one to continue to exercise or participate in recreational activity. Nonetheless, despite the literature completed by Alexandris et al., (2012) and Lee (2017), there is room for further progress in determining the significance of perceived service quality to alter one's perception of exercise needs. New research should be undertaken to investigate whether this relationship changes between specific sports and recreational activities, as this will allow for additional comparisons to be made.

In summary, this literature review sub-heading demonstrates that in the recreation and leisure sector, sports facilitators like the Auckland Council Pools and Leisure Centres need to ensure that they are constantly re-evaluating and monitoring the service quality perceptions of their customers. This review has highlighted that the perception of service quality influences satisfaction, and in turn influences a customer's future intentions and the value of the programme and facility (Murray & Howat, 2002). It is essential for facility managers to remember that their facilities, services and recreational programmes need to be of a high-service quality, as it will influence one's intention to participate. However, maintaining high-service quality is also seen as an opportunity for sport and recreation centres to develop a competitive edge, assist with strategic decision-making and solve any unforeseen issues before they arise (Murray & Howat, 2002; Howat & Crilley, 2007; Lee, 2017). Thus, this review has highlighted that for sports facilitators and managers, the challenge will be to ensure that they are aware and understand customer expectations of their service and the elements that their customers feel are of high value and quality.

<u>Chapter Summary</u>

This literature review has demonstrated that cultural intelligence represents a holistic construct encompassing intercultural knowledge and experience (Ang et al., 2009). Cultural intelligence reflects an approach that accounts for individual differences and identifies areas to improve one's components to CQ-Motivation, CQ-Cognition, CQ-Metacognition and CQ-Behaviour. This review has also identified an overlap through the constructs of emotional and social intelligence, and collectively, the competencies of both emotional and social intelligence build on one another to support the implementation of cultural intelligence (Crowne; 2009; Rockstuhl et al., 2011; Schneider, 2013; Nel et al., 2015). Discussed in Hofstede's (1980) Cultural Dimensions, culture influences the way

people in different countries perceive and understand the world. With not all cultures being the same, different approaches and strategies need to be developed.

This review has highlighted that there is a need to address these changes and challenges that a super-diverse society brings to sporting organisations and sports facilitators. However, this literature review has also identified that while there seems to be a growing interest in the area of cultural intelligence there is a significant lack of scholarly literature which has specifically focused on cultural intelligence in sport and recreation. Similarly, only a couple of studies are available discussing different perspectives on how ethnicity can shape both perception and motivation for sport and recreation participation (Floyd et al., 2008). It is also evident that there is a gap in the field of ethnicity and Chinese people, and sport and recreation participation research. Together, this review has shown that there is a need for new research focusing on cultural intelligence, sport and recreation participation and ethnicity to apply within Aotearoa New Zealand.

In conclusion, this review has highlighted a gap in the space of cultural intelligence in sports management. This research therefore aims to contribute to the literature by exploring how a sports facilitator's perspective of cultural intelligence influences sport and recreation participation in the Chinese community. Adopting institutional theory in this research will allow for a focus on the Auckland Council Pools and Leisure Centre's behaviours, processes and values, and the organisational changes required to help improve cultural intelligence across the Sport and Recreation Managers and their staff members. The following chapter will explain the primary researcher's ontological and epistemological approach guiding the methodology and method chosen for this research.

<center>**Chapter Three - Research Framework**</center>

<u>Introduction</u>

In exploring the experiences and perceptions of cultural intelligence and its influence on sport and recreation participation in Chinese individuals, a post-positivist approach and a case study research were implemented. This chapter discusses an ontological and epistemological approach, while then discussing the methodology and method utilised in this study.

<u>Ontology and Epistemology</u>

In this research question, the ontological perspective implemented is critical realism. Fletcher (2016) explains that the ability of critical realism to engage in explanation and casual analysis is essential to research that focuses on society and social change. As such, critical realism is appropriate for this study as it will help explore suggestions and problems around cultural intelligence in sport, recreation and society.

Adhering to a critical realist outlook, the epistemological approach applied in this research is objectivism. As objectivism examines the individuals' attitudes, beliefs and values, this approach is commonly utilised to help develop recommendations for best practice (Gray, 2014). This approach provides an opportunity to analyse the influence and impact of cultural intelligence on a Chinese individual's willingness to participate in sport, while also identifying practical and effective recommendations to improve participation.

Aligning with these ontological and epistemological perspectives, the research paradigm of post-positivism will be implemented (Guba & Lincoln, 1994; Grant & Giddings, 2002). Henderson (2011) states there is an increased need for post-positivism in the leisure sector with this approach able to represent the lived experiences of individuals. In this research, the influence of post-positivism looks to provide a foundation for exploring the interconnections between cultural intelligence and sport and recreation participation. As we seek to explicate social concerns, this paradigm allows us to bring together theory and practice. With leisure research becoming increasingly pragmatic, post-positivism is best suited for this research topic and question.

However, by implementing the research paradigm of post-positivism, there is a risk of a cause-effect linkage, which can consequently limit the ability to generalise all data in this research. As a result, it is therefore essential that rigour is achieved in this

study, to allow recommendations to create a positive social impact. For this study, to ensure that rigour is attained, the credibility, dependability, confirmability, and transferability of this study will be discussed further in this chapter. These approaches inform the framework of Chapter Five of the Analysis and Discussion, which follow on from the Findings in Chapter Four, which feature the qualitative responses from the participants in this research project.

Qualitative Research

A qualitative research approach is often adopted by a researcher interested in understanding how people interpret their experiences and how their world is constructed (Merriam & Tisdell, 2016). Qualitative research assumes that social reality is a subjective experience, whereby social reality is continuously constructed (Jones, 2015). Importantly, qualitative methods have shown to be valuable to research that focuses on community development as it allows the researcher to generate a holistic understanding of community policies and frameworks (Silverman & Patterson, 2015). Qualitative research is based on non-numerical information, with research focusing on the analysis of words, experiences, and emotions (Jones, 2015). Accordingly, Silverman and Patterson's (2015) research states that one of the primary advantages of implementing a qualitative approach is that it makes data analysis and the data results more accessible to broader groups in society. As this research seeks to explore an individual's experiences, a qualitative approach was implemented to gather rich descriptions of the individual's thoughts, experiences and feelings.

Table 1

Comparison of General Research Traditions (Hancock & Algozzine, 2006).

	Qualitative	Quantitative
General Framework	- Investigates to understand from participant's perspective - Attempts to explore a host of factors that may be influencing a situation - Looks to develop an explanation for the problem or question	- Investigates to confirm hypothesis - Hypothesis is accepted or rejected using statistical analysis - Measures specific variables

Data format	- Outcome of research is generally narrative - Textual responses (audio, field notes) - Semi structured interviews, focus groups, observations and documents	- Outcome of research is generally expository, consisting of statistical answers - Numerical responses (statistics) - Surveys, tests and statistics

Methodology

Following our research paradigm, a qualitative descriptive methodology was chosen. That is because this methodology is described as a comprehensive summary of events through which the combination of sampling, data collection and data analysis are described by the researcher (Sandelowski, 2000). A methodology which is relatively unacknowledged, qualitative description entails the presentation of facts in everyday language (Sandelowski, 2000). Based on the philosophy of naturalist inquiry and pragmatic research, qualitative descriptive research is founded on existing knowledge and pre-understandings (Sandelowski, 2000). Especially useful in research where the focus is on how, who, what, and where of events (Sandelowski, 2000), qualitative descriptive studies are an effective approach for studies that are descriptive in nature. For this research, the implementation of a qualitative descriptive study was useful as it is a flexible approach that focuses on exploring experiences and gaining insights on areas that are poorly understood.

Case Study Methodology

Stake (2006) outlines that there are three forms of case studies; instrumental, intrinsic, and collective. Gray (2014) defines a case study methodology as an approach that integrates and contrasts different perspectives that can be built to create a detailed understanding of context. A case study approach is richly descriptive and can include quotes, anecdotes and narratives from the participants, allowing for further insight into the phenomenon being studied (Hancock & Algozzine, 2017). Moreover, a case study is used to gain a holistic understanding of a set of subjects and issues, and how they relate to the particular group or organisation (Jones, 2015). The effectiveness of a case study is based upon the fact that this methodology explores subjects and issues where relationships may be ambiguous, and the boundaries between phenomenon and context are not evidently clear (Yin, 2013). A research strategy that focuses on understanding the

dynamics within a single setting, case studies can either be single or multiple cases (Yin, 1984; Eisenhardt, 1989). Additionally, Yin (2013) and Gray (2014) explain that the case study methodology is most effective when a 'how' or 'why' question is being asked, as it can focus on specific individuals or organisations. Utilising this methodology, Baxter and Jack (2008) emphasise that a case study approach can also inform professional practice in both a practical and policy domain.

For this research project, two qualitative case studies were formed to capture the richness and complexity of these cases. This is because a case study approach is able to provide a detailed description and analysis of one's experiences for the Sport and Recreation Managers as well as Chinese participants. As a result, case studies are effective in increasing understanding about a specific topic (Yin, 2011; Gray, 2014). In this case study research project, four Chinese individuals and five Sport and Recreation Managers from Auckland were individually interviewed in semi-structured interviews. The five facilitators were Sport and Recreation Managers across five Auckland Council Pools and Leisure Centres. The four Chinese participants were chosen based on their participation in community sport and recreational programmes across the five Auckland Council Pools and Leisure Centres over the last two years. The centres were: Howick, Albany, Stanmore Bay, Lloyd Elsmore, and Marina. These centres were chosen based on the density of the Asian population in the Auckland region. The Howick Leisure Centre, Lloyd Elsmore Pools and Leisure Centre and Marina Fitness are located within the Howick Local Board area, which has been identified as having the highest Chinese and Asian population in Auckland (Auckland Council, 2017). On the other hand, with a considerable increase in the Chinese and Asian population in the North Shore region, the Albany Pools and Leisure Centre and the Stanmore Bay Pools and Leisure Centre were also chosen for this study (Auckland Council, 2017). As discussed in the literature review, due to a lack of studies conducted upon the research question, a case study approach allows an investigation into the real-life context between cultural intelligence and sport and recreation participation, while also allowing for comparisons to be made between the various centres. The two case studies were created in reply to the questions and responses from the Sport and Recreation Managers and Chinese participants.

Method

Question development

In this study, it was essential to identify what literature had already been completed in the fields of 'cultural intelligence' and in 'sport and recreation' as the next step in creating a research question process was to have an understanding between current knowledge and where further investigation is required (Farrugia, Petrisor, Farrokhyar & Bhandari, 2010). This informs the research question, as it needs to reflect the principles of qualitative research, with a focus on subjective experiences and the associated significance to the participants' experiences (Crowe, Inder & Poter, 2015).

For this research project, 'cultural intelligence' and 'sport and recreation participation' were of major interest to my role as a researcher and in my professional field of sport and recreation. The researcher developed an interest in sport and recreation at a young age, and along with her Malaysian Chinese culture, these two key factors influenced the decision in this research topic being investigated. It was also discovered through discussions with various sporting organisations and also from recommendations from scholarly literature that the influence of cultural intelligence on sport and recreation participation was an area that required further research, with limited articles currently being available. From this project, the research question is: **"How does a facilitator's perspective of cultural intelligence influence sport and recreation participation in the Chinese community?"**

Sampling Strategy

In this research, the sampling strategy of purposive sampling was chosen. This is because purposive sampling is frequently adopted in qualitative research for the purpose of identifying participants for information-rich studies (Palinkas et al., 2015). In purposive sampling, individuals are selected due to their vast knowledge or experience in the research topic and their ability to provide significant information to support the research question (Maxwell, 1997; Palinkas et al., 2015). Moreover, purposive sampling allows the researcher to exercise a degree of judgement on choosing individuals from a particular setting as they can provide information that cannot be gained from other sample designs (Gray, 2014). The implementation of purposive sampling also assists with maximising efficiency and validity of the qualitative research (Palinkas et al., 2015). However, Maxwell (1997) and Palinkas et al., (2015) acknowledge that purposive

sampling is heavily reliant on the availability and willingness of individuals to participate, and their ability to communicate experiences in a reflective manner.

During the initial stages of the research project, it was suggested that a total of ten participants were going to be interviewed, with five Sport and Recreation Managers (Managers) and five Chinese participants. However, during the interview stages of this research, only nine participants were interviewed, with five Managers and four Chinese participants. While the initial target of ten interviews was proposed, due to this research being a Master's thesis, there was a limit of research time and resources available. Despite these constraints, nine interviews were received that were rich, detailed and informative, thereby providing a substantial amount of analysis. Supported by Jones (2015), the key with qualitative research data is not the size of the sample, but the quality of information and data received.

In this research project, nine semi-structured interviews were conducted with each interview categorised into two groups. The first group of semi-structured interviews consisted of four Chinese adults who had participated in community sports and recreational programmes across the Auckland Council Pools and Leisure facilities over the last two years. The second group of semi-structured interviews involved five adults who hold management positions in the Auckland Council Pools and Leisure Department. For this research to gain an understanding into how cultural intelligence influences Chinese sport and recreation participation, having the two different sample groups allowed for similarities and comparisons to be drawn between the groups' experiences and knowledge. Supported by Silverman and Patterson (2015), semi-structured interviews can be used to gain an in-depth understanding of how key stakeholders perceive and understand an issue or their experiences.

To identify the key stakeholders for this research, implementing a purposive sampling strategy was essential, as Eisenhardt (1989) and Gray (2014) explain, to assist with validity, reliability, and credibility, interviews for the case studies should be chosen for theoretical reasons. That is that participants for the case studies should be interviewed to extend emergent theory or fill theoretical categories by providing examples. Eisenhardt (1989) further expands on this point, explaining that this form of theoretical sampling will enhance the generalisability of the theory that the researcher is developing.

Semi-Structured Interviews

In research, interviews may be structured, semi-structured or unstructured. For this research, semi-structured interviews have been chosen to allow the opportunity for the researcher to include predetermined, flexible, and open-ended questions (Hancock & Algozzine, 2006). Semi-structured interviews provide the opportunity for the researcher to ask follow-up questions, allowing the researcher to probe more deeply into experiences and issues that are of interest to the interviewer (Hancock & Algozzine, 2006). Similarly, Silverman and Patterson (2015) explain that semi-structured interviews represent clinically focused research, whereby the act of interviewing entails a high degree of focus on the research question. Semi-structured interviews also allow for prompt points to ensure all interviews cover similar material by providing direction for the interview (Crowe et al., 2015). These prompt points also provide the researcher with the opportunity to seek an in-depth description of the inquiry from the participant.

For this research, the semi-structured interviews were undertaken by the primary researcher over a period of three months. The time and location of each interview were agreed upon by the participant and the primary researcher. At each interview, the participant was handed a consent form and participant information sheet (Appendices A, B and C). The participant information sheet invited the individual to the study, stated the purpose, what to expect in the interview, and also what their rights were as a participant (Appendix B). After the participant acknowledged their understanding of the interview process, they were asked to sign a consent form, which states that they had agreed to be interviewed (Appendix A).

To help guide the semi-structured interviews, an interview guide was created to help keep the conversation flowing and to allow for comparability of responses (Hancock & Algozzine, 2006; Silverman & Patterson, 2015). A total of 12 structured questions for the Chinese participants and 15 structured questions for the Sport and Recreation Managers were asked (Appendices D and E). These questions were developed to provide structure to the interviews, as well as ensuring that the conversation was focused and flexible (Silverman & Patterson, 2015). The use of open-ended questions provided the opportunity for identifying new ways of seeing and understanding cultural intelligence from the Managers and the Chinese participants (Appendices D and E). For the structured questions, a mix of descriptive and experiential questions were asked as it allowed the

primary researcher to gain further insights into the interviewees' different types of situations and experiences (Silverman & Patterson, 2015).

In this research project, nine 45-minute, semi-structured interviews were conducted to ascertain data from the participants. Each interview was recorded and transcribed with near-verbatim notes taken by the primary researcher during the interviews. Copies of the transcript were then sent to each participant, to allow them to check the transcribed information. Minor amendments were made to several transcripts, but overall, the transcripts were seen to be an accurate reflection of the interviews that took place.

Sampling Procedure and Participants

Following the five Auckland Council Pools and Leisure Centres emailing their Chinese customers, and the primary researcher's 'expressions of interest' poster, four Chinese participants met the inclusion criteria as follows (Table 2).

a. *Chinese Participants:*

The purpose of this research is to examine the sports facilitators cultural intelligence and how it may impact the Chinese community participating in sport and recreation at their centre.

b. *Sport and Recreation Managers:*

A purposive sampling technique was applied, in which five Sport and Recreation Managers who are currently working in the Auckland Council Pools and Leisure department were interviewed. They were all of management positions within their centre and were contacted by the primary researcher by email.

For this study, it is important to note that the Sport and Recreation Managers were provided with the following definition of cultural intelligence during the early stages of the semi-structured interview. *"Cultural intelligence is defined as an individual's ability to connect across cultures and to operate effectively in unfamiliar surroundings. Cultural intelligence is the ability to engage in a set of behaviours that largely focuses on an individual's capability to function effectively across cultures"* (Van Dyne et al., 2009; Johnson & Buko, 2013; Thomas & Inkson, 2017).

c. *Community sport and recreation programmes:*

To ensure that there was consistency between the four Chinese participants, each individual had to have participated in a sport, exercise, or recreation programme at one of the five participating pools and leisure centres in Auckland over the last two years. This inclusion criterion was to ensure that the participants' experience at their chosen pools and leisure centre was a relatively recent occurrence.

d. Ability to speak English:

As this research explored the experiences of participants, it was essential that the Chinese participants were able to communicate effectively in English. This was to ensure that the participants were able to provide significant information and deeper insights to support the research question.

e. Adults:

Due to the exploratory nature of this research, and the focus on experiences, thoughts and feelings, in-depth perspectives were required. With this research focus, only individuals aged 18 years and over were invited to participate in the study.

f. No personal relationship with the primary researcher:

To limit any risks of power differences in this research, participants with a personal relationship with the primary researcher were excluded from this research.

Table 2

Participant Inclusion and Exclusion Criteria

Inclusion	Exclusion
- Community participants of a Chinese ethnicity	- Other ethnicities
- Sport and Recreation Managers from Auckland Council Pools and Leisure	- Sport and Recreation Managers who do not work for Auckland Council Pools and Leisure.
- Participated in any community sport and recreation programme over the last two years at any of the five participating leisure centres (Howick, Stanmore Bay, Lloyd Elsmore, Albany, Marina).	- Individuals who had not participated in any sport and recreation programmes over the last two years at the five participating centres (Howick, Stanmore Bay, Lloyd Elsmore, Albany, Marina).
- Ability to speak proficient English as this will assist with the ability to ascertain data from the participant during the interview	- Limited English

- Adults	- Individuals below the age of 18. This is because conducting interviews with children will pose a challenge considering the nature of this research
- No personal relationship with primary researcher	- Has a personal relationship with primary researcher to eliminate any risks associated with power differences

Potential Bias

The primary researcher was an Auckland Council employee during the time of the interviews. However, no conflicts of interest were likely to arise as a result of this research as the primary researcher was not dependent on the Sport and Recreation Managers and had no relationships with the Managers. Furthermore, adhering to the ethical guidelines, no participants were identified in this case study, with pseudonyms of the participants used on all documents. Using pseudonyms meant that the details of the participant would not be identified, avoiding any conflict of interest and minimising any risks to the participant. This information was also stated on the information sheet (Appendices 2 and 3), and participants were reminded of this before each interview took place.

Familiarisation with data

After each interview, the audio recording of the interviews was transcribed by the primary researcher. From there, the transcribed interviews were then sent back to each of the participants, allowing the opportunity for them to review their transcripts and to modify the transcriptions if required. During the interviews, notes were written, which allowed identification of key themes and areas of specific interest. During this data familiarisation, the repeated reading and writing of the transcripts and field notes assisted the elucidation of significant themes and keywords before coding began on the NVivo software.

Data Analysis

For this research project, data analysis started during the interview process and led to a thematic analysis approach being implemented. In qualitative research, thematic analysis is described as a foundational method for qualitative studies (Braun & Clarke, 2006). Braun and Clarke (2006) and Vaismoradi, Turnen and Bondas (2013) explain that thematic analysis is a popular approach to assessing qualitative data as it provides the researcher with patterns and themes within data. Explained by Crowe et al. (2015),

thematic analysis is a process of interpreting qualitative data to seek patterns and meaning across the data and is a theoretically flexible method that organises, describes, and interprets qualitative data. Additionally, with the ability to provide flexibility to the researcher, a thematic analysis was applied, due to its ability to generate rich, detailed and complex data from the participant's responses.

