FOR THE LOVE OF THE GAME

Indigenous cricket in Australia

Dr Bill Fogarty, Professor Mick Dodson AM and Ms Corinne Walsh
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ACKNOWLEDGEMENT OF COUNTRY

We acknowledge and celebrate the First Australians on whose traditional lands we work and meet, and whose cultures are among the oldest continuing cultures in human history.

Warning, this report contains images of people who are deceased and may be distressing to some Aboriginal and Torres Strait Islander people.

Cover photograph: Davy and Nobby, Aboriginal cricket players at Eucla, Western Australia 1905. Reproduced with the permission of the Ceduna Aboriginal Corporation.

ACKNOWLEDGEMENTS

Throughout the last twelve months, we have had enormous support from all quarters of the cricketing community. We would like to thank NT Cricket – particularly Brett Rankin, Bruce Walker, Andrew Ramsey and Margaret Loorham – for their support in getting this research off the ground and for their hospitality hosting us at the last two Imparja Cup carnivals. Thank you to Paul Stewart, John Watkin, Sam Almaliki, Andrew Ingleton and James Sutherland for your openness in undertaking this pilot. Thanks also to ANU colleagues – Dr. Jerry Schwab for your support and research efforts in South Australia, and Dr. Jill Guthrie and Associate Professor Cressida Fforde for support behind the scenes. We would also like to extend a huge thanks to Costanza Maffi for her effort in formatting this report, and Krystal Lockwood for research assistance in the early stages of the research.

Many people took the time to speak with us and we would like especially to acknowledge the contributions of the following people: Ed Alexander, Simon Allport, Sam Almaliki, Damian Armagh, Ben Ballard, John Bannon, Matthew Bedegood, Wayne ‘Swisha’ Bell, Shane Bernhardt, Aaron Briscoe, Anthony Brooks, Marilyn Brown, Ross Chadwick, Michael Christo, David Clear, Donna Collier, Simon Cotton, Peter Crossing, Fay Daniels, Will Davis, Brad Denham, Phillip Dotti, Aaron Dragwidge, Belinda Duarte, Mark Ella, Wayne Fossey, Paul Frederickson, Cameron French, Peter Fricker, Martin Garon, Sean Gorman, Stephen Gray, Doug Harris, Annie Hateley, Nick Hatzoglou, Jonathan Hill, Peter Hill, Sandy Hodge, Graham Hunt, Luke Hyatt, Rob Hyatt, Andrew Ingleton, Jeremy Johncock, Alice Johnswood, Dave Kapeen, Bevan Ah Kee, Josh Lalor, Laremba cricket team, Margie Loorham, Phil Lovell, Gavern Lovett, Joe Marsh, Glen Martin, Michael Martin, Gary Maynard, Jamie McCafferty, Tanya McGregor, Bill Meaney, Keith Munro, NT Women’s team, Hayden Page, Nev Paulsen, Grant Poulter, Reg Raghaven, Andrew Ramsay, Brett Rankin, Rita Ratzinger, David Ray, Tenile Rickards, Marcus Rosas, Blake Rutherford, Stuart Schultz, Jason Smith, Ben Smith, Paul Stewart, John Stock, James Sutherland, Peter Thomas, Russell Thomas, David Thompson, Malcolm Towney, Cameron Tradell, Mark Vergano, Bruce Walker, John Watkin, Barry Weare, Aaron West, Bernard Whimpress, Bruce Whitehouse and Wendell Zwiers.

There are many others, far too many to mention here, who contributed to the findings in this report. We sincerely thank you all for your efforts and time.
# Contents

ACKNOWLEDGEMENT OF COUNTRY ................................................................. 2
ACKNOWLEDGEMENTS .................................................................................. 3
ACRONYMS ...................................................................................................... 9

FOREWORD BY ADAM GILCHRIST .................................................................. 10
EXECUTIVE SUMMARY .................................................................................. 11
INTRODUCTION ............................................................................................... 18

PROJECT BACKGROUND .................................................................................. 21

METHODOLOGY ............................................................................................. 23
Ethics .................................................................................................................. 23
Research review ............................................................................................... 23
Consultation ...................................................................................................... 24
Media interviews ............................................................................................... 25

THE RESEARCH BASE ....................................................................................... 28
Historical perspective ....................................................................................... 30
Dealing with the legacy of racism in cricket ....................................................... 56
Increasing participation and developing a new discourse for engagement .......... 58
Creating a positive discourse and measuring change ........................................ 60

STATISTICAL ANALYSIS .................................................................................. 63
Indigenous Australia and statistics .................................................................... 63

THEMATIC ANALYSIS DRAWN FROM CONSULTATIONS ................................. 76
Racism and exclusion ....................................................................................... 76
Women and gender ........................................................................................... 80
Structure and governance ............................................................................... 84
Finance and funding ......................................................................................... 88
Indigenous leaders, mentoring and coaching: The importance of being with peers 92
Youth engagement models .............................................................................. 96
Cultural awareness, skills and capacity building ................................................. 103
Tension between high performance and community development .................. 105
Infrastructure .................................................................................................. 106
Investment in people ....................................................................................... 107
Remote areas .................................................................................................... 109
What is working well ....................................................................................... 112

CONCLUSION .................................................................................................... 114
For the love of the game

RECOMMENDATIONS

REFERENCES

APPENDIX

Questionnaire
Consent sheet
Participant information sheet

Figures

Figure 1: The New Norcia cricket team (1879) who walked 120 kilometres each way to Perth and Fremantle to play cricket.

Figure 2: Aboriginal cricketers at Coranderrk ca. 1877. Source: Kruger, Fred, 1831-1888. Held in National Library of Australia, Trove Collection.

Figure 3: 1867, English, Art work edition: The Aboriginal cricket match on the M.C.C. ground [Melbourne, 1867 Samuel Calvert Source: Libraries Australia. Held in National Library of Australia, Trove Collection.

Figure 4: First Australian team to tour England, 1868, L-R: King Cole, Jim Jallachmurrimin, Tarboe [or Tiger] (standing), Peter, T W Wills - Capt (standing), Red Cap, Harry Rose [Mosquito], Mullagh (standing), Bullocky, Cuzens, Dick-a-Dick (standing). Absent are: Sundown Ballrinjarrimin, Twopenny and Charley Dumas. Courtesy of MCC. Source: Australian government.

Figure 5: Oil painting of Australian sportsman Tom Wills, 1870, held in the collection of the Melbourne Cricket Club. Source: Greg de Moore, Tom Wills: his spectacular rise and tragic fall. Allen and Unwin July 2008.

Figure 6: Tracker and cricketer Yanggendyininanyuk, known as Dick-a-Dick or King Richard. Source: Horsham Historical Society.

Figure 7: Aboriginal Cricket Team, Ballarat, Victoria 1877 Source: State Library of NSW.

Figure 8: The Mullaghs at Willowfest Australian Club Cricket Championship at Mildura 2011.

Figure 9: Aboriginal Australian cricketers in England 1868 with C. Lawrence & W. Shepherd as Manager and Captain. Source: Libraries Australia. Held in National Library of Australia Trove Collection.

Figure 10: The Wallaga Lake Aboriginal Cricket Team with Mr Hockey by Corkhill 1900, William Henry, 1846-1936. Source: Libraries Australia. Held in National Library of Australia Trove Collection.

