

Final Report

Rumbalara Wellbeing and Resilience Project



ALGABONYAH RESEARCH AND IMPACT CENTRE
KAIELA INSTITUTE

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ACKNOWLEDGEMENT OF COUNTRY

The authors would like to acknowledge the Traditional Owners of the Land of Greater Shepparton: the Yorta Yorta Nation, whose clans include the Bangerang, Kailtheban, Wollithiga, Moira, Ulupna, Kwat Kwat, Yalaba Yalaba and Ngurai-illiam-wurrung people. We pay respect to their Tribal Elders, we celebrate their continuing culture, and we acknowledge the memory of their ancestors.

We also recognise the unique place held by both Aboriginal and Torres Strait Islander peoples as the original custodians of the lands and waterways across the Australian continent with histories of continuous connection dating back more than 60,000 years.

Kaiela Institute, gundja wamadaman woka Kaielthban, Yorta Yorta
Kaiela Institute resides on lands of the Kaielthban of the Yorta Yorta.



Fig.1. Rumbalara FNC at sunset. Image courtesy of the Rumbalara FNC.

ACKNOWLEDGEMENT OF ARTWORK

The Malka (Shield) artwork of the Algabonyah Research and Impact Centre is by Aunty Amy Briggs and Sharon Atkinson-Briggs.

CONTENT WARNING

This report includes content of racial discrimination and racism against First Nations people.

Please read with care

If reading this report raises any concerns for you, please reach out:

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TERMINOLOGY

Throughout this report the following terms "Aboriginal and Torres Strait Islander", "First Nations" and "Indigenous" are used interchangeably when referring to Aboriginal and Torres Strait Islander people.

ACKNOWLEDGEMENTS

Special thanks also to Uncle Paul Briggs AO, Dr Sharon Atkinson-Briggs, Leah Johnston, Dr Raelene Nixon, Dr Karyn Ferguson, Josh Atkinson, Belinda Briggs, Soenke Tremper, Carmella Germano, Dr Tui Crumpen, Bradley Boon, Kylie Walker, Travis Morgan, Lisa Thorpe, Levi Power, Aunty Joyce Doyle, Aunty Janice Muir, Aunty Rochelle Patten, Uncle John Murray, Leonie Dwyer, Heidi Knowles, Rob Briggs, Prof James Ward, A/Prof Simon Rice, Academy of Sport Health and Education (ASHE), Leon Morris, Jasmine Graham, Natalya Sides, Dr Rebecca Ritte and Ruth McConchie for their contributions to the research.

ACKNOWLEDGEMENT OF CONTRIBUTION TO THE PROJECT

We thank VicHealth for funding this research.

Additional funding was provided by NHMRC Project grant APP1100696.

Our Project Partners were the Rumbalara Football Netball Club, Kaiela Institute, Wardliparingga Aboriginal Health Equity Theme at the South Australian Health and Medical Research Institute, Orygen Youth Health and the Centre for Youth Mental Health at the University of Melbourne.

ETHICS APPROVAL NUMBER

Ethical approval was provided by Melbourne University on 19/8/2022 (Ethics Approval number 2022-23645-31814-4)



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RECOMMENDED CITATION

Ponting C (Gunditjmara), Crumpen S (Torres Strait Islander (Moa Island)), Reilly R, Winkenweder H, Ellinghaus C, Schioldann E, Milicevic M, Lambin M, Sivak L, Yung A. 2024. *Final Report: Rumbalara Wellbeing and Resilience Project*. Yorta Yorta Country, Shepparton: Kaiela Institute.

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ABBREVIATIONS

AFL	Australian Football League
Netball VIC	Netball Victoria
MFNL	Murray Football Netball League
Rumbalara FNC	Rumbalara Football Netball Club
KI	Kaiela Institute
SEWB	Social and Emotional Wellbeing

EXECUTIVE SUMMARY

BACKGROUND: Rumbalara Football Netball Club (Rumbalara FNC) is an Aboriginal community run sporting club located in Shepparton, Victoria. In recent years, the exposure of young members to racial vilification has compelled Rumbalara FNC to seek an evaluation of how well the club is supporting the wellbeing of its members, with a view to seek additional ways to promote wellbeing and resilience and decrease exposure to racism.

The objectives of this study were:

1. To determine the impact of involvement in the Rumbalara Football Netball Club (Rumbalara FNC) on members' social and emotional wellbeing (SEWB). SEWB is a broad concept and includes connectedness, wellbeing, mental health, resilience, and interactions with mainstream systems such as capacity to navigate employment and education systems.
2. To understand the attitudes of non-Indigenous people ("the mainstream") towards Rumbalara FNC including overt and covert expressions of racism and positive attitudes of respect for culture and history.
3. To understand the experiences of non-Indigenous people when interacting with Rumbalara FNC.
4. To provide insights and recommendations to support the club address the needs of its members, and to address racism in the region.

METHODS: The study employed a mixed methods design, including cross-sectional surveys of Aboriginal and non-Indigenous Rumbalara FNC members, exploring experiences within the club, mental health and wellbeing, cultural resilience, and experiences of racism. A brief, anonymous survey of members of the public attending other clubs was distributed via a QR code. This survey included multiple choice and open-ended questions asking about experiences of and opinions about the Rumbalara FNC and the Aboriginal community more generally. Focus groups were conducted with younger members of the Rumbalara FNC, and in-depth semi-structured interviews were conducted with senior Rumbalara FNC members and non-Indigenous members of the broader Shepparton community to further explore the issues included in the survey. For quantitative data, frequencies were calculated using STATA. Qualitative data was analysed thematically by five team members using N-Vivo and Open Code 4.0.

RESULTS: Overall, members of the Rumbalara FNC reported that the club impacted positively on their social and emotional wellbeing, with 98% reporting that the club was important for keeping connected to the community and combatting racism. Of those who responded to the public survey at other clubs, 83.4% described themselves as supportive of Rumbalara FNC, 70.2% described themselves as supportive of the Aboriginal community, and 68.1% described a good atmosphere at Rumbalara FNC. Of the 15 participants (27%) that reported negative experiences, one endorsed feeling "unsafe" or "uncomfortable", three reported "poor quality food" and three described Rumbalara FNC players as "too physical."

EXECUTIVE SUMMARY (continued)

For interviews and focus groups with Aboriginal club members, findings were organised into three dominant themes:

- **Power of community & coming together is good for the soul** with the subthemes: 'community & belonging', 'shared values', 'safe spaces for self-development & nurturing', and 'cultural identity & connection';
- **Barriers to culturally safe & inclusive environments** with the subthemes: 'experiencing racism & discrimination', 'impacts of racism & discrimination on wellbeing', 'existing mainstream institutional responses to racism', and 'lack of accountability for perpetrators of racism';
- **Drivers of acceptance & sustainability** with the subthemes: 'celebrate & further promote culture at Rumbalara FNC', 'awareness & education for mainstream', and 'mainstream institutional change'.

Findings from the interviews with non-Indigenous participants external to the club also fell into three dominant themes:

- **Impressions of Rumbalara** with the subthemes: 'cultural & community connection', 'feeling comfortable & welcomed', 'safety & wellbeing', and 'sharing experiences';
- **Reflections on racism** with the subthemes: 'awareness & observations of racism', 'rejecting or excusing racism', and 'expressing racism';
- **Drivers of acceptance & sustainability** with the subthemes: 'league-level leadership', 'growing understanding', and 'social inclusion and relationships'.

Results for the Social media analysis and Tribunal data audit were unable to be finalised due to data being unavailable for analysis.

CONCLUSIONS: The Rumbalara Football Netball Club plays a key role in promoting the social and emotional wellbeing of its members. Findings will contribute to work that is underway at Rumbalara FNC and Kaiela Institute to work with other clubs and mainstream organisations in the region on building anti-racism and cultural competence resources and expertise in the region. As such, recommendations that have come from this research include the following:

- The Rumbalara Football Netball Club to continue its important role in the community
- The League to **acknowledge and celebrate** Aboriginal and Torres Strait Islander cultures;
- The League to implement an **anti-racism strategy** that involves all clubs, to promote positive relationships between Aboriginal and Torres Strait Islander and non-Indigenous players, officials and spectators;
- The League to develop **clear guidelines** for responding to incidents of racism both on and off the field in a proactive manner;
- **Education and training** for all League staff and volunteers to improve cultural understanding, awareness, and support mechanisms;
- Ensure **Aboriginal and Torres Strait Islander Roles & Governance** within the League.

PRELUDE

Rumbalara Football Netball Club (Rumbalara FNC) is an Aboriginal community run sporting club located in Shepparton, Victoria. It is dedicated to strengthening the community and bringing families together through strong vibrant leadership. It is a place of belonging, a place that people of all ages and backgrounds can call their own.

The Rumbalara Football Netball Club is one of only two First Nations sporting clubs in Victoria. Established in 1989, but not admitted to competition until 1997, the Club personifies reconciliation in action and has celebrated premiership success throughout its history. But the success of the club extends far beyond the sporting arena to improvements in the physical and emotional health, education and employment of Rumbalara FNC's members and their families.

Rumbalara FNC has created an environment where Indigenous people, especially youth are inspired and encouraged to actively participate in sporting community that Rumbalara FNC provides, as well as providing an opportunity to participate in the social and non-competitive aspects of this community.

The Club is steeped in the history of the Yorta Yorta people. The players, supporters and volunteers of the Rumbalara Football Netball Club are largely descendants of the trailblazing 'Cummeragunja Invincibles,' an inspirational football team born on the Cummeragunja Mission in the 1890s.

We are the descendants of the "Invincibles", a fourth incarnation of a proud history of Aboriginal community social justice activism through sport. Rumbalara is the story of our people taking charge of our own destiny against huge opposition and succeeding against cultural bias. Our story is one of struggle, triumph, determination and strength; it is also a story that is far from over.



Fig. 2. Uncle Colin Walker and Dixie Patten performing Welcome and Smoking Ceremony. Image courtesy of the Rumbalara FNC.

INTRODUCTION

Since forming in 1997, Rumbalara Football Netball Club (Rumbalara FNC) has challenged the dominant discourses that define and maintain structural inequalities.¹ At the same time, Rumbalara FNC provides a bridge through sport between Aboriginal and mainstream communities. Past work has shown that Rumbalara FNC is a source of cultural strength and pride, and a place where young people feel empowered to express Aboriginal identities.^{1–3}



Fig. 3. Junior Rumbalara FNC netballers celebrating a game.
Image courtesy of Tanya Garling.

In recent years, the exposure of young members to racial vilification has compelled Rumbalara FNC to seek evaluation of how well the club is supporting the wellbeing of its members, with a view to seeking additional ways to promote wellbeing and resilience and decrease exposure to racism. For Yorta Yorta Nations, wellbeing is viewed through a social-ecological lens and encompasses physical, social and emotional components.^{2,3} Central to health are those determinants most clearly diminished by colonisation, including social and cultural connectedness, relationship with mainstream (including racism), and individual and community empowerment.² This detailed understanding of wellbeing provides the guiding framework for this study.

Questions about how effectively organisations such as Rumbalara FNC foster wellbeing and social and economic engagement with mainstream systems, while also resisting pressure to assimilate, remain poorly understood. However, they are fundamentally important to understanding how health equity may be achieved in Australia. How mainstream individuals and organisations view and respond to Rumbalara FNC and what resources are needed to overcome barriers to cultural understanding and competence, are important questions that will also be addressed in this research.

RACISM

Aboriginal and Torres Strait Islander people have been subjects of racist policies and racial violence since colonisation as evidenced in the Frontier Wars, dispossession of land, segregation, assimilation and the removal of children from their families. Racial ideologies have shaped modern Australia's political, economic, social and health systems responses for the inclusion or exclusion, treatment or neglect and acceptance or non-acceptance of Aboriginal and Torres Strait Islander people. Representation of this deep structural racism is evidenced, for example, in the current rates of incarceration, deaths in custody and Aboriginal and Torres Strait Islander children in child protection. Alongside structural racism, experiences of interpersonal (between individuals) and internalised (internal values, beliefs, thoughts, perceptions and ideas about a differing culture, race or minority group that are individual to a person) racism are common. In 2020, 52% of Aboriginal and Torres Strait Islander people reported experiencing at least one form of racial prejudice in the past six months, up from 43% in 2018.¹⁵ Aboriginal youth are exposed to racism and discrimination on a regular basis and tolerate it as the 'cost' of participating in sport.¹⁴

Being subjected to racism has been linked to a range of physical and mental health outcomes including poorer mental health,⁴ high blood pressure,⁵ increased levels of inflammatory and stress hormones,⁶ and increased mortality.⁷ Chronic exposure to racism has been associated with lower birth weight,⁸ cognitive impairment,⁹ poorer sleep⁸ and higher levels of visceral fat,⁹ increasing vulnerability to a range of longer-term health problems. There is a high prevalence of these conditions in the Aboriginal and Torres Strait Islander population. Physical effects of racism can present across generations and when experienced early in life can affect health later in life. Children who have experienced racism themselves or vicariously via their caregivers have elevated mental health problems, sleep problems, obesity and asthma, increasing risk for health problems later in life.¹⁰



Fig. 4. Junior Rumbalara FNC footballers during training.
Image courtesy of Rumbalara FNC.