Thematic Analysis
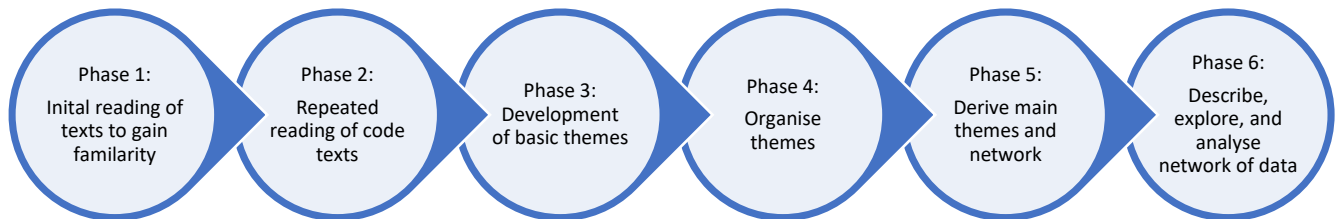
Figure 10: Thematic analysis process adopted from Braun and Clarke (2006)

Braun and Clarke (2006) identify that there are six phases in a thematic analysis. The first phase focuses on familiarising oneself with the data which firstly involved analysing the information from the participants' responses throughout the interview. With this constant data analysis, follow up questions were also able to be shaped throughout the interviews, allowing identification of the areas of the research question that required further clarification. The next step involved transcribing the interviews and reading all nine transcripts to ensure a clear understanding of the data set. To help become familiar with the data, an inductive coding and thematic development approach was adopted, which meant development of codes and creating themes as data was gathered and investigated. This approach is often noted as working bottom-up from the data and is an inductive orientation through a data-led analysis (Terry, Hayfield, Clarke & Braun, 2017). To build upon my familiarisation, a notebook was utilised, with early analytic observations taken during and after each interview. This was so that the early observations from each of the interviews were able to be referred back to. Lastly, to ensure a full insight was gained into the data received, the transcripts were thoroughly re-read, and the interview audio was played back.

In this second phase of analysis, similarities and differences are examined, whereby reoccurring words and ideas need to be coded and recorded (Walters, 2016). This systematic process assists with the rigour of the research and ensures that the codes

are consistent throughout the coding process (Walters, 2016). For this research, the software NVivo was used to generate and identify ideas and themes, where a total of 47 initial codes were identified across the data set. In this stage, code words were created for the main points and sorted by priority in relation to the research question and focus.

Following the initial coding, phase three is the development and the construction of the themes (Terry et al., 2017). Similarly, Crowe et al., (2015) explain that phase three looks at gathering all the data that is relevant to each theme and involves defining and naming themes. It was found that making visual thematic maps assisted the collating of codes and themes as the relationship between themes were elucidated. From these maps, the significance and formation of the themes was examined. Through this stage, seven main themes were formed across the nine interviews, with three themes appearing from the interviews with the Sport and Recreation Managers and four from the Chinese participants.

Phase four of thematic analysis is organising and determining the themes and their connection to the research question (Braun & Clarke, 2006; Walters, 2016). As Vaismoradi et al, (2006) states, these themes capture their importance in relation to the overall question. During this fourth phase, the themes were reviewed to see if there was sufficient data to support them and to see if the themes were consistent across the data set. At this point, all transcripts were re-analysed through NVivo to ensure that all the coherent and distinctive themes had been identified and that data had not been overlooked.

Leading to phase five, Braun and Clarke (2006) suggests the researcher defines and name the themes. In this stage, the themes were refined as necessary and a clear relationship was able to be identified between the theme and the research question. Walters (2016) explains that phase five requires a deeper analysis as it requires the researcher to organise the basic themes and the main theme into a thematic network until a cohesive argument can be made for each main theme. During this stage, the key themes were further analysed, compared against each other, and then reflected upon the research question and research aim. Themes were further analysed to identify if they were significant enough and had captured enough rich data to be a standalone theme, a sub-theme, or if it should be discarded.

Lastly, phase six of the thematic analysis was to produce the research report and to provide evidence of what had been identified as themes within the data collection

(Braun & Clarke, 2006). This final phase is described as the process of synthesis as it explores how the themes may link to each other. At this point, the meaning of the data should have emerged into helping the researcher make an argument in relation to the research question (Crowe et al., 2015; Walter 2016). Overall, nine key themes were identified, with four themes extracted from the Sport and Recreation Managers transcripts and five themes from the Chinese participants. Additionally, a further five sub-themes were identified and noted to be of significance to the research question. These themes were identified to be positioned as essential to the research question and had a good fit between the epistemological approach and the research paradigm of post-positivism.

Ethical Considerations

For this research, nine key ethical principles were taken into account, influencing the design and practices of this study. However, prior to participant recruitment, ethics approval was obtained by the Auckland University of Technology Ethics Committee (AUTEC) to ensure that research guidelines were followed (Appendices E and F).

Informed and voluntary consent

A copy of all information was given to participants with consent forms provided to the participants prior to the interview. Participants were also sent a copy of their transcriptions to ensure that the transcribed data was accurate.

Respect for rights of privacy and confidentially

The participants' information remains confidential, with pseudonyms provided to participants to protect their identity. All research data was stored securely, and the audio interviews were deleted once the study was completed.

Minimisation of risk

It was identified in this study that there was minimal risk, with no deceived, coerced, or vulnerable patients. Prior to the interview, participants were provided with an information sheet and were also encouraged to ask any questions or discuss any concerns they may have (Appendices B and C).

Social and cultural sensitivity

As this research was focused on Chinese culture, consultation and feedback on the interview questions were provided by the local Chinese community and Harbour Sport's *ActivAsian* Lead. These discussions were held to ensure that the primary researcher was respecting Chinese values, practices and beliefs.

Research adequacy

Participants were informed on the information sheet that this research proposed to address the gap in the literature on cultural intelligence and its influence on Chinese participation in sport and recreation. The research report will include recommendations for the Auckland Council Sport and Recreation Managers to be able to improve their cultural intelligence and the cultural intelligence of their staff members.

Avoidance of conflict of interest

The primary researcher has a responsibility to ensure that any conflict is adequately managed to preserve integrity in the assessment. It was acknowledged that during the time of the data collection stage, the primary researcher was an employee of Auckland Council. However, no conflicts of interest were likely to arise as a result of this research as the primary researcher was not dependent on the participants and had no relationships with the Sport and Recreation Managers.

Partnership, participation and protection

Provisions such as the participant information sheet, confidentiality and consent forms have been utilised to establish a framework of trust, good faith, and mutual respect between the researcher and the participant. Responses from the participants will remain confidential and any information discussed between the primary researcher and the participants have only been used for the purpose of this research. To protect the participants from deceit, they were provided with an AUTEC approved information sheet. To negate coercion in the research, the participants have been allowed to opt out of the research at any point in time. Due to the small number of Sport and Recreation Managers in Auckland Council, the Managers who were involved in this study were offered the option to be interviewed off-site and were notified of their potential limited confidentiality. Lastly, to prevent harm caused to the participants, no invasive questions were asked during the interview and all participants were given the opportunity to review their interview transcript.

Rigour and Trustworthiness

In qualitative research, several different criteria's have been used to assess the rigour of qualitative research. For this present study, the framework created by Lincoln and Guba (1985) was implemented, with credibility, dependability, confirmability, and transferability assessed.

Credibility refers to the value and believability of the findings (Houghton, Casey, Shaw & Murphy, 2013). Credibility is to ensure that the research is actually intended for the purpose of the study and deals with how congruent the findings are (Shenton, 2004). Importantly, Lincoln and Guba (1985) state that credibility is one of the most important components for establishing trustworthiness. In this present study, random purposive sampling was first utilised to minimise any researcher bias in the selection of Chinese participants. This was to help provide greater assurance that the Chinese participants were selected as a representative sample from the Chinese community. Secondly, to help ensure the credibility of this study, member checking was adopted, which allowed the Sport and Recreation Managers and the Chinese participants to check their interview transcripts to ensure that their interview had been accurately recorded. Each participant was sent a copy of their transcript, with the participants then given the option to contact the primary researcher if they had any concerns or queries in relation to their transcript. Lastly, to help ensure the credibility of this study, frequent debrief meetings with my primary and secondary supervisors allowed for the opportunity to receive feedback, discuss alternative ideas and discuss any potential challenges or barriers that were being faced.

Dependability is often referred to as how stable and reliable the data is (Houghton et al., 2013). In order to address dependability, processes within the study should be reported and discussed in detail, to enable a future researcher to repeat this study (Shenton, 2004). In this study, in-depth detail was provided on the methods, the participants, and the findings of this study. This is to help ensure that the proper research practices have been followed and the design of the research is of an acceptable reproducible standard (Shenton, 2004; Korstjens & Moser, 2018).

Confirmability is defined as the neutrality and accuracy of data and recognises that the concept of confirmability is the qualitative researcher's concern for objectivity (Shenton, 2004; Houghton et al., 2013). To assist with attaining confirmability, notes

were regularly taken of research steps and thought processes as this audit trail allowed an accurate explanation of the development of the research (Korstjens & Moser, 2018). Supported by Shenton (2004) and Houghton et al., (2013) to assist with confirmability, the researcher should explain the reasoning behind the decisions made, the methods adopted in the study and the recommendations that were then made.

Transferability is acknowledged as whether the findings from the study can be transferred to another situation and context (Houghton et al., 2013). With qualitative research usually unique to a specific group of individuals, transferability is not always possible (Shenton, 2004). However, Lincoln and Guba (1985) state that despite each case study being unique, other researchers may find that the situations may be similar to their described research, and thus be able to relate the findings to their own. Taking this into account, detailed descriptions were made to ensure the research method, findings, and data analysis were sufficient. Additionally, focus was cast not only on the experiences and feelings of the participants, but on the context surrounding their behaviours and perceptions. As Korstjens and Moser (2018) explain, this will allow readers to have a meaningful understanding of the phenomenon that is being analysed.

Limitations of the Study

To keep within the scope of a Master's thesis, only nine participants were interviewed. However, it was noted that from the four Chinese participants who were interviewed, three of them attended their leisure centre to go to the gym or to participate in group fitness classes. This was identified as a potential limitation as the experiences and feelings the Chinese interviewees provided were primarily from a fitness perspective. With a more extensive study, comparisons could be made between the fitness, aquatics and recreation departments across the Auckland Council Pools and Leisure network.

Chapter Summary

This chapter examines the research paradigm of post-positivism and the implementation of a case study method aimed to investigate how the Auckland Council Sport and Recreation Managers cultural intelligence influences Chinese sport and recreation participation. In this chapter, the primary researcher's ontological approach of critical realism and the epistemological approach of objectivism was explained. Additionally, a discussion on the qualitative research approach and methods for the participant recruitment, interview process, data collection, data analysis, and ethical

considerations were also justified. The following chapter will be exploring the findings from the nine interviews and highlighting the key themes.

Chapter Four - Findings

This case study research sought to explore the research question **"How does a sport facilitator's perspective of cultural intelligence influence sport and recreation participation in the Chinese community?"** As referred to in Chapter Three, for this project, a case study approach was utilised with two detailed case studies presented. In both case studies, a detailed description and analysis of one's experiences were received from the Sport and Recreation Managers and Chinese participants. This approach is valuable in being able to evaluate programmes and create interventions (Baxter & Jack, 2008), that will inform future professional practice for the Managers. In this section, the findings from the first case study of the Sport and Recreation Managers will be discussed This will be followed with the findings from the second case study of the Chinese participants.

Across the nine semi-structured interviews, nine key themes were identified. Four of the key themes appeared in the transcripts taken from the Managers, while five came from the Chinese participants. A further five sub-themes were also noted to be of relevance and significance to this study and will also be explored in this chapter. Following AUTEC's ethical considerations, pseudonyms will be used. Adopting Braun and Clark's (2006) six stages of thematic analysis, Figure 10 and Figure 11 demonstrate the nine key themes and five sub-themes drawn from the data in relation to the research question.

Auckland Council

Currently, the Auckland Council has a network of 44 pools and leisure centres across Auckland, with a range of sport and recreation programmes and services offered in different centres (Auckland Leisure, 2019). In this study, five Auckland Council Pools and Leisure Centres were examined, with these five centres located in areas of Auckland which have a large or growing Chinese and Asian population. The five locations are Albany and Stanmore Bay on the North Shore, Auckland and Howick, Marina Fitness and Lloyd Elsmore in East Auckland. Each of the pools and leisure centres examined in this research has a variety of services available. The Albany Pools and Leisure Centre and Lloyd Elsmore Pools and Leisure Centre, both include swimming pools, spas, saunas and a gym. While the Howick Leisure Centre and Stanmore Bay Leisure Centre have stadium facilities, childcare services and gym facilities. The Marina Fitness Leisure Centre is unique, in that it only offers gym facilities for its services.

Case Study One: Sport and Recreation Managers
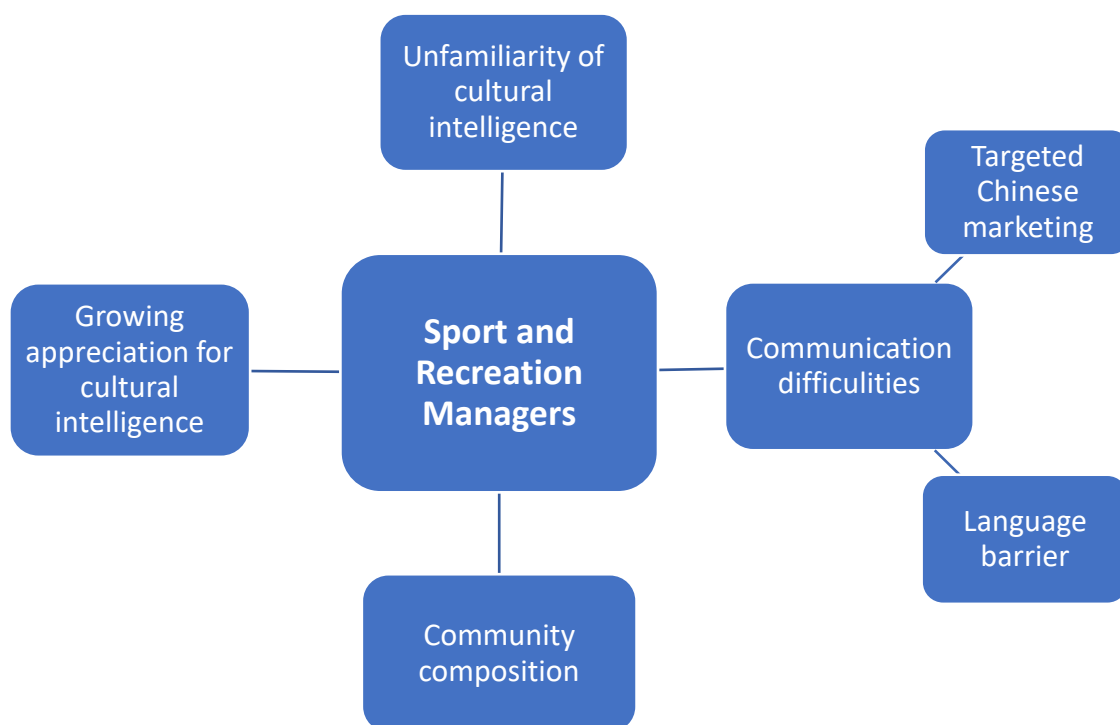
<u>Key themes</u>

Figure 11: Sport and Recreation Managers key themes

Five Sport and Recreation Managers from the Auckland Council Pools and Leisure Department participated in the research. The Managers are each based in different pools and leisure centres across Auckland and have a range of experiences in the sport and recreation sector, including aquatics and community recreation. Four of the Sport and Recreation Managers have been working in their managerial positions at the Auckland Council Pools and Leisure Department for over five years, with only one Manager having been in their role for less than three years.

To develop a deeper understanding into the role of the pools and leisure centres in community sport, the Sport and Recreation Managers, were asked: *"What do you believe is your centre's role in community sport and recreation?"* Collectively, the Managers identified the key purpose of their role was to facilitate more Aucklanders in being active and increasing community level sport and recreation activation. Additionally, the Managers acknowledged that their centre has an influential part in connecting and engaging communities, implementing sport and recreation programmes, looking after the

well-being of individuals in their community, and providing safe and fun opportunities to be active.

Theme One: Unfamiliarity of Cultural Intelligence

As identified in Chapter Three of the Research Framework, the cultural intelligence definition by Van Dyne et al., (2009), Johnson and Buko, (2013) and Thomas and Inkson (2017), was provided to the Sport and Recreation Managers at the start of the interviews. Following the provided definition, the Managers were asked to explain their understanding of a culturally intelligent individual *"How would you describe an individual who is culturally intelligent?"* Collectively, the Managers acknowledged that cultural intelligence was a concept that they were all relatively unfamiliar with. Two Managers acknowledged that they had heard of the concept but stated that they were unsure of what cultural intelligence was and what the term meant. By contrast, the other three Managers noted that they had heard of the term cultural intelligence and were able to describe several elements relating to cultural intelligence.

"I have heard of cultural intelligence, and I guess it is cultural competency and that sort of area. I am not too sure of the interchangeable nature of it. But yes, I have heard of it, and I think I understand it. But my view is a developing concept." (Manager one)

"I have heard of [cultural intelligence] before; I'm assuming it's your ability to connect and reach with cultures." (Manager two)

"Are you able to enlighten me a bit on your understanding of it and the concept? [I'm not too sure]." (Manager three)

"Being tolerant of other cultures, having an understanding of their different views and customs. Being aware of the cultural differences and being able to accept them and learn about them. It's about having knowledge of other cultures." (Manager four)

"I'm going to say no, not in that context of sport and recreation, so I'm not too sure." (Manager five)

Subsequently, the Sport and Recreation Managers were also asked to describe their understanding of what a culturally intelligent centre consists of: *"From the perspective of your facility, what do you believe constitutes a culturally intelligent pools and leisure centre?"*

"Well the key thing for us has been are we responding to the needs of the community? And we should know that by checking that we are running programmes and activities that are relevant to the community that it operates in. Do we have staff and processes, or ways of working that support and enable communities to access and participate in the centres?" (Manager one)

"Making it accepting and as open as possible to all cultures. Also, making it so that there are no barriers. In terms of connecting to those people and being aware of all cultures from the time they walk through our doors and just having as little barriers as possible." (Manager two)

"Treating everybody [as] equal and treating everybody the same." (Manager three)

"Being tolerant of people's differences, so not expecting everyone to do it the Kiwi way." (Manager four)

"I'm not sure if we are (culturally intelligent). I think we need a lot of work in that space before we can get into that cultural intelligence area. I actually don't know where we would even start, 'cause I've never really thought that hard about it. I can't really speak for the other sites, but I think for us North centres we just don't really think in that space at the moment. But I think that is slowly changing a bit like the Glenfield and the Albany. Albany is a good example; it's one of the first centres that really looked at its client base. Like, we didn't do it at the start, and that's really naïve of us. We had only really opened, and we realised that English signs weren't going to cut it everywhere, we do need to have everything translated in like three different languages. We certainly, need to spend a lot more time thinking about it and working hard to achieve that." (Manager five)

The Managers were then asked to evaluate their facilities cultural intelligence. Notably, four out of the five Managers stated that they believed that their centre demonstrated a low to moderate level of cultural intelligence, as they believe their own centre displays a certain amount of cultural awareness and cultural understanding. **Manager four** also stated that they think certain individuals in their centre demonstrate a higher level of cultural intelligence than others.

"We are accepting, I wouldn't say that we have accepted just yet, but we are starting to accept that there is a group of people that we aren't doing a good enough job of activating." (Manager one)

"I think we are reasonably culturally intelligent." (Manager two)

"I believe we are [culturally intelligent]. I hope we are." (Manager three)

"I think we are attempting to be [culturally intelligent]. We probably have some staff who are more culturally intelligent than others, in this centre." (Manager four)

Additionally, **Manager five** alluded to their lack of knowledge and understanding of cultural intelligence and believed that for their centre to reach a high level of cultural intelligence, an individual with strong expertise and guidance would be required.