Figure 11: Group of Aboriginal men and boys dressed for a ceremony on a playing field, Perth, Western Australia, Christmas 1909 (note the cricket bat in the
Figure 12: Jack Marsh, Australian Cricketer, pre-1916. Source: ESPN CRICINFO website. ................................. 45

Figure 13: "Death of Jack Marsh". The Sydney Morning Herald. 5 June 1916. p8. Retrieved 2011-03-24. "At the inquest into the cause of the death of Jack Marsh, a one time champion runner and fast bowler, who died on Friday evening May 26, the coroner found that Marsh was killed, and committed John Henry Hewitt, bookmaker, and Walter Stone, bookmaker’s clerk, who had been charged with feloniously killing Marsh, to stand their trial at the next Orange Quarter Sessions." Both were acquitted without the jury even adjourning. .............................................................................................................. 45

Figure 14: Bill Waterman caught off Eddie Gilbert - Woolloongabba Cricket Ground, 1931. Source: John Oxley Library, State Library of Queensland, 1931. Held in National Library of Australia Trove Collection. ................................................................. 46

Figure 15: Eddie Gilbert bowling to Sir Donald Bradman during a New South Wales versus Queensland cricket match in Brisbane, 1931. Source: John Oxley Library, State Library of Queensland, 193. Held in National Library of Australia Trove Collection. ......................................................................................... 47

Figure 16: Eddie Gilbert demonstrating his bowling style, 1933 Source: John Oxley Library, State Library of Queensland, 1933. Held in National Library of Australia Trove Collection. ......................................................................................... 47

Figure 17: Faith Thomas with members of the 2014 Imparja Cup NT Women’s team. Source: NT Cricket.............................................................. 50

Figure 18: Indigenous female bowler, Pat Fraser, represented Queensland in the 1990s. Source: Qld cricket http://www.qldcricket.com.au/?pageid=378. 51

Figure 19: In 1988, John McGuire captained an all-Aboriginal team which retraced the 1882 indigenous team tour of England. Source: The West Australian, December 16 2013. ......................................................................................... 52

Figure 20: Jason Gillespie. Source: Daily Telegraph, January 28 2008. ......................... 52

Figure 21: The Chairman’s XI 2002 with Prime Minister John Howard and ATSIC Chair Geoff Clarke at bottom centre. Source: Nick Laham/Getty Images 8 March 2002. ................................................................................................................... 53

Figure 22: Andrew Gale and Jason Gillespie, Nottinghamshire vs Yorkshire, County Championship, Division One, Trent Bridge, September 12, 2014. Source: ESPN CRICINFO website. http://www.espncricinfo.com/county-cricket-2014/content/image/780065.html?object=5392..................................................... 54

Figure 23: Josh Lalor of the Blues bowls during day one of the Sheffield Shield match between the Western Australia Warriors and the New South Wales Blues at WACA on February 17, 2012 in Perth, Australia (February 16, 2012) Source:
For the love of the game

Paul Kane/Getty Images AsiaPac.
http://www.zimbio.com/pictures/v5qQAsF9T-A/Warriors+v+Blues+Sheffield+Shield+Day+1/R1Js5ZKzo_/Josh+Lalor

Figure 24: Michael Bailey Indigenous Cricketer of the Year for 2013-14. Source: Cricket Australia ‘Michael Bailey named Indigenous Cricketer of the Year’ 21 March 2014. ........................................................................................................................................................... 55

Figure 25: Indigenous population distribution - June 2006, 1301.0 - Year Book Australia, 2008, Australian Bureau of Statistics. Source: Australian Demographic Statistics (3101.0). ........................................................................................................................................................................... 56


Figure 27: Imparja Cup Match at Traeger Park, Alice Springs, 2014. Photographer: Corinne Walsh (ANU)........................................................................................................................................................................................................... 64

Figure 28: Imparja Cup past winners. Source: Imparja Cup 2014 Handbook p.10. .... 73

Figure 29: Victoria vs Tasmania Imparja Cup. Source: Cricket Australia website. ..... 74

Figure 30: Queensland Cricket Player Development Pathway. Source: Nev Paulsen (2006). ........................................................................................................................................................................................................... 75

Figure 31: Dingo Cup players. Source: Vic Daly Regional Council.

Figure 32: Dingo Cup batsman. Source: Cricket Australia. (video stillshot http://www.cricket.com.au/video/the-dingo-cup) .................................................................................................................. 102

Figure 33: Dr Bill Fogarty (left) and Professor Mick Dodson (right), in the field. Source: Corinne Walsh (ANU)........................................................................................................................................................................................................... 103

Tables

Table 1: Consultation schedule .................................................................................................................. 25
Table 2: Media engagement during Imparja Cup 2014 ............................................................................. 25
Table 3: The team of 1868 ......................................................................................................................... 36
Table 4: Jason Gillespie batting and fielding averages .............................................................................. 53
Table 5: Jason Gillespie bowling averages ............................................................................................... 54
Table 6: Proportions (%) of Indigenous people aged 15 years and over who participated in physical activity, by gender and age group in Australia, 2008. Source: ABS 2011.................................................................................................................. 67
Table 7: Proportions (%) of Indigenous people aged 15 years and over who participated in physical activity, by gender and geographical area in Australia, 2008. Source: ABS 2011. ................................................................. 67

Table 8: Indigenous priority regions. Source: Cricket Australia, National Indigenous Cricket Strategy for Game and Market Development 2014/15 – 2017/18 (2014 p.8); top 24 regions identified by the number of Indigenous persons aged 5 to 18 in the region. Source: ABS, Census of Population and Housing, 2011 (Stated Responses)................................................................. 70
## ACRONYMS

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Full Form</th>
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<tr>
<td>AAPA</td>
<td>Australian Aboriginal Progressive Association</td>
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<td>ABS</td>
<td>Australian Bureau of Statistics</td>
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<td>AFL</td>
<td>Australian Football League</td>
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<td>AIHW</td>
<td>Australian Institute of Health and Welfare</td>
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<td>ANU</td>
<td>The Australian National University</td>
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<td>ASC</td>
<td>Australian Sports Commission</td>
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<tr>
<td>ATSIC</td>
<td>Aboriginal and Torres Strait Islander Commission</td>
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<tr>
<td>CA</td>
<td>Cricket Australia</td>
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<tr>
<td>CALD</td>
<td>Culturally and Linguistically Diverse</td>
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<tr>
<td>CEO</td>
<td>Chief Executive Officer</td>
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<td>DoHA</td>
<td>Department of Health and Ageing</td>
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<td>NRL</td>
<td>National Rugby League</td>
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<td>TAC</td>
<td>Tasmanian Aboriginal Council</td>
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FOREWORD BY ADAM GILCHRIST

As ambassador for Social Inclusion Week, an organisation that works closely with Cricket Australia, I am very proud to write the foreword for this important piece of work examining the current state of Indigenous cricket in Australia. I am keenly aware of how important it is that Aboriginal and Torres Strait Islander people are included and made welcome in our sport. At present, like in most things, we have room for improvement in this endeavour.

Indigenous Australia has a long and proud tradition in the game of cricket. This research documents some amazing stories about outstanding Indigenous cricketers. However, the history of Indigenous cricket has not always been one of inclusion. In fact, during large chunks of time in our history, Aboriginal people in particular were deliberately excluded from the game by a combination of racism and government policy that controlled when and where people could play. What is clear is that this history has had a major impact on the numbers of Aboriginal and Torres Strait Islander people playing the game today. This history is not well enough known and I hope that this report will go some way towards rectifying this. In addition, this research demonstrates that we have a long way to go in rectifying the issues of the past and I am pleased to read herein about research in other countries and some of the practical approaches we need to consider in redressing past injustices and getting things right for the future.