RACISM (continued)

Despite strong evidence of the detrimental effect that racism has on the health of young people¹¹⁻¹³ there is little evidence about what young people need to cope, and what Aboriginal organisations can do to increase resilience and reduce exposure to racism. In recent years the Rumbalara FNC has lodged multiple official complaints to the Murray Football Netball League (MFNL) against Clubs who have engaged in significant racism towards Rumbalara FNC players, reflecting a high degree of distress within the club. We know anecdotally that the number of complaints under-represents the frequency of exposure to racist taunts and behaviour (e.g. exclusion).

Understanding how involvement in Rumbalara FNC, including through sport or vocational programs, affects social and emotional wellbeing will help the Rumbalara FNC tailor an evidence-based approach specific to young people's needs. By identifying and understanding the broader community's engagement with and perception of Rumbalara FNC, the project can help respective clubs, the MFNL, Goulburn Murray AFL and Netball Victoria strengthen their approach to cultural diversity by promoting social norms of respect, tolerance and inclusion, in the context of an increasingly multicultural population.



Fig. 5. Rumbalara FNC football players.
Image courtesy of the Rumbalara FNC.

The objectives of this study were:

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4. To provide insights and recommendations to support the club address the needs of its members, and to address racism in the region.

METHODS

Cultural Advisory Group

This mixed methods research project was overseen by a cultural advisory group comprising senior Aboriginal community members, administrators and coaches of the Rumbalara FNC.

Survey Development

In collaboration with the cultural advisory group and Rumbalara FNC, domains and questions for the survey of Rumbalara members and the survey of people outside the club were devised and discussed at a workshop convened for that purpose. The Rumbalara FNC members' survey included questions on demographics, participation, experiences and perceptions of the club's importance in the community, experiences of racism, sense of connection and culture. Questions were drawn from the Trauma Recovery and Resilience Questionnaire¹⁴ and guided by a local model of wellbeing.³

Similarly, the survey of people external to the club included multiple choice and free text questions about experiences and attitudes toward the club. These questions were considered important by the community reference group. The survey was devised to be short and targeted to maximise participation. Both surveys are included in Appendix 1.

Ethical approval was provided by Melbourne University on 19/8/2022 (ethics approval number 2022-23645-31814-4). Survey results were analysed using IBM SPSS Statistics software. As all survey responses were on a Likert scale, the data was analysed using descriptive statistics tools.

Procedure

The surveys were administered through a QR code developed on the REDCap platform for participants to complete on their mobiles, tablets, or computers. The Rumbalara members' survey was shared via social media platforms, relevant networks, posters, email and text message. It was also promoted in-person at club training nights and home games, and at Indigenous community organisations. The public survey was advertised via QR code presented on outdoor posters at Rumbalara home games and included in Rumbalara digital newsletters.

An explanation of the purposes of the study was provided and it was stipulated that no personal information would be collected. Completion of the survey was considered informed consent, and data was uploaded directly into REDCap. The surveys were open for 259 days. Participants could nominate to enter the draw for a \$100 gift card, which was provided to two participants at random (one from each of the 2 surveys) at the conclusion of the project. Before analysis, the data was cleaned. Three and six data points were deleted due to no data being provided from the Rumbalara members survey and public survey results, respectively.

Procedure (continued)

Focus groups and Interviews

Participant recruitment commenced immediately post ethics approval. All participants were aged 16 years or older, and able to provide informed consent.

Indigenous participants were invited to take part in an interview/focus group in conjunction with their invitation to complete the Rumbalara FNC survey. Participants were also recruited through the Rumbalara FNC website, the project team's networks, and advertisement of the study using various mediums (e.g., email invitations, flyers, community noticeboards, and social media). Subsequent participants were identified through snowball sampling in the broader Shepparton community, including local communities in the Goulburn Murray region. Participants were invited to participate in a focus group of approximately 60 minutes duration. To ensure all voices were included, we took a flexible approach to data collection and offered individual semi-structured interviews to those who preferred not to talk in a group, or who could not attend a focus group.

We conducted nine individual Indigenous interviews and five focus groups with 6-8 participants in each, stratified by age, gender and relationship to Rumbalara FNC. Face-to-face interviews and focus groups were conducted at the Rumbalara FNC or Kaiela Institute. However, if an individual preferred to participate online then the interview was conducted via Zoom or Microsoft Teams, whichever platform the participant was more comfortable using.



Fig. 6. Research Group at Cummeragunja School

Changes from the original protocol - Tribunal Data Analysis and Social Media Analysis

The purpose of the MFNL tribunal data audit tool was to prospectively assess fines and suspensions of Rumbalara FNC players and non-Rumbalara FNC players and the rationales for the decisions made in handing down the fines and suspensions by the MFNL Independent Tribunal. Fines and suspensions of Rumbalara FNC players would then be compared to those of non-Rumbalara FNC players, and any discrepancies noted. The aim of this data collection method was to examine issues of consistency and fairness in the MFNL independent tribunal decision-making. The analysis of the tribunal data would have contributed to an understanding of the attitudes of non-Indigenous people and institutions/organisations towards Rumbalara FNC specifically relating to perceptions of bias, which underlie overt and covert expressions of racism. The MFNL tribunal audit was omitted from the ethics application to prevent further delays in gaining approval to commence the project. This was due in part to communication barriers with the MFNL and confidentiality clauses involving access to the tribunal data.

The thematic analysis of social media data collected between February and November 2022 was also omitted from the study due to issues with the extracted data. The social media analysis would have contributed to Aim 2 of the study, including to understand the attitudes of non-Indigenous people and institutions/organisations towards Rumbalara FNC including overt and covert expressions of racism and positive attitudes of respect for culture and history. Social media remains a key forum for experiences of racism, and may be the focus of future research.



Fig. 7. Junior Rumbalara FNC footballers run onto the field.
Image courtesy of the Rumbalara FNC.

RESULTS

Survey Results Participants

Fifty-seven Rumbalara FNC members completed the 'Rumbalara members survey' with a mean age of 31.60 (SD = 14.92, Range = 16-71), 71.9% of respondents identified as female and 28.1% identified as male, 70.2% Aboriginal, 3.5% Torres Strait Islander, 8.8% Aboriginal and Torres Strait Islander, 17.5% neither Aboriginal nor Torres Strait Islander.

Fifty-four members of the public in the Shepparton region completed the 'public survey' with a mean age of 40.02 (SD = 14.95, Range = 16-67), 63% of respondents identified as female and 27% male. Information on ethnicity was not collected.

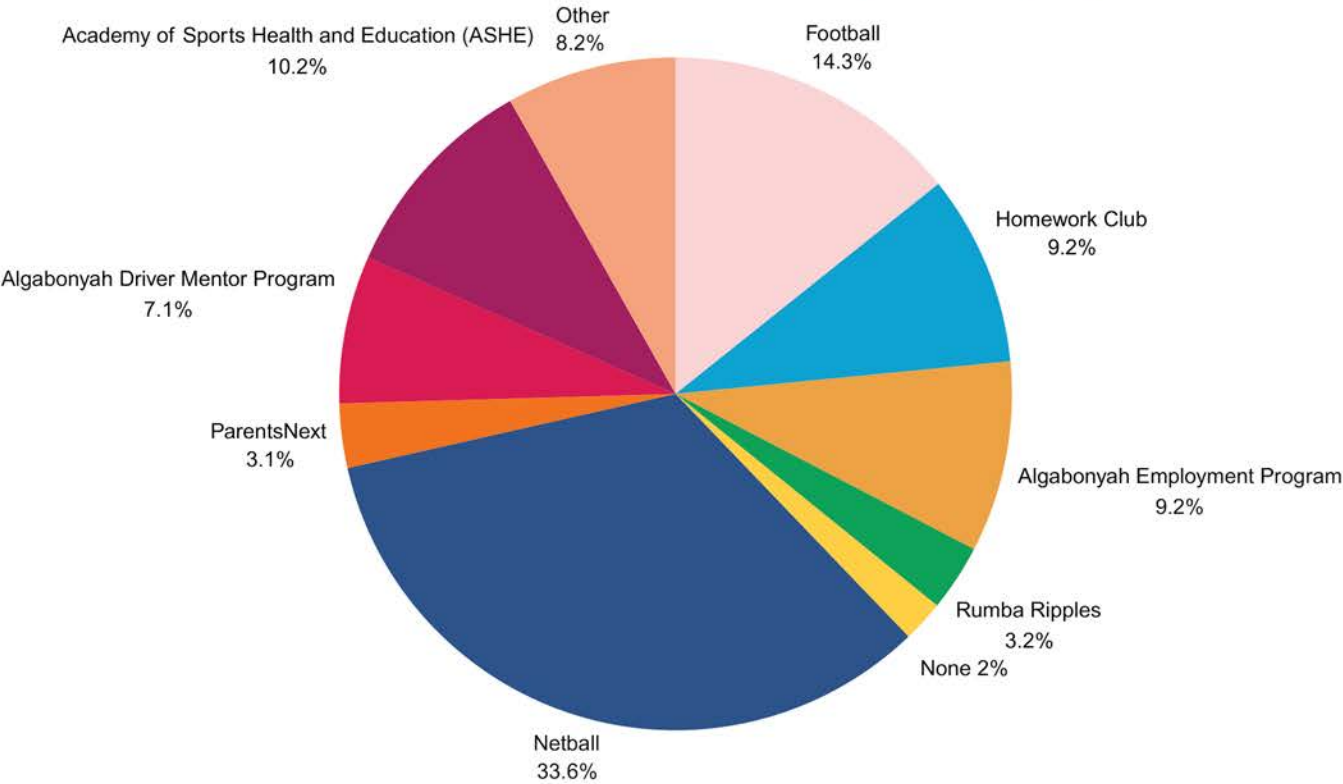


Fig. 8. Rumbalara FNC netballer's milestone celebration
Image courtesy of the Rumbalara FNC.

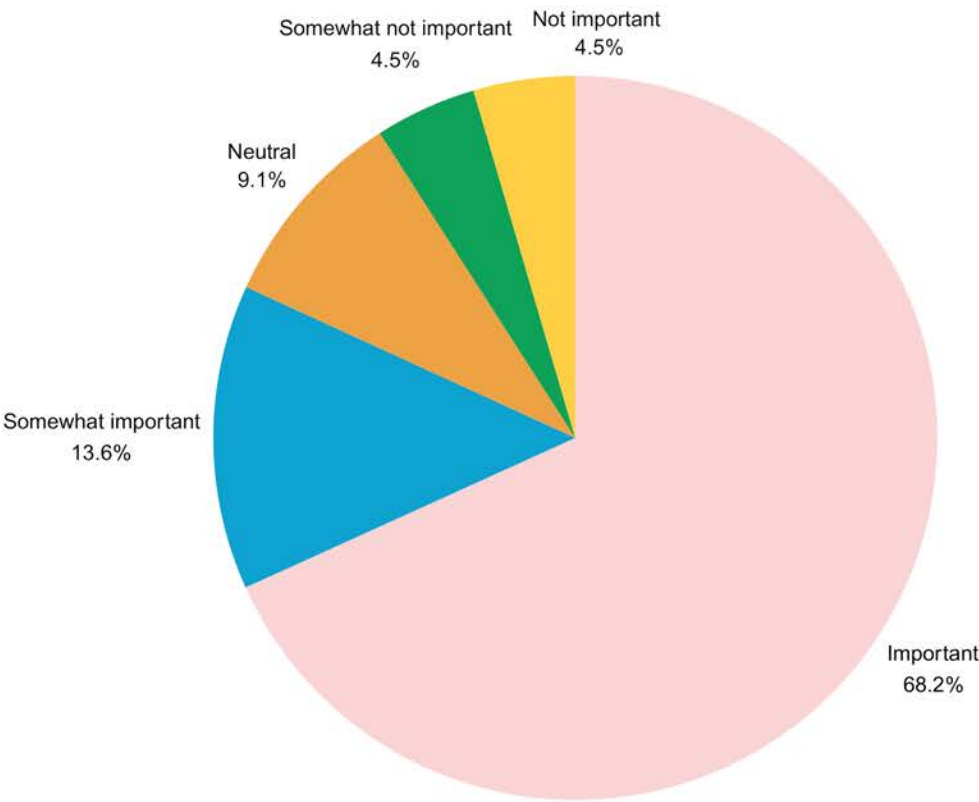
Rumbalara members results

Nearly 98% of Indigenous Rumbalara FNC members reported that Rumbalara FNC was important for staying connected to community and combatting racism, whilst 71.4% reported that Rumbalara FNC was important to the wider mainstream community. Rumbalara FNC was also reported to be important for cultural identity of individuals (91.3%) and for the community (93.5%). Rumbalara FNC was seen as important for fostering positive relationships with the mainstream (87%). Regarding mental and physical wellbeing, Rumbalara FNC was reported to be important for helping members keep physically healthy and fit (81.1%) and helps members cope with stress (88.6%). All Rumbalara FNC members reported that Rumbalara FNC was a source of positive role models, leaders, and for fostering leadership opportunities. There was a high rate of participation in Rumbalara FNC's non-sports related activities, such as Homework Club, ParentsNext, and the Driver Mentor Program.