"I think we would lack the expertise to do it well. Think we would need some expertise and guidance on that. I think looking at the people that we have, and from this North side of the bridge, we would struggle to do it well. I don't think that it's as good as it needs to be." (Manager five)

Next, the Managers were asked what they believe would be traits that are shown by individuals who demonstrate a high level of cultural intelligence. The Managers responded with relatively similar traits, with keywords such as; understanding, awareness, differences and respecting others, appearing in the transcripts.

"If you were culturally intelligent, you would have a level of understanding of different cultures and the understanding I think, starts with an appreciation that there is a difference or there can be a difference. That you at least accept there are other cultures that will do things differently or may do things differently, and you can accept that. A level of understanding is maybe the next step, that means you actually understand it or experience it. If you have accepted it, it would be a critical part of cultural intelligence. And then from there, if you could develop another level of understanding or appreciation, that would be the next level for me. It is being able to understand how you would use that knowledge or understanding to look at the way things are done and to see where there are opportunities for improvement. If you have done all those three things, then I think you are probably into that cultural intelligence space. But, there are probably many cases that these are all progressions." (Manager one)

"I guess just having cultural awareness. I guess it would be someone's ability to understand and empathise with a certain culture and the way they do things. Understand that culture to culture, people are different and understanding that." (Manager two)

"I would say that they treat everyone with respect and everybody as an equal. Sometimes the problem that we have here is communication. It is about understanding that what you might say to one person, you might have to explain in a different way of manner for people to understand." (Manager three)

"Connecting. I think it's all good knowing and being aware of it, but you have to take it a step further and connect with people." (Manager four)

"Open minded, non-judgemental and looks at the bigger picture." (Manager five)

Together, the Managers agreed that more needs to be done within the Auckland Council Pools and Leisure Centres on improving the awareness and understanding of cultural intelligence by staff members. In particular, cultural intelligence training opportunities for staff members was an area that all the Managers spoke of as being a key focus to improve cultural intelligence within their centre. The Managers explained that they were unaware of any cultural intelligence or cultural diversity training within Auckland Council. Several Managers suggested looking into their internal training calendar to see if there were courses or training development opportunities available. However, all Managers acknowledged that they had personally not come across any training or development opportunities for Auckland Council staff members.

An omission from this trend was from **Manager three**, who referred back to ten years ago when their centre implemented a cultural training two-day workshop. During this workshop, different ethnic speakers were invited to explain their cultural and religious beliefs and their challenges of being in a foreign country. **Manager three** spoke fondly of these experiences explaining that it allowed all staff to get to experience the different values and views of other cultures, along with the barriers and challenges that they may face in sport and recreation participation. **Manager five**, emphasised cultural intelligence education and on-going training having a growing importance in leisure centres saying, *"I know that some local board are hitting 22-25% of their demographics as being Asian, so you have to do something with that."*

During the interviews, **Manager one, Manager two, Manager three** and **Manager five** mentioned the recent development of six fictional family personas, which

were created to help understand the various ethnic groups the Auckland Council Pools and Leisure Centres wanted to target. The Chinese persona is called the Chen family, with **Managers one** and **two** explaining that the Chen family persona represents the key traits, behaviours and beliefs of a Chinese family. The personas were developed by the marketing team to help the Sport and Recreation Managers and sport facilitators have a deeper understanding of a Chinese and Asian family. Although the Managers recognise that this was a small first step, they spoke of this action as a way of gaining a deeper understanding and insight into the enablers, challenges and barriers the Asian and Chinese community may face in sport and recreation participation. However, the Managers collectively identified that despite the implementation of the personas, more needs to be done to improve the cultural intelligence of all individuals. This was followed by the Managers discussing the importance and urgency of upskilling the knowledge and understanding of cultural intelligence, as their communities continue to grow within the Chinese and Asian population.

Theme Two: Community Composition

As a group, the five Managers had a similar outlook in relation to population trends and the growth of Chinese and Asian customers at their centres. With the increasing Chinese and Asian population in their surrounding communities, the managers emphasised that developing one's cultural intelligence was becoming increasingly important to their leisure centre. Additionally, the Managers stated that the Asian and Chinese population had grown significantly over the last few years and would likely continue increasing over the next several years.

"I would be saying that we have close to two million visits per year that would be coming from an Asian background." (Manager one)

"I would say that we have 39-40% of residents using our facilities are Asian." (Manager two)

"Forty percent of our customers would be Asian or Chinese, and that number has definitely increased over the last few years." (Manager three)

"As soon as I got the job here, I realised that we had a high Asian population." (Manager four)

"The (population) has started to change, and there is a growing Asian population." (Manager five)

However, the Managers collectively stated that although their centres have had an increasing number of Chinese and Asian customers visiting their leisure centre, this growth was related to the growing Chinese population in their communities rather than their centre's programme or facility offerings.

"I think that more reflects the growth in the population than everything. Population growth is contributing to that, not because we have done anything different." (Manager one)

"I don't think that we have increased our offerings much. I think the main reason is from the population growth, which makes sense to me." (Manager two)

"I would like to say it is what we offer, but I think it's just the general growth in population in the catchment." (Manager three)

"I don't think it's any of the activities that we offer because we don't offer anything specific for them." (Manager four)

"I think that it's the general increase in the Chinese population. I think it's reflective in the centres which have a high Chinese usage like Lloyd Elsmore, Howick, Glenfield and Albany Leisure Centre, which has a large Chinese residential demographic." (Manager five)

All five Managers had similar viewpoints on the growth of the Chinese and Asian population as being the main reason for the increase in Chinese and Asian participants at their pools and leisure centres. The Managers also stated that their pools and leisure centres currently do not have any specific recreational programmes which target the Chinese population. They acknowledged that implementing particular sport and recreation programmes for the Chinese community could significantly increase participation.

"Yes, and we need a plan to (implement Chinese specific programmes). If there are successful programmes like 'ActivAsian' we want to bring that into our core offering or base offering and say why not, if it is an effective way to get the Asian or Chinese community to get more active." (Manager one)

"Running programmes that could be taught in Chinese it is an important idea, and if we have the resources to do it, then that's awesome." (Manager two)

"As for our own facility here, we don't have a specific programme for the Asian community here. But here at our centre, we want everyone to be involved." (Manager three)

"It is definitely in the pipeline (specific Chinese programmes), but it hasn't happened yet." (Manager four.

"I feel like we need to do more and I think we need to start thinking about it a lot harder." (Manager five)

Theme Three: Communication difficulties

One trend that appeared consistent during the interviews is the difficulty the Sport and Recreation Managers had in communicating with the Chinese and Asian population. The five Managers admitted that while more needs to be done to assist with the communication issues, aside from translated signage, there is very little that is being done to improve communication.

"Communication and language have become a real barrier for us, and as a result, we do not deliver a service to most of our Chinese or Asian community at all." (Manager one)

"Going back to communication, it could be better." (Manager two)

"Sometimes the problem we have here is communication." (Manager three)

"I think that all communication, like official communication from the Council, should come out in the languages that suit the area that it is being sent out." (Manager four)

"[Language barrier] it is difficult." (Manager five)

Expanding on the communication challenges the centre staff members encountered, **Managers one** and **four** discussed trying to build connections with organisations such as *ActivAsian* and Chinese cultural groups as a way of communicating with the Chinese community. Similarly, **Manager three** explained that previously, several managers from various leisure centres would meet with a range of community cultural groups every month to gain an insight into what programmes they wanted to see being implemented at a nearby community centre. Although the group no longer convenes, **Manager three** expressed that this monthly meeting assisted with community engagement, community communication and their knowledge of the Asian community.

Theme Three: Sub-Theme One: Language Barrier

The language barrier between the centre staff members and the Chinese community was a consistent theme that appeared throughout the interviews with Sport and Recreation Managers. All centres highlighted that with this language barrier, staff members often close off from trying to communicate with the Chinese community. As a result, it would often lead to miscommunication between the staff member and the Chinese individual.

"I think we really struggle with staff who can communicate effectively with the Chinese community." (Manager one)

"I think that we have a lot of signs written in Mandarin and we have a lot of Chinese staff at Howick and Lloyd Elsmore, which helps us converse with people, but we can always do more." (Manager two)

"The biggest problem we have is the language barrier." (Manager three)

"There is this language barrier from both sides. And I don't know how to overcome it, but it is very difficult." (Manager four)

"Look, language barrier is a problem." (Manager five)

Consequently, all Managers discussed the importance of Auckland Council Pools and Leisure Centres looking into employing more staff members who can speak Chinese. Although the Managers recognised that they are unable to discriminate based on ethnic background, having several staff members on site who can speak various languages would be helpful.

"I think that we need a workforce that actually understands or can engage with the Chinese community more. I think that we've got to have a more diverse workforce that reflects the communities and as a start help us communicate with the Chinese community and Chinese participants who want to join us. Then use those staff to help bridge the gap of intelligence and understanding, that we do not have at the moment. So, I think the start for me is having a workforce that reflects the communities that we are trying to attract so that we can engage with them. We have to have a more relatable workforce. At the moment, we have people in our business who can, but, it is a very small group of people when they are one of our biggest communities." (Manager one)

"We have a lot of Chinese staff at Howick and Lloyd Elsmore, which helps us converse with people. So definitely we have done a lot, but we can always do more." *(Manager two)*

"Staff being able to speak the language more, we have tried to put signs around the centre in different languages." (Manager three)

"I think communicating and having staff that reflects the demographics of the community and area would be good." (Manager four)

"We need to be smart about the way we employ." (Manager five)

This followed with four Managers discussing the importance of having staff members at the pools and leisure centre who reflect the demographics of the community. As **Manager three** states: *"There is an opportunity for an Asian staff member to come on board that always helps because the biggest problem we have is the language barrier."* Similarly, **Manager four** explained, "*When we hire we try and hire a variety of cultural backgrounds, so we can cater to our local people."* This is with both **Manager three** and **Manager four** explaining that employing staff members that reflect the community demographics will assist with decreasing language challenges between the staff member and the Chinese community. Collectively, all four Managers emphasised that catering to the community is essential and needs to be reflected by having culturally diverse staff members.

Theme Three: Sub-Theme Two: Targeted Chinese Marketing

Marketing and culturally responsive imagery emerged as a common theme throughout two interviews, with both **Manager one** and **Manager two** stating that this was an area that required improvement. As discussed by **Manager two:** *"We are now trying to get more Chinese people into our imagery to connect together."*

The two Managers explained that the Auckland Council Pools and Leisure Centres had recently focused on changing their imagery to reflect the demographics of the communities, with more Asian imagery now being utilised in community marketing.

"The imagery that we have across leisure centres now is changing to try and respond more and envisage more to the insufficiently active group." (Manager one)

"We were looking for someone of Asian ethnicity to pose for some marketing images because they realised that we don't have enough imagery for the Asian community." (Manager two)

Although it was identified that only **Manager one** and **Manager two** acknowledged improving Chinese imagery across the pools and leisure centres, it indicates that this is an area that may assist with marketing to the Chinese community.

While from a social media marketing perspective, **Manager two** and **Manager five** discussed the use of social media applications such as *WeChat* and *Weibo* to promote and reach out to the Chinese communities. Both Managers emphasised that marketing via social media applications is an area that leisure centres across Auckland need to take advantage of.

"What are some of the platforms that Chinese people use and how can we better connect with them?" (Manager two.

"We stick to the same old marketing, and we don't do anything differently, like advertising in Chinese newspapers or on WeChat, or anything like that." (Manager five)

Theme Four: Growing Appreciation of Cultural Intelligence

During the interviews, all Sport and Recreation Managers recognised that there is more that can be done to increase the number of Chinese participating in sport and recreation. Each Manager stated that despite the constant population growth of the Chinese community, each respective leisure centre had missed opportunities to target the Chinese community and improve participation. These opportunities included: implementing popular Chinese sport and recreation programmes, Chinese spoken recreational programmes, *WeChat* marketing and Chinese swimming lessons.

"[Cultural intelligence] it is a growing need are we are slow at responding, even though we have been staring it in the face for the last 5-10 years." (Manager one)

"We are progressing slowly, and I can only imagine things like this will get better over time. But, why can't we put steps in place to make it easy and possible, and accelerate it?" (Manager two)

"As a Council, there is always room for us to improve. All cultures, not just necessarily the Chinese culture." (Manager three)

"If we put on what they want, then they will come." (Manager four)

"Like, we have a huge population that wants to use these facilities and are we doing enough to get them in? I don't know." (Manager five)

Several Managers also stated that while they are aware, there are significant steps they need to take to improve their centre's overall cultural intelligence, the process within the Auckland Council Pools and Leisure Department is slow.

"I actually think we as Auckland Council Pools and Leisure are trying to challenge that approach and really ask those hard questions about ourselves and that is good. We still have a long way to go, but we are at least accepting that we need to do something different if we want to change our results." (Manager one.

"I think slowly; we are heading in the right direction." (Manager two)

"It's a huge opportunity out there for us; we just need to work on it a bit." (Manager five)

The results of these interviews suggest that for Case Study One, the Sport and Recreation Managers acknowledge and have identified that to activate the Chinese community and to increase Chinese sport and recreation participation, developing their own cultural intelligence is an essential step in the process.

Case Study Two: Chinese Participants

Figure 12: Chinese participants key themes

For the Second Case Study, four Chinese individuals participated in this research, with the individuals coming from Albany Pools and Leisure, Lloyd Elsmore Pools and Leisure and Howick Leisure Centre. Each of the Chinese participants visited their chosen Auckland Council Pools and Leisure Centre for various forms of sport and recreation, including; recreational swimming, group fitness classes and the gym facilities.

Each of the Chinese participants was asked what sport and recreation meant to them. There were several key similarities, which included; relieving stress, feeling energised, enjoyment, feeling healthier and experiencing sport and recreation as a lifestyle. The Chinese participants were also asked: *"On average how frequently would you visit your chosen pools and leisure centre each week?"* All Chinese participants stated they attended every week, while collectively, the duration of their visit ranged from three to six hours a week. It was identified that three of the Chinese participants would

primarily only visit one Auckland Council Pools and Leisure Centres, with only one Chinese participant stating that they would regularly visit two centres.

Theme One: Low Level of Cultural Intelligence

For the validity and reliability of the results of this study, it is important to note that the Chinese participants were not provided with a definition of cultural intelligence during the interview. The Chinese participants were prompted with questions surrounding their experiences at their leisure centre which were based around the components of cultural intelligence. The questions that the Chinese participants were asked included:

- *From your experiences, do you believe that your local Auckland Council Pool and Leisure Centre caters well for the Chinese community? Are you able to explain why you think this?*

- *Based on your previous answer, has this influenced your decision to continue going to your local Auckland Council Pool and Leisure Centre?*

- *What do you think could be done from your local Auckland Council Pool and Leisure Centre to increase Chinese sport and recreation participation?*

From the interviews with the Chinese participants, it seems apparent that Auckland Council Pools and Leisure Centres have low cultural awareness and understanding of the Chinese community. The Chinese participants stated that Auckland Council Pools and Leisure Centres seem to be unaware that to support Chinese individuals participating in sport and recreation, they need to have a better understanding of the Chinese values, language and culture.

"No one on the management level can speak Chinese or understand the Chinese culture and Chinese history very well. I think that someone at a higher level needs to speak Mandarin or understand the Chinese community better, they will be able to service the community better." (Chinese participant two)

"If they really do want more Chinese people to come to use their facility, then they need to think of the Chinese values." (Chinese participant three)

Therefore, the theme of the Sport and Recreation Managers having a lack of cultural intelligence has been identified by the responses from the Chinese participants.

Theme Two: Chinese Cultural Experiences

Three Chinese participants discussed poor-quality experiences as often being the largest barrier to Chinese individuals revisiting the pools and leisure centres and participating in sports and recreation.

"I do yoga in Newmarket. It is very different; it is a very professional facility. The instructors give you more personal time, and the groups are smaller. So, it is a better quality experience." (Chinese participant two)

"But if [Lloyd Elsmore] they can try to expand the classes and try and stop limiting the number of classes, then I think more Chinese people will join. Because that lowers the quality and expanding the classes, it will make the quality of programmes better, and then more Chinese people will come. Quality experiences are very important for Chinese people." (Chinese participant three)

"I think Lloyd Elsmore they need a better way of doing things and a friendlier way to go about it." (Chinese participant four)

Furthermore, **Chinese participant one** explained, to improve the quality experience at the pools and leisure centres, the environment and atmosphere at the facility is important and an area that would assist with providing a better-quality experience to Chinese customers.

"My comments on the place is that it's really noisy. I think it has really loud music and with the sound of the water, it's very loud in the centre. The place isn't soundproof either, doesn't absorb the sounds, so there are lots of echoes." (Chinese participant one)

Moreover, **Chinese participant three** discussed the importance of Auckland Council ensuring the price of participation in sport and recreation at the centres are kept to a minimum.

"The price is something Council needs to think about. As I said, last time I talked to my work colleagues, their (membership) prices are so much cheaper than us. I think the location of Newmarket is more expensive than Pakuranga, so prices here should be cheaper. They need to think about it, and as a Council facility it needs to be cheaper than private." (Chinese participant three)

By contrast, **Chinese participant two** noted that the cost of programmes and services is less significant to them than the quality of programmes and services being

offered at the centres. Specifically, **Chinese participant two** explained that in the Chinese community, quality value and quality experiences are key elements for the Chinese community to participate in sport and recreation.

"I don't think money is a problem if you like it, then you will still go. If I can't afford it, I won't go, but money isn't a big deal I don't think." (Chinese participant two)

Notably, **Chinese participant three** discussed the need for Auckland Council Pools and Leisure Centres to change their marketing strategy if they are to try and increase the number of Chinese individuals participating in their leisure centres. In particular, **Chinese participant three** emphasised the importance of Auckland Council Pools and Leisure Centres using popular Chinese social media applications such as *WeChat* and Weibo to reach the Chinese community.

"I think that they need to use social media like Weibo and WeChat. I know that they have a Facebook page, but not all Chinese people have Facebook. If they want to have a large group of Chinese people using the facility, they can't just use Facebook; so many people use WeChat. I think using Facebook is okay, but if they really do want more Chinese people to come to use their facility they need to think of the Chinese values and what Chinese people use." (Chinese participant three)

From these findings, it seems evident that for the Chinese participants, receiving a quality experience is essential to their participation at the local pool and leisure centres. In particular, a friendly environment, small fitness class sizes, costs of programmes and value for money were highlighted as key factors. It has also been identified from the Chinese participants as a sub-theme, that a lack of staff professionalism from the Auckland Council Pools and Leisure Centres is as an area that requires improvement.

Theme Two: Sub-Theme One: Lack of Professionalism from Auckland Council Staff Members

A theme that appeared through three of the Chinese participant's transcripts is the poor management of programmes and services at their leisure centre. Three Chinese participants expressed their disappointment in the management of popular programmes like group fitness classes, whereby they felt that staff members were inconsistent with the guidelines around receiving passes to enter group fitness classes. Furthermore, **Chinese participants two, three** and **four** discussed that this has led to Chinese members feeling

dissatisfied with their leisure centre as they felt that they were being restrained from participating.

"The staff members at the centres aren't very familiar with the systems." (Chinese participant one.

"I think the management and human resource system needs to change. I think that staff training needs to be more consistent and that all staff have the same rules for everything. I think the management is poor. They always change the rules about group fitness classes; they don't sit down and think about how to manage the classes and the popularity of the classes properly. I think that management needs to train staff better and have better communication across all staff" (Chinese participant two).

"I have previously asked other friends who go to other gyms, and other group fitness classes and those facilities don't have limitations on the number of people who can attend the class. I know that there are health and safety concerns, but, I think they have space to extend the group fitness room so then more people will come. I also think more Chinese people will come to the classes, most of my friends like to do classes, but it's hard to get the group fitness card. It's really disappointing for Chinese people like me who really enjoy group fitness classes to come all the way to the centre to be told that the class is full." (Chinese participant three)

"I don't think that it is a very efficient way; I think it needs to be in first come first serve. I think maybe they should only give one set of cards at a time, rather than making people wait till only 15 minutes before the class starts. There was lots of unpleasantness about it, and lots of people were disgruntled about it. I think they need a better way of doing it and a friendlier way to go about it. Otherwise, people find that there are just too many rules. I know Howick has a similar system, but I don't think Howick stops you from getting cards slightly earlier and they don't make you wait exactly till 15 minutes before the class starts. Lloyd Elsmore needs to find a different system or make the room bigger to have a larger capacity. But either way, they need to make that better. In terms of the way both centres do things, Howick is much better." (Chinese participant four.