For the Love of the Game also brings to light the voices of Indigenous cricketers, players and administrators from all over the country. While there are divergent views on a raft of issues presented here, one thing is absolutely clear: there is a real and ongoing passion for cricket that comes through in these pages and it is this that makes cricket so great and will ultimately make a difference. There are also some issues and challenging recommendations in this report, both for Cricket Australia and for state and territory cricket associations and I urge that they be very seriously considered. This is a part of cricket that we must improve. In the end, though, the place of Aboriginal and Torres Strait Islanders in our national game reflects upon us all and it’s up to all of us that just love the game of cricket to ensure that we each do our bit to make sure cricket is truly a sport for all.

I congratulate the National Centre for Indigenous Studies and Cricket Australia for producing such a frank and detailed piece of research and I hope you enjoy reading the report.

Adam Gilchrist AM
EXECUTIVE SUMMARY

Cricket is a game which many nations, races and creeds around the globe love and play at all levels and in all locations – from backyards, to beaches, indoor to outdoor, from green ovals to red dust. It has featured in the Australian way of life for over 200 years, providing many Australians - young and old, male and female - with a pastime that fosters health and wellbeing, teamwork, leadership, comradeship and fun. However it has not included all Australians equitably, particularly the First Australians. Yet it is a game which appeals to Indigenous Australians – urban, rural and remote. This raises questions about why more Indigenous Australians are not engaging with the sport. As this report highlights, while interest in cricket from Indigenous Australian men and women is flourishing, there are structural barriers that need to be dismantled to enable their full participation.

Researchers from the National Centre for Indigenous Studies (NCIS) at The Australian National University (ANU), who themselves have a passion for watching and playing cricket, have long been aware and concerned that cricket is not properly engaging Indigenous Australians. We approached Cricket Australia and Cricket Australia warmly welcomed the opportunity for research into the development of Indigenous cricket. In 2013 NCIS and Cricket Australia embarked on a 12 month research pilot project. Its parameters were developed by NCIS in consultation with Cricket Australia and the National Indigenous Cricket Advisory Council (NICAC).

This report is one of the major outcomes of the pilot project.

Methodology

The research was conducted from two main approaches. The first was a review of historical and current research literature and findings on the subject of Indigenous Cricket in Australia. This led to further examination of research on the role of racism in sport and literature on strategies to redress historical legacies of racism.

The second approach was the conduct of a national consultation. The NCIS research team travelled to all capital cities and some major centres. Interviews were conducted with both present and past Indigenous players from all levels of cricket: from community cricket up to – and including – first class cricketers. We also interviewed cricket administrators, umpires, game development officers from state and national level, historians, volunteers and parents, teachers and community members with interests in cricket. The majority of these interviews have been conducted face-to-face, one-on-one, and recorded. We interviewed 93 people, held seven focus groups and 58 formal interviews in 12 different locations, resulting in 77 audio hours. People from all parts of Australia also emailed, phoned and submitted completed questionnaires to the research team.
From this consultation, a set of 13 key themes were derived and are detailed within the report.

**Findings**

The literature makes clear that while particular Aboriginal men were playing cricket in the mid to late 1800s and early 1900s, these early beginnings were sabotaged by the introduction of ‘protectionism’ in Australia. Protectionist policies during the early days of Federation which encouraged racial segregation, state control and subjugation of Aboriginal people across Australia, prevented them from fully engaging in the game and destroyed the opportunity for many Indigenous players to flourish. Similarly, the assimilation era of the 1950s to the 1970s aimed to integrate Aboriginal people into ‘mainstream’ society. During this time many Indigenous Australians saw cricket as synonymous with ‘being white’ and participation was both discouraged in Aboriginal communities themselves and through racism at club, district and state levels.

The history of these exclusionary policy eras has been instrumental in determining the contemporary levels of engagement in the game. The effects of historical racist policies and practices on the relationship between cricket and Indigenous people in Australia today must not be underestimated, and need to be rectified if Indigenous Australians are to truly participate and thrive in the sport. Towards this end the report delineates a number of strategies aimed at ameliorating the effects of such past practices.

The report also undertakes a review of the demographic and statistical information relevant to Indigenous cricket. The review finds a dearth of reliable statistics on Indigenous sport in general and Indigenous cricket in particular. This is seen as a key area for remedial attention if a platform for future policy and development is to be built.

The key themes emerging from the consultation process (which builds upon the research literature and statistical review) centre on themes of racism and exclusion; women and gender; governance; finance and funding; leadership and mentorship; cultural awareness and skills and capacity building; and high performance versus community development. Each of these themes is examined in some detail and ten key recommendations are aimed at having maximum impact on the issues raised within the thematic analysis. Each of the recommendations is interlinked.

It is intended that this report be read as a whole and that each of the recommendations below be seen as emerging from the various sections and subsections of the report.
A total of ten recommendations are made in this report, which are aimed at initiating serious and lasting positive changes:

1. **That Cricket Australia and all state and territory cricket associations jointly and formally acknowledge a historical legacy of exclusion, racism and past government policy as a combined cause of disengagement and under-representation in Indigenous cricket.** That this be done in concert with a major event (such as the 2016 Boxing day test) marking a ‘turning point’ in relations between the game of cricket and Indigenous Australia.

2. **That Cricket Australia completely review its current funding model of Indigenous cricket including the consideration of doing the following:**
   - Set up an ‘Indigenous Cricket Development Fund’. This fund could be financed initially through a combination of CA revenue and/or corporate sponsorship grants but would ultimately be driven by philanthropic donation and return on investment. The fund would eventually provide for scholarships and specialised programs at both grassroots and high performance levels.
   - Provide a high-level funding stream for Indigenous cricket for 5 years that is linked to the percentage of the Indigenous population in Australia. This could be, for example, 3% of the gate from a particular test or tests and/or one-day internationals or, conversely, the stream could be generated by 3% of a particular television right.
   - Invest 50% of the funding stream directly into Indigenous cricket programs at a state and territory level tied to performance. Invest the other 50% of the funding stream into the ‘Indigenous Cricket Development Fund’.
   - Manage the fund through the reformed NICAC governance structure with financial oversight through the Cricket Australia Board.
3. That Cricket Australia and all state and territory cricket associations review the present governance of Indigenous cricket including the consideration of doing the following:

- Change the current model of NICAC to appoint seven high profile Indigenous leaders from across the nation with a wide range of skills including, business, marketing, politics, law, finance and community development. At least one of these appointees should be a woman and one position should follow the current system of NICAC and be elected from the state and territory ICACs as a playing/community representative. Two non-Indigenous advisory positions should also be created for the NICAC to draw upon for expert advice. These would be non-voting roles and should not be employees of Cricket Australia.

- Each state and territory appoint a senior Indigenous sporting or political figure as the ICAC chair. Other members of ICACs are to be drawn from player and community representation. Each state and territory should undertake an internal review with their ICAC, concentrating on firmly articulating roles and expectations of the ICAC. This should include, but not be limited to:
  - budget transparency
  - meeting frequency and record keeping
  - roles and responsibilities
  - community engagement strategy
  - governance expectations and understanding
  - articulations with NICAC
  - composition and selection of ICAC.