RESULTS (continued)
Activities Rumbalara FNC Members Participate In (%)

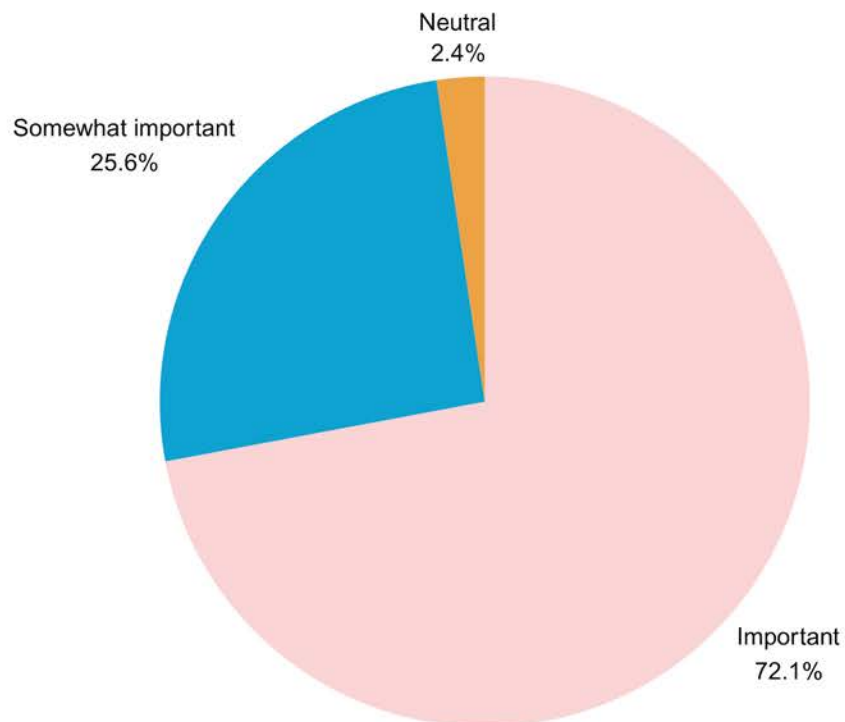


How important is Rumbalara FNC in helping you keep physically fit and healthy

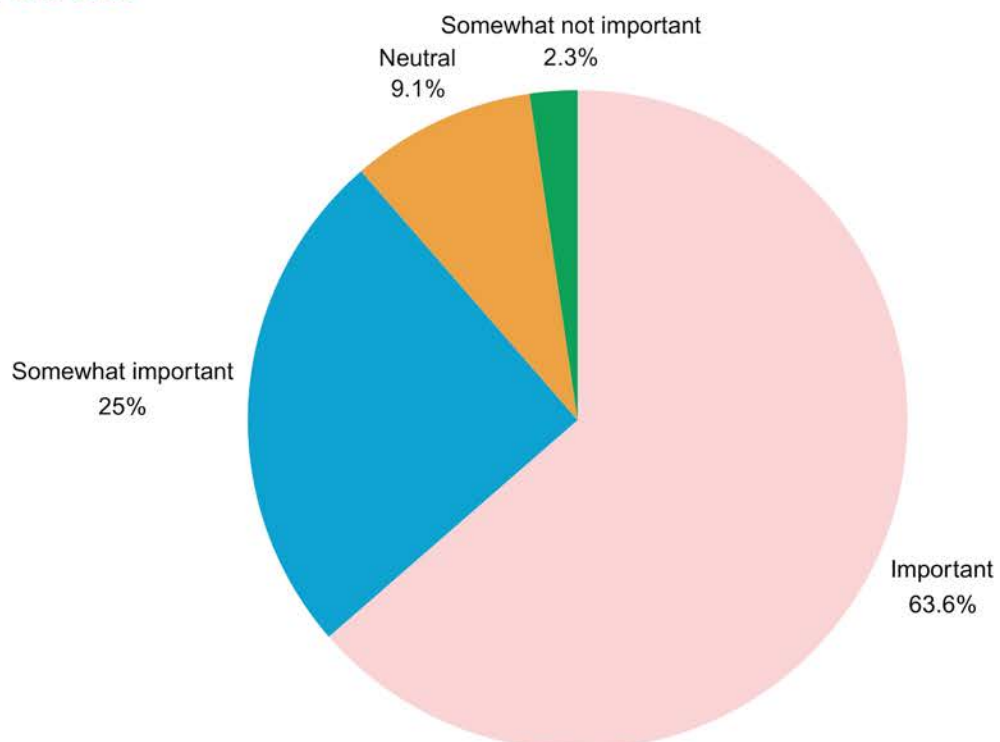


RESULTS (continued)

How important is Rumbalara FNC in providing leadership opportunities



How important is Rumbalara FNC in helping you cope with stress

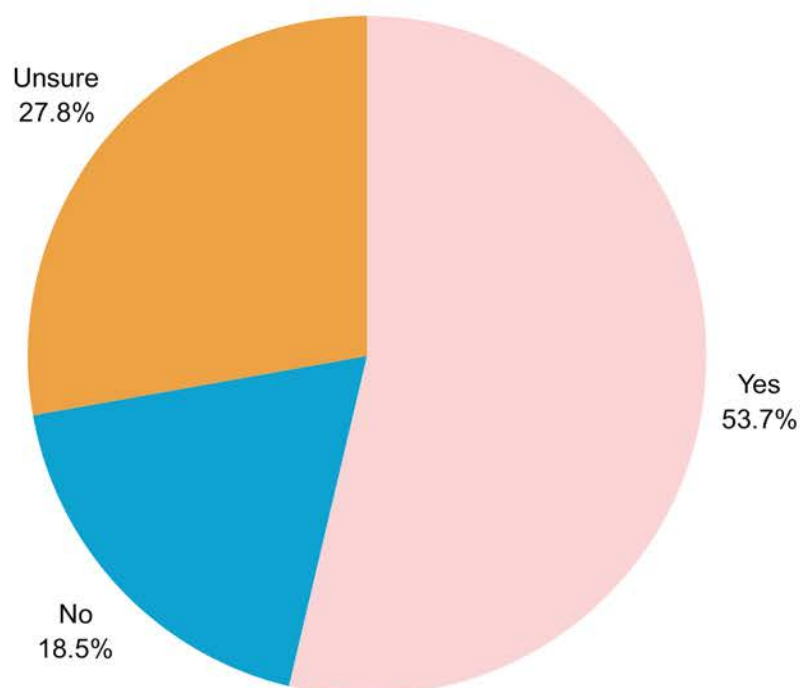


RESULTS (continued)

Public Survey Results

Eighty four percent of non-Rumbalara FNC members endorsed being supportive of the Rumbalara FNC. Of those who had ever attended a Rumbalara FNC home game, 68.1% endorsed that games have a good atmosphere. Of the 15 participants (27%) that reported negative experiences, one endorsed feeling “unsafe” or “uncomfortable”, three reported “poor quality food” and three described Rumbalara FNC players as “too physical.” The items “Aboriginal players should join other clubs”, “There is no need for a separate Aboriginal club”, and “Rumba gets too much government support” were also endorsed by one respondent. Regarding bias against Rumbalara FNC from outside the club, 36% of participants endorsed that the Rumbalara FNC is treated unfairly by the media, 39.6% endorsed that umpires are biased against Rumbalara FNC, 43.5% endorsed that the broader Shepparton community are biased against Rumbalara FNC, and 44.4% endorsed that businesses are biased against Rumbalara FNC. Just over half (53.7%) of participants endorsed that racism is a problem within the Goulburn Murray region.

Is racism a problem in the Goulburn Murray region?



QUALITATIVE RESULTS

Indigenous Interview and Focus Group Participants

Indigenous interview participants included 45 members of the Rumbalara FNC and the broader community (e.g. players, social members, volunteers, and family members/care givers). Analysis resulted in three themes that reflected the nature of Indigenous participants' perspectives of the Rumbalara FNC. The first theme was identified as **Power of community and coming together is good for the soul** with the sub-themes: 'community and belonging', 'shared values', 'safe spaces for self-development and nurturing', and 'cultural identity and connection'. The second theme was identified as **Barriers to culturally safe and inclusive environments** with the sub-themes: 'experiencing racism and discrimination', 'impacts of racism and discrimination on wellbeing', 'existing mainstream institutional responses to racism', and 'lack of accountability for perpetrators of racism'. The third and final theme was identified as **Drivers of Acceptance and Sustainability** with the sub-themes: 'celebrate and further promote culture at Rumbalara FNC', and 'awareness and education for mainstream', and 'mainstream institutional change'. Data to support the themes are presented in Appendix 2; both individually interviewed participants and focus group participants are presented together, as no major difference was found in their responses. However, comment is made where specific instances of divergence between the groups occurred.



The power of community and coming together is good for the soul

Discussing their involvement in Rumbalara FNC, most participants highlighted the positive impacts that the club has had on their social and emotional wellbeing (SEWB) which gave rise to the following four sub-themes Community & belonging, Shared values, Safe spaces for self-development & nurturing, and Cultural identity & connection.

Community and belonging (Quotes- appendix 2, page 57)

One such way the club has supported SEWB is through fostering a sense of community and belonging; participants saw the Rumbalara FNC as a community that welcomes everybody regardless of whether they are Indigenous or not. For many participants, Rumbalara FNC is an integral part of their social lives, a place for **“gathering and being with people, being around, being nurtured and comforted”** (IP-01). Participants valued Rumbalara FNC for providing spaces that foster healing, nurturing, and cultural safety, noting how the power of community and coming together is good for the soul.



Fig. 15. Thursday night dinner in the Rumbalara FNC Social Rooms
Image courtesy of Rumbalara FNC.

The power of community and coming together is good for the soul (continued)

Shared values (Quotes- appendix 2, page 58)

Another way in which participants described positive impacts on their SEWB was related to shared values; specifically, participants felt that members of the club are brought together by a set of shared values, and described certain standards of behaviour that they believe are expected of Rumbalara FNC members. As mentioned in the data, respect is one value specifically that is described as shared among members. Furthermore, participants also described feeling a certain sense of responsibility to represent the club in a positive light and how this was related to feeling pride for the club. Participants were proud of their involvement and association with Rumbalara FNC, and for some, this helped them to feel more confident and contributed to their self-esteem. Within the data for focus group participants, non-Indigenous Rumbalara FNC members spoke about how the opportunity to come together and learn about each other's cultures was important and highlighted similarities that had otherwise not been recognised, such as values and ethics.

Safe spaces for self-development & nurturing (Quotes- appendix 2, page 58-59)

Most participants felt that Rumbalara FNC as a club and as a community provides a sense of safety and supports their emotional wellbeing. Many agreed that although exposure to racism seems to be an inevitable part of being involved in sport, they at least feel safe and know that they will be supported by those around them. It was also noted that Rumbalara FNC provides an environment where children are safe and always looked out for and supported by community. Within the Rumbalara FNC community, participants spoke about having people they could turn to for support and guidance, and the importance of role models, especially for younger members. Rumbalara FNC was described by one participant as a **"safety point"** (IP-02); this reflects the intentions behind the establishment of the Rumbalara FNC, which was to provide a place where the Aboriginal community could gather, interact and socialise and feel safe when doing so. Participants highlighted their resilience as being a protective factor against the negative impacts of racism on their mental health and wellbeing and felt that Rumbalara FNC had contributed to their overall resilience. Numerous participants spoke about benefiting from participating in programs at Rumbalara FNC, including those run by the Academy of Sport, Health and Education (ASHE). For some, this had encouraged them to pursue other opportunities or guided them in different directions.



Fig. 16. Training session as part of the Dungala Talent Pathway. Image courtesy of the Rumbalara FNC.

Cultural identity and connection (Quotes- appendix 2, page 60-61)

Indigenous participants discussed how being surrounded by and learning about culture was a benefit for them and helped them feel a strong sense of cultural connection through their involvement with Rumbalara FNC, including helping them to feel closer to their culture and their ancestors. For some participants, this connection to culture helps them to cope with the challenges they encounter in mainstream society and in their everyday lives.

Barriers to culturally safe and inclusive sporting environments

Participants spoke at length about racism and discrimination within sport and their broader community, and the impact that this has on their lives. Most participants could readily describe personal experiences of racism, whether it was in overt or covert forms, and voiced their feelings about the lack of accountability for the perpetrators of the racism. Participants' general perception was that existing institutional responses to racism are not adequate.