From the four interviews, two of the Chinese participants stated that they enjoyed the atmosphere and environment that their leisure centre created. In particular, **Chinese participant four**, who attends both Howick and Lloyd Elsmore Pools and Leisure Centre

explained that while she enjoys both centres, they also have a different ambience and rapport with customers.

"[My experiences] have all been really positive." (Chinese participant three)

"I also feel a sense of belonging in both the facilities. But, I would still like to remain a member at Howick, as I like the environment there. I have a strong connection with the staff and the facility there." (Chinese participant four)

By contrast, **Chinese participant one** and **four** explained in their interviews that staff professionalism was an area that they believed required improvement.

"The other thing is that they have this feedback system, where you can write your comments on the sheet and put it in the box. I wrote about the noise and the sound, and it took them a long time to respond." (Chinese participant one)

"Sometimes I feel uncomfortable because sometimes they aren't professional. I think management needs to work hard to improve. If a conflict happens, they need to have processes in place. At the moment, they don't seem to handle things in a mature way; we aren't in kindergarten." (Chinese participant two)

These findings collectively demonstrate that the Chinese participants believe that the management of programmes and services at their local pools and leisure centre is an area that requires improvement. The findings have identified that there is a discrepancy between the various pools and leisure centres when it comes to the management and guidelines surrounding programmes, services and systems, with all the Chinese participants referring to that inconsistency during the interviews.

Theme Two: Sub-Theme Two: Programmes

Three out of the four Chinese participants stated in their interview, that to help increase Chinese sport and recreation participation, the Auckland Council Pools and Leisure Centres could look to implement popular Chinese sports and recreational activities. While all four Chinese participants stated they did not believe the pools and leisure centre needed to cater to the Chinese community specifically, three Chinese participants acknowledged that activities such as dancing, Tai Chi, badminton and table tennis are popular amongst the Chinese community and could help increase participation. Additionally, three Chinese participants recommended the pools and leisure centres adopt

programmes to be taught in Chinese and English, as this would encourage Chinese individuals with limited English to engage in sport and recreation.

"I think for me; a spoken English class is fine. But, I haven't had the experience of attending a Chinese instructed class before. But, I think if they can, I think maybe it is a good idea. Because I understand English okay, but some people may have poor English. I think this would be good to offer; especially because we get so many people who don't understand English well." (Chinese participant two)

"I know that TeTuhi and Pakuranga Leisure Centre has Chinese dancing, which are really good. But I think that programmes like Chinese dancing and Tai Chi will cater more to older Chinese. I know that Chinese people like dancing classes." (Chinese participant three)

"Dancing. I know lots of Chinese people who love dancing. Also, programmes like badminton, which Howick already does now." (Chinese participant four)

By contrast, **Chinese participant one** explained that adopting popular Chinese programmes is not the most effective way to increase Chinese sport and recreation. They consider recreational activities like swimming to be popular amongst the Chinese community and suggests that the Auckland Council Pools and Leisure Centres adopt initiatives to improve quality service standards to increase participation. **Chinese participant one** recommended an online system whereby the community can see how busy the pools are throughout the day.

"If there was a way to track how many people are in the pool or centre at the time and how busy the pool is online, more Chinese people might come." (Chinese participant one)

Theme Two: Sub-Theme Three: Reasons for Attending their Leisure Centre

When the Chinese participants were asked: *"Why do you go to your Auckland Council Pools and Leisure Centre?"* three themes appeared consistently with the participants. The first theme identified was the importance of the facility being at a convenient and accessible location to the participant.

"It's much closer, and it's newer. It's very convenient, much closer to home. It's newer so the facility is better and they have a bigger space. Those are the main points for me." (Chinese participant one)

"I go to Lloyd Elsmore because it's close to me and also I like the classes that they offer. I have a group of friends at Lloyd Elsmore too, so I wouldn't want to leave them." (Chinese participant two)

"Location is one of the reasons [I attend]." (Chinese participant four)

Secondly, the Chinese participants discussed the importance of having a variety of programmes and services offered at their local leisure centre. All Chinese participants mentioned that having a range of group fitness classes, sports programmes like badminton and facilities like swimming pools, were key reasons the leisure centres are popular amongst the Chinese community.

"No, I don't use any other facilities. Just the Auckland Council Albany Pool as it's most convenient for me. I didn't know that the YMCA has swimming pools; I don't mean to exclude them. But convenience is really important for me, so I go to Albany." (Chinese participant one)

"I think the classes are quite good at Lloyd Elsmore; they have good instructors." (Chinese participant two)

"I've never been to Howick and also they don't have a swimming pool, so that's why I just come to Lloyd Elsmore." (Chinese participant three)

"I like that there are more programmes at Lloyd Elsmore, like aqua aerobics and more group fitness classes." (Chinese participant four)

Lastly, two Chinese participants who stated that they attend their local Auckland Council Pools and Leisure Centre for swimming discussed that the quality of hygiene at the pool, spa and sauna as essential considerations in their willingness to participate at the centre. Both Chinese participants evaluated their chosen centre as being relatively tidy. However, **Chinese participant one** mentioned that the cleanliness and hygiene of the Albany facilities need improvement.

"I'm saying that this as one time, I didn't want to go to Albany again because it's not very hygienic. I wish Albany Pool would follow the Japanese style like the onsen; people need to wash up properly before they enter the pool or spa. This will set a good hygienic culture at the centre, and this idea will give people like the public that the centre is serious about hygiene and people will generally feel safer about going to Albany. I think that would be a good attraction for Albany Pool and some people I know don't go

to Albany Pool because they don't feel like it is clean. I think this will not just help Chinese participation, but all cultures." (Chinese participant one)

"I would say that [Lloyd Elsmore] it's quite a clean facility and has a friendly environment." (Chinese participant three)

Theme Three: Communication Concerns

The Chinese participants all acknowledged that while they did not experience a language barrier between themselves and staff members, they were aware of the communication concerns within the Chinese community. All four Chinese participants had mixed views on whether they thought placing Chinese signs around the facility was an effective way to assist with communication. One Chinese participant stated that they did not notice any of the Chinese signs placed at their pools and leisure centre, while one Chinese participant explained that although they saw it, they had not paid any attention to it. This followed with one Chinese participant discussing that they believed having Chinese signs were still better than having no Chinese signs at all. Lastly, one Chinese participant emphasised that they thought Chinese signs was an effective way to communicate with the Chinese community and the staff members.

"There are Chinese signs; I have seen them before I enter the pool. It is about washing yourself and about hygiene. I think that more signs may help, but I don't know if anybody looks at it." (Chinese participant one)

"I think they are good. It is good they have them [signs]." (Chinese participant two)

"I think that at the moment it is okay, they already have some Chinese signs in the changing rooms and the swimming pool." (Chinese participant three)

"I don't feel that signs help with communication, no." (Chinese participant four.

However, **Chinese participant four** discussed in her interview that Chinese signs could also be portrayed as offensive. Whereby previously, she had encountered a negative experience during her visit to the pool and leisure centre, when she came across a sign written in Chinese. *"But what does shock me is that the first time I went to the LEP (Lloyd Elsmore) gym, I saw a sign that said, "No spitting." It was a big sign in Chinese, and I found it a bit offensive. I think they could have done it in a politer way, rather than putting the sign right in your face."*

Theme Four: Staff that Reflects Community Composition

A key theme identified from the Chinese participants is the need for additional Chinese staff members at their pools and leisure centre. While several of the Chinese participants acknowledged that they personally do not have any language barriers, they discussed the need to represent the diverse cultural background in the community and to assist the older Chinese population who were often new migrants and had limited English.

"If they can [get more Chinese staff members], why not?" (Chinese participant one)

"I think that if the staff members at Lloyd Elsmore or more staff at Lloyd Elsmore could speak different languages, it would help." (Chinese participant two)

"I think that if there were more staff who did speak Chinese, then it would help the older people who don't know English." (Chinese participant three)

"Yes, I think the staff members need to represent the demographics of Howick and East Auckland. I don't think they do that very well at the moment." (Chinese participant four)

Furthermore, **Chinese participant two** and **four** also discussed that having staff members who spoke Chinese would also assist with Auckland Council Pools and Leisure Centres being able to cater better to the Chinese community.

"I think that someone at a higher level needs to speak Mandarin or understand the Chinese community better, they will be able to service the community better." (Chinese participant two)

"Then [Chinese staff members] they can also advise these people and explain to them what sort of programmes they can do and what sort of programme they should be doing. This would make it friendlier for the Chinese." (Chinese participant four)

Theme Five: Cultural Assimilation

All four Chinese participants stated that while they believed more needs to be done to improve cultural intelligence at their chosen Auckland Council Pools and Leisure Centre, they felt the Chinese community were treated equally in the centres. Additionally, all Chinese participants also stated that they did not believe the Chinese community needed to be treated any differently. This suggests possible cultural assimilation as it would seem that the Chinese participant's cultural patterns have been influenced by the

characteristics of the New Zealand culture. As a result of assimilation, this may have influenced the Chinese participant's ethnic identity, beliefs and perception of sport and recreation participation.

"I think they treat everyone the same. They don't distinguish any cultures they treat everybody equal, which is good." (Chinese participant one)

"I feel that they treat everyone the same. I don't feel like because I am Chinese they treat me different, I never feel that." (Chinese participant two)

"Yes, I think they do [cater well for the Chinese community]." (Chinese participant three.

"I think the staff members are really friendly to everyone; there is no prejudice." (Chinese participant four)

Chapter Summary

Adopting a thematic analysis, in this chapter a total of nine key themes and five sub-themes were identified in relation to cultural intelligence and how it may influence the Chinese community participating in sport and recreation. Specifically, four key themes and two sub-themes appeared from the interviews with the Sport and Recreation Managers and five themes and three sub-themes from the Chinese participants. Across the two case studies, two common themes appeared across both groups, where it was firstly acknowledged that the Managers have a lack of understanding surrounding cultural intelligence in sport and recreation. Secondly, the language and communication constraints were noted to be a barrier between the two groups. In the next chapter, the key themes and sub-themes will be discussed against previous studies and scholarly literature, in order to draw conclusions and recommendations for future practice.

Chapter Five - Analysis and Discussion

To understand the significance of a sport facilitator's cultural intelligence and how it may influence the Chinese community's sport and recreation participation, this study addressed the following research question **"How does a sport facilitator's perspective of cultural intelligence influence sport and recreation participation in the Chinese community?"** To capture the richness and complexity of these cases, a total of nine key themes were identified from five semi-structured interviews with the Sport and Recreation Managers and four semi-structured interviews with the Chinese participants. Four key themes were extracted from the Sport and Recreation Managers transcripts and five key themes identified across the Chinese participants. To address this research question, a qualitative case study approach was conducted incorporating five Auckland Council Pools and Leisure Centres. Data was gathered through individual semi-structured interviews with each participant sharing their insightful experiences and perceptions on cultural intelligence and Chinese sport and recreation participation. Two case studies were created, with this approach valuable to developing interventions and recommendations (Baxter & Jack, 2008).

Case Study One: Sport and Recreation Managers:

1. The unfamiliarity of cultural intelligence
2. Growing appreciation of cultural intelligence amongst Sport and Recreation Managers
3. Growing Chinese community composition
4. Communication difficulties

Case Study Two: Chinese Participants:

1. Lack of cultural intelligence in Auckland Council Pools and Leisure Centres
2. Chinese cultural expectations
3. Communication concerns
4. Diverse staff that reflects community composition
5. Cultural assimilation (Scott et al., 2006)

In response to these nine themes, from the approach of institutional theory, cultural intelligence was explored across the Auckland Council Pools and Leisure Centres.

This is because institutional theory discusses how institutional practices can control and influence the products, services, policies and programmes that function in an organisation (Meyer & Rowan, 1977).

In this chapter, eight key focus areas have been identified from the findings as being significant to the research question. While Chapter Four of the findings highlighted nine key themes, the two themes of cultural intelligence will be discussed together. In this chapter, these eight key findings and concepts will be summarised and synthesised in further detail.

Cultural Intelligence

With the growth of cultural diversity in Auckland, it is becoming increasingly important to develop cultural intelligence, as the four components reflects the attitudinal and knowledge aspects of working effectively across cultures (Hansen, Singh, Weilbaker & Guesalaga, 2011; Fellows et al., 2014). In this study, findings identified that the cultural intelligence levels of the Sport and Recreation Managers, does influence the Chinese community participating in sport and recreation at their centre. Overall, from the semi-structured interviews, through my interpretation the Sport and Recreation Managers demonstrate a low-moderate understanding of cognitive cultural intelligence, but, a lower level of motivational cultural intelligence, metacognitive cultural intelligence, and behavioural cultural intelligence. To have a better understanding of the cultural intelligence levels of the Sport and Recreation Managers, the findings from the Managers will be analysed against scholarly literature with the four components of the concept examined.
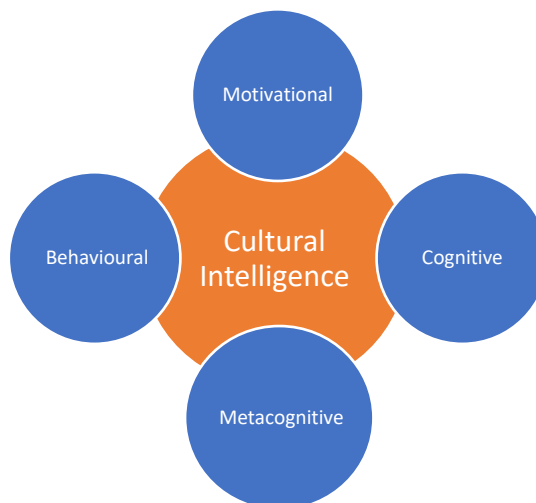
Figure 13: Cultural Intelligence (Earley & Ang, 2003; Van Dyne, Ang & Livermore, 2010)

As discussed in Chapter Two of the literature review, motivational cultural intelligence is defined as an individual's ability to direct attention and energy towards learning and adapting to new cultural situations (Ang et al., 2009; Nel et al., 2015). From the findings, it would suggest that overall the Sport and Recreation Managers who participated in this research are displaying a low-moderate level of motivational cultural intelligence, with the Managers demonstrating areas of perseverance and interest in developing their cultural intelligence.

Collectively, the Managers spoke of their need to improve their cultural intelligence and their services to meet the needs of the Chinese community. As referred to by **Manager two,** *"I can only imagine we will get better over time"* and by **Manager three,** *"There is always room for us to improve"* when discussing the development of their cultural intelligence. **Manager five** also stated, *"I feel like we need to do more, and I think we need to start thinking about it a lot harder."*

Additionally, **Manager one, two** and **five**, explained that they recognise they had missed opportunities to target the Chinese community and improve Chinese sport and recreation participation. The Managers were aware that they need to start changing the processes and the services that they offer at their centres. As **Manager one** said, *"We still have a long way to go, but we are at least accepting that we need to do something different if we want to change our results."* Similarly, **Manager two** states: *"I think slowly; we are heading in the right direction."* These findings would imply that the three Managers have demonstrated their enthusiasm and interest in improving their cultural intelligence and the need for their centres to adjust and adapt to different programmes and services. As Ang (2013) and Nel et al., (2015) state, individuals who demonstrate a higher level of motivational cultural intelligence show interest and enthusiasm in learning cultural experiences.

However, **Manager five** acknowledged that they found it difficult to engage with the Chinese community and would require assistance if they are to improve their cultural intelligence. As **Manager five** explained *"I think we lack the expertise to do it well. Think we would need some guidance and expertise on that."* By contrasting, Ang's (2013) research explains that individuals with a high level of motivational cultural intelligence will demosnstrate confidence and enthusiasm in cross-cultural settings. Additionally, **Manager one** explained that although the Managers have been aware of the growing cultural diversity for the last five to ten years, they have been slow at responding to the

changing demographic needs. These findings suggest that the Managers may not have had the confidence and interest to function effectively in cross-cultural situations, like the Chinese community (Van Dyne, Ang & Tan, 2017).

Overall, this analysis has identified that the Managers who participated in this research have responded with enthusiasm and interest to develop their cultural intelligence and to be able to better meet the sport and recreation needs of the Chinese community. However, the Managers in this study have also admitted that progress at the Auckland Council Pools and Leisure Centres is slow and that they lack the understanding and expertise to develop their cultural intelligence and the cultural intelligence of others. Referring to Livermore and Van Dyne's (2015) report, the ability to persevere through cross-cultural challenges is one of the most important components of developing one's cultural intelligence. As such, this analysis indicates that the Managers who were involved in this research first need to ensure that they have a high level of motivation towards furthering their cultural intelligence as this will influence and impact their development and growth in the other three components of cultural intelligence. Additionally, the sport facilitators need to be able to reflect on their intentions and motivations to make culturally intelligent decisions and to apply any necessary changes (Ang, 2013) as this will also shape the Managers trustworthiness to the wider Chinese community.

The second component is cognitive cultural intelligence, which refers to an individual's knowledge and understanding of cultural differences, cultural environments and how to embed themselves in cultural contexts (Rockstuhl et al., 2011). In this study, the Chinese participants stated that they believe the Auckland Council Pools and Leisure Centre's staff members have significantly limited cultural awareness and understanding of cultural differences in the Chinese and Asian community. These findings were supported by the Managers who acknowledged that currently, they lack significant understanding and knowledge of the Chinese and Asian community.

However, the participating Managers collectively identified that to cultivate a higher level of cultural knowledge among staff members; the Managers are looking to employ staff members who can speak Chinese. **Managers one**, **three, four** and **five** discussed that this employment strategy would help increase Chinese cultural knowledge and cultural awareness throughout their centre. As explained by **Manager one:** *"I think we really struggle with staff who can communicate effectively with the Chinese*

community, who can bring in that intelligence for us and as a result communication and
language becomes a real barrier for us."

Aligning with Ang's (2013) literature, leaders who can understand the local Chinese culture, speak the language and demonstrate an interest in traditional Chinese behaviours can better represent themselves and build trust with Chinese people. Similarly, from the Regional Sport Trust Harbour Sport (2016), a facilitators cultural understanding is seen to significantly influence a culture's willingness to participate in sport and recreation. Thus, while this analysis has identified this employment strategy, all staff members should have the opportunity to train and develop their cultural knowledge, in order to embed themselves in Chinese cultural contexts confidently. As Gordon's et al., (2010) literature emphasises, having a high level of cultural awareness and knowledge is becoming essential for all sports facilitators. This is because sports facilitators need to be able to understand the different cultural knowledge and values that may influence one's decision or ability to participate in sport and recreation.

Metacognitive cultural intelligence is described as an individual who reflects on themselves, their interactions with others and alters their cultural knowledge when interacting with people from different cultures (Rockstuhl et al., 2011). In this study, it would suggest that the Sport and Recreation Managers have a lower level of metacognitive cultural intelligence. This is because the Managers collectively acknowledged that they have a low understanding of the Chinese culture and are currently not meeting the needs of the Chinese community. Aligning with the findings from the Chinese participants, they explained that the Sport and Recreation Managers need to improve their understanding of the Chinese values and culture if they want to service the Chinese community. These findings support the literature of Spoonley and Taiapa's (2009) and the Super Diversity Centre (2016) research, who explain that currently, the largest risk sporting organisations face in New Zealand, is their unawareness and unpreparedness for the challenges and opportunities that cultural diversity brings to the sector.