It is suggested that this process be undertaken by the newly appointed chairs in each state and territory and facilitated by the CEO of each state and territory cricket association.
4. That Cricket Australia investigate the development and provision of accurate and reliable data on Indigenous cricket by:
   - Ensuring the appropriate wording of a mandatory Identifier question on the MY CRICKET database and all other forms of registration or collation of cricketing data.
   - Developing protocols and procedures for the entering of MY CRICKET data to ensure accuracy and reliability of datasets.
   - Approaching the Australian Sports Commission in concert with other peak sporting bodies in Australia to lobby for the development of reliable and national Indicators and data of Indigenous participation and engagement in sport.
   - Developing an appropriate set of indicators and baseline measures by which to measure effectiveness of Indigenous cricket programs on participation and engagement.
   - Developing an accurate and reliable baseline of current infrastructure and cricket facilities across Australia with a view to exposing current and future need.

5. That Cricket Australia, through the reformed NICAC and ICAC structure, enable the scoping costing and creation of an Indigenous Cricket Players Network.
   - Information and membership to the Network would become automatic upon positive identification thought the MY CRICKET data entry form. Non-Indigenous associate membership should also be welcomed.

6. That Cricket Australia and all state and territory associations appoint a minimum of one Indigenous cricket development officer in each state and territory.
   - These should be identified Indigenous positions appointed for a minimum of a 12 months in the first instance.
7. That Cricket Australia strategically place greater emphasis and focus on the engagement of Indigenous females through program delivery and partnerships with organisations similar to the Clontarf – Cricket Australia partnership. Further, Cricket Australia should foster the ongoing expansion of the Females Division of the National Indigenous Championships, establishment of a Female Indigenous Development Squad and increased scholarship opportunities.

8. That Cricket Australia recruit ‘Community Ambassadors’ within all States and Territories to ensure that cricket has a meaningful presence within Aboriginal and Torres Strait Islander communities.

9. That Cricket Australia, in collaboration with all state and territory associations, source and fund a targeted professional development in-service for all CEOs and/or senior executives aimed at facilitating:
   - A working knowledge of issues concerning Indigenous Australians with a particular focus on sport and cricket participation.
   - A working knowledge of state and territory peak Indigenous and government agencies and bodies connected with Indigenous development.
   - A working knowledge of potential sources of external funding and grants specific to Indigenous development.
   - An opportunity to strategically engage with key state and national leaders and Indigenous identities including Indigenous sports men and women as well as local community representatives.
10. That Cricket Australia instigate the funding of three pilot trial programs targeting three different levels of cricket engagement in remote locations in northern Australia.

- These trials will need to be well-resourced and should be seen as a serious attempt to develop cricket as a sustained sport in the chosen locations.
- Locations for such a trial must be chosen in concert with the communities’ desires to engage in cricket, and in consultation NICAC and state ICACs.
- The trials should be designed carefully and in partnership with community.
- The trials should run for at least two years and be subject to both formative and summative evaluation.
- Each trial should also ensure that all agencies and organisations involved are subject to tight contractual agreements and MOUs regarding funding transparency and agreed outcomes.
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INTRODUCTION

A cricket lover’s story
During the Imparja Cup in 2014 in Alice Springs, I managed, with my colleague Dr. Bill Fogarty, to attend many of the community matches. At one game involving the Robinson River Station team we got talking with an elderly Aboriginal gentleman by the name of Mr. Anderson, who was the manager of the team. He told us that their team’s journey to get to Alice Springs for the Cup had been an arduous one. It involved travelling from Robinson River via a boggy road for about 60 kilometres in four-wheel-drive vehicles (it was the wet season in the Top End), to a turn-off where they then set out on a four-hour drive to Manangoora Station. Once there, they boarded a number of aluminium dinghies and sailed six hours to the west, across to Borroloola, where they embarked on a sixteen-hour bus ride that took them to Alice Springs. Upon my enquiry as to why anyone would do such a thing, he said, ‘For the love of the game, mate. We love cricket’.

There was a small, young boy standing there with Mr. Anderson, so I asked, ‘And who is this young man?’ ‘My grandson’ was the reply. I said to the boy, ‘What’s your name, son?’ ‘De Villiers Anderson’ was the reply. ‘His mum loves cricket too,’ observed Grandpa Anderson.

Professor Mick Dodson

In many ways, this report has been driven by a deep and abiding passion for the sport of cricket. This includes the two lead researchers, for whom too much cricket is never enough. During the course of this research we have had the privilege of meeting and spending time with people at all levels of the sport who simply love the game; people who are committed and dedicated, and who exhibit unbridled passion for cricket’s future. These same ‘cricket tragics’ are also acutely aware that the games we play, and who plays them, are a reflection of our society more

Ms. Walsh, however, comes to the game with slightly less fanaticism, although her exposure to cricket over the past 12 months is showing signs of fruition and we suspect she is now a lifelong fan.
broadly. Cricket is a great sport and its contribution to the establishment and 
creation of our national identity is rightly lauded in both historical and 
contemporary discourses. It is an egalitarian sport. Despite its colonial beginnings, 
cricket has spread across the globe and is enjoyed by paupers and princes, Prime 
Ministers and punters, and girls and boys from every corner of the globe, and from 
all nationalities and ethnic backgrounds. Indeed, this is the game’s strength and its 
future.

Yet in Australia, cricket has long struggled to shed a (real and imagined) legacy of 
exclusionary practice and racism. Historical imperialism and colonial governance 
structures predating Federation have been a strength in enabling the building of 
the sport. Cricket is unashamedly well connected to both the corridors of power 
and high-end economic investment. But in the past, this has also come at a cost to 
the ability of cricket to open its arms and to truly embrace players from across the 
multicultural spectrum. Instead, this legacy has enabled the festering of distrust, the 
platitudes of tokenism and a fear of engagement to prosper when it comes to 
dealing with the ‘other’ within the sport. This has been most evident in the past 
relationship between cricket at a national level and Indigenous Australia. Ironically, 
this is also one of the oldest relationships in Australian cricket, harking back to the 
preparations for the famous 1868 tour of England by Aboriginal players from the 
Western Districts of Victoria.

Moving beyond past disappointments and taking off the heavy cloak of legacy 
requires honesty, communication, and a preparedness to listen. It requires genuine 
and deep commitment from all parties involved and it requires a clear, well-
articulated and well-resourced vision for the future. Our findings herein have 
convinced us that much of this precondition for future success is well underway. We 
are heartened by a number of innovative and collaborative efforts that we have 
seen across the states and territories to engage more Aboriginal and Torres Strait 
Islander people in the game. We are gladdened by the recent appointments of 
two Indigenous-specific officers in specialty roles at both the state and national 
levels. We are confident in the exceptional quality of the young Aboriginal and 
Torres Strait Islander players, who are the game’s future. And we are hopeful that 
this report comes at a time when Cricket Australia is ready to make a significant 
statement and grasp the opportunity to re-engage with the Aboriginal and Torres 
Strait Islander community in a serious and lasting way. Indeed, Cricket Australia’s 
preparedness to open itself up to the scrutiny of this project and its preparedness to 
listen and engage with our findings (demonstrated by both the Cricket Australia 
board and the CEO, Mr. James Sutherland), should be seen as testament to our 
hopes being well founded.
While we feel the time is right for change, from our other work in the Indigenous affairs arena we are always wary of false dawns. There will be no quick fixes or silver bullets to building a future in which the wellspring of talent that resides in Indigenous Australia can truly be actualised at all levels of the game. Rather, change must be dramatic and surefooted in its aim, and measured, sustainable and incremental in outcome. Change must also come from the ‘bottom up’ as much as the ‘top down’ and cricket must become a game in which Aboriginal and Torres Strait Islander people are enabled to take ownership and determine their own future within the game. This, of course, comes with its own accountabilities and real and ongoing responsibility. Cricket Australia’s new ‘National Indigenous Cricket Strategy for Game and Market Development 2014/15 – 2017/18’ provides an excellent opportunity to drive and monitor this change.