Experiencing racism and discrimination (Quotes- appendix 2, page 61-63)

Participants encountered racism in all aspects of their life, at the sporting club - both on and off the field - and within the broader community. Many participants concluded that dealing with racism was the price they had to pay if they wanted to participate in sport and a perception of racism as the accepted norm within the league was shared. Most participants had personally experienced racism or witnessed incidences of racism toward their teammates while being part of the Rumbalara FNC. There was a clear differentiation between racism from opposing teams, and racism from spectators.

As well as overt racism, many participants were able to recount incidences of discrimination, such as being racially profiled while wearing their Rumbalara FNC uniform out in the community. When participants were asked about how they thought mainstream sporting clubs perceived Rumbalara FNC, they believed that there were generally negative views toward them. Some of these negative views were considered by some participants as coming from a place of fear and lack of knowledge around what the Rumbalara FNC is, with some feeling that negative perceptions could be challenged through actual experience with the club.

Impacts of racism and discrimination on wellbeing (Quotes- appendix 2, page 63)

Participants spoke about the impact of experiencing racism on their wellbeing, with some feeling that they had reached a point where they had resigned themselves to accept racism, despite the toll that it took on them and their families. For numerous participants, there was a feeling of powerlessness in relation to reacting to racial slurs or incidents for fear of repercussions, and of how Rumbalara FNC might be judged as a result. One participant (IP-02) spoke about how they were able to reframe these experiences of racism to foster resilience and strength.

Existing mainstream institutional responses to racism (Quotes- appendix 2, page 64)

Many participants felt that the response to racism and discrimination from mainstream institutions like the league were unacceptable, and even when racial incidents were reported by the club it would only lead to becoming stuck in the reporting cycle with no clear and just outcomes.

Lack of accountability for perpetrators of racism (Quotes- appendix 2, page 64)

There was a clear differentiation between racism from opposing teams, and racism from spectators. Participants felt that spectators were even less likely to be held accountable, particularly as it can often be hard to tell where in the crowd a comment has come from.

Drivers of acceptance & sustainability

Based on the barriers and challenges to a safe and inclusive sporting environment as mentioned above, participants articulated suggestions for improvement. Suggestions included celebrating and further promoting culture within Rumbalara FNC, and developing and implementing awareness and education opportunities for the mainstream, including applying institutional change.

Celebrate and further promote culture within Rumbalara FNC (Quotes- appendix 2, page 65-66)

Participants expressed that Aboriginal culture could be more celebrated and promoted within the club, and identified a “**need and want for connection with Elders**” (001-4). Suggestions for promoting culture at the club included providing more support for Elders to attend events at the club; organising cultural performances; and arranging an Indigenous round for the league. Some participants also thought it would help if there was more language used in the everyday context around the club, such as duplicating signage in local language.



Fig. 17. Munarra Centre for Regional Excellence Turning-of-the-sod event. Image courtesy of the Rumbalara FNC.

Awareness and education for the mainstream (Quotes- appendix 2, page 66-67)

Most participants described education as being the key to address challenges associated with racism and discrimination within sport and felt if there was more understanding from other teams and the general public, that this could help to overcome judgement and stereotyping. However, they emphasised that the burden of constantly having to educate non-Indigenous people was tiring, especially when it comes to older people who can be more hesitant to accept change. Some participants felt that Rumbalara FNC should take advantage of the momentum that is building around change in broader society to implement programs to educate people. Participants suggested implementing an anti-racism campaign throughout the club, including prominently displaying resources that make it clear to members and spectators from all teams that racism is not welcome or tolerated at the club.

Mainstream institutional change (Quotes- appendix 2, page 67-68)

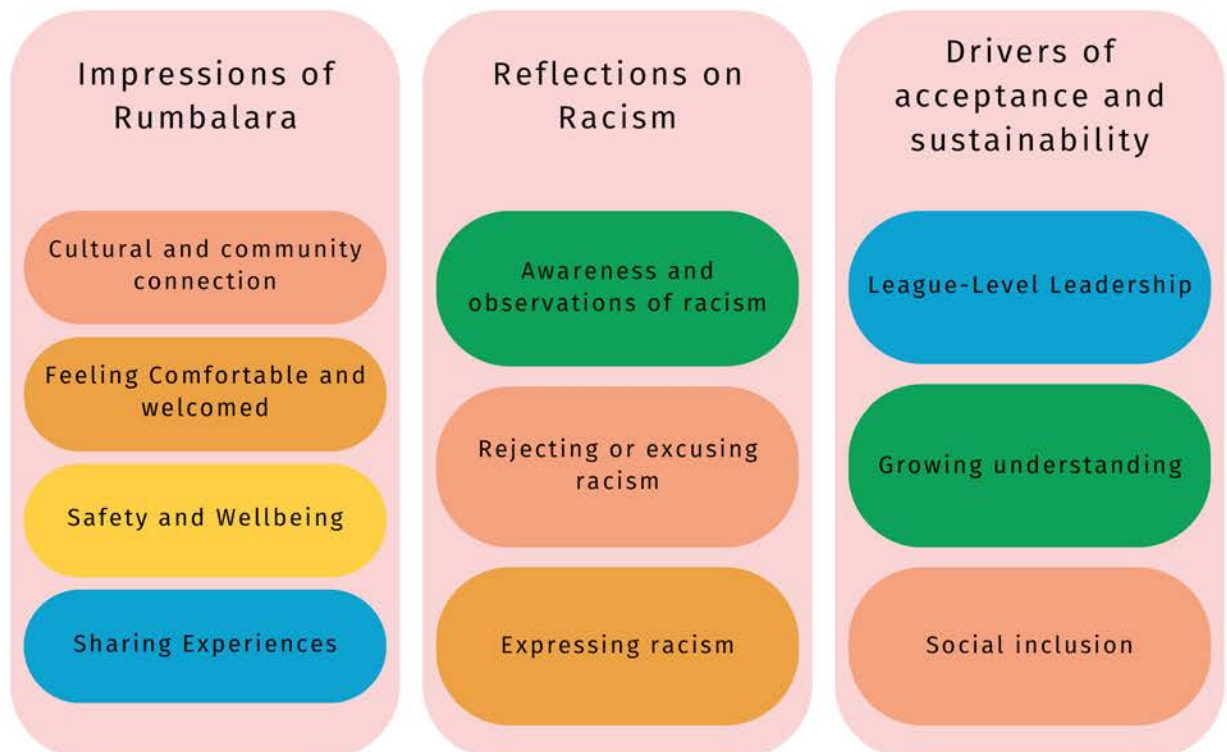
Ultimately, participants agreed that in order to create genuine and lasting change, this needed to be at the systemic level, not just the individual level, and that the league should set a good example from the top-level down.



Fig. 18. Cheering on Rumbalara FNC teams during finals. Image courtesy of Tanya Garling.

Non-Indigenous Interview Participants

Non-Indigenous interview participants included 11 members of the Goulburn Murray region, all with varying levels of involvement with the Rumbalara FNC. Analysis resulted in three themes that reflected the nature of non-Indigenous participants' perspectives of the Rumbalara FNC. The first theme was identified as **Impressions of Rumbalara** with the sub-themes: 'cultural and community connection', 'feeling comfortable and welcomed', 'safety and wellbeing', and 'sharing experiences'. The second theme was identified as **Reflections on Racism** with the sub-themes: 'awareness and observation of racism', 'rejecting or excusing racism', and 'expressing racism'. The third and final theme was identified as **Drivers of Acceptance and Sustainability** with the sub-themes: 'league-level leadership', 'growing understanding', and 'social inclusion and relationships'. Data to support the themes are presented in Appendix 3.



Impressions of Rumbalara

Impressions of Rumbalara focused on four key sub-themes: Cultural and community connection, Feeling comfortable and welcomed, Safety and wellbeing, and Sharing experiences.

Cultural and community connection (Quotes- appendix 3, page 69)

Rumbalara FNC was described as **“a vibrant community-focused organisation that responds to the needs of their community and supports them in interacting with the broader mainstream community”** (NIP-02) and was observed by non-Indigenous interview participants as a setting that supported cultural and community connection. In addition to Rumbalara FNC’s sporting programs, interview participants described club activities that respond to community-identified needs including **“physical exercise for the elderly, or walking for guys, or it was eating programs at one stage and food and cooking”** (NIP-02). Participants also observed the inclusion of families as well as players in club activities, and this contributed to the club being seen as a welcoming space.



Fig. 20. Club dinner at the Rumbalara FNC Social Rooms.
Image courtesy of the Rumbalara FNC.

Feeling comfortable and welcomed (Quotes- appendix 3, page 69)

For those non-Indigenous participants who had had the opportunity to be guests at Rumbalara FNC, there was overwhelming expression of feeling welcomed and comfortable at the club.

Safety and wellbeing (Quotes- appendix 3, page 70)

Rumbalara FNC was also seen as a place that supported the cultural safety and social and emotional wellbeing of its members. By supporting cultural safety, the club allows young members to feel **“culturally safe and valued”** (NIP-04). Historically, participation in Rumbalara FNC was considered as a preventative approach to support youth who may be at risk. This further supports the Rumbalara FNC’s impact on fostering safety and wellbeing for Aboriginal children in particular.

Sharing experiences (Quotes- appendix 3, page 70-71)

Participants felt that Rumbalara FNC also provided opportunities to share experiences and spoke about valuing the chance to create something new as a community. The power and value of storytelling to foster shared understanding was also recognised as important by some non-Indigenous participants. For some non-Indigenous participants, sharing experiences, engaging and forming relationships with Aboriginal people was particularly important. Others felt that a relationship between the mainstream and Indigenous populations was not something to be mandated and that non-Indigenous people may gravitate towards aspects of the culture they find appealing and want to share. One participant described how in an ideal world, **“there’d be a shared sense of celebration”** (NIP-10), feeling that at times there was a negative undertone in the form of **“atonement or guilt”** for non-Indigenous people when participating in current celebrations or acknowledgements.



Fig. 21. Treaty Day Out concert at the Rumbalara FNC.
Image courtesy of the Rumbalara Football Netball Club

Reflections on Racism

Both observations and instances of overt and covert racism were evident within the interviews with non-Indigenous participants, which gave rise to the following three sub-themes: Awareness and observation of racism, Expressing racism, and Rejecting or excusing racism.

Awareness and observations of racism (Quotes- appendix 3, page 71)

Awareness of racism was discussed by the majority of participants, with some describing experiences where they directly witnessed racism occurring. Some non-Indigenous interview participants acknowledged that racism is constructed and maintained systemically, affecting all within society. One participant (NIP-01) described examples of misattributions of privilege, which are based on lack of appreciation for historical and ongoing racism.

Non-Indigenous interview participants also attributed current racist behaviour to historical experiences, noting that Rumbalara itself has done nothing to attract negative perceptions. Some participants discussed how in their own observations of racism some non-Indigenous people tended to rationalise or excuse their views, and at times participants themselves excused racist views in this way too leading to the development of the below sub-theme Rejecting or excusing racism.



Fig. 22. Annual Unity Cup Walk with the Rumbalara FNC and Congupna FNC.
Image courtesy of the Rumbalara FNC.

Rejecting or excusing racism (Quotes- appendix 3, page 71-72)

Some non-Indigenous participants also excused or rejected racism, for example describing racist views as stemming from preconceived ideas, old habits, lack of education, poverty, ignorance or thoughtlessness. Despite potential ignorance on the part of the perpetrator, some participants acknowledged that exclusion can still be considered racist. Other participants spoke about the experience of racism for Indigenous Rumbalara FNC members in particular, and described passion and competitiveness as driving the vocalisation of racist stereotypes. One participant discussed how they felt that Aboriginal peoples' expectation of receiving racism may alter their interactions with non-Indigenous people in a negative way.

Expressing racism

For some non-Indigenous participants, there were assertions made in interviews that were interpreted as expressions of racism. Some participants drew upon stereotypes and preconceived assumptions they had about Aboriginal people when discussing or describing situations they had experienced. For example, NIP-03 spoke about Aboriginal people being disadvantaged in the housing market not due to structural discrimination but due to the "price of houses [being] so high and they were outside the typical job that [an] Aboriginal person could get." Several participants spoke about feeling resentment for what they perceived as special treatment for Aboriginal players and Rumbalara FNC, and this being a driving force for expressions of racism.

Rather than publish explicitly racist content, we have summarised the assertions made by non-Indigenous interview participants into the categories below:

Stereotypes and assumptions - where participants voiced specific opinions which were produced through the act of stereotyping and assumptions

Colour-blindness or a preference for colour-blindness - where participants spoke to thoughts around a need for equality, not considering the impact of racism on structural systems that disadvantage Indigenous peoples.

Resentment about 'special treatment' - some participants spoke to feeling that Rumbalara FNC was provided with special treatment and benefited from government funding that was not accessible to other clubs within the league.

Assertions that Aboriginal people standing up for rights causes social division - This one speak for itself really, but in relation to the Rumbalara FNC specifically some participants questioned why there needed to be a separate club for Aboriginal players feeling that Aboriginal players could and should play in mainstream clubs

Assertions that achievement is based solely on hard work and concentration rather than supported or influenced by systemic pressures - so in some ways relating to that resentment of special treatment, with some participants feeling that systemic pressures do not have an impact on the success of a person or people.