Notably, it was mentioned by **Manager one** and **two,** that to help build their cultural knowledge and understanding of the Chinese community, a set of cultural personas have recently been created to help the Auckland Council Pools and Leisure staff members to gain insight into several different cultures, such as the Chinese. As discussed by Nielsen (2009), personas are a method that can be used to help aid the perception of

the users and can also assist with communication data between different ethnic groups. Personas help create a shared perception between the persona users and help the users gain a deeper understanding of the persona's beliefs and traits (Nielsen, 2009). In this research project, these findings would suggest that the development of the Chinese personas was an opportunity for the Auckland Council Pools and Leisure staff members to gain a more accurate understanding of the Chinese culture, behaviours and values. Supported by Rockstuhl et al.'s (2011) study, those with a high metacognitive cultural intelligence are not only aware of the cultural norms and differences when interacting with others but are also able to adjust their social heuristics when interacting with other cultural groups. Referring to Livermore and Van Dyne's (2015) three metacognitive sub-dimensions of planning, awareness and checking, it would suggest that in this research project, **Manager one** and **two** are aware that they need additional knowledge and insight into the Chinese community. From there, the two research participating Managers have checked and reflected on their previous cultural encounters and have identified that these personas would help develop their cultural knowledge and assist with future cultural encounters. Supported by Van Dyne et al.'s (2012) the three sub-dimensions are essential as they represent the component of cultural intelligence which includes proactive thinking and reflection of intercultural settings and habits. Overall, this analysis would suggest that the Managers are becoming aware that they need to take the time to prepare and plan for cultural encounters and be willing to adjust and apply these changes appropriately for future cultural encounters

Conversely, a possible threat of utilising personas is that the staff members become reliant on personas to develop their overall cultural intelligence as opposed to developing their own skills. Thus, through this analysis, it highlights the importance of the Managers who participated in this research to continually developing one's metacognitive cultural intelligence and recognising that additional strategies still need to be implemented to further enable the development of their cultural awareness and understanding. As referred to in Ang et al.'s (2007) literature, developing one's metacognition is perhaps the most critical component of cultural intelligence as it provides the individual with the knowledge and skills to interact with others.

The fourth component of the cultural intelligence concept is behavioural cultural intelligence, which is described as one's ability to demonstrate suitable verbal and non-verbal actions during interactions (Earley & Ang, 2003; Nel et al., 2015; Rockstuhl et al.,

2011). In this study, it emerged from the interviews with the Managers, that overall they demonstrate low behavioural cultural intelligence. While a common view amongst the Chinese participants was that they felt their pools and leisure centre were inclusive, all interviewees stated that communication difficulties often arose between staff members with new Chinese migrants and older Chinese individuals who have limited English speaking skills. During these situations, **Manager four** explained that they would physically gesture or demonstrate basic swimming actions as a way of interacting with the older Chinese community, as an alternative to verbal communication.

On the other hand, it emerged that four of the Managers would choose to utilise translated Chinese signage due to language barriers or try to find a Chinese speaking staff member. Taking these findings into account, this does raise the question as to whether the Managers have the knowledge and confidence to exhibit culturally appropriate actions or gestures. This is because it would seem that the Managers are currently reliant on Chinese speaking staff members and translated signage when communicating with the Chinese community. In Hansen et al.'s (2011) study, individuals who demonstrate a high level of behavioural cultural intelligence can effectively interact with other cultures and adapt these behaviours to put others at ease. Followed by Ang's (2013) research, an individual's tone, language, gestures, words and accent are components of culturally appropriate communicative behaviour. Therefore, it can be suggested that while the Auckland Council Pools and Leisure staff members are inclusive, there is still a need to develop their knowledge and confidence in being able to demonstrate appropriate verbal and non-verbal actions when interacting with the older Chinese population and new Chinese migrants.

In summary, the findings from this study indicate that the level of cultural intelligence displayed from a sport and recreation facilitator will influence the Chinese community's willingness to participate in sport and recreation and the type of quality experience they receive. The most striking result to emerge from the data is that four out of the five Sport and Recreation Managers stated that they believed that their centre demonstrated a low to moderate level of cultural intelligence. However, from this analysis and my interpretation, overall, the Managers are demonstrating a lower level of cultural intelligence. This is because the Managers are seen to have a low-moderate level of cognitive cultural intelligence and a lower level of motivational cultural intelligence, metacognitive cultural intelligence and behavioural cultural intelligence action (Earley &

Ang, 2003). Notably, these findings have identified that the current level of cultural intelligence displayed by the Sport and Recreation Managers is not meeting the needs of the Chinese community and their cultural intelligence expectations of the Auckland Council Pools and Leisure Centres.

This analysis has highlighted three key areas for improvement which include; staff members having more knowledge about the Chinese community, communicating more effectively with the Chinese community and having staff members who reflect the community composition, as important areas that need to be addressed by the Managers. Despite this gap, this analysis has highlighted that the Managers are willing and prepared to make changes to build their own cultural intelligence and the cultural intelligence of their staff members. All five Managers demonstrated that they are motivated to learn from their culturally diverse experiences, while also showing interest and desire to becoming more culturally aware. Overall, these results reinforce the suggestion that as an organisation, the Auckland Council Pools and Leisure Centres need to implement initiatives and programmes which provide support and development to become more culturally intelligent. Ultimately, this analysis suggests that as the Sport and Recreation Managers improve their cultural intelligence, they will have a better understanding of the enablers and barriers (Spoonley & Taiapa, 2009) to the Chinese community participating in sport and recreation.

Emotional Intelligence

As defined by Goleman (1995), emotional intelligence is the ability to recognise emotions in one's self and understand the impact of one's behaviours upon others. The five components of emotional intelligence include self-awareness, self-regulation, motivation, empathy and social skills (Goleman, 2005). Essential for organisational performance and stability, emotional intelligence assists the individual and the team to function more effectively (Prati et al., 2003). In this study, it was apparent that the Sport and Recreation Managers collectively demonstrate a moderate-high level of emotional intelligence. From Chapter Three of the findings, from my role as the primary researcher and my career in the sport and recreation sector, I interpret that the Managers demonstrate a moderate-high level of self-awareness, self-regulation, self-motivation and empathy, but a lower level of relationship management. As referred to in the wider literature, emotional intelligence is essential to outcomes such as; individual performance, attitude, organisational efficiency and interpersonal skills (Serrat, 2017). In this section, an

analysis will be conducted which examines the five components of the Managers emotional intelligence as Crowne (2009) states, that there are similar traits and crossover between emotional and cultural intelligence.

The first component of emotional intelligence is self-awareness, which refers to an individual who is attuned to their emotions and recognises their strengths and weaknesses (Goleman et al., 2002). In this study, it seemed apparent that the Managers were attuned to their feelings and were highly aware of their strengths and limitations. The Managers acknowledged that they currently lack knowledge and understanding surrounding cultural intelligence and the Chinese community. However, **Manager one, two** and **five** mentioned their current lack of cultural intelligence is an opportunity to implement strategies to help build their cultural intelligence and that of their staff members. Linking to wider literature, Schneider (2013) explains that individuals who demonstrate a higher level of self-awareness can monitor their own feelings and understand their emotions. In this regard, these findings show that while the Managers are aware that they lack cultural intelligence, they were able to use their feelings to positively guide their emotions towards learning opportunities and a willingness to get better. The Managers have therefore alluded to understanding and demonstrating the traits of self-awareness, by recognising their low-moderate level of cultural intelligence as an opportunity to develop their cultural skillset and knowledge. Together, these results coincide with literature, which states that self-awareness is essential for a sport leader or manager, with a high level of self-awareness the cornerstone of emotional intelligence (Goleman, 1995; Chan & Mallett, 2011).

The second component of emotional intelligence is self-regulation, which is the ability to control and use one's emotions and to positively direct them (Greenockle, 2010). In this research, the Managers were seen to demonstrate a moderate-high level of self-regulation, as they were seen to be able to direct their emotions in a positive manner. During the interviews with the Managers, open and reflective questions were asked to encourage reflection of their cultural intelligence. The Managers acknowledged that improvements are required within their centres and that they need to improve how they cater to the needs of the Chinese community. Three Managers referred to the use of internal and external cultural intelligence training and education to assist with their development. Additionally, the Managers discussed adopting Chinese tailored sport and recreation programmes to increase participation. Referring to Jackson and Parry's (2011)

book and Schenider's (2013) literature, it is imperative that individuals can demonstrate positively to direct their emotions, despite experiencing any negative feelings and emotions that may be occurring. Specifically, in Chapter Seven, Jackson and Parry (2011) discuss that having a high level of self-regulation is essential for emotionally intelligent leaders as they will be able to maintain a positive frame of mind in all situations, even when those around them have negative thoughts. To this point, this analysis has shown that the Managers were able to steer their emotions positively by identifying and suggesting opportunities towards improving their cultural intelligence, their staff members cultural intelligence and strategies to increase Chinese participation.

From Goleman's (1995) emotional intelligence theory, the third dimension of self-motivation is referred to as the control for emotional tendencies and the ability to recognise emotions to stay focused, in order to reach goals. In this study, it was found that overall, the Managers demonstrate a low-moderate level of self-motivation towards developing a higher level of cultural intelligence. This is as despite the Managers acknowledging that more needs to be done to improve the cultural intelligence of their own and their staff members, the Managers demonstrated low levels of optimism for these changes. The Managers highlighted several key challenges that include: misconception of the cultural intelligence concept, their lack of cultural intelligence knowledge and expertise and staff members reluctance to make changes. Linking to Greenockle's (2010) and Schneider's (2013) literature, the challenge for many individuals will be to reach a high level of self-motivation to maintain these elements and traits during situations where setbacks and challenges are present. In this analysis, it has highlighted that while it is important that the Managers are aware of any challenges they may face, they need to demonstrate a high level of commitment, flexibility and optimism towards overcoming these barriers. In particular, Ang (2013) explains that culturally intelligent individuals are motivated to interact with others in culturally diverse settings and are willing to learn from culturally diverse experiences. Aligning with Goleman's (1995) literature, emotionally intelligent people understand that emotions and feelings are contagious, and as a result, leaders need to generate a culture of optimism. Thus, if the Managers want to develop their cultural intelligence levels, they will need to demonstrate a high level of self-motivation for change as their feelings and emotions will also influence their sport facilitators.

The fourth component of emotional intelligence is social awareness or empathy, which is the ability of an individual to be aware of the feelings of others, their needs and their concerns (Goleman, 1995). In this study, it would seem that overall, the Sport and Recreation Managers are demonstrating a moderate level of empathy and social awareness. This is because the four Chinese participants collectively stated in their interviews that that feel a sense of belonging and inclusiveness at the pools and leisure centres. Noted in Jacka's (2018) research, empathy is fundamental to building good relationships as it focuses on the awareness of others, their needs and their feelings. In this manner, if the Managers implement changes to recreational programmes and services, the Managers need to continue to demonstrate empathy by considering how the Chinese community may feel and react. In particular, literature from Scott et al. (2006) has shown that cultural assimilation and acculturation may influence one's thoughts and perceptions.

In this study, it is essential the Managers demonstrate empathy and understand that the process of cultural assimilation and acculturation may also influence one's sport and recreation participation. As discussed by Serrat (2017), when an individual can demonstrate empathy, they will be able to recognise and meet the customer's needs. This suggests that if the Managers can form decisions and create changes through understanding the feelings and perspectives of the Chinese community and the Chinese values, this will help ensure that any possible changes are meeting the Chinese community's needs. Consequently, this indicates that if the Managers are unable to demonstrate empathy, this will negatively influence on the Chinese community participating in sport and recreation. It is therefore recommended that the Managers and staff members continue to build their empathy and social skills as this will help create a better relationship with the Chinese community and will help them develop a better understanding of Chinese culture and values.

The fifth pillar of Goleman's (1995) emotional intelligence conceptualisation is relationship management or social skills. Defined as effective management of relationships, it is the ability to understand the emotions of others and to generate desirable responses in others (Greenockle, 2010; Jacka, 2018). In this analysis, it identified that the Sport and Recreation Managers have a lower level of relationship management skills, having potentially missed opportunities to fully utilise the strengths and knowledge of their employees. It was admitted by the Managers, that there are staff

members at their centres who have a higher level of cultural intelligence and have a better understanding and knowledge of the Chinese values and community.

However, despite identifying these strengths in their staff members, no Sport and Recreation Manager discussed providing those with a higher level of cultural intelligence an opportunity to share their insights and knowledge, to develop and guide their colleagues. As Schenider (2013) explains, an individual with a high level of relationship management will demonstrate effective communication with others as well as encourage collaboration, teamwork and open discussions. Seemingly, the Managers should be seeking opportunities for cultural collaboration with colleagues and promote the sharing of cultural knowledge between each other. This, therefore, provides an opportunity for the Sport and Recreation Managers to use their managerial position to inspire those with a higher level of cultural intelligence to guide others and to teach others to grow their cultural intelligence. Supported by Jacka (2018), to be effective at managing interpersonal relationships, an individual has to be able to influence others, recognise when change is required and help develop others. As such, the Managers should look to staff members with a higher level of cultural intelligence to help build the cultural intelligence of other staff members. As this will be an opportunity for individuals with a lower level of cultural intelligence knowledge, to learn and develop their cross-cultural understanding through their colleagues.

In summary, from this analysis, it would seem that overall, the Sport and Recreation Managers have shown to demonstrate the key traits of emotional intelligence with these traits aligning with scholarly literature. This has been displayed through their moderate-high level of self-awareness, self-regulation, self-motivation and empathy. While the Managers have shown to have a lower level of relationship management skills, this provides an opportunity for the Sport and Recreation Managers to increase collaboration and sharing of knowledge between staff members. As discussed in the literature by Goleman et al., (2002), Schenider (2013), and Juravich and Babiak (2015), each pillar of emotional intelligence is distinct. The five competencies build on each other and support the overall implementation of emotional intelligence. Taking this into account, this analysis has shown that the Sport and Recreation Managers need to continue to demonstrate motivation, commitment, empathy and collaboration as these traits will also assist with the development of one's cultural intelligence (Crowne, 2009).

<u>Social Intelligence</u>

Social intelligence is the ability to understand and manage people and includes the ability to understand and manage oneself (Mayer & Salovey, 1993). As referred to in Chapter Two, social intelligence is the ability to think and act wisely in social situations as it can enhance leadership effectiveness and organisational performance (Riggio & Reichardt, 2008; Zautra et al., 2012). In this study, participant voices suggest that social intelligence is a construct that requires further improvement and focus by the Auckland Council Sport and Recreation Managers.

A consistent theme discussed during the interviews with the Sport and Recreation Managers was the difficulty and challenges the staff members at the pools and leisure centres faced, when communicating with Chinese people. The Managers admitted that improvements were required within their centres to communicate more effectively with the Chinese community. However, aside from translated signage, there was very little that was being done. This finding was also addressed by the four Chinese participants who stated that they were unconvinced that translated Chinese signs were the most effective way of communicating with the Chinese community. Linking to the wider literature, Dong et al. (2008) explain that the behaviours and characteristics displayed by one culture may be considered as being socially intelligent, yet, this may not necessarily be transferred and be seen in another culture as being so. Hence, while translated signage may be seen as an efficient form of communication to the Sport and Recreation Managers, the Chinese community may perceive this form of communication as less effective.

On the other hand, a positive indication came from two of the Managers that explained the need for the Auckland Council Pools and Leisure Centres to start utilising social media applications, such as *WeChat* and *Weibo* to help with communication and marketing to the Chinese community. This is with **Manager one** discussing the importance of using social media as a way to communicate with Chinese individuals on a platform that the Chinese community are familiar with. Similarly, **Manager two** explained that through the utilisation of applications such as *WeChat*, Chinese individuals could ask questions in Chinese, which can be answered by one of our Chinese staff members to help break down the language barrier. From these findings, it would demonstrate that the two Managers have identified the need to reshape their communication strategies and attitude towards social interactions with the Chinese community. This is because both **Manager two** and **five** have acknowledged that if they

can improve communication and build a better rapport with the Chinese community, this may assist with customer satisfaction and increased sport and recreation participation. These findings would suggest that the two Managers have demonstrated a higher level of social awareness and the need to become more socially intelligent when building their relationship with the Chinese community. As supported by Kobe et al., (2001) an individual with a high level of social intelligence is aware of others needs and will respond and adapt to different social situations.

Referring to the literature, Chatzigianni et al., (2010) and Zautra et al., (2012) explain that communication challenges often arise due to the different communication styles from the various cultural backgrounds. Despite this, socially intelligent individuals need to be able to deal with social contexts and challenges effectively, in order to build and maintain positive relationships with others (Chatzigianni et al., 2010; Zautra et al., 2012). In this study, this would suggest that the form of social awareness demonstrated by the two Sport and Recreation Managers is a sense of thoughtfulness towards others and may help diminish the need to make assumptions of the Chinese culture.

Notably, following the interviews with the Managers, it was later identified that several of the Managers had created a *WeChat* account for their pool and leisure centres. However, given the emphasis placed on the communication barrier by all interviewees, it would suggest there is a pressing need for all Managers to develop and increase their social intelligence to assist with improving the relationship with the Chinese community. Aligning with Chatzigianni's et al., (2010) research, a sports manager and leader needs to be able to understand cultural differences, resolve potential conflict and effectively communicate despite any possible differences. As such, it is suggested that the Managers look to develop their social intelligence to enhance quality social connections and interactions, as this may help increase Chinese participation at their pools and leisure centres.

<u>Hofstede's Cultural Dimensions</u>

Sport is seen as a reflection of the cultural system in which people live (Bosscher et al., 2006). In cross-communication research, Hofstede's (1980, 1991) five cultural dimensions framework of cultural values, power distance, uncertainty avoidance, masculinity-femininity, individualism-collectivism, and Confucian Work Dynamism, is often referred to when examining similarities and differences between countries. In this study, Hofstede's (1980) cultural dimensions were used to explore the influence of

cultural systems and the impact it may have on the Chinese community participating in sport and recreation at the Auckland Council Pools and Leisure Centres. This is because Hofstede (1908, 1983) explains that all cultures have different needs and beliefs based on factors in a nations' history and cultural practices. As such, it is important for the Sport and Recreation Managers to be aware of the differences and similarities between Chinese and New Zealand culture as this may help the Managers cater to Chinese participant needs.

The first dimension of power distance is often referred to as the power inequality between superiors and the subordinates (Wu, 2006). Seen as the way society handles inequalities in power, status and wealth, power distance includes individual superiority and hierarchy (Kale,1994; Wu, 2006). As discussed in Chapter Two, China sits high of the power distance ranking by contrast to New Zealand which ranks much lower (Hofstede's Insights, 2018). In this study, the Chinese participants explained that they felt like they were treated as equals and never felt excluded due to their ethnicity or culture. Aligning with Ahn and Cunningham's (2017) study, environments with a lower power distance can generally create a more positive attitude towards sport and recreation participation. As the Chinese participants acknowledged, they felt the environment at their local pools and leisure centre was inviting, safe, friendly and had a community ambience, where they were able to create a rapport with staff members. By contrast, Ahn and Cunningham (2017) note that countries like New Zealand who have a lower power distance are more likely to associate sport and recreation participation in their lifestyle. However, while this analysis has shown that the four Chinese participants have a positive association with participation at their pools and leisure centre, this does not seem to be reflective of the wider Chinese community.

Although this current study has findings which suggest low power distance has a link to positive attitudes in sport and recreation participation, a note of caution in this interpretation must be taken, as in this study, no direct questions were asked which referred to power distance or inequality influencing Chinese sport and recreation participation. To understand the full extent of this relationship, further research may explore the connection between power distance and Chinese sport and recreation participation in New Zealand as this will help the Managers implement strategies to encourage participation.

The second component of Hofstede's conceptualisation of culture is individualism and collectivism, which can often be described as the relationship between the individual and others in society (Kale, 1994). China is seen as a highly collectivist society, whereby, harmony is maintained; the word "I" is avoided and group success is important (Suominen, 2016; Hofstede Insights, 2018). The results from this study aligned with the literature by Suominen (2016) and Hofstede Insights (2018), with three Chinese participants explaining that one of the reasons they enjoyed going to the gym or attending group fitness classes was so they could be with friends and also work out together as a group. There was also a sense of belonging, group cohesion and friendship amongst all Chinese interviewees, who explained that they enjoyed the community atmosphere and environment that was placed in the pools and leisure centres. These findings suggest that the Chinese participants enjoy exercising with others as a way of achieving group success and encouraging group achievement. This corroborates with the literature from Sorokowski (2009), who explains that a collectivist culture such as that in China, is more favourable towards the development of team success. These results would, therefore, imply that the Chinese community may be more likely and more motivated to participate in team sports and group recreational activities. However, it must be noted that there was no specific mention of preference towards individual or group activities during the interviews with the Chinese participants. Nonetheless, these findings suggest that the Managers could look at offering additional team sports or group recreational activities as a possible way of increasing participation from the Chinese community.