We hope that our efforts through this report help build upon a contemporary renaissance of enthusiasm and activity in the Indigenous cricket space and that our vision for a truly reconciled sport for all is shared by those who read this report.
PROJECT BACKGROUND

As researchers at NCIS, we are privileged to engage with a wide diversity of Indigenous people from all over the world. In our work on education, governance, development, law, health and policy we are also privileged to garner a range of views on a host of issues from Aboriginal and Torres Strait Islander people. One topic that always looms large in our conversations is sport. The importance of engagement with sport cannot be underestimated in the broader parameters of Indigenous affairs, both at a national and international level. The reasons for this are many and are explored in some detail in this report. During the course of such conversations about sport, one question has been consistent, frequent and recurring across geographic and cultural boundaries: Why are there not more Aboriginal and Torres Strait Islander people playing cricket?

Over the years, this question, and the theories and discussions that accompany it, have niggled at us. As researchers, we have an innate want to understand problems, but more importantly we want to contribute to areas of Indigenous development that the broader Indigenous and non-Indigenous communities around us see as important. And there can be no doubt that people in Australia see this issue as important! Cricket is truly a national game and, as such, it contributes to, and reflects, the broader social milieu. So, while we are certainly not experts on sport per se, and make no claim to be, we approached Cricket Australia with a view to seeing if there was some research we could provide that might help with what we saw as a development issue for Indigenous Australians, and for the nation more broadly. We are pleased to say that our approaches were warmly welcomed and that NCIS and Cricket Australia established a pilot research project, of which this report is one of the major outcomes. The parameters of the project were developed in consultation over a two-year period with Cricket Australia (CA) and the National Indigenous Cricket Advisory Council (NICAC) and are as follows:

The Indigenous Cricket Research Project (ICRP) is a one-year pilot research project that has been comprised of the following key components:

1. **Literature search and review**: This component of the pilot reviewed existing research and literature pertaining to Indigenous cricket in Australia.

2. **Indigenous demographics and statistics**: This component of the pilot analysed baseline Indigenous population and participation. It also identified and made recommendations on statistical and data gaps where appropriate.
3. **Consultation**: Led by Dr. Bill Fogarty and Professor Mick Dodson, this component of the pilot comprised a consultation with key Indigenous and non-Indigenous stakeholders in all states and territories regarding their Indigenous cricket programs, with a view to research and program need.

4. **Analysis of key best practice models**: This component of the pilot conducted an examination of key models of engagement through sport for Indigenous youth.

5. **Developing a longer term research partnership with Cricket Australia**: This component of the pilot has been about NCIS working with Cricket Australia to potentially develop, establish, and critically constitute an ongoing research relationship.

In addition to delivering the research outlined above, the project team has ensured regular contact with the CA Game Development and Marketing team as well as the CA executive throughout the course of the research. The research team appreciated an ongoing dialogue in both developing our findings and in providing ongoing advice where possible to CA’s Indigenous programs. The research team presented its findings to the CA board on 11 December 2014, and the current final report marks a major outcome of the project.

This report should be read as a platform for developing longer term research strategies and will perhaps form a baseline by providing a snapshot of the status of Indigenous cricket in 2014/2015. Ideally, this report will also demonstrate how far Indigenous cricket has come when measured against any future research.
METHODOLOGY

In broad terms, the method we have applied to the development of this report is based in the disciplines of anthropology and applied development, although our approach has been necessarily eclectic. We have used a combination of methods to develop our findings herein and we have relied on both quantitative and qualitative information. These are detailed below:

Ethics

As researchers working with Indigenous people, we take our ethical responsibilities seriously. We obtained a full ethics clearance for this work by the relevant ANU Human Research Ethics Committee (HREC) in June 2013, which allowed us to conduct consultations (interviews and focus groups) and record and photograph participants, with their consent. The Consent Form and Participant Information Sheet are attached (see Appendix). Throughout every step of this research project, we have ensured that the anonymity and confidentiality of the data we have collated have been maintained.

Research review

Our research review analysed a range of texts and publically available information including books on Indigenous cricket, academic and journal publications, newspaper and media reports including radio and television, as well as databases and archives on cricket. We have also examined pamphlets, strategies and reports on cricket, Indigenous affairs and sport more generally. There are some caveats that we make here that are important. First, we are not historians and have not set out to write a history of Indigenous cricket. However, we have tried to provide a chronological review of the literature to show how Indigenous cricket has developed and have based the review around key moments and people in Indigenous cricket. Second, in an academic sense this review cannot be said to be all-encompassing and, as a pilot piece of research, we have been necessarily strategic in our research efforts targeting sources where we believe the greatest insights lie. In both these regards, we owe much to previous academic efforts (see section entitled ‘The research base’). We hope much of the material we have gathered (and not necessarily cited herein) can be used in further research.
Consultation

Our thematic findings build on our review of the research base and are the result of a series of consultations, which we held in each state and territory. These consultations consisted of both formal and informal interviews with people, both Indigenous and non-Indigenous, from a diversity of backgrounds and locations over a twelve month period. While only relatively few of these people are directly quoted or referenced in this report, many of these individuals have contributed to the thinking and the research outcome and, as such, these discussions have formed an integral part of the method in deriving results. We have also been at pains to maintain people’s anonymity. Similarly, we decided not to review each state and territory separately within the report. We did this for two reasons. Firstly, we felt that the big issues that came out of our consultations were crosscutting in nature and shared by all the states and territories. Secondly, we wanted to protect the anonymity of those who provided us information. Thirdly, we feel that each state and territory requires their own internal review in order to do justice to a multitude of smaller operational issues (see section entitled ‘Recommendations’).

Interviews were conducted with both present and past Indigenous players from all levels of cricket: from community cricket up to – and including – first class cricketers. We also interviewed cricket administrators, umpires, game development officers from state and national level, historians, volunteers and parents, teachers and community members with interests in cricket. The majority of these interviews have been conducted face-to-face, one-on-one, and recorded. A minority of interviews were conducted by teleconference and several of our interviews could be considered more as focus groups, as they were conducted with whole teams or groups of individuals. This was particularly true of the interviews we carried out at the Imparja Cup in Alice Springs in February 2014. One of the weaknesses of our consultation methodology was the need to centre our engagements in capital cities and major urban centres. This precluded the opportunity for many Indigenous players and interested parties who resided outside of these areas to attend face-to-face interviews. Indeed, many people invited us to remote and rural townships across the country and were keen to put their local perspective to us. As a second best option, we provided an electronic questionnaire (see Appendix) and, where possible, opportunity for phone interviews. We are conscious that there were certainly people who wished to contribute that may not have had the opportunity to do so. In particular, due to time and budget constraints, we were not able to spend any significant amounts of time in rural or remote locations. Garnering a wider cross section of views from these areas should certainly be on any future research agenda.
Despite this, we were surprised by the enthusiasm shown in all locations we visited and by the effort and dedication people showed in sacrificing work and other commitments in order to speak with us. On multiple occasions, people travelled significant distances just to talk to us. We are also pleased that we managed to cover a wide spectrum of views and opinions from a diversity of people. Table 1 shows the dates and locations of the formal consultation interviews:

<table>
<thead>
<tr>
<th>Location</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alice Springs</td>
<td>11 – 15 February</td>
</tr>
<tr>
<td>Darwin</td>
<td>17 February</td>
</tr>
<tr>
<td>Perth</td>
<td>27 February</td>
</tr>
<tr>
<td>Canberra</td>
<td>14 March</td>
</tr>
<tr>
<td>Melbourne</td>
<td>6 - 7 March</td>
</tr>
<tr>
<td>Mullagh Cup</td>
<td>9-10 March</td>
</tr>
<tr>
<td>Sydney</td>
<td>17 - 18 March</td>
</tr>
<tr>
<td>Adelaide</td>
<td>20 March</td>
</tr>
<tr>
<td>Brisbane</td>
<td>4 April</td>
</tr>
<tr>
<td>Cairns</td>
<td>8 April</td>
</tr>
<tr>
<td>Hobart</td>
<td>8 May</td>
</tr>
</tbody>
</table>

In total we interviewed 93 people (plus 7 full cricket teams), conducted 58 formal interviews and recorded over 77 hours of audio in 12 different locations around the country.