Positive perceptions and experiences with Rumbalara FNC appeared to mitigate expressions of racism.

Drivers of acceptance & sustainability

Participants discussed implications for driving greater acceptance and sustainability and are described within the following sub-themes: League-level leadership, Societal change, and Social inclusion.

League-level leadership (Quotes- appendix 3, page 72)

Some non-Indigenous interview participants considered addressing racism to be a matter for league-level leadership. One participant (NIP-02) acknowledged the value of Aboriginal organisations and the importance of their financial sustainability, while also advocating for accountable mainstream contributions to increasing engagement and understanding.

Growing understanding (Quotes- appendix 3, page 73)

Non-Indigenous participants also acknowledged the significance of ignorance regarding historical circumstances and their ongoing influence on Aboriginal opportunities. Others anticipated further and ongoing healing as a consequence of becoming more aware of historical trauma and mistreatment.

Social inclusion (Quotes- appendix 3, page 73)

Finally, non-Indigenous interview participants acknowledged exclusion as an issue within the broader local community and emphasised the importance of friendships in building acceptance.

LIMITATIONS

The results of this study contribute to an important discussion around ways to promote wellbeing and resilience, and decrease exposure to racism, for Aboriginal and Torres Strait Islander peoples, particularly within sporting environments such as football and netball clubs. However, the study is subject to several limitations. The conclusions that can be drawn from the survey findings are limited by the small sample size, and cross-sectional design, which means there is a lack of comparative data. The findings do however provide a useful snapshot of both Aboriginal and non-Indigenous peoples experiences and perspectives on racism and the Rumbalara FNC, and provide a useful baseline for future evaluations of the Club. There was a marked gender imbalance in the recruitment to the Rumbalara club-members survey, with less than 30% male participants. More direct recruitment of male participants may be required in future, to ensure that the findings are representative of all club members. We also note that non-Indigenous interview participants mostly comprised those who had previously had interactions or relationships with the Rumbalara FNC, therefore a selection bias may have occurred skewing the results towards people with favourable attitudes towards the club. In light of this it is noteworthy that expressions of racism were nonetheless evident in the data. Future research could look to increase the sample size, as well as gather more data from non-Indigenous community members who do not have a prior relationship with Rumbalara FNC, so that results may be considered more representative of the broader population.



Fig. 23. Rumbalara FNC footballers celebrating a game. Image courtesy of the Rumbalara FNC.

RECOMMENDATIONS

We will seek to implement these recommendations through our partnerships with AFL, Netball VIC, Goulburn Murray AFL and Murray Football Netball League. We will also seek to disseminate the findings and recommendations through available avenues including the Victorian Human Rights Commission, Yoorrook Justice Commission, local and national conferences and seminars, reports, fact sheets, audiovisual media and peer reviewed publications.

The research team in presenting this report would like to make the following recommendations to guide future work.

The Rumbalara Football Netball Club to continue its important role in the community.

We recommend that Rumbalara FNC:

1. Continues to operate as an Indigenous-led club as it is important to cultural affirmation, shared values, connection to community and safety. These attributes are unique to the Rumbalara FNC.
2. Continues to build partnerships with other clubs and community organisations to promote broader community engagement with the Club, to foster shared values and relationships built on mutual appreciation and respect.
3. Continues the range of programs currently available at the Club, as these are valued and contribute to the wellbeing of the community.
4. Finds ways to make it easier for Elders to access the club, for example free pick-up drop-off service for home games.
5. Promote Yorta Yorta Language use within the club, including bilingual signage.
6. Continues advocacy in anti-racism in the league and in the region, and research into the resilience that the Club provides.

The League to acknowledge and celebrate Aboriginal and Torres Strait Islander cultures.

We recommend that the league:

7. Holds an Indigenous round with guidelines put in place so that clubs demonstrate understanding and advise why they wish to participate in an Indigenous round.
8. Commissions Indigenous Guernseys (all levels) with licensed artworks by Indigenous artists. Responsibilities of those wearing the Indigenous guernsey must be made clear to ensure it is not tokenistic. Players should be able to articulate the value of the Indigenous design and the cultures it represents and why wearing it is personally important to them.

RECOMMENDATIONS (Continued)

9. Showcases Indigenous talent, for example, curtain-raisers by Indigenous players such as the Rumbalara FNC Juniors.

10. Provides more opportunities for Indigenous people in pathway programs that are culturally appropriate and safe, for example pathways for Indigenous umpires.

League to implement an anti-racism strategy that involves all clubs, to promote positive relationships between Aboriginal and Torres Strait Islander and non-Indigenous players, officials, and spectators.

We recommend that the league:

11. Acknowledges racism occurs and is defined by the experiences of Indigenous people. Therefore, the league should seek to understand how racism is experienced in the context of an Aboriginal-led sporting club. Examples of this form of racism are outlined and evident in this report.

12. Promotes the anti-racism campaign, *Racism: It stops with me* at all levels.

13. Develops anti-racism strategies in consultation with local Indigenous peoples, using the culturally informed language. This strategy must be incorporated into the code of conduct. League participants and officials need to be aware and understand the anti-racism strategy, undertake relevant training/education and apply this knowledge.

14. Mandates all sporting leagues to create and implement anti-racism strategies/policies, that have actual consequences when not adhered to. For example, during the game this could include “free-kicks and on-field penalties, a ‘sin-bin’ system for players, a yellow card/ red card system and scoreboard penalties” and post-game penalties applied by tribunal could include, “loss of premiership points and fines”.¹⁶

The league to develop clear guidelines for responding to incidents of racism both on and off the field in a proactive manner.

We recommend that the league:

15. Creates awareness of processes for reporting racist behaviour off the field. These processes are facilitated by the Victorian Equal Opportunity and Human Rights Commission as outlined in the positive duty section Part 3 of the Equal Opportunity Act 2010.

16. Creates mechanisms for responding that make the process safe for both the reporter and the accused.

RECOMMENDATIONS (Continued)

17. Works closely with Netball VIC and AFL VIC to create a policy to respond and act appropriately in regard to racial incidents/complaints.
18. Develops external and transparent avenues for complaints review.
19. Develops resources that clearly outline the anti-racism policy/guidelines for all leagues.
20. Creates and mandates ongoing cultural responsiveness and anti-racism training/education for umpires. This must include specified training for officials on how to respond and deal with incidents of racism on the spot.
21. Audits tribunal data and reports of racial incidents annually, and makes this data available to the public and to researchers.
22. Ensures compliance with current Occupational Health and Safety Act 2004 (OHS Act) in relation to psychological injury as well as physical injury.
23. Advocates for governing bodies such as Netball VIC and AFL VIC, who are responsible for the injuries of members, to provide insurance that covers psychological injury caused by experiencing racism in the same way that it covers physical injury.
24. Ensures that alleged perpetrators face the tribunal for racial vilification in all sports and codes. There need to be separate processes in place for juniors and seniors when responding to incidents of racism. The league could consider a separate racial vilification tribunal.
- 25: Develops anti-racism and racial discrimination guidelines to be developed in consultation with local Indigenous peoples.

Education/training for all league staff and volunteers to improve cultural understanding, awareness, and support mechanisms.

This training should:

26. Be mandated and incorporated into codes of conduct. Mechanisms should be put in place to ensure relevant training is ongoing and is being adhered to, and if not, personnel should be held accountable.
27. Be provided in person and by a local organisation.
28. Include sport-specific scenarios so that staff/volunteers can understand how racism plays out in this context and provide appropriate support.

RECOMMENDATIONS (Continued)

29. Include skills development to take appropriate actions to stop racist behaviour in line with the recommendations outlined by the Office of the High Commissioner for Human Rights, the Australian Human Rights Commission, and Worksafe.

30. Include recognition and truth-telling about the history of the Country and Communities that they engage with. For example, the history of Cummeragunja, opposed Native Title claims and the Voice to Parliament.

Ensure Aboriginal and Torres Strait Islander Roles & Governance within the League.

We recommend that the league:

31. Establishes mechanisms for regular community consultation.

32. Ensures that the governance structures within the league are safe for Indigenous peoples. This may include Indigenous coaching and support staff for representative sides and positions within the tribunal and executive committees.

FUTURE RESEARCH NEEDS

Future research should explore how non-Indigenous people learn to recognise the experiences and perspectives of Aboriginal and Torres Strait Islander people in the broader community who are not members of the club but may be involved with other sectors including education, child-protection and health.

Further prospective evaluation of club activities, to better understand social, emotional, physical and economic effects of the wide range of activities that the club and affiliated organisations including Kaiela Institute, the Academy of Sport, Health and Education and the upcoming Munarra Centre for Regional Excellence undertake.

Transparent analysis of umpiring and tribunal decisions.



Fig. 24. Rumbalara FNC at Puma Family Day. Image courtesy of the Rumbalara FNC.

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APPENDIX 1

RUMBALARA FNC MEMBERS SURVEY



SCAN THE QR CODE TO ACCESS THE SURVEY:



RUMBALARA
FOOTBALL NETBALL CLUB



ory
gen



SAHMRI
South Australian Health &
Medical Research Institute



RUMBALARA FNC MEMBERS SURVEY (Continued)



RUMBALARA
FOOTBALL NETBALL CLUB

AAA
□ □

We are investigating the role of the Rumbalara Football Netball Club (Rumba) in supporting the wellbeing of its members and associates.

Your participation in this research study is voluntary.

If you would like further information or to contact a researcher, please follow the link - [Participant Information Sheet](#)

Prize Draw

To enter the Prize Draw for a \$100 Woolworth voucher you must complete the survey and submit an email address. Your email will remain independent from your survey responses, allowing you to remain anonymous.

1) ELECTRONIC CONSENT: Please select your choice below.

Clicking on the "yes" button below indicates that:

- You have read the above information
- You voluntarily agree to participate
- You are 16 years of age or older

- ☐ Yes
☐ No

[reset](#)

[Submit](#)

RUMBALARA FNC MEMBERS SURVEY (Continued)



RUMBALARA
FOOTBALL NETBALL CLUB

AAA
+ -

Please complete the survey below.

Name

Age

* must provide value

Gender

* must provide value

Ethnicity

* must provide value

Aboriginal

Torres Strait Islander

Both

Neither

reset

Are you currently involved in the RFNC?

* must provide value

Yes

No

reset

Submit

RUMBALARA FNC MEMBERS SURVEY (Continued)

Are you currently involved in the RFNC?

* must provide value

Yes

No

reset

What is your role?

* must provide value

+ Volunteer

+ Player

+ Coach

+ Official

+ Supporter

+ Other

Submit



RUMBALARA
FOOTBALL NETBALL CLUB

AAA
⊕ ⊞

What activities have you participated in at Rumba?

* must provide value

+ Football

+ Netball

+ Homework Club

+ Parents Next

+ Algabonyah Employment Program

+ Algabonyah Driver Mentor Program

+ Rumba Ripples

+ Academy of Sports Health and Education (ASHE)

+ Other

+ None

Submit

RUMBALARA FNC MEMBERS SURVEY (Continued)



AAA
□ □

What activities have you participated in at Rumba?

* must provide value

☐ Football

☐ Netball

☐ Homework Club

☐ Parents Next

☐ Algabonyah Employment Program

☐ Algabonyah Driver Mentor Program

☐ Rumba Ripples

☐ Academy of Sports Health and Education (ASHE)

☒ Other

☐ None

What other activities have you participated in at RFNC?

Expand

Did the activities meet your expectations?

* must provide value

NoPartiallyYes

Change the slider above to set a response

reset

Submit

RUMBALARA FNC MEMBERS SURVEY (Continued)



RUMBALARA
FOOTBALL NETBALL CLUB

AAA
+ -

How important is Rumba to the following things?

The Aboriginal community in the region

ImportantNeutralNot Important

Change the slider above to set a response

reset

The wider mainstream community

ImportantNeutralNot Important

Change the slider above to set a response

reset

To your cultural identity

ImportantNeutralNot Important

Change the slider above to set a response

reset

To the cultural identity of the community

ImportantNeutralNot Important

Change the slider above to set a response

reset

RUMBALARA FNC MEMBERS SURVEY (Continued)

To fostering positive relationships with mainstream

Important

Neutral

Not Important

Change the slider above to set a response

reset

To helping you keep physically fit and healthy

Important

Neutral

Not Important

Change the slider above to set a response

reset

To helping you cope with stress

Important

Neutral

Not Important

Change the slider above to set a response

reset

To combatting racism

Important

Neutral

Not Important

Change the slider above to set a response

reset

To keeping you connected to community and culture

Important

Neutral

Not Important

Change the slider above to set a response

reset

RUMBALARA FNC MEMBERS SURVEY (Continued)

To exposing you to cultural practices such as dance, song, story-telling, celebration

Important

Neutral

Not Important

Change the slider above to set a response

reset

To connecting you with Aboriginal history as a story of strength and triumph

Important

Neutral

Not Important

Change the slider above to set a response

reset

To providing access to caring adults/mentors (eg kids in out of home care)

Important

Neutral

Not Important

Change the slider above to set a response

reset

To providing positive role models and leaders

Important

Neutral

Not Important

Change the slider above to set a response

reset

To providing leadership opportunities

Important

Neutral

Not Important

Change the slider above to set a response

reset

RUMBALARA FNC MEMBERS SURVEY (Continued)

To feeling valued

Important

Neutral

Not Important

Change the slider above to set a response

reset

Are you proud to wear your club uniform?