The third component to Hofstede's (1980) framework is uncertainty avoidance, which reflects how a society deals with the uncertainties of everyday life and their tolerance to ambiguity (Kale, 1994; Wu, 2006). As previously discussed, China has a low uncertainty avoidance culture, whereby their culture is seen to show a more positive and active attitude towards health and fitness, in comparison to New Zealanders which do not have a preference (De Mooij & Hofstede, 2010; Hofstede Insights, 2018). De Mooji and Hofstede (2010) further explain that cultures with a lower uncertainty avoidance have more focus on using fitness and sport to improve their overall well-being. By contrast, a high uncertainty avoidance culture will focus more on using medication and food for improving well-being (De Mooij & Hofstede, 2010). Aligning with the findings from De Mooij and Hofstede (2010), in this research project, interviews with the Chinese participants revealed that they were completing three to seven hours a week of moderate

to vigorous physical activity, sport and exercise. This would suggest that the Chinese participants are significantly active and have a positive outlook towards health and fitness, with the Ministry of Health New Zealand (2017) outlining that adults need to be completing at least two and a half hours of moderate to vigorous physical activity a week. While it is noted that there was a small number of Chinese interviewees, these findings coincide with the literature, which states that individuals from a low uncertainty avoidance culture such as China, are more likely to participate in fitness, sport and recreation (De Mooij & Hofstede, 2010).

By contrast, Sport New Zealand's Active Participation Survey (2017a) discovered that while Asian people have a higher than average desire to participate, they have below average levels of weekly sport and recreation participation. This analysis suggests that while the Chinese interviewees in this study are participating in sport and recreation regularly, national guidelines and statistics have revealed that overall, the Chinese community are not meeting these requirements. Taking this literature into account, this analysis shows that the difference in uncertainty avoidance culture may not be a barrier for the four Chinese participants involved in this study. However, this opposing difference between China and New Zealand's uncertainty avoidance dimension may be more of a significant barrier for the wider Chinese community. Hence, although this analysis suggests a possible relationship to the Chinese community participating in sport and recreation as this study did not seek answers surrounding uncertainty avoidance, future research is recommended to explore this gap in the literature as it applies to the practice.

The fourth component of Hofstede's (1983) research explains that masculinity and femininity are in line with the dominance of gender roles found in nearly all societies. In China, their society is ranked as highly masculine, which indicates that their society is driven by success, achievement, assertiveness and competition (Wu, 2016; Hofstede Insights, 2018). Similarly, New Zealand is also considered a masculine society while notably ranked lower on the masculinity scale, demonstrates that in society, both countries are focused on leadership power, ensuring successes and achievements (Hofstede's Insight's, 2018). In this analysis, the Sport and Recreation Managers described the Auckland Council Pools and Leisure Centres as a safe, family-friendly, fun facility, with a focus on engaging with communities, promoting physical activity and well-being and enjoyment. This would suggest that the Managers see their centre as a community sports facility, with a smaller focus on high-performance and competition.

Notably, although the Chinese participants did not mention the need for more competitive and high-performance sport and recreation programmes, the Chinese participants identified that it is essential the centres have a variety of programmes and services offered.

This provides an opportunity for the Managers to deliver a range of participatory and more competitive programmes. As we infer that there is a dominant masculine society in China, Chinese individuals in Auckland may be seeking to find opportunities that replicate this form of competitiveness and sporting success. Seemingly, a possible suggestion for the Managers is to look at providing competitive sport and recreation opportunities for the Chinese community which may be more driven by notions of success and competition. Although, there is a significant lack of research completed on Hofstede's perspective (1983) on masculinity and femininity in sport and recreation participation, findings from this present study identify an opportunity for the managers to possibly increase Chinese sport and recreation participation.

The Confucian Work Dynamism is the fifth dimension in Hofstede's cultural conceptualisation and was firstly recognised by Chinese scholars (Hofstede, 1991; Hofstede, 2011). One of the principles within the Confucian values is the emphasis on each individual being conscious of their position in society and how society maintains its links with its own past, whilst also looking at the present and at the future (D. Khairullah & Z. Khairullah, 2013; Hofstede's Insights, 2017). In this study, it was identified that the Chinese participants indirectly alluded to the concept of the Confucian Work Dynamism by referring to the importance of physical activity and exercise as being a form of health, well-being, enjoyment and a sense of youthfulness. Supported by Pang (2014), Confucianism has shaped individuals and their perception towards physical activity by creating positive perceptions in the values of sport and physical activity. With these findings, this may suggest that the Chinese community and older Chinese individuals may prefer to participate in sport and recreational activities which provide more focus on the mind and body. As discussed by **Chinese participant four,** "*Dancing. I know lots of Chinese people who love dancing. Also, programmes like badminton, which Howick already does now.*" Similarly, **Chinese participant three** said: "*I think that programmes like Chinese dancing and Taichi will cater to more older Chinese. I also know that Chinese people like dancing classes.*"

Likewise, Xiuchang's (2014) research recognises that from the perspective of Confucian philosophy, Chinese ideology lays emphasis on the mind and body. This

includes artistry and the social value of sports. This is with traditional Chinese mind and body exercises such as Tai Chi, Qigong and Yijinjing, prominent forms of exercise in the Chinese culture for the elderly (Chen, Zhang, Wang & Liu, 2016). However, with minimal traditional Chinese body and mind programmes currently available at the Auckland Council Pools and Leisure Centres, this analysis has shown that there is an opportunity for the Managers to implement programmes which reflect the Confucian philosophy, as a way to increase sport and recreation participation.

In summary, this analysis has recognised the importance of the Sport and Recreation Managers understanding that not all cultures are the same and therefore the Managers should not treat all cultures as the same. This analysis has examined Hofstede's (1980, 1991) Cultural Dimensions and identified that the differences in cultures can have a significant influence on one's willingness to participate in sport and recreation. These findings help us to understand that the difference in cultural motives, can be an enabler or a barrier to a community participating in sport and recreation. Overall, these findings emphasise the importance of the Managers understanding the influence of these dimensions and the differences and similarities between the Chinese and New Zealand culture. Specifically, there is a distinct difference in the constructs of individualism-collectivism, masculinity-femininity and the Confucian Work Dynamism between China and New Zealand. This may imply that if the Managers can replicate a similar environment to the Chinese culture in individualism-collectivism, masculinity-femininity and the Confucian Work Dynamism, this may help increase participation from the Chinese community.

Cultural Assimilation and Acculturation

Defined by Scott et al., (2006) cultural assimilation is a process that involves long term contact between two or more groups and leads to the minority group leaving its ethnic identity for the host culture. Cultural acculturation is usually regarded as a component of assimilation as it examines how individuals from different cultures come into contact and change their cultural patterns (Scott et al., 2006; Lee & Funk, 2011). In this study, it would seem that the process of cultural assimilation has influenced the perceptions and experiences of the Chinese participants. As Gomez (2008) explains, cultural acculturation can influence an individual's language, communication, values and habits. In this chapter, the process of cultural assimilation and acculturation is explored

in relation to the different perceptions and experiences the Chinese community has in sport and recreation participation.

In this study, it was identified that the Managers currently do not tailor Chinese specific programmes for the community. Taking this into account, all interviewees were then asked, *"Do you think having tailored Chinese programmes at the centres would significantly increase participation from the Chinese community?"* The five Managers collectively agreed that they believe one of the most effective ways to increase Chinese sport and recreation participation is to implement traditional Chinese sport and recreational activities in their centres. As discussed by one of the Managers: *"If successful programmes like ActivAsian have worked, we want to bring that into our core offering of programmes. If it is an effective way to get that target market of inactive or insufficiently actively Aucklanders more active, then we would run that."* As referred to in Xiuchang's (2014) literature, for many Chinese individuals, sports ideology in China lays emphasis on the mind and body and includes moral cultivation, artistry and social value for sports and will influence the activities the Chinese community participates in.

However, although three of the four Chinese participant responses corresponded with Xiuchang's (2014) research, where Chinese programmes such as dancing, Taichi, badminton and table tennis are popular activities amongst the Chinese community, the three Chinese participants explained that the Managers do not need to specifically cater programmes to the Chinese community in order to increase participation. As identified in the findings, all four Chinese participants believed that the Chinese community did not need to be treated any differently from the rest of society. As **Chinese participant one** stated: *"I think they treat everyone the same. They don't need to distinguish any cultures; they treat everybody equal which is good."* Similarly, **Chinese participant two** explained: *"I feel that they treat everyone the same, I don't feel like because I am Chinese they treat me different. I never feel that."* This shows that the Chinese participants feel as if they are treated equally and the centres are inclusive. However, these differing opinions between the Managers and the Chinese participants were unexpected and may indicate that the current lack of Chinese tailored programmes may not be the most significant barrier to the Chinese community participating in sport and recreation. To help understand the vastly contrasting experiences and perceptions between the studies, this analysis will use a process of cultural assimilation and acculturation.

Following the concept of cultural assimilation and acculturation, the differences in thoughts and perceptions from the Managers and the Chinese participants may have been influenced by the change of cultural patterns they have experienced in Auckland and in New Zealand (Gordon, 1978; Williams Jr. & Ortega, 1990). It was identified that in this study, the four Chinese participants are not new migrants, having been in New Zealand for over 11 years. As referred to by Scott et al. (2006), assimilation is a process that involves long term contact between two or more groups and leads to the minority group leaving its ethnic identity for the host culture. Given the duration the Chinese participants have been in New Zealand, this would suggest that the longer a Chinese participant has been in Auckland and in New Zealand, the more opportunities they will have to alter previous cultural patterns. Taking this process of cultural change into account, this indicates why there may be a significant contrast in thoughts and opinions from the Chinese participants and the Sport and Recreation Managers.

Importantly, the concept of cultural assimilation and acculturation has provided an insight into the possible reasons as to why the Chinese community and managers have differing thoughts and experiences about the barriers and motivators that influence sport and recreation participation. These results are also reflected in Gomez's (2006) and Floyd et al.'s (2008) research, which explains that acculturation is a factor that affects one's recreation participation and ethnic identity. However, literature from Hosper et al. (2008), and Schnike and Hanrahan (2009), explains that there are also varying levels of acculturation for different cultural characteristics. This is where an individual may be acculturated to the dominant culture in language and appearance, but remain encultured to other cultural customs (Hosper et al., 2008; Schnike & Hanrahan, 2009). In this regard, this suggests that the strategy of implementing Chinese tailored sport and recreation programmes may be more effective for new Chinese migrants or Chinese individuals who have been less acculturated to the New Zealand culture. As the *ActivAsian* programme acknowledges, working with each Asian migrant group is different, with each community group such as old migrants, new migrants and refugees all having different needs (Immigration New Zealand, 2018).

Additionally, this may also indicate that the Chinese participants do not feel as if they want to be treated differently, because they may not have assimilated to the New Zealand culture around power and superiority. Referring to Hofstede's (1980) Cultural Dimensions in China, power distance is high, whereby it is strongly influenced by formal

authority. This is where individuals in Chinese society will not challenge the status quo due to the hierarchical power and leadership structures in organisations. In this study, this may imply that the Chinese participants do not feel the need to have Chinese tailored programmes because they expect inequality to be prevalent. By contrast, New Zealand is ranked low on Hofstede's (1980) Cultural Dimensions in power distance, whereby it is expected that regardless of hierarchal status, communication is informal and participative, and consultation and information is shared between individuals.

This analysis demonstrates the importance of the Manager's understanding that cultural assimilation and acculturation has a significant influence on one's perception and thoughts. In particular, as discussed previously in Hofstede's (1980, 1991) Cultural Dimensions, there are several key differences between New Zealand and Chinese cultures, which will influence the Chinese community and their outlook on sport and recreation participation. Thus, while the Managers may expect the Chinese community to communicate their sport and recreation needs and preferences, this analysis highlights that this may be influenced on one's level of cultural assimilation to the New Zealand culture. As such, it is essential for the Mangers to be aware that depending on one's level of cultural assimilation, the Chinese participants may not want to 'rock the boat' as they expect decisions to be made by the Managers.

Overall, this analysis has demonstrated that the varying levels of cultural assimilation acculturation will change one's attitudes and behaviours (Hosper et al., 2008; Schnike & Hanrahan, 2009). These findings show there is no single 'one size fits all' strategy that will cater to the entire Chinese community as the process of cultural assimilation can vary for all individuals. Additionally, this demonstrates that within the Chinese community in New Zealand, it cannot be assumed that all Chinese individuals have the same needs and face the same barriers to participation.

In summary, intriguing questions have emerged regarding the nature and extent of cultural assimilation and acculturation on Chinese sport and recreation participation. However, referring to the limitations of the study, as this study did not seek to identify a range of participants who were new Chinese migrants and second-generation Chinese individuals in New Zealand, these findings need to be interpreted with awareness. Referring to Stake's (1995) literature, it is important to note that this case study might not be generalisable to the wider population, as although it provides an insight into the Chinese participant's experience, it may not be reflective of the entire Chinese

community. As a result, future research could examine the influence of cultural assimilation on sport and recreation participation between newly arrived Chinese migrants and second-generation Chinese individuals in New Zealand to allow for insights and comparisons to be made.

Chinese Community Expectations

Service quality is often defined as a direct antecedent of customer satisfaction (Cronin & Taylor, 1992; Murray & Howat, 2002; Howat & Crilley, 2007). In this study, service quality was highlighted as a key area of concern for the Chinese participants. It was noted to be an area the Chinese participants believed required improvement by the Auckland Council Pools and Leisure Centres. Supported by Yu et al.'s (2014), and Alexandris et al.'s (2012) research, service quality has become a topic that is becoming increasingly important for sport facility managers to understand, as findings show that service quality does affect customer satisfaction. Regularly alluded to in the interviews with the Chinese participants, the theme of high-quality service and service value was emphasised as requiring improvements. In particular, the four Chinese participants placed a high priority on having quality programmes, clean facilities that are well maintained, a family-friendly atmosphere and professional and knowledgeable staff members.

From an aquatic and pools perspective, two Chinese participants emphasised that greater attention needs to be placed on facility cleanliness, hygiene regulation and pool water cleanliness. Aligning with Howat and Crilley's (2007) study, Australian aquatic centres continue to face challenges such as facility cleanliness, pool water cleanliness and the maintenance of facilities. Literature from Cronin and Taylor (1992), Murray and Howat (2002) and Howat and Crilley (2007), state that if the facility managers are not delivering a high level of service quality, communities such as the Chinese, may have a negative perception of the centre. Thus, aligning with the literature from Taylor (1992), Murray and Howat (2002) and Howat and Crilley (2007), it is essential that the Managers are focused on building their service quality value to a level that the Chinese customers feel that their expectations are being met.

On the other hand, Alexandris et al. (2012), and Lee's (2017) literature note, that service quality is important as it is also able to influence a customer's loyalty and their intention to exercise. In this study, the Chinese participants did not discuss whether service quality is the most significant to the Chinese community participating in sport and recreation. However, it is evident that the Chinese community place high service quality

and value as being important. Hence, while this research is unable to compare findings to Alexandris et al. (2012), and Lee's (2017) literature on customer loyalty and their intention to exercise, it would imply from this analysis, that service quality is an area that the managers need to focus on.

In this study, while literature has identified the importance of service quality, it was surprising to see that there was no mention of service quality from the interviews with the Managers. This finding was unexpected, given the research by Murray and Howat (2002), Robinson (2002), Howat and Crilley (2007), and Yu et al. (2014), who explain that quality facility service in public leisure facilities has emerged as an issue for many years. This may imply that the Managers are perhaps unaware that poor service quality is seen as a substantial deterrent to the Chinese community participating in sport and recreation. This does, however, present a significant opportunity for the Managers to capitalise on ensuring that the quality they are offering to their Chinese customers is seen of high value. Through knowing the priorities that the Chinese customers place on specific attributes such as staff member professionalism and facility cleanliness, the Managers can concentrate on providing these attributes with higher service quality and allocate more resources to support these concerns. Supported by Murray and Howat's (2002), Howat and Crilley's (2007), and Lee's (2017) research, maintaining high-service quality is seen as an opportunity for the Managers to understand their customer's intentions, develop a competitive edge, assist with the facilities strategic decision-making and solve any unforeseen issues before they arise. Therefore, it is suggested that the Managers implement strategies which allow them to continually re-evaluate and monitor the service quality perceptions of their Chinese customers and the Chinese community.

In summary, the Chinese participants have placed a high priority on receiving good service quality. As a result, it is encouraged that the Managers seek to understand the relationship and influence of facility satisfaction and facility value on sport and recreation participation. As discussed in Murray and Howat's (2002) literature, service quality plays a crucial role in helping maintain customers and improved profitability. Moreover, service quality is seen to influence satisfaction and the value of the programme and facility (Murray & Howat, 2002). However, while service quality was noted to be a significant finding in this study, it was identified in this analysis that there is still a lack of current literature on the topic of service quality influencing one's perception of exercise and sports participation. Nevertheless, these results have provided valuable insight into

the Chinese community and the service quality priorities they place on the Auckland Council Pools and Leisure Centres. As this analysis has discovered, it would seem that if the Chinese customers do not perceive the Auckland Council Pools and Leisure Centres to have a high level of service quality, ultimately, there will not be an increase in the Chinese community participating in sport and recreation.

Institutional Theory

Meyer and Rowan (1977) describe institutional theory as the network of social behaviour in a society which can influence the practices and procedures that are adopted in organisational structures. Using institutional theory has assisted my understanding as the primary researcher to identify key areas within the centres that relate to the development of cultural intelligence. In this analysis, institutional theory is implemented to examine the practices and values that the Managers want to change, and how these changes become institutionalised through habit and history and when they become accepted as "how things are done" (Cunningham, 2009; Stenling, 2014). Using institutional theory, this analysis discusses how the Managers may overcome resistance, how the Managers can embed these changes into their core values, and an opportunity for the Auckland Council Pools and Leisure Centres to create change in the sport and recreation sector in Auckland.

Collectively, the Sport and Recreation Managers acknowledge that changes need to be made if they are to improve cultural intelligence with staff members and increase Chinese participation in sport and recreation. Changes discussed by the Managers in Chapter Four of the findings, include: implementing Chinese targeted sport and recreational programmes, increasing Chinese signage, utilising *Wechat* and *Weibo* and developing staff members cultural intelligence. Notably, all Managers also discuss the importance of reflecting the composition of the community by having more Chinese staff members to assist with communication challenges. This finding contrasts with the literature from Cunningham (2008) and Spaaij et al.'s (2016) studies, who explain that sporting organisations are typically not seen to value diversity and capitalise on the benefits that it can bring to the workplace. Overall, these suggestions align with the findings from the Chinese interviewees, who explain there is a need for the Managers to understand the Chinese community, their values and interests better.

As Washington and Patterson (2011) explain, resistance is noted to be part of organisational change; thus, strategies and boundaries may need to be created within each

organisation, to establish more legitimacy within the institutional context. Adopting institutional theory, in this research, it is essential that the Managers demonstrate the behaviours that support these changes and are prepared to implement strategies to mitigate any resistance by staff members. Additionally, the Managers should be mindful that their actions and activities also need to reflect the development of cultural intelligence as this will influence the legitimacy and value for these changes. Also supported by Cunningham's (2008) research, as organisations adhere to organisational practices, these behaviours then become embedded in the organisation's values. Thus, although the Managers note their intention for changes, the success of these changes will be determined by the level of resistance the Managers face, their commitment, the behaviours they demonstrate and how they implement these changes within the department and their centres.

To embed these changes into their core values, Washington and Patterson (2011), explain that organisations need to encompass the beliefs, values, strategies and attitudes, that support these changes. Taking this literature into account, the Managers will need to demonstrate the beliefs and attitudes that promote cultural diversity and cultural awareness if they are to make these changes in the department's and the centre's core values. As noted by Meyer and Rowan's (1977), and Phillips and Newland's (2014) research, as these changes are consistently bought into the organisation, these new changes become formed and distinguished as being legitimate and socially appropriate. This suggests that if the Managers are to embed the cultural intelligence strategies into their centres, they will need to demonstrate that these changes are valued in the centres and a form of their practices. Additionally, to assist with gaining traction for these changes to be accepted into the centres and across all staff members, it may be beneficial for the Sport and Recreation Department Managers and Senior Sport and Recreation Managers to assist with supporting and implementing the cultural intelligence changes. This is because having additional support and resources will demonstrate the values of these changes and assist with reinforcing institutional practices as being legitimate (Phillips & Newlands, 2014).