**Media interviews**

During the course of our research we were heartened by the interest that was generated in the media. As part of our strategy we used the media as a vehicle for publicising our consultations. We reproduce here a smattering of the media we engaged with during the Imparja Cup in 2014.

<table>
<thead>
<tr>
<th>Media</th>
<th>Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>WIN News</td>
<td>News Report: Cricket Australia has backed a pilot research project at the ANU looking at why Aboriginal and Torres Strait Islander people are not taking up the sport.</td>
</tr>
<tr>
<td>WIN Wagga Wagga 11-Feb-14 19:05</td>
<td>News Report: Cricket Australia has backed a pilot research project at the ANU looking at why Aboriginal and Torres Strait Islander people are not taking up the sport.</td>
</tr>
<tr>
<td>Media</td>
<td>Program</td>
</tr>
<tr>
<td>-------</td>
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</tr>
<tr>
<td>Win News</td>
<td>News Report: Cricket Australia has backed a pilot research project at the ANU looking at why Aboriginal and Torres Strait Islander people are not taking up the sport.</td>
</tr>
<tr>
<td>WIN Wollongong</td>
<td>Interview: Professor Mick Dodson, Director of the National Centre for Indigenous Studies at the ANU, joins the program to talk about indigenous children being encouraged to take up cricket.</td>
</tr>
<tr>
<td>Fran Kelly Radio National</td>
<td>News Report/Announcer’s Comments: The ANU has launched a new program to encourage more Aboriginal people to play cricket. The host mentions ANU Professor Mick Dodson.</td>
</tr>
<tr>
<td>Murri Voices 4K1G</td>
<td>News Report: Cricket Australia and the ANU are paying for a one-year research project in the hope of getting more Aboriginal people playing. Professor Mick Dodson wants to close the gap (page 1 of 8).</td>
</tr>
<tr>
<td>PM 702 ABC Sydney</td>
<td>While cricket in the Pacific is growing in leaps and bounds, here in Australia, the sport is yet to find its feet among Torres Strait Islanders.</td>
</tr>
<tr>
<td>Australian push to get more indigenous children involved in cricket</td>
<td>Announcer’s Comments: The announcer says the Australian National University has launched a new program in conjunction with Cricket Australia to encourage Aboriginal and Torres Strait Islanders to take up the sport. Professor Mick Dodson and Dr William Fogarty from the National Centre of Indigenous Studies will travel around the country to examine how Indigenous communities engage with cricket.</td>
</tr>
<tr>
<td>ABC News (NT) ABC1 TV Darwin</td>
<td>News Report: Researchers from the Australian National University have started a project in Central Australia to find out why indigenous people are not enthusiastic about cricket. Only three Aboriginal people have ever represented Australia in international cricket while the two big football codes have over 10% of their squads made up of indigenous players. NSW batsman Jack Manning-Bancroft says he would like to see more indigenous people involved in cricket. Professor Mick Dodson from the ANU says the 1868 team of indigenous all-stars that dominated England has always been an inspiration. Dr William Fogarty from the ANU says there is development that needs to happen.</td>
</tr>
</tbody>
</table>
### Media

<table>
<thead>
<tr>
<th>Program</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Backchat on Friday</strong> Koori Radio IGIS 14-Feb-14 10:29</td>
</tr>
<tr>
<td>Announcer’s Comments: The announcer talks about a program encouraging Indigenous and Torres Strait Islanders to take up cricket. The Australian National University has launched the new program by touring the country. Professor Mick Dodson and Dr William Fogarty from the National Centre for Indigenous Studies at the ANU will be touring across the country with support from Cricket Australia.</td>
</tr>
<tr>
<td><strong>Afternoon Live</strong> ABC News 24 14-Feb-14 15:49</td>
</tr>
<tr>
<td>News Report: Researcher from the Australian National University have started a project in Central Australia to find out why. The two football codes have more than 10% of their squads made up of Aboriginal players while on three Indigenous players have ever represented Australia in cricket.</td>
</tr>
<tr>
<td><strong>Afternoon Live</strong> ABC News 24 14-Feb-14 16:43</td>
</tr>
<tr>
<td>News Report: Researchers from the Australian National University have started a project in Central Australia to find out why. The two football codes have more than 10% of their squads made up of Aboriginal players while on three Indigenous players have ever represented Australia in cricket.</td>
</tr>
<tr>
<td><strong>Win News</strong> WinTV Orange 14-Feb-14 19:22</td>
</tr>
<tr>
<td>News Headline: Cricket Australia along with the Australian National University are touring the country to find out why Indigenous people aren’t taking up cricket. Professor Mick Dodson says not only will they be finding out why, but they will be encouraging Indigenous people to take up the sport (page 2 of 8).</td>
</tr>
<tr>
<td><strong>Saturday Sport Talk</strong> 105.7 ABC Darwin 15-Feb-14 11:23</td>
</tr>
<tr>
<td>Interview: Dr. Bill Fogarty from the Australian National University joins the program to discuss the Indigenous Cricket Program. Fogarty explains that he approached Cricket Australia to establish the program. He says the aim of the research project is to find out what are the barriers in the way of more Indigenous and Torres Strait Islander people getting into cricket.</td>
</tr>
</tbody>
</table>
THE RESEARCH BASE

In order to review the key elements of Indigenous cricket, it is first necessary to analyse the previous research that has been conducted on the topic. In this section of the report, we look at a variety of previous publications and papers on Indigenous cricket with a view to extracting the most important elements. Overall, we find that academic attention on Indigenous cricket can be seen to fall into two broad categories. The first is best described as historical and the second as anthropological. Similarly, there have been two main foci within these academic traditions. The first is a history of games and individual Indigenous players and the second has been analytical accounts of the racism and exclusion within and through the sport of cricket. The bulk of this review of previous literature therefore attends mostly to these two concerns. Serious academic attention to developing a future for Indigenous cricket beyond these primary themes has been almost non-existent. Our purpose in conducting this review of the existing literature and research was to ensure that we were aware of any previous efforts to conduct applied research in this space as well as to bring together some of the pre-existing research into one place. In so doing, we offer some caveats here. First, we have not set out to write or re-write the history of Indigenous cricket, although, as noted earlier in this report, we draw heavily on those previous academic efforts. Second, we are not historians and have not embarked on a traditional or archival search for this review. Rather, we have taken a pragmatic and applied approach to this review and have been primarily interested in drawing key themes from the pre-existing research base. Similarly, we also attend closely to the issue of racism and exclusion within the literature but certainly do not offer this as a sole explanation for a perceived and real lack of Indigenous players. This section of the report should be seen as underpinning, and read in conjunction with, the themes we expound upon later in the report.