Yes

No

reset

Do you wear your club uniform outside of the club?

Yes

No

reset

Do you know the words to the club song?

Yes

No

reset

Do you know the club values?

Yes

No

reset

What do you like about the club?

Expand

What could the club improve on?

Expand

Submit

RUMBALARA FNC MEMBERS SURVEY (Continued)



RUMBALARA
FOOTBALL NETBALL CLUB

AAA
⊕ ⊖

Your survey has been submitted. Please be assured that you have now entered a new form and your email will remain independent from your survey responses, allowing you to remain anonymous.

Enter your email address below to go into the draw to win a \$100 Woolsworths gift card.
(1 entry per person)

1) Email

Submit

GENERAL PUBLIC SURVEY



Research Participants Needed

The University of Melbourne is conducting an evaluation on the value of the Rumbalara Football Netball Club and would like to hear your opinion.

Please scan the QR Code if you are aged 16 or older and interested in participating in this survey.



Your participation in this research study is entirely voluntary and will take approximately 5-10 minutes.

GENERAL PUBLIC SURVEY (Continued)



To proceed to the survey, please check off the box and click the button below.

☐ I'm not a robot

reCAPTCHA

Privacy - Terms

Begin survey



AAA

The University of Melbourne is conducting an evaluation on the value of the Rumbalara Football Netball Club (RFNC).

We would like to hear your opinion.

You are invited to participate in this project because you are a community member of the Goulburn Murray region.

Your participation in this research study is voluntary.

If you would like further information or to contact a researcher, please follow the link [Plain Language Statement.pdf](#)

Prize Draw

To enter the Prize Draw for a \$100 Woolworth voucher you must **complete the survey and submit an email address**. Your email will remain independent from your survey responses, allowing you to remain anonymous.

ELECTRONIC CONSENT: Please select your choice below.

Clicking on the "yes" button below indicates that:

- You have read the above information
- You voluntarily agree to participate
- You are 16 years of age or older

* must provide value

☐ Yes ☐ No

reset



Submit

GENERAL PUBLIC SURVEY (Continued)



AAA
+ -

Please fill in the information below.

Age	
* must provide value	
Gender	v
* must provide value	
Post Code	
Submit	

GENERAL PUBLIC SURVEY (Continued)



AAA
+ -

Please complete the survey below.

On a scale from 1-5, how supportive are you of Rumbalara Football Netball Club (Rumba) being a part of the Shepparton community?

Opposed to Rumba as a separate club

No opinion

Extremely supportive of Rumba as a separate club

Change the slider above to set a response

reset

Why did you choose this rating? Select all that apply

- ☐ Aboriginal players should join other clubs
- ☐ I support Rumba being Aboriginal led
- ☐ Rumba players are too physical
- ☐ There is no need for a separate Aboriginal club
- ☐ Rumba provides good support for Aboriginal and non-Aboriginal players
- ☐ Aboriginal people should integrate into other clubs
- ☐ Rumba gets too much government support
- ☐ Rather not say
- ☐ Other

Have you been to a Rumba home game?

☐ Yes

☐ No

reset

Do you think Rumba is treated fairly by the media?

Media biased against Rumba

Rumba gets a fair go

Media not biased against Rumba

Change the slider above to set a response

reset

Do you think Rumba is treated fairly by umpires?

Umpires biased against Rumba

Rumba gets a fair go

Umpires not biased against Rumba

Change the slider above to set a response

reset

GENERAL PUBLIC SURVEY (Continued)

Do you think Rumba is treated fairly by the broader community?

Broader community biased against Rumba

Rumba gets a fair go

Broader community not biased against Rumba

Change the slider above to set a response

reset

Do you think Rumba is treated fairly by businesses?

Businesses biased against Rumba

Rumba gets a fair go

Business not biased against Rumba

Change the slider above to set a response

reset

Do you think Rumba should host Murray Football Netball League finals?

☐ Yes

☐ No

reset

In your opinion, is racism a problem in the Goulburn Murray region?

☐ Yes

☐ No

☐ Unsure

reset

Have you ever considered becoming involved with Rumba?

☐ Yes

☐ No

☐ Maybe

reset

Any other comments?

Expand

Submit

GENERAL PUBLIC SURVEY (Continued)

Have you been to a Rumba home game?

- ☒ Yes
☐ No

reset

What were some of the good things about your experience there?

- ☐ No good things
☐ Fresh quality food
☐ Good atmosphere
☐ Enjoyed spending time with Aboriginal community members
☐ Happy to support the Aboriginal community in Shepparton
☐ Enjoy watching good football and netball
☐ Enjoy being at the Club
☐ Rather not say
☐ Other

What were some of the not-so-good things?

- ☐ No bad things
☐ Poor quality food
☐ Unsafe atmosphere
☐ Did not feel comfortable because it's an Aboriginal Club
☐ Rumba players too physical
☐ Rather not say
☐ Other

Do you think Rumba should host Murray Football Netball League finals?

- ☒ Yes ☐ No

reset

Why?

Expand

Do you think Rumba should host Murray Football Netball League finals?

- ☐ Yes ☒ No

reset

Why not?

Expand

GENERAL PUBLIC SURVEY (Continued)

Have you ever considered becoming involved with Rumba?

☒ Yes

☐ No

☐ Maybe

reset

In what capacity?

- ☐ Player
- ☐ Coach
- ☐ Volunteer
- ☐ Other

Have you ever considered becoming involved with Rumba?

☐ Yes

☒ No

☐ Maybe

reset

Why not?

Expand



AAA

\$100 Prize Draw

Your survey has been submitted. Please be assured that you have now entered a new form and your email will remain independent from your survey responses, allowing you to remain anonymous.

Enter your email address below to go into the draw to win a \$100 Woolsworths gift card.
(1 entry per person)

1) Email Address

Submit

APPENDIX 2

INDIGENOUS INTERVIEW AND FOCUS GROUP PARTICIPANT QUOTES

The power of community and coming together is good for the soul

Community and belonging

002-5: "Once you come, it's kinda like there's like a door that you can leave but like, you know, there's always gonna be a place for you and to come back." (focus group participant)

IP-03: "So the actual Football Netball Club I go to. To re-energize the soul, the people inside the Football Netball Club, I go to for the support. The place is very much only as good as the people in it, and I think we've got the best place in the world. And that's because the people in it tend to be."

003-?: "As someone that hasn't got too much of like a background...I'd say, it's really good to get to know the culture, 100%. And it does make me feel included, even though I'm not necessarily Indigenous, but I have lived here. So, it makes me, so very good and proud." (focus group participant)

IP-06: "Everyone looks out for each other, and supports each other. And, yeah, it's like, if anyone's ever having a hard time, there's always people there to kind of lift you up...I think it's really good for that...that's helped me cope with a lot of things... Just the way everyone comes together and looks out coming together, everyone supports each other."

IP-02: "Because I keep running into people saying I haven't been out for years or you know haven't seen people because of COVID and you know the catching up with so many people it's been a great day and I've been outside and you know, just just doing you know, doing a catch up with fam is just the best you know, best part of you know, what the club can bring. Especially home, I love coming out to Rumba."

IP-01: "They've, like I said, wouldn't know what life's like not being part of the club. You know, Tuesday, Thursday, Saturday, like, we live and breathe club, you know, but it's so good because it's...given them something to do, like, and to look forward to, because they catch up with everyone."

INDIGENOUS INTERVIEW AND FOCUS GROUP PARTICIPANT QUOTES (Continued)

Shared values

002-2: *"Like principles, values, like, as you know, they're all aligned with what the club is built on. Like they're the foundation. So, if you're a member or you're a part of that, they're bound to become your principles and values like yourself. So I feel like that's how that's the way that it like strengthens me and keeps me grounded because, you know, my principles or values are aligned with the club. That's why I play for them."* (focus group participant)

002-3: *"Respect is a massive like that's even just a personal value but, going to the club like that's, that's on the building, like you know what I mean... Everyone's thinking about being respectful and stuff, and it's expected of the members too."* (focus group participant)

001-6: *"I've seen someone at the footy... with their kids being charged up, I thought that was just disrespectful to the club, do whatever you want in your free time but don't go doing that."* (focus group participant)

001-1: *You should wear your clothes, like your uniform and your football netball club stuff with pride and you know, it should be like an armour for you to you know represent the club and not to go play up you know because it...9 times out of 10 it comes back on the club even though it's not the club's fault, but because they're wearing club stuff you know it comes back on them."* (focus group participant)

Safe space for self-development and nurturing

IP-01: *"I must say, like, I look at my children who have grown up with Club, and they've, you know, in, it's almost like a fallback, so they can come and be nurtured and revive and re-energise, and then they can go out into the world again, because they do have somewhere to fall back to, you know, they have a community to fall back on."*

IP-01: *"I feel safe and, you know, even though we might cop the racism and things I'd rather cop it at Rumba, because I couldn't imagine coping it at any other club, you know, and not getting the same support or it getting brushed under the carpet, whereas at least the Rumba, they'll try and address it and they get it you know, and that's the difference."*

IP-07: *"Yeah, look, I feel safe. But that's because I'm in an environment where majority of people are black like me. Yeah so if anything happens we're kind of dealing with it together. But that's not to say that we're not safe or I'm not safe from incidences of racism or discrimination or anything like that."*

IP-02: *"And even if it is the football netball club, that's where we are. The kids have always felt safe. I feel like that's my safety point. Yeah, you feel you feel like you're always going to be supported."*

INDIGENOUS INTERVIEW AND FOCUS GROUP PARTICIPANT QUOTES (Continued)

Safe space for self-development and nurturing (Continued)

IP-03: "So the football club was brought up...after years and years of trying, predominantly because the suicide rate in the Aboriginal community was ridiculous. We didn't have outside of a pub or a bar. We as a people didn't have a place where we could go socially and engage with each other safely. If we did, we were looked at as gangs or thugs or dole bludgers like there was, there was no other venue."

IP-01: "It's lifted my confidence, and to take on tougher challenges too, over time, like my own growth, you know, personally, my own esteem, my own confidence and was lifted and my confidence to, to be strong in my identity, and, you know, things like that."

001-2: "Yeah, you feel like you're accomplished, you know you're accomplishing something and it makes you feel good doesn't it, you know when you feel like you're accomplishing things and makes you feel good about yourself and that you feel confident." (focus group participant)

IP-03: "When you go to other clubs and they sit around at the bar. And they start bad mouthing your club because they're, they're racially motivated. You can just leave. Most people do. They get awkward and just leave, and that's absolutely acceptable. And t times I've done that, but also at times I've said, hey pull your head in. That's not right. And that's because of my involvement at the clu-, like I feel so proud that the values and the beliefs I've developed with the club will hold me in in good stead for the rest of my life."

IP-01: "And I want to see change, because it means a hell of a lot to me, you know, if I can create change, and it changes my world, changes my kid's world. And yeah so that's why I definitely, I mean, most definitely. Yeah, it's had an impact on both, and even like, education, just wanting to learn more, because you see things and then you, then you go and learn. I mean, always had a love for education before Rumba, but I think it just it kind of guided me into a new way. And a way of looking at the world, too, that I wouldn't quite have had if I didn't have Rumba."

INDIGENOUS INTERVIEW AND FOCUS GROUP PARTICIPANT QUOTES (Continued)

Cultural identity and connection

002-5: *"As a non-Indigenous person, you get to see other religions and I think it's so cool. Because when people, like I'll invite people to my religions I'm like, let's learn about each other. Like it's, this is where I'm from this is where you're from and in the middle we find like we have a lot of shared like values and ethics as well. So, I'm like my bad we are connected."* (focus group participant)

001-1: *"It's like our ancestors that have gone before us, like, they're there. You know, and that they are watching us, you know, "look here comes Auntie...she's feeling a bit down today". You know, let's go and just like, you know, they come up, you can't see them of course, but they come and put their arm around ya and just you know, warms ya up and buzzes ya up."* (focus group participant)

IP-05: *"Togetherness, connection, colour, language, aunties, uncles, respect... knowing your family connections, you know, to come in and, and if you don't know them, you connect them up you, you always ask, you know, who's your Nan, who's your Nan, it's one of the things you just do. So, you're connecting in there, culturally connecting people. And protecting each other... looking out for each other."*

IP-05: *"Because I'm strong, and I go there, and I'm grounded and culturally connected...I am able to cope with all that out in the main."*

003-?: *"The footy club have kept me, an ice addict, right, a recovering ice addict. Kept me grounded and kept my connection to culture strong, because when I did have ice addiction, I lost all that. And I lost my way."* (focus group participant)

IP-03: *"It strengthens identity. And the cultural connection is exercised through other parts of your life and other parts of yourself because you have the strength and identity to not doubt it. You take Rumba away, the amount of people that then doubt their identity and doubt who they are and doubt where they come from or doubt that they belong, or even doubt that they're able to ask, increases drastically. So Rumbalara contributes to my cultural identity."*

IP-07: *"Yeah look I think it's just a place where you can connect with community and people like, you know, you've got elders right down to the little babies and in between, so you know, it gives you a good opportunity to connect across the whole of community. Yeah, I think that's really good and again, for me just to connect culture and identity, and for my son to be able to do that, and think it's a really great space for that."*

INDIGENOUS INTERVIEW AND FOCUS GROUP PARTICIPANT QUOTES (Continued)

Cultural identity and connection (Continued)

IP-03: "Rumbalara has an identity rooted in its Aboriginal history, that is its Australian history... [it's]...as safer place as anywhere to practice. But not only a safer place. Should be the first option. To practice it. You know on that on that land on that Country on that at that venue. To prove that it's a shelter and a shield more so than a sword."