As predicated by Statistics New Zealand (2015), by 2038 one in three people in Auckland will be of Asian ethnicity. Supported by both **Managers two** and **three**, they estimate that 40% of their customers are of a Chinese or Asian ethnicity. Specifically, **Manager one** estimates that the pools and leisure centres have close to two million visits

per year that would be from individuals coming from an Asian background. With this significant number of Chinese and Asian customers and a projected increase in the Chinese and Asian ethnicity in Auckland, this analysis has identified that Auckland Council Pools and Leisure Centres have an opportunity to influence and lead the community sport and recreation sector in cultural intelligence responsiveness. This is because as the Sport and Recreation Managers institutionalise their cultural intelligence changes into their centres, these changes may then be similarly institutionalised by other sport organisations. Explained by Slack and Hining's (1994) research, it is easy for organisations to adopt and translate the appropriate structures and process from other organisations when these changes are legitimised and part of a dominant organisation's values. Seemingly, this may suggest that with the Auckland Council Pools and Leisure Centre's influence into the community sport and recreation sector, the Managers have an opportunity to shift other sporting organisations and sports facilitators to follow these changes. As explained by Kikulis (2000), human agents play an active role in determining the level of which the changes, ideas and actions are institutionalised. As such, while these changes will assist the Managers to grow their cultural intelligence and cultural intelligence responsiveness of their staff members, they also have an opportunity to institutionalise these changes across the wider sector.

In summary, adopting institutional theory has been a useful framework to understand and explore how to assist with developing the Auckland Council Pools and Leisure Centres' staff members cultural intelligence. Discussed by Washington and Patterson (2011), institutional theory is useful to explain sporting processes and practices. Supported by Baxter and Jack's (2008) research, a case study methodology is also effective in informing evidence-centred decisions. This is as case studies reconstruct the explored phenomena, allowing the institution to create and develop interventions based on the findings (Baxter & Jack, 2008). Hence, in this case study research analysis, I have identified that while the Sport and Recreation Managers have discussed the need for organisational changes across the Auckland Council Pools and Leisure Centres, the literature notes that it is essential the Managers plan and identify how they will implement these changes. This is because the Managers will need to demonstrate the commitment to adopt these changes as the department's core values and practices. Additionally, this analysis has identified that the Managers also have an opportunity to create change within the wider community sport and recreation sector. As the Managers demonstrate the value

and legitimacy of these changes within their centres, other sports facilitators are likely to follow the changes by the Managers. Thus, the Managers have an opportunity to help develop their staff member's cultural intelligence, as well as the wider sport and recreation organisations in Auckland.

Chapter Summary

In this chapter, seven themes have been discussed and analysed against the literature as being key learnings. Notably, this case study research project has identified that the Chinese community have high expectations and hold significant value in service quality of the Auckland Council Pools and Leisure Centres. This research has also discovered that it is essential that staff members consider different forms of communication with the Chinese community as this will enhance quality social connections and interactions with them. Additionally, this analysis has shown the importance of all the Managers understanding Hofstede's (1980, 1991) Cultural Dimensions and the similarities and differences between the Chinese and New Zealand culture. With key similarities and differences in cultural dimensions between the two countries, the Managers may look to replicate or implement strategies that are similar to the Chinese culture, as this may help encourage further sport and recreation participation.

Overall, this analysis suggests that as the Sport and Recreation Managers improve their cultural intelligence, they will have a better understanding of the enablers and barriers to the Chinese community participating in sport and recreation. The results from this study indicate that cultural intelligence is seen to influence the Chinese community participating in sport and recreation at the Auckland Council Pools and Leisure Centres. However, this research has also acknowledged that despite the Managers indicating their intention for organisational change to improve their cultural intelligence, these changes will be dependent on the commitment of the Managers and how they place cultural intelligence within their organisational core practices.

Chapter Six - Synthesis and Conclusion

In a super diverse city, the issue of low sport and recreation participation from Chinese communities in Auckland has shown to be a concern for sport and recreation organisations (Harbour Sport, 2016). Supported by the Sport New Zealand's Active Participation Survey (2017a), Asian people have below average levels of weekly sport and recreation participation. However, recent research has examined the influence of a sports facilitator's cultural awareness and cultural understanding of sport and recreation participation, finding it to be significant to the sport sector (Spoonley & Taiapa, 2009). Despite growing attention on cultural intelligence in sport and recreation, it was identified in scholarly literature that there is still a significant lack of research which explores the relationship between cultural intelligence and sport and recreation participation. In response to this gap in literature, this study aimed to explore – **"How does a facilitator's perspective of cultural intelligence influence Chinese sport and recreation participation?"**

To address this research question, a qualitative case study research project was implemented with five Auckland Council Pools and Leisure Centres. A total of nine semi-structured interviews were conducted, with five Auckland Council Sport and Recreation Managers and four Chinese participants sharing their perceptions, thoughts and experiences of cultural intelligence in sport and recreation. This is because a case study methodology is able to assist with informing professional practice (Baxter & Jack, 2008) and will assist the Sport and Recreation Managers to implement effective strategies. Using institutional theory, this study provided insight on how the external environment and external pressure can influence organisational change in the governing body of sports organisations (Buhas, 2015; Hemme & Bowers, 2015).

In this final chapter, three significant themes of cultural intelligence, ethnic assimilation and acculturation, Chinese cultural expectations and Hofstede's (1980) Cultural Dimensions are briefly summarised. Lastly, the limitations of this research, the recommendations for future practice and the possibilities for future research are explored.

Cultural Intelligence

From this study, it was identified that the the Sport and Recreation Managers demonstrate a low to moderate understanding of the concept and the four dimensions that constitutes this framework. From the four dimensions, the Sport and Recreation Managers

demonstrate a low-moderate level of cognitive cultural intelligence, but, have a lower level of motivational cultural intelligence, metacognitive cultural intelligence and behavioural cultural intelligence. Whilst, it was identified that several of the Managers had a higher level of cultural intelligence, collectively, it was evident that the Managers need to look at implementing initiatives to help build cultural intelligence in themselves and amidst their team. This is because this research has identified that the Managers need additional support and development to becoming more culturally intelligent, in particular, in the three areas of motivational cultural intelligence, metacognitive cultural intelligence and behavioural cultural intelligence. To focus on these three weaker areas of cultural intelligence, several recommendations for practice will be suggested and explored further in this chapter.

Importantly, this study indicates that cultural intelligence does have an influence on the Chinese community participating in sport and recreation; whereby, a higher level of cultural intelligence will assist the Managers to having a better understanding of the enablers and barriers to the Chinese community participating in sport and recreation. This is reflected in the findings of this study, where a significant gap was discovered between the Auckland Council Pools and Leisure Centres' cultural intelligence and the Chinese community cultural intelligence expectations.

Ethnic Assimilation and Acculturation

Findings from the Sport and Recreation Managers acknowledge implementing popular Chinese programmes could encourage a further sense of belonging and increased sport and recreation participation. However, contrasting views were identified between the Chinese participants and the Managers, with the Chinese participants stating that tailoring Chinese specific programmes might not be the most effective strategy to increase Chinese participation. This is because the Chinese participants instead emphasise that their cultural expectation of the pools and leisure centre, being hygiene and quality of programmes are more important. Thus, from these differing opinions, this indicates that the current lack of Chinese tailored programmes at the pools and leisure centres may not be the largest barrier to the Chinese community participating in sport and recreation, from the perspective of members within this community.

Notably, these contrasting views may be influenced by the Chinese participants experiencing cultural assimilation. This statement is suggested because it was identified that the four Chinese participants have been in New Zealand for over 11 years. With the

Chinese participants having been in New Zealand for a significant period of time, the participants may have received a higher level of cultural assimilation and may have had more opportunities to change their traditional cultural patterns. The aim of this study was not to recruit a range of Chinese migrants; however, it was later identified that the Chinese migrants have lived in New Zealand for over a decade. While these findings are not substantial, they are mentioned for future awareness. I mention this suggestion as a synthesis of the data and my own interpretation of where future studies may be targeted. To identify the nature and extent of cultural assimilation and acculturation on Chinese sport and recreation participation, I have identified further questions that may be explored. These questions include: What are the different stages of cultural assimilation? Are the Chinese participants aware of cultural assimilation occurring over a period of years in their "new" country? Are Chinese participants aware of cultural assimilation or cultural acculturation in their "new" country? Does this recognition or that lack of awareness impact participation in sport and recreation activities or in institutions such as sport, aquatic and leisure centres?

Chinese Cultural Expectations

Service quality was highlighted as a key area of concern for the Chinese community and was noted to be an area that required improvement by the Sport and Recreation Managers as well. In this study, the Chinese participants placed a high priority on having quality programmes, clean facilities, a family-friendly atmosphere and strong hygiene regulations. The Chinese customers placed emphasis on having professional, friendly and knowledgeable staff members who are consistent with rules and guidelines of their facility programme and services. The Chinese participants alluded to quality service satisfaction and high value. Thus, this demonstrates that the Sport and Recreation Managers need to be aware that their level of service quality may have a direct influence on the Chinese participant's overall satisfaction of the facility and their perception of their leisure centre's value.

Hofstede's Cultural Dimensions (1980, 1991)

In this study, Hofstede's (1980, 1991) five cultural dimensions framework was applied to examine the potential influence of cultural values, beliefs and behaviours and the impact it may have on the Chinese community participating in sport and recreation at the Auckland Council Pools and Leisure Centres. The components of cultural values, power distance, uncertainty avoidance, masculinity-femininity, individualism-

collectivism, and Confucian Work Dynamism were presented in Chapter Two of the literature review to explore the similarities and differences amongst the Chinese and New Zealand culture. It was identified that there are several key societal and cultural differences between Chinese and New Zealand culture. Whilst there is currently limited scholarly literature that explores Hofstede's (1980, 1991) framework in a sport and recreation context, I suggest that the differences in cultural components could influence the perceptions of sport and recreation participation for Chinese individuals. My suggestions include the following key differences, and that awareness of these components could provide guidance for the Sport and Recreation Managers to implement changes within the centres as a way of increasing Chinese participation in sport and recreation:

Table 3

Comparison of Hofstede's (1980, 1991) Five Cultural Dimensions Framework with Gao and Liu (2018)

People's Republic of China (China)	Aotearoa New Zealand (New Zealand)
Society has high power distance, which is hierarchic and has individual superiority. Strong hierarchal relationship between the athlete and the coach, with the coach having seniority.	Society has low power inequality with a participative environment. Society does not consider hierarchy as central to daily activities in the life of the individual. Low patriarchal relationship between athlete and coach.
Collectivist culture, loyal and enjoys group success and cohesion. Collective participation with engagement in group activities. Prefers group integrated physical activity as they enjoy the sense of belonging. Enjoys sharing success within the group and feels a sense of social responsibility and cultural honour to the group/team members.	Individualist culture, more focus on oneself and immediate family. Believes that their talent is unique and needs to distinguish themselves from others. Often focuses on individual efforts and training methods to better their personal athletic achievements. Every opportunity is seen a chance to improve their individual athleticism.
Flexible, likes change, and has a positive attitude towards sport, recreation and exercise. Values perseverance in physical activity and sport.	Less flexible and less happy with changes, but has a positive attitude towards sport, recreation and exercise.
Highly masculine society, enjoys competition and sporting success.	Masculine society, slightly less focus on competition, success and performance.
High Confucian, focuses on future and growth. Values physical activity and exercise as being a form of helping one's health and well-being. Focuses on activities that promote individual mind and body balance.	Low Confucian values, focuses on present and past, with strong respect for traditions. Prioritises tradition over change. Encourages adventures, outdoor sports and has a popular culture for sports that are physically demanding.

Institutional Theory

The findings from this study indicate that the Sport and Recreation Managers have an important role to play if they are to establish cultural intelligence as a key value across the Auckland Council Pools and Leisure Centres. Recognising that they would like to have more Chinese staff members in their centre and the implementation of cultural intelligence training modules, to ensure these changes are embedded by all staff members, the Managers will need to demonstrate their commitment for these changes to be a part of their organisational core values. Additionally, the Managers will need to adopt the attitudes, beliefs and mindset that promote cultural intelligence. As emphasised by Cunningham (2009) and Stenling (2014), institutionalisation occurs through habit and history and when they become accepted as "how things are done." As such, the Managers will need to support the changes which encourage the development of cultural intelligence, if they are to create an institution whereby developing cultural intelligence is seen as a natural component across all centres.

Limitations of Research

Generalisability: Due to the small sample size in this study, the findings need to be interpreted with vigilance, and should not be generalised to the entire Chinese community attending recreation programs in Auckland. Although the findings from this study have indicated clear themes and barriers for these Chinese participants, the generalisability of this study did not take into account the number of years the Chinese participants have been in New Zealand and the possible influence of cultural assimilation and acculturation. However, as addressed in Chapter Three, all the participants were selected due to their vast knowledge or experience of the research topic and their ability to provide significant information to support the research question. Nonetheless, as there is currently limited research that explores the relationship between cultural intelligence and sport and recreation participation in the Chinese community, the findings from this study provide significant insight into the research question of this study.
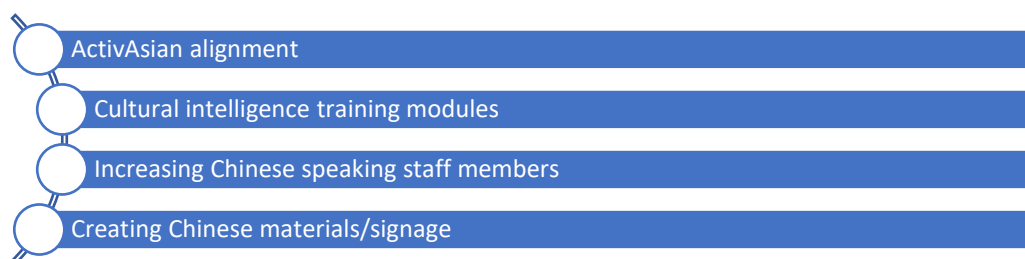
Researcher bias: Acknowledged in Chapter Three of this study, during the time of the interviews the primary researcher was an Auckland Council employee. However, no conflicts of interest were likely to arise as a result of this research project as the primary researcher was not dependent on the Sport and Recreation Managers and had no relationships with them, as was identified in the AUT Ethics Committee (AUTEC)

approval process. Moreover, random purposive sampling was firstly utilised to minimise any researcher bias in the selection of Chinese participants. This was to help provide greater assurance that the Chinese participants were selected as a representative sample from the Chinese community

The primary researcher identifies that with her Chinese cultural and ethnic background, to help limit researcher bias the Lincoln and Guba (1985) framework was implemented, to assist with credibility, dependability, confirmability and transferability. While it is difficult to fully eliminate researcher bias, the researcher's understanding and insight into the Chinese culture, has helped refine and expand on the findings. As drawn from the Suwankhong and Liamputtong (2015) literature, cultural insiders are better accepted by local people and can be advantaged as they have better insights when describing the characteristics of the group and develop deeper explanations of the phenomenon. As a result, the cultural-insider research has helped inform the findings and analysis in this study by adding value and knowledge.

Recommendations for Future Practice

From the findings and analysis, four key recommendation areas have emerged to help the Auckland Council Pools and Leisure Centres Sport and Recreation Managers increase their cultural intelligence and increase Chinese sport and recreation participation. These four key areas include:

- ActivAsian alignment
- Cultural intelligence training modules
- Increasing Chinese speaking staff members
- Creating Chinese materials/signage

Figure 14: Four key recommendations for future practice

It is firstly recommended that Auckland Council Pools and Leisure Centres are strongly aligned with targeted population programmes like *ActivAsian*. The *ActivAsian* programme focuses on improving sport and recreation in the Asian community. Operated by three regional sport trusts in Auckland, the sport and recreation programmes are targeted at the Asian community and include traditionally popular sport and active recreational activities from China. These programmes include: walking groups, Pilates, yoga, badminton, basketball and table tennis. The *ActivAsian* sport facilitators are of

Asian ethnicity and demonstrate a strong understanding and knowledge of the Asian and Chinese community. As identified in the findings, implementing Chinese tailored programmes is not seen as a necessity to the Chinese participants involved in this study. However, it could encourage new Chinese migrants and older Chinese individuals to participate in sport and recreational programmes. As identified in MacRae's (2012) thesis, it was found that participation in communal exercise in the *Never2Old* programme significantly contributed to the participants' happiness. This essentially demonstrates that for new migrants who may have feelings of anxiety and fear, being able to join programmes such as *Never2Old* and *ActivAsian* can assist with sport, recreation and exercise, but also assist with the migrants' mental health.

This creates an opportunity for the Auckland Council Sport and Recreation Managers to offer their pools and leisure centres as the facility venues for the implementation of all *ActivAsian* programmes. This recommendation allows the Sport and Recreation Managers to cater to the wider Chinese community through the delivery of the *ActivAsian* sport facilitators and the *ActivAsian* programmes. This alignment of the programme and facility will provide the Chinese community alternative sport and recreation participation options as they will be able to participate in the *ActivAsian* programme as well as the Auckland Council Pools and Leisure recreational programmes
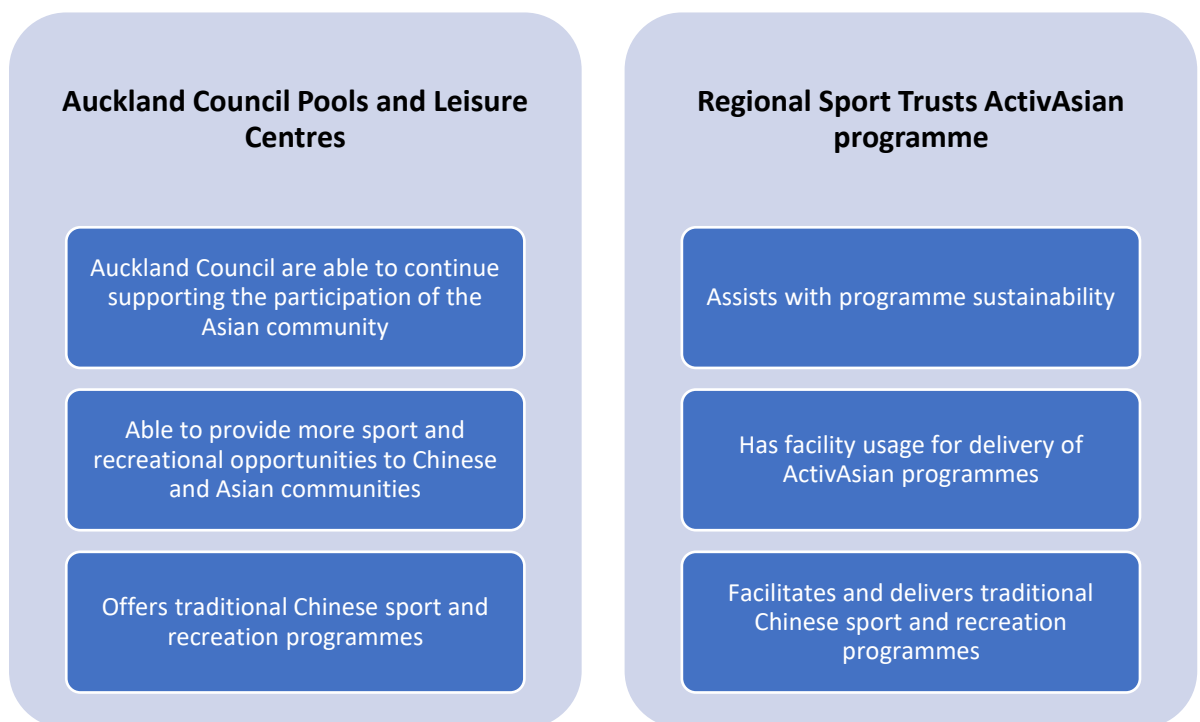

Auckland Council Pools and Leisure Centres

- Auckland Council are able to continue supporting the participation of the Asian community
- Able to provide more sport and recreational opportunities to Chinese and Asian communities
- Offers traditional Chinese sport and recreation programmes

Regional Sport Trusts ActivAsian programme

- Assists with programme sustainability
- Has facility usage for delivery of ActivAsian programmes
- Facilitates and delivers traditional Chinese sport and recreation programmes

Figure 15: Chinese community able to attend *ActivAsian* and programmes from the Auckland Council Pools and Leisure Centres

Additionally, Figure 16 demonstrates the benefits of aligning the *ActivAsian* programme with the current sport and recreational programmes offered by the Auckland Council Pools and Leisure Centres. Figure 16 shows that with this programme alignment, the Chinese community have the opportunity to attend a range of sport and recreational programmes.