Bernard Whimpress, in his book Passport to Nowhere, Aborigines in Australian Cricket 1850-1939 (1999), states that research on Aboriginal cricket history is in its ‘infancy’ but that what has been written makes three basic errors. For Whimpress, the first error is the assumption that there exists a thing called ‘Aboriginal cricket’ as a distinguishable entity. Second, he argues that much of the work (of his peers) has exaggerated the ‘impression of the amount of cricket played’ during the 19th century. Third, he argues that there has been a mistake made in seeing efforts at Indigenous involvement in the game being largely attributed to the civilising role the sport could play. In supporting his argument, Whimpress takes the reader on a tour of the contemporary writings on Indigenous cricket beginning in John Mulvaney’s 1967 Cricket WalkAbout and a revised edition with Rex Harcourt in 1988, Colin Tatz’s work including his seminal books ‘Aborigines in sport’ (1987) and
‘Obstacle race’ (1995) as well as research by Blades (1985), Tragenza (1984) Howell (1986) and Edwards (1992). Broadly, Whimpress suggests that a history of something called ‘Aboriginal cricket’ could be misconstrued as an all Aboriginal pursuit and should be more aptly seen as a history of ‘Aborigines (sic) in cricket’ (1999: 8). He also notes that the history of Aboriginal people in cricket is one of sporadic engagement and that a linear history is therefore difficult to sustain.

While not wishing to buy into the debates of historians, Whimpress’s treatise persuades us to make clear our understanding of what we call ‘(i)ndigenous cricket’. In our lexicon, the term can be seen as a catch-all phrase including but not limited to:

1. All forms of cricket played by all indigenous teams (nationally and internationally)
2. All forms of cricket including any indigenous players (nationally and internationally)
3. Distinct forms of cricket development and governance pertaining to Indigenous interests in the game (nationally and internationally)
4. All forms of cricket played by Aboriginal and Torres Strait Islander people in Australia.

Indeed, in our consultations (see section entitled ‘Thematic analysis drawn from consultations’) the term ‘Indigenous cricket’ was certainly one in common parlance and was seen as an appropriate term to describe the differing levels and forms of engagement by Indigenous people across the spectrum of the game. However, our research certainly concurs with Whimpress on the issues of linear and sustained Indigenous engagement in the game. Development of Indigenous cricket has indeed been sporadic and from all the sources upon which we have drawn, we tend to lean towards Tatz’s term ‘structural barriers’ as paramount in dictating levels of both success and engagement in the game by Aboriginal and Torres Strait Islander people in Australia. While we invoke Tatz’s term, we see it somewhat differently to him. Engagement, or a lack thereof, is for us very much a function of three broad structural influences:

1. The socio-political direction of broad national and state-based policies towards Indigenous people including racism and exclusion

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3 Emphasis added
4 Capital ‘I’ denotes domestic Indigenous cricket, small ‘i’ denotes international indigenous cricket.
2. The perceived and actual efforts of inclusivity by national and state-based cricket organisations and their governance settings
3. The opportunity to play and the levels of exposure Aboriginal and Torres Strait Islander people have to the game (this includes acknowledging constraints such as infrastructure, fiscal impediments and limited intergenerational transfer of the game).

These three structural imperatives can be seen to have their beginnings in the socio-political history of engagement between the settler colonial state and Aboriginal and Torres Strait Islander people.

**Historical perspective**

Engagement by Aboriginal people in cricket in Australia dates back to the earliest days of sport in the colony, with records indicating involvement in 1795 in Sydney (Gemmel 2007), however, the first match recorded was in February 1854 when three Poonindie Aboriginal players engaged in a match at St Peter’s College. Around the same time, in what was to become Canberra, there is a record of Aboriginal Ngunnawal players from Ginninderra station playing in the late 1850s. Bernard Whimpress (1999) documents the story of Bobby Hamilton, an Aboriginal player of some local note. We see Hamilton as a very important character because he was perhaps subject to the first documented case of racial vilification in sport in Australia. This occurred when the captain of the Dunroon cricket team left the field in ‘outraged dignity’ and refused to play. Whimpress suggests the effrontery was Bobby’s audacity as a ‘common black
fellow’ to dare to open the batting (Whimpress 1999: 70). Interestingly, local press clippings of the time come down firmly on Bobby’s side in the dispute.

By the late 1850s, pastoralists and managers of missions had begun to introduce the game of cricket to Indigenous people across Australia as either a collegiate activity to pass time or as a form of activity to encourage the ‘native’ population to adopt English standards of living or traditions.6

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6 For example, Harcourt and Mulvaney mention Thomas Gibson Hamilton of Bringalbert station as a youthful and athletic man who began teaching Aboriginal men in his employ how to play cricket. They go on to say that Tom was instrumental in the coaching of and diffusion of cricket among the Indigenous population. They also say that Tom was loved ‘like a brother’ by the local Indigenous population (22). Ashley Mallet concurs (2003:18) noting Hamilton coached players like Bullochy and encouraged risk-taking with both bat and ball. As an aside, during the course of this research, we received a letter from Mrs Barbara Hamilton Arnold. Tom Hamilton was her great uncle and she donated two books to our research for which we are most grateful. Mrs Hamilton Arnold asks regarding the status of Indigenous cricket ‘if then, why not now?’ personal communication 15 June 2014
By the mid-1860s the western districts of Victoria had produced an all-Aboriginal team. The team was coached by William Reginald Hayman and later by prominent cricketer and Australian Rules football pioneer Tom Wills, who grew up with the Djab Wurrung people. Wills later captained the team in a match at the Melbourne Cricket Ground which began on Boxing Day 1866 and attracted around 10,000 spectators (Gemmell 2007). The 2016 Boxing Day test in Melbourne will mark one hundred and fifty years since this game took place.
The 1866 match was the precursor to the 1868 tour of England of an all-Aboriginal side, comprised mostly of men from the Western Districts of Victoria. In many ways, this region and Harrow in particular should be considered as the symbolic home of Indigenous cricket in Australia (see Mullagh Cup case study). The 1868 tour has been the focus of a large amount of research within a much under-researched field. It is not our intention to reproduce this here but we would rather point the reader to Mulvaney (1967), Mulvaney and Harcourt (2005), Whimpress (1999), Sampson (2009), Blades (1984), Collishaw (2004), Mallet (2003) and Gorman (2011) for different perspectives on the tour and what it means in the annals of Australian Indigenous cricket relations. For the record, however, our perspective of the 1868 tour garnered from all accounts should be considered as a conflicted one. On the one hand, the tour represents a landmark in Australian and Indigenous sporting history. It is the first overseas tour by an Australian sporting side and, at a basic level, should be seen to forever connect the sport of cricket in Australia with Aboriginal and Torres Strait Islander people. The tour has also allowed for the promulgation of Indigenous cricket champions and legends, a platform of historic heroism that brings to life characters the likes of Mullagh, Dick-a-Dick and

9 Dick-a Dick, or more correctly Yanggendyininanyuk: Outback, issue 96 (August - September 2014), pages [24]-[25], has recently been acknowledged as the hero in a story concerning three children who were lost in the Little Desert Wimmera near Natimuk over 150 years ago. The three children – Isaac, Jane and Frank, aged 9, 7 and 3 years respectively, spent nearly three weeks lost in the bush
Cousins, who are still celebrated. It has also played a key role in disturbing any notions of Australian cricket being solely the preserve of Anglo interest and can provide a connection to cricket from the past to the present for Indigenous youth aspiring to make their way in the game.