IP-01: "People, you know, it's just power in people gathering and being together and, and if you don't, you know, if you're disconnected, then you can't share your culture and you can't even evolve your culture, you know, or, and talk about the things that are of value and importance and, and such, you know, for your wellbeing."

Barriers to culturally safe and inclusive sporting environments

Experiencing racism and discrimination

IP-02: "Every, every, every game, there's racism. And it's more, it's more, when we're away from our, our ground at all, the racism is very strong when we're away. It's more subtle when they're here, they're playing with us. [...] I've been to supermarkets and had nearly arguments because I'm wearing a Rumbalara shirt and they're from the opposite team coming finals or whatever, they don't want to talk to you. You don't even know me. They'd like, talk to me, like I've had that fella drunk, come up and argue with me. I say I don't even want to talk to you."

IP-02: "But I've heard an enormous amount of stories about the young people and the players, being things to be said to them, that shouldn't be said to them"

001-2: "There's not much cause like as I say racism, the moment we walk outside of ASHE and we're wearing that uniform we've got that shirt or whatnot. It's gonna come regardless, you know there's gonna be prejudice, stares, people following you, the dirty looks. There's not something that they [ASHE] can control but within it [ASHE], yes." (focus group participant)

001-4: "it can be on the general side of things like on the sideline, I don't know the football term. But when you're on the fence and screaming at players or could just be subliminal, like, as a private, as a passing in a changeroom or walking past and I guess more so that antagonising, because at the end of the day, saying the words that you're trying to get someone to snap" (focus group participant)

INDIGENOUS INTERVIEW AND FOCUS GROUP PARTICIPANT QUOTES (Continued)

Experiencing racism and discrimination (Continued)

IP-06: "I mean yeah it is harder to address it. And then when the game's over, you don't even know where it's come after game can't identify culprit, can't respond to racism while playing from, or who it's come from and everyone kind of just clears out. I guess that's why they do it that way. You know they're in a group and they, they feel more comfortable to make them comments because I guess they feel like they're you know They're safer I guess yeah in their little group, can yell out what they want and then, yeah no one knows kind of where it's coming from. I mean, it would be nice if the umpire stepped up every once in a while, and actually called it but that's never happened"

001-1: "you walk into wherever it is with what your wearing [gestures to uniform], you know, your football netball club dress or jumper or you're wearing your ASHE jumper or top or whatever or anything that, you know, got the koori colours on it and you walk into a store, nine times out of ten you'll be followed mate." (focus group participant)

IP-07: "You know, just because I know that if I'm outside of the club wearing my uniform, there have been times where I felt really uncomfortable and had people like, just starin, and you know weird kind of looks. But then again, on the other hand, people have been nice and have kind of like said, 'Oh you play for Rumba'. You know, 'what, how yas going' and things like that."

IP-02: "I've been to supermarkets and had nearly arguments because I'm wearing a Rumbalara shirt and they're from the opposite team coming finals or whatever, they don't want to talk to you. You don't even know me. They'd like, talk to me, like I've had that fella drunk, come up and argue with me. I say I don't even want to talk to you."

004-?: "That we are a bit rough and that. But sometimes they just haven't even played us. And just coming up, they get told that." (focus group participant)

004-?: "Not necessarily like going into somewhere, but like, maybe it's like someone who plays for another team before you even play against them you tell, they're like, oh I heard you're a bit rough your team, things like that. Like like, just from people from other clubs in our league. I have had, get that quite a bit from others." (focus group participant)

001-4: "And that's something that I've heard heaps is in regards to the specific teams and conduct from other towns and stuff that they play against, you know, there's reparable, exactly like literally named suburb teams, they'd be like, no that or you know, we're not looking forward to play them again, because they're going to call us this or call us that we're looking at for this way. And I think that's disgusting." (focus group participant)

INDIGENOUS INTERVIEW AND FOCUS GROUP PARTICIPANT QUOTES (Continued)

Experiencing racism and discrimination (Continued)

IP-02: *"And mainstream, I really think mainstream is, is scared of us, they think we're something, we're evil or something, you know, we're bad people, or I just feel like. I just sense that, that's why I say to people, well come out and have a look, you know, you're allowed to go out and have a look. And they, yeah I don't know, they just, it's the unknown"*

IP-06: *"not everyone but I think a lot of people just have a negative sort of like, negative thoughts about it and just don't even give it a chance. And unfortunately, unless they gonna come there themselves and give it a, like experiences to challenge negative perceptions do that then they're never going to know really, it's not experiences to challenge negative perceptions really going to change much experiences to challenge negative perceptions"*

Impacts of racism and discrimination on wellbeing

001-4: *"Stuff like, horrible things like what were said to Adam Goodes...in regards to primates and things like this, low IQ, skin colour, and that it's just, we're going to expect that when we play this week. It's just like, makes me sick to the stomach because I would not be able to tolerate if something like that was to happen in front of me but at the end of the day, you have to keep your mouth shut... you can't say nothing because then you cause a big scene and it gets into, that people can't play and people are treated differently."* (focus group participant)

004-?: *"Back breaking for me but...they get to a certain point where you just like kind of don't know what to do... and that makes you a bit upset, but most of the time you can pretty much deal with it."* (focus group participant)

IP-06: *"Yeah, yes, yep. A lot of times yeah. You know, and they call stuff out on the sidelines, and it just makes you feel crap. Because you know that that's not what's happening like, but that's how they're making you look, and yeah it just makes you feel really crappy."*

IP-02: *"Yeah, makes you strong, it makes you feel you're important that you can put your head up and you can walk past those people that are saying those nasty things. And it doesn't matter, they've got the problem, we don't?"*

IP-06: *"I mean, it's just because it's been so long, like you just it's kind of like, it's normal. You know, when you go to these clubs you're probably going to experience something. So you already well me personally I'm like, I'm already going there with that, I guess that negative mindset. Yeah. Because you know what teams are like worse to play or what ones have spectators on the sidelines that are gonna be yeah, I don't know"*

INDIGENOUS INTERVIEW AND FOCUS GROUP PARTICIPANT QUOTES (Continued)

Existing mainstream institutional responses to racism

001-4: *"If it's coming from another team towards an Indigenous culture, it's told to suck it up because it's the nature of football, at the end of the day, there is all types of intimidation tactics, and you know...At the end of the day, that's allowing a certain behaviour to go on. And we're enabling it. To allow it to go on and doesn't show the younger generation, you know. That's okay, we've got to deal with that. Because that's exactly what we are showing them, by not putting a stop to it when it happens. Because at the end of the day, if it was any other situation that was swapped, very big, different scenario."* (focus group participant)

004-?: *"I feel like within the league, I wish it was more like I don't know that other clubs have a bit more of like an understanding on why we, why we're so sometimes like discriminated against like just like a person we can be like, Yeah, I wish that other clubs would be more understanding of that and got a little bit more knowledge on that."* (focus group participant)

IP-02: *"you know, if the girls play a game and one of the girls on the court says something nasty to them or you, you just can't report everything because we will be stuck in that reporting mode forever."*

IP-02: *"But if I think back from the very first time we started, the footy started, we have taken some steps forward with racism in the club. And within people, we've taken a step forward, but we're still not there. And we're a long way from not there."*

Lack of accountability for perpetrators of racism

001-2: *"There's no confidence that they will be held accountable for their actions. There's none whatsoever. They just did, situational of where a lot of them just assume, just suck it up and take it because no, no one at the other football clubs, they're not going to hold them accountable. But if it us, Rumba would hold us accountable."* (focus group participant)

INDIGENOUS INTERVIEW AND FOCUS GROUP PARTICIPANT QUOTES (Continued)

Drivers of acceptance and sustainability

Celebrate and further promote culture within RFNC

001-1: *"We don't get really many Elders out there...you want to strengthen your connection with Elders, you need to...spend time with them, you know, have yarns with them, ring 'em up, that type of stuff... Hear their stories, even though it's still deadly, because I love Uncle [Name removed], he is the best, still deadly seeing him every week. You know, because the club wouldn't be the club without him."* (focus group participant)

005-?: *"Yeah, like we did with [another club's] Indigenous round, and like just shows how beautiful our culture is. And that it's not really a culture to put down, or you shouldn't put down any culture, it's a beautiful culture."* (focus group participant)

?IP-02: *And if language pops up the way I hope it pops up, that'll be, that's, that's completely cultural grounding. It's grounding us into the club grounds.*

IP-05: *I think it's amazing. Absolutely amazing, way overdue, it needs to, we need to do a lot of work in that area. Everything, that everything that goes through that club should be in language.*

IP-05: *But so, language's very visible and the club should just pick that up and go with it. That's a massive cultural thing for us. Because language makes a culture. Yeah, it's the strength of a culture as well*

IP-01: *Yeah, I want to use more. I love it. It was hard at first to say Yakama Rumba, like everyone, that was a tongue twister. But it's so cool. And I remember, who was it, was under 15s or under 13s? and they had this little, you know, chant that went with it [LAUGHS]. Like they even made up their own thing, you know, and it's really cool. You know, like, just how it kind of people take it and run with things. And I just love seeing the language around. I think it's so powerful. I wish we could do a lot more. You know?*

IP-01: *So there's just things like that, like they can be, that can be easily kind of brought into everyday language, but you just got to look at where you can kind of place the word.*

IP-08: *Yeah, I think it's really good. I think it's fantastic. There's so many languages lost and to bring back any language we can is really good.*

IP-08: *certainly, but naturally have a different language but I would be happy to learn Yorta Yorta language for my grandchildren as I've started to do some of the language, oh quite a while ago but yeah, I would be.*

INDIGENOUS INTERVIEW AND FOCUS GROUP PARTICIPANT QUOTES (Continued)

Celebrate and further promote culture within RFNC (Continued)

IP-07: Yeah, I think it's really good, I really love seeing it. You know, I even when we train and play, seeing the words on the netball court I think it's really good. Even the Yakama Rumba, that's really good. You know, it's kind of ingrained it's just like the thing that you do now. But yeah even on, love hearing like [Name removed] when she speaks language, I just think it's so amazing and, you know I wish we could hear more people speak it, that would be awesome but yeah, no I love it, it's really good

IP-07: Yeah look I think for my son I would love for him to learn language. You know, his father's Yorta Yorta, so any opportunity that there is for him

IP-05: it's important for that, and, you know, to have culture, language and culture together. Yeah. And I think I heard [person] say it at their oration the other night. We never ever lost it. But we're certainly we're certainly using it more and more now

Awareness and education for the mainstream

004-?: "I feel like within the league, I wish it was more like I don't know that other clubs have a bit more of like an understanding on why we, why we're so sometimes like discriminated against like just like a person we can be like, Yeah, I wish that other clubs would be more understanding of that and get a little bit more knowledge." (focus group participant)

001-2- "I know that a lot of these kids, you know, they could be learnt behaviour from their parents and things and they could be learnt behaviour from the circle that the parents are in, but the parents not the ones that are doing it. So if we intervene in schools and things like that there, it could put a real stamp out they could say that 'you know they're actually not like that. They're not like that. They're not dumb or they're not alcoholics, and they're not this and they're not that'." (focus group participant)

002-5: "I feel like people are more open now to learning than they were like, a couple years ago. Now they're like..."okay, maybe I should learn, like the history and see and where things come where people come from to help understand. Like help them understand each other a lot better." (focus group participant)

001-3: You know what I think would probably help...when I was younger, we would do dances and only be the Aboriginal people. But if we got involved with some of the non-Indigenous people, and said come join, you know come and learn...Not excluding them from our culture, let them know our culture as well so then they have an understanding." (focus group participant)

INDIGENOUS INTERVIEW AND FOCUS GROUP PARTICIPANT QUOTES (Continued)

Awareness and education for the mainstream (Continued)