Figure 16: Benefits of a stronger alignment between *ActivAsian* and the Auckland Council Pools and Leisure Centres

Secondly, to help improve the cultural intelligence of the Auckland Council Pools and Leisure staff members, it is recommended that the Sport and Recreation Managers focus on creating and implementing cultural intelligence training modules. It is suggested that on-going staff training is arranged to help build cultural awareness and cultural knowledge amongst staff members. Emphasised by the New Zealand Ministry of Health (2015), online training programmes such as cultural competence training are essential as it assists employees to be able to provide a more accessible and welcoming service to the individuals and their families. Whilst the New Zealand Ministry of Health (2015) online cultural competency training programme and health literacy programme has a focus on Maori health outcomes, the modules are free and available for all employees in the health sector, with each training module also supported by videos, video transcripts, additional reading resources and library references.

To date, in this project and in my role as a researcher, I have not been able to identify cultural intelligence training modules or cultural competency training modules in New Zealand which are sport and recreation focused. However, it does demonstrate an

opportunity for the Managers to develop an online programme which promotes and encourages cultural intelligence development. While the Managers may focus on hiring staff members with cultural expertise, it will also be essential for the Managers to build capacity within the organisation. With a growing multi-cultural society in Auckland, a cultural intelligence training module may assist in helping ensure that staff members are more consistently able to communicate and provide communities such as the Chinese, with information and programmes to meet any cultural needs. Additionally, this cultural intelligence training will also help the Managers foster an institution which adopts the values, norms and behaviours of high cultural intelligence.

To assist with the language and communication issues with the Chinese community, it would be beneficial for the Sport and Recreation Managers to reflect the growing Chinese population with Chinese speaking staff members who are able to speak various dialects of Chinese. Specifically, the Chinese dialects of Mandarin and Cantonese are popular Chinese language variants spoken within Auckland. While the Chinese participants were not asked which language variant of Chinese they spoke, it is recommended the Auckland Council Pools and Leisure Centres have a culturally diverse staff representation in managerial positions and in sports facilitator roles. This is because having staff members within the centres with appropriate cultural expertise and knowledge, will also assist with demonstrating the legitimacy and value for developing cultural intelligence. Specifically, the Managers should ensure that there is at least one staff member throughout the day who can speak Mandarin and Cantoese to customers as this will help mitigate the language barrier between the staff member and customer. From a management perspective, having a Sport and Recreation Manager of Chinese ethnicity and who is able to provide Chinese cultural knowledge and insights is valuable as they will be able to ensure that any decisions, strategies and plans are aligned with Chinese values and culture.

Lastly, it is suggested that developing multi-language pamphlets, information sheets and other printed materials could be effective in helping establish a user-friendly and culturally intelligent leisure centre. This recommendation may help decrease the barrier around the Chinese community who feel that their lack of English skills may impede their willingness to participate in sport and recreation. The Sport and Recreation Managers can work with local Chinese community leaders or *ActivAsian* facilitators to verify and evaluate the appropriateness of the materials and language used. This

recommendation is supported by Scott et al., (2006) who states that leisure service organisations like the Auckland Council Pools and Leisure Centres, need to do better to target Asian communities such as the immigrant population. This recommendation is based on the findings from Chapter Three, which highlights the communication barrier between the Chinese community and staff members as a key issue.

Possibilities for Further Research

This case study research has provided insight into the perception of a sports facilitator's cultural intelligence and the expectations of cultural intelligence from the Chinese community. In addition, this study has also identified the barriers and challenges the Chinese community faces in participating in sport and recreation at the Auckland Council Pools and Leisure Centres. However, it is proposed that with a current lack of scholarly literature completed in the area of cultural intelligence and sport and recreation participation, additional research would be beneficial to the sector. From this study, two possible directions have been recognised as potential areas for scholars to consider for future research.

It is firstly recommended that research continues to explore the relationship of a sports facilitator's cultural intelligence on the Chinese community participating in sport and recreation. Although this current research project did not place a criterion on the Chinese participant's duration of stay in New Zealand, the findings from Chapter Three supports the idea that leisure constraints are influenced by acculturation. As a result, it would be interesting to see the effect of cultural assimilation and acculturation on sport and recreation participation. With the relationship between acculturation and leisure constraints proving to be complex, it does appear that acculturation both ease's and exacerbates sport, recreation and leisure participation (Scott et al., 2006). However, as acculturation occurs over a period of time, further research may also look to implement a longitudinal approach (Scott et al., 2006). Thus, it is suggested that future study looks to explore the similarities and differences between new Chinese migrants and long-term Chinese migrants in New Zealand as this would further examine the different cultural perspectives and experiences in sport and recreation participation.

Secondly, to avoid over-generalisations around recreation and leisure constraints amongst immigrants and cultural groups, it would be useful to explore how different cultural groups may experience these constraints. As Auckland Council's (2018) demographic trend has identified, there will be continued strong growth in the Asian

population. With an increase of 73,000 new Asian migrants moving to Auckland between 2006-2013, it demonstrates how significant Asian diversity is in Auckland (Auckland Council, 2018). Discussed in Scott et al.'s (2006) literature, it is clear that more research is needed to understand the factors and constraints that affect immigrants and how similar these may be to other cultural groups too. In particular, as the Chinese participants placed significant emphasis on service quality value, it would be interesting to further investigate the possible differences in the perception of service quality value, satisfaction and intention to participation between a range of cultures. Given the growing diversity in Auckland, it is recommended that future research be conducted on other Asian ethnic groups, whereby the influence of a sports facilitator's cultural intelligence on sport and recreation participation is explored.

Conclusion

In conclusion, this study has identified that the level of cultural intelligence displayed by the Auckland Council Pools and Leisure Centre's sports facilitators does influence the Chinese community and their sport and recreation participation at the Auckland Council Pools and Leisure Centres. Importantly, these case studies encourage sports facilitators and sporting organisations to be aware that not all cultures and ethnicities can be treated the same. Looking ahead, Auckland Council (2017) predicts that the Asian population will continue with rapid growth and it is estimated that by 2038, the Asian population will constitute 35% of Auckland's total population. These statistics highlight that further research informing practice will be extremely beneficial for sports facilitators and the development of their cultural intelligence. Supported by Thomas and Dyall (1999), it is surprising that the topics of culture and ethnicity in New Zealand sport and recreation have not received more attention in sports management literature. As this study has identified, there is still a shortage of literature surrounding the topic of cultural intelligence in sport and recreation participation. This has been recognised as a major drawback for New Zealand sporting organisations and sports facilitators in being able to create and implement policies or initiatives to improve participation. As such, there needs to be a sense of urgency from all sports facilitators to grow and develop their cultural intelligence if they are to cater for and encourage sport and recreation participation from the Chinese and Asian communities.

This research topic has been relatively unexplored in literature. However, as New Zealand's largest territorial authority, the results of this research provide an opportunity

for the Auckland Council Pools and Leisure Department and the Sport and Recreation Managers to lead from the front as a culturally intelligent and culturally responsive sport and recreation organisation. It is an opportunity for the Managers to demonstrate the value and importance of developing one's motivational cultural intelligence, cognitive cultural intelligence, metacognitive cultural intelligence and behavioural cultural intelligence in sport and recreation. The Managers have a chance to model and adopt culturally intelligent behaviours and attitudes that reflect the programmes and services that are required in order to meet the needs of the Chinese community. Additionally, the Managers have a platform to demonstrate to other sporting organisations and sports facilitators in Auckland and around New Zealand, that developing cross-cultural skills and developing one's cultural knowledge towards application, is becoming essential to increasing sport and recreation participation. With the ability to influence other sport facilitators, the Managers have a wider opportunity to help their communities modify, create and implement the appropriate structures, programmes and values that are responsive to activating cultural intelligence.

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Appendices

Consent Form (Appendix 1)

Project title: Cultural Intelligence and Chinese participation in sport and recreation

Project Supervisor: Jennifer Nikolai

Researcher: Sheryne Lok

○ I have read and understood the information provided about this research project in the Information Sheet dated 28 August 2017.

○ I have had an opportunity to ask questions and to have them answered.

○ I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.

○ I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.

○ I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.

○ I understand that findings will be published in the form of an examined thesis, a requirement for the qualification of a Master of Business. Findings from this research may also be presented in an academic forum, conference, symposium or in an academic journal. Authors of any of these academic journals will be by the primary researcher and/or academic supervisors.

○ I agree to take part in this research.

○ I wish to receive a summary of the research findings (please tick one): Yes○   No○

Participant's   signature:

....………………………………………………………

Participant's   name:

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Participant's Contact Details (if appropriate):

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Date:

Approved by the Auckland University of Technology Ethics Committee on 14 September 2017 AUTEC Reference number 17/294

Note: The Participant should retain a copy of this form

Participant Information Sheet (Appendix 2)

Chinese participants- Auckland Council Pools and Leisure Centres.

Potential participants who have English as a second language can contact the Primary Researcher with specific queries if required.

Date Information Sheet Produced:
  28 August 2017.

Project Title
  Cultural Intelligence and Chinese participation in sport and recreation

An Invitation
  My name is Sheryne Lok and I am currently completing this research as part of my Master of Business qualification at AUT. I would like to invite you to participate in my research, with the research question focusing on "How does a facilitator's perspective of cultural intelligence influence sport and recreation participation in the Chinese community?" Participation in this research is voluntary and you may withdraw at any time.

What is the purpose of this research?
  The purpose of this research is to examine the perspective of sport facilitators and their cultural intelligence towards the Chinese community in sport and recreation participation. Sport facilitators such as leisure centres play a significant role in planning, supporting and creating opportunities for communities to participate in organised sport and recreation. This completion of this research is also part of a Masters qualification and results of this study may also be presented to various sporting organisations.

How was I identified and why am I being invited to participate in this research?
  The recruitment and selection process of this research involves interviewing Chinese adults who have participated in sports and recreational programmes across the Auckland Council Pools and Leisure Centres, over the last two years. Sport and recreation managers within the Auckland Pools and Leisure Centres have also been invited to participate in this study. The Auckland Council Pools and Leisure Centres have identified you as fitting this criterion and you have therefore been invited to this study. The inclusion criteria for this research is that you must be an adult (over 16 years old), be proficient in English and have participated in in sports and recreational programmes across the Auckland Council Pools and Leisure Centres, over the last two years

How do I agree to participate in this research?
  If you would like to participate in this research, a Consent Form will be provided to you prior to the interview. Your participation in this research is voluntary and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?
  This research will involve an individual face-to-face interview that will take approximately 45 minutes. From there, the interview will be transcribed and findings from this interview will be utilised in this research. A report of the study will be given to the Auckland Council Pools and Leisure Centres but no identifiable information will be included in it.

What are the discomforts and risks?
  There are no anticipated discomforts or risks for participants in completing the interview. The researcher will answer any questions or concerns that you may have in relation to this research, and the research will

not proceed until the participant's consent has been provided. The interview process will take place at the convenience of the participant and if the participant feels any discomfort during the interview process, the researcher will stop the interview.

What are the benefits?

This research has the potential to impact the wider sporting community for Chinese participants should the results of this study show that cultural intelligence has had a significant influence in the participants sport and recreation participation. It is hoped that results from this study will help Auckland Council Pools and Leisure Centres have a better understanding on how to improve sporting experiences and participation for the Chinese community. This research is also part of a Masters qualification and will allow the primary researcher to be able to use previously learnt theory through her undergraduate degree and practically apply it to, the research undertaken.

How will my privacy be protected?

The details of the participants will remain confidential throughout the research. The primary researcher and supervisors will only have access to the data during the research. All participants will also be provided with the opportunity to review their transcripts.

What are the costs of participating in this research?

There are no financial costs to participating in this research, apart from your time. The interview will take no longer than 45 minutes to complete.

What opportunity do I have to consider this invitation?

This invitation will be open until the 4th November 2017

Will I receive feedback on the results of this research?

Feedback on this research can be provided to the participant following the conclusion of the research if requested.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Jennifer Nikolai, jnikolai@*aut.ac.nz,* 921 9999 ext 7858.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, *ethics@aut.ac.nz*, 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:
Sheryne Lok, *vdr5358@aut.ac.nz*

Project Supervisor Contact Details:
Jennifer Nikolai, *jnikolai@aut.ac.nz*

Approved by the Auckland University of Technology Ethics Committee on *14 September 2017*, AUTEC Reference number *17/294*

Participant Information Sheet (Appendix 3)

Sport and Recreation Managers- Auckland Council Pools and Leisure Centres

Date Information Sheet Produced:
> 28 August 2017

Project Title
> Cultural Intelligence and Chinese participation in sport and recreation

An Invitation
> My name is Sheryne Lok and I am currently completing this research as part of my Master of Business qualification at AUT. I would like to invite you to participate in my research, with the research question focusing on "How does a facilitator's perspective of cultural intelligence influence sport and recreation participation in the Chinese community?" Participation in this research is voluntary and you may withdraw at any time.

What is the purpose of this research?
> The purpose of this research is to examine the perspective of sport facilitators and their cultural intelligence towards the Chinese community in sport and recreation participation. Sport facilitators such as leisure centres play a significant role in planning, supporting and creating opportunities for communities to participate in organised sport and recreation. This completion of this research is also part of a Masters qualification and results of this study may also be presented to various sporting organisations.

How was I identified and why am I being invited to participate in this research?
> The recruitment and selection process of this research involves interviewing participants from the recreational Chinese community as well as sport and recreation managers within the Auckland Council Pools and Leisure Centres. You have been identified you as fitting this criterion and you have therefore been invited to this study.

How do I agree to participate in this research?
> If you would like to participate in this research, a Consent Form will be provided to you prior to the interview. Your participation in this research is voluntary and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?
> This research will involve an individual face-to-face interview that will take approximately 45 minutes. From there, the interview will be transcribed and findings from this interview will be utilised in this research. A report of the study will be given to the Auckland Council Pools and Leisure Centres and while identifiers will be removed given the small pool of potential participants, the offer of confidentiality may only be limited.

What are the discomforts and risks?
> We do not anticipate any discomforts or risks for participants in completing the interview. The researcher will answer any questions or concerns that you may have in relation to this research, and the research will not proceed until the participant's consent has been provided. The interview process will take place at the convenience of the participant and if the participant feels any discomfort during the interview process, the researcher will stop the interview.

What are the benefits?
> This research has the potential to impact the wider sporting community should the results of this study show that cultural intelligence has had a significant influence in the participants sport and recreation participation. It is hoped that results from this study will help Auckland Council Pools and Leisure Centres have a better understanding on how to improve sporting experiences and participation for the Chinese community. This research is also part of a Masters qualification and will allow the primary researcher to be able to use previously learnt theory through her undergraduate degree and practically apply it to the research undertaken.

How will my privacy be protected?

Due to the small number of sport and recreation managers in Auckland Council, all sport and recreation managers potentially interested in participating in the study will be offered the option to be interviewed off site due to their potential limited confidentiality. All participants will be provided with the opportunity to review their transcripts.

What are the costs of participating in this research?

There are no financial costs to participating in this research, apart from your time. The interview will take no longer than 45 minutes to complete.

What opportunity do I have to consider this invitation?

This invitation will be open until the 4th November 2017

Will I receive feedback on the results of this research?

Feedback on this research can be provided to the participant following the conclusion of the research if requested.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Jennifer Nikolai, jnikolai@*aut.ac.nz,* 921 9999 ext 7858.

Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTEC, Kate O'Connor, *ethics@aut.ac.nz*, 921 9999 ext 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:
Sheryne Lok, *vdr5358@aut.ac.nz*

Project Supervisor Contact Details:
Jennifer Nikolai, *jnikolai@aut.ac.nz*

Approved by the Auckland University of Technology Ethics Committee on *14 September 2017*, AUTEC Reference number *17/294*

Chinese Participant Interview Questions (Appendix 4)

1. What does sport and recreation mean to you?

2. What are your preferred or usual forms of sport and recreation (classes, programmes etc)?

3. On average how many hours would you say you do in any form of sport and recreation a week?

4. How frequently do you visit your local Auckland Council Pool or Leisure Centre? And how often would you spend these hours at an Auckland Council Pool or Leisure Centre?

5. How would you describe the environment and atmosphere at your local leisure centre? And how has it influenced your enjoyment and experiences of sport and recreation?

6. Aside from the Auckland Council facilities, do you use any other sport and recreation facility? And if so, what facilities are they?

7. What has made you attend those facilities instead of the Auckland Council facility?

8. From you experiences, do you believe that your local Auckland Council Pool and Leisure Centre caters well for the Chinese community? Are you able to explain why you think this?

9. Based on your previous answer, has this influenced your decision to continue going to your local Auckland Council Pool and Leisure Centre?

10. What do you think could be done from your local Auckland Council Pool and Leisure Centre to increase Chinese sport and recreation participation?

11. If these improvement(s) were made, do you think you would enjoy going to your Auckland Council Pool and Leisure more and why? And would you recommend the Auckland Council Pool and Leisure Centre to other individuals in the Chinese community?

12. Do you believe that your local Auckland Council Pool and Leisure Centre caters well for other ethnicities? Are you able to explain why you think this?

Sport Manager Interview Questions (Appendix 5)

1. What does sport and recreation mean to you?

2. Are you able to give me a quick insight into your previous sport and recreation experiences and jobs?

3. Are you able to tell me about your current role? And how long have you been in your current role?

4. What do you believe is your centre's role in the community?

5. Auckland Council has an aim to Get all Aucklanders More Active, do you believe that collectively all centres are achieving this? And do you believe that your centre caters to all ethnicities?

6. Have you heard of the concept cultural intelligence? If so, how would you define cultural intelligence?

7. *Cultural intelligence is defined as an individual's ability to connect across cultures and to operate effectively in unfamiliar surroundings. Cultural intelligence is the ability to engage in a set of behaviours that largely focuses on an individual's capability to function effectively across cultures*. Taking this definition into account how would you describe an individual who is culturally intelligent? What do you believe makes a centre culturally intelligent?

8. Do you believe your centre is culturally intelligent? What do you believe could be done to improve your centre's cultural intelligence? Are you able to explain why you think this?

9. What do you believe could be changed to retain or improve Chinese sport and recreation participation? And why do you think this?

10. In Auckland Council, does the term cultural intelligence often get mentioned/ discussed? If so, when? And are there training opportunities to develop your personal cultural intelligence?

11. In your opinion, is cultural intelligence an element that is highly important in the Sport and Recreation department? Do you agree with this?

12. Looking at the current statistics, your local area has a large Chinese community, how many of your customers would you say are of a Chinese ethnicity? Have these numbers increased or decreased over the last few years?

13. Have you implemented/ currently implement any recent or specific sport and recreation programmes for the Chinese community? If so, what are they? And how effective have they been in improving Chinese participation?

14. What do you believe is the best way to retain or improve Chinese sport and recreation participation?

15. Is there anything that you would like to see changed at your centre and as collectively as a council in terms of being culturally intelligent? If so, what and why?

AUTEC Secretariat
Auckland University of Technology
D-88, WU406 Level 4 WU Building City Campus T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz www.aut.ac.nz/researchethics

14 September 2017
Jennifer Nikolai
Faculty of Health and Environmental Sciences

Dear Jennifer

Re Ethics Application: **17/294 Cultural intelligence and Chinese participation in sport and recreation**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 14 September 2020.

Standard Conditions of Approval

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through http://www.aut.ac.nz/researchethics.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through http://www.aut.ac.nz/researchethics.
3. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form: http://www.aut.ac.nz/researchethics.
4. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.

Please quote the application number and title on all future correspondence related to this project.

AUTEC grants ethical approval only. If you require management approval for access for your research from another institution or organisation then you are responsible for obtaining it. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries, please contact

ethics@aut.ac.nz

Yours sincerely,

Kate O'Connor

Ethics Amendment (Appendix 7)

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9 April 2018
Jennifer Nikolai
Faculty of Health and Environmental Sciences

Dear Jennifer

Re: Ethics Application: **17/294 Cultural intelligence and Chinese participation in sport and recreation**

Thank you for your request for approval of amendments to your ethics application.

The minor amendment to the recruitment protocols (use of flyers/posters) is

approved.

I remind you of the **Standard Conditions of Approval**.

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through http://www.aut.ac.nz/researchethics.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through http://www.aut.ac.nz/researchethics.
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Please quote the application number and title on all future correspondence related to this project.

AUTEC grants ethical approval only. If you require management approval for access for your research from another institution or organisation then you are responsible for obtaining it. If the research is undertaken outside New Zealand, you need to meet all locality legal and ethical obligations and requirements.

For any enquiries please contact

ethics@aut.ac.nz

Yours sincerely,

Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

Cc: vdr5358@aut.ac.nz; gaye.bryham@aut.ac.nz