001-4: *"And the staffing side implementing the cultural training and stuff for not just Indigenous [people] so knowing and understanding how to be, because at the end of the day it's not something majority of the time it's not somebody's fault for being inappropriate. It's being uneducated."* (focus group participant)

IP-06: *Yeah definitely all of that I think. You know there's education obviously but at the same time I kind of feel like why, why is it up to us to keep having to educate people like, I don't think it's fair. Like we're human beings and, you know, just like everyone else, you know. And I just find it quite frustrating that we have to educate them so that they can treat us with some respect, you know, or as human beings like I just yeah, but I guess that's just something that we just have to continue to do isn't it [Laughs] Just educate and yeah.*

IP-07: *Oh yeah all the time. Yeah, you know, in formal and informal settings, it's a constant really. Unfortunately, it's something that we can't escape.*

IP-05: *Oh absolutely. Non-stopping. It's a non-stop activity you've got to do. And a lot of times, it's on a daily basis. Yeah. On a daily basis.*

IP-02: *like sort of the campaign when they started doing like to stop the racism or, or say No to racism. That's just controversial I'm saying like, I think this reading the words even though somebody's not even spoken about it, the automatic responses like either they're gonna whisper to each other and say, Oh did you see that sign up there, like you know, like, it's like. Is that directed to us you know*

IP-08: *Oh yeah. Having workshops is the best way that I have done with racism. And as you're doing either different activities, and people aren't sitting across from each other talking and saying what's right or wrong, everyone's in a one group. And you just automatically talk and explain to them stories and tell them stories, and then they have an understanding by sitting in the same room. And thinking, wow, I never knew that kind of thing. So yeah, it's always the workshops that have been very successful.*

Mainstream institutional change

003-?: *"Also another thing on the racial one. I always hear like, like how if someone is making racial remarks they get kicked out, or they get you know. But I think that like, two wrongs don't make a right. So why can't it be like, I don't know, when people do bad stuff, they go to tribunal or whatever...all them people that are doing that shit."* (focus group participant)

INDIGENOUS INTERVIEW AND FOCUS GROUP PARTICIPANT QUOTES (Continued)

Mainstream institutional change (Continued)

IP-01: But I think you really, we need it in the education system. It needs to be part of the curriculum, from day one, right through, and everyone gets educated in the history of what happened. Everyone should know it. Because if they knew it, I think it would eliminate racism [LAUGHS]. It's, it's terrible. And a lot of people don't know it. And you know, the thing is the hard thing, and this is that Yarrook stuff, is that we know it. You know, and we hear it, and we experience it. And they're our stories, and we hear our stories, but other people don't hear our stories. And so we internalise that as a community, you know, so other people need to know, what the hell happened. Everyone needs to know that, you know, need to know the whole dirty truth. You know, the hard stories, and they're really hard, and they're really horrible. And everyone should hear them, because I know them.

IP-01: The club has a role but it's the rest of community and society. And this is why it needs to be in the education system, you know, they've got a responsibility, you can't put it on the Club. You know, we're 3% of the population. What, it's our job to educate the 97%? Like that's ridiculous, we've got to just, you know, try and put food on our own tables. Yeah. So there's that. Put it in the education system [LAUGHS]. Yeah. You know, utilise our elders if they want to be or whatever,

IP-09: Yeah I think educational programmes for other clubs and also think Rumba could do something that unites the club like they do with [Club name removed]. So I feel like we should have something that unites them, at every club, not just yeah. So they did something with Natalia last year and that was good to see. So I think they should have it was every club in the league.

IP-07: Yeah look I think people need to be taught from an early age like, you know, if we could start teaching, you know cultural awareness and cultural safety, like at preschool and continue that through the whole education system. I think we would be better off like start embedding that at an early age. I think the club's like all football clubs, everywhere need to do cultural, cultural safety and awareness training like that just should be a given.

APPENDIX 3

NON-INDIGENOUS INTERVIEW PARTICIPANT QUOTES

Impressions of Rumbalara

Cultural and community connection

NIP-02: "They're running – it's not just a sporting program, but... identifying the issues that community needs, and then setting up all these different activities to support them. ...Over the years, it could be something like physical exercise for the elderly, or walking for guys, or it was eating programs at one stage and food and cooking. Another time it was financial literacy, that [they] were running at the club. ...The homework club and they're going off into other areas now, the driving program and the employment program."

NIP-08: "It's welcoming. They want to bring in anybody and anybody into their club. And it's not just the players that they bring in. It's their families as well. So they offer things like... homework club before training for the juniors, and then they go into dinner. So it's just got that feeling of a family community space."

Feeling comfortable and welcomed

NIP-01: "It's always astonished me how welcoming and open and generous the community is. How forgiving. Yes, I've always felt completely welcome and completely at home"

NIP-02: "I think they are a very welcoming, warm community, to everyone."

NIP-03: "But everybody was, in dealings with me was beautiful. And I still have quite a lot of friendships that came from those days. And I expect that they will continue, I want them to continue. [...] Everybody was extremely generous with their love and trust. Very much felt part of the family."

NIP-04: "I personally have always felt comfortable, welcomed, often warmly welcomed by people I know, friendly faces. You know, people are chatty and encouraging. And I think they get that we're the outsiders there, if you like, maybe go out of their way to make people feel welcome. And I've certainly never felt uncomfortable there."

NIP-08: "I don't ever feel uncomfortable in any interaction, with Rumbalara."

NON-INDIGENOUS INTERVIEW PARTICIPANT QUOTES (Continued)

Safety and wellbeing

NIP-04: "My perception is that it's much more than a football netball club, that it's a culturally safe place and a place for Indigenous people to gather to find safety and acceptance, and to pursue their high capacity to excel in sport."

NIP-03: "It's, through the eyes of Aboriginal community, it's a safe place to meet and play footy and netball, and have social events."

NIP-04: "It meets people where they are and where they feel safe, where they want to be. There's a focus on family and food and culture, and it's a place to grow up for children, I think, in a place that they feel culturally safe and valued."

NIP-02: "The kids referred back to Rumbalara so family can be supported through challenges Club. On the basis that if a kid offends, it's there's a problem in the family. And the way to solve that isn't a punitive approach. It's actually to get the community to find out what's going on in the family and try and see if they can support them. And because of that, the juvenile incarceration dropped and it was like a third of other places that other regions in the area, and the club won a crime award for it."

Sharing experiences

NIP-01: "We're working on creating something together. And that's, it's so refreshing. It's such a genuine sense of community."

NIP-04: "I don't think we still hear enough stories in the mainstream, about the challenges faced by Indigenous people about their successes, about their story, their life stories, their hopes, their dreams, their experiences. I do feel that storytelling is a really powerful tool to create shared understanding."

NIP-03: "It's got to be friendships. Everything starts with friendships."

NIP-04: "I think being in rooms together, is the best chance of achieving that, by sharing positive experiences together, by knowing people who are Aboriginal and having a personal relationship with them. By having successful engagement together. [...] and people have the opportunity to, in safe settings learn from each other and ask those questions."

NIP-10: "I think it would be acknowledged as people would choose to acknowledge it. Uh, you know like, and I don't know what that would be, whether it's dancing, whether it's art, whether it's storytelling, or sharing. Maybe it's sharing. Um I'm not sure, but I mean I don't know that you can mandate it. You can't mandate it, no one tells us to like uh lasagne, for the Italians, that's just what they, that's what people grabbed onto. What would people grab onto in Indigenous culture, I don't know."

NON-INDIGENOUS INTERVIEW PARTICIPANT QUOTES (Continued)

Sharing experiences (Continued)

NIP-10: *"You know if it was all working really well, what would be different. Well we'd all, we'd all celebrate it with a genuine enthusiasm. Um, as opposed to well either not doing it at all or if we do do it, celebrating it as a feeling of atonement or guilt or what-have-you"*

Reflections on Racism

Awareness and observations of racism

NIP-02: *"Yeah, like, you know, well, I remember I went into, oh it was when I was up in Cairnes and went into a place with an Aboriginal person. And suddenly, the shops security, were tailing us and check the bags as we went out. Never happens to me, when I'm on my own. Yes, actually, I do remember actually. Yeah, a bit of abuse at the football clubs. One of the finals."*

NIP-04: *"So I know that when there was, a fairly unpleasant incident in the third's going back about three years ago [...] A lot of those kids were there that day, and I know there was a lot of racism experienced up at [Location]."*

NIP-01: *"We've all been raised in a racist society. We've all got these deeply ingrained, racist biases, which have been deliberately produced and deliberately manufactured and strengthened."*

NIP-01: *"I know from the sporting side people say well, 'Why should they have a club of their own? We want those we want those players to you know, to assimilate into our clubs and be part of us.' And so, that's a challenging perception because people don't understand the why, then they don't they don't know what racism is and how it operates and what it's done over the last 230 years here in particular."*

NIP-04: *"So where [racism] occurs, I can only assume that it's some preconceived views, or some historical context or some old misgivings or some old racism coming to the fore. Because I don't think anything the club is currently doing could or should generate, on the whole, any negative perceptions that might persist."*

Rejecting or excusing racism

NIP-02: *"Now, some of my family don't actually understand it like I do, or they see it in a different way. So, one member of the family is really nice and considerate and likes to help people, just socially, everyone, including Aboriginal people, and but she does it in a patronizing way that she doesn't see. You know, she comes from a point of view of saying, well, yeah, our way of doing things is better than their way. So, you know, why can't they be like us? Right? [...] ? So, you know, there's a range of ways people excuse themselves"*

NON-INDIGENOUS INTERVIEW PARTICIPANT QUOTES (Continued)

Rejecting or excusing racism (Continued)

NIP-03: *"I actually think the issue is not to do with racism. I think the issue is poverty. And I think racism is an outcome of that poverty."*

NIP-04: *"We have a long and complex history here. And people have historical views or long-held negative beliefs sometimes, racist, I think that will include some racism."*

NIP-04: *"I sometimes hear old people who I respect and I think are generally good people say surprisingly racist things. And I don't know if they believe them, if they're almost an old habit, but their beliefs they've picked up 80 years ago."*

NIP-03: *"And a lot of it, I think, is 100% ignorance. And thoughtlessness, so not being concerned about how somebody's words might hurt somebody else."*

NIP-03: *"And so, I'm saying the problem, whether you want to use the word racism, I think it's exclusion that is driven by ignorance. Yeah, and is it because they're Aboriginal? Yes. So, is that racist? Yes, I guess."*

NIP-01: *"It happens oh because football is, football is the nearest thing there is to religion, probably in this country and so people get so passionate about it. And when they're when they're screaming for their team to win or something there's, that's when, that's when racist stereotypes come out really easily"*

NIP-02: *"That sometimes the Aboriginal people have, assume that people are going to be biased against them or prejudiced against them. And that can affect the interactions as well"*

Drivers of acceptance and sustainability

League-level leadership

NIP-02: *"I guess the league has other goals, but you know, the impact of racism should be part of their remit. Their board should have Aboriginal people on it, their managers or high-level people should be, there should be Aboriginal people there, or if it's an advisory committee. So it's actually having Aboriginal people as part of the decision-making process. So, you have the objective, you have the Aboriginal people as part of the process, and then should have accountability. So, you should be measuring according to those objectives, and bringing that back and being accountable for it."*

NIP-02: *"I think Aboriginal people need to be able to create their own institutions and have financial sustainability for them and use those institutions to engage the with the mainstream. And I also think that the mainstream needs to set up institutions to promote understanding and celebration and engagement with the Aboriginal community. It's not good enough really for the ball to be in the Aboriginal court. It needs to be in the mainstream court. White fellas court. The people with power. It needs to be highly visible, and it needs to be accountable."*

NON-INDIGENOUS INTERVIEW PARTICIPANT QUOTES (Continued)

Growing understanding

NIP-02: "A lot of people do not know the history of a settler community in Australia. You know, the theft of land and the stolen wages, and just the way Aboriginal people were governed and managed and maltreated. Also, they don't understand how that continues today. And that is experienced today."

NIP-04: "I would say a growing appreciation of the trauma done to Aboriginal people, the marginalisation that's occurred over many years, the financial lack of opportunity, the lack of cultural awareness and safety and opportunity that has minimised, sidelined and made life difficult for Aboriginal people here. And I think people are increasingly mindful of that, and that there is a growing understanding of the need for change, and improvement and an ongoing process. I think we're healing as it's an ongoing process. Now some people will never go on that journey, others are more open, others are embracing that journey, so I think, you know, it's everything in between."

Social inclusion

NIP-03: "I think exclusion is a problem in the Shepparton community. And... because people don't know people, don't have friendships, they don't know much about their lives, Aboriginal lives. They don't know anything about Aboriginal culture. And so, they're ignorant of the value, all the good stuff. And there isn't a reason, other than playing sport or something along those lines, for people to have a friendship. So, they don't know each other."

NIP-03: "If you've got a friendship with somebody, then you got a chance of knowing a little bit about what's going on in their life. And we can build some empathy and care. And that's a whole different reason than just kicking a football [laughs]. So, it's the friendship the bit that's missing."