On the other hand, the tour must be examined in the realities of the contemporaneous understandings of Aboriginality. While Mulvaney and Harcourt (2005) see the tour as a ‘dignified episode in race relations’ Colin Tatz (2000) reminds us that the tour was bookended by major massacres of Aboriginal people by pastoralists and the establishment of the board for the protection of Aborigines in 1869. It must also be remembered that, in many ways, the team represented an oddity from the colonies, a spectacle to be viewed, an entertainment driven by notions of the ‘savage’ cloaked in the trappings of the gentleman’s game. As Gillian Collishaw (2004) notes, Englishmen were ‘struck and not a little flattered by the incongruity of ‘primitives’ playing cricket. But that without the trappings of the novelty provided by Indigenous cultural displays, such a tour would not have been commercially viable. Collishaw goes on to suggest that displays of primitivism were ‘lucrative and ideologically comforting’ in their confirmation of white supremacy, and were a source of endless amusement for the European masses. In sum, the 1868 tour – when viewed through such a prism – can be seen as a commodified product of colonisation. Similarly, although this is an admirable story, it is important to recognise the toll the tour took on players; an arduous timetable of cricketing and traditional games, exposure to new diseases causing one death and two players being sent back to Australia, and the racial power imbalances and the consequences of Victorian era racial ideology throughout the trip (Sampson, 2009).

As Gemmel notes, claims that the 1868 touring team really ‘represented’ Australia are:

... [a] wild travesty of the power relations that characterise Australian history. None of the Indigenous team members, nor their descendants, would play any role as national subjects, except by their exclusion, in the process that culminated in the making of a federated state, ‘Australia’, in 1901. (Perera, 2000: 19, italics in original). Cited in Gemmel (2007).

and were presumed dead when Dick-a-dick was brought in as a tracker from over 100 kms away at Mt Elgin station. He found the children on the edge of death, after having strayed over 100kms from where they had last been seen.
What is clear, however, is that – as Tatz notes – the 1868 team were the most notable example of a growing passion for cricket by Aboriginal people at a time when they experienced ‘geographic isolation, rigid missionary control, settler animus, poor diet rampant illness and killing’ (Tatz and Tatz 2000:11). For the record, they played 47 matches for 19 draws, 14 wins and 14 losses. Regardless of how the tour is viewed, it will remain a remarkable moment in the annals of sporting history in Australia.
### Table 3: The team of 1868

<table>
<thead>
<tr>
<th>Player number</th>
<th>Traditional name</th>
<th>European name</th>
</tr>
</thead>
<tbody>
<tr>
<td>AUS 1</td>
<td>Arrahmunyarrimun</td>
<td>Peter</td>
</tr>
<tr>
<td>AUS 2</td>
<td>Ballrinjarrimin</td>
<td>Sundown</td>
</tr>
<tr>
<td>AUS 3</td>
<td>Bonnibarngeet</td>
<td>Tiger</td>
</tr>
<tr>
<td>AUS 4</td>
<td>Brimbunyah</td>
<td>Red Cap</td>
</tr>
<tr>
<td>AUS 5</td>
<td>Bripumyarrimin</td>
<td>King Cole</td>
</tr>
<tr>
<td>AUS 6</td>
<td>Bullchanach</td>
<td>Bullocky</td>
</tr>
<tr>
<td>AUS 7</td>
<td>n/a</td>
<td>Charles Lawrence (captain/coach)</td>
</tr>
<tr>
<td>AUS 8</td>
<td>Grongarrong</td>
<td>Mosquito</td>
</tr>
<tr>
<td>AUS 9</td>
<td>Jarrawuk (Murrumgunarrimin)</td>
<td>Two Penny</td>
</tr>
<tr>
<td>AUS 10</td>
<td>Jumgumjenanuke</td>
<td>Dick-a-Dick</td>
</tr>
<tr>
<td>AUS 11</td>
<td>Lyterjerbillijun</td>
<td>Jim Crow</td>
</tr>
<tr>
<td>AUS 12</td>
<td>Pripumuarraman</td>
<td>Charles Dumas</td>
</tr>
<tr>
<td>AUS 13</td>
<td>Unaarrimin</td>
<td>Johnny Mullagh</td>
</tr>
<tr>
<td>AUS 14</td>
<td>Yellanach</td>
<td>Johnny Cuzens</td>
</tr>
</tbody>
</table>

*Figure 7: Aboriginal Cricket Team, Ballarat, Victoria 1877 Source: State Library of NSW*
**Case study: Johnny Mullagh Cup – Harrow, Victoria, 5-6 March 2014**

Harrow is a sleepy town in western Victoria nestled in the foothills of the Grampians National Park (also Gariwerd), the tail end of the Great Dividing Range, with a population of about 300 people and a dozen or so dogs on a good day. There is a pub, a Post Office, and a scattering of agri- and other businesses surrounded by bush. There is nothing particularly outstanding about the place either man-made or naturally occurring; it does, however, have a movie set feeling about it with its old buildings, farm machinery of yesteryear scattered about here and there and the prevalence of odd colourful characters from a bygone time always willing to have a yarn.

Harrow ought to be more than this and in some ways it is. Smack bang in the middle of town is the Johnny Mullagh Discovery Centre, a tribute to cricket and in particular the Aboriginal cricket team of 1868 which toured England. The Centre is a wonderful tribute by the townsfolk to the team. Johnny Mullagh was a part of that team and more. He was and is a local hero. This is a tiny town’s shrine to a team that honoured them, the district, the colony of Victoria and the country. Harrow has certainly not forgotten those men. The Centre is a daily reminder of what they did and inside there is a plethora of items and stories remembering their magnificent feats. Harrow truly is the home of Indigenous cricket in Australia. This is its birthplace. This was the first team in any sport to leave our shores and play internationally.

We went to the match in March 2014 with high expectations. It was my first visit and I was keen to witness a well-organised, well supported key event on the Victorian cricket calendar – the annual celebration of the first Australian eleven to tour overseas.

My personal expectations were certainly not met. The match does not get the support it should. It could and should be so much more.

The Mullagh Championships are proudly presented by the Harrow Bush Billycart Association Inc. It is largely supported by local businesses and some people from neighbouring towns.
There is one road through town and it is closed off up the hill end and the barrier is the entrance to the billycart races and to the oval where the cricket match is played. The road serves as the race track for the billycarts. These billycarts are not your old wooden box, pram wheels, bits of timber and wire contraptions. These are ‘state of the art’ machines, with steering wheels, brakes and things and they hurtle down the hill at 60+ kph. They are truly death defying.

Then we go to the oval, it is picturesque in an idyllic setting, an AFL-sized footy and cricket oval surrounded by huge shady gum trees clinging to the bank of the creek. Locals say in wet winters the ground goes under water and is suitable only for ducks. This is the space for other events including the cricket match which in some respects seems an afterthought; there is also an ironman completion, cricket ball throwing and footraces for the kids and a sheep shearing competition. Visitors can also take in the Australian Champion Whip Cracking demonstrations. All this can be topped off with food and drink or a beer at the bar; you can even head to the dunk machine – whatever that is!

The cricket match is meant to commence at 10.30 am but we are running late, someone has had car problems and a few players are yet to arrive at the ground. Waiting for the game to start, we take the opportunity to inspect the ‘pitch’. We walk across the tufted and pocked turf to the centre of the ground and there is no pitch. There is a concrete slab running from stumps to stumps and it is covered by matting pinned down here and there. We note the matting is split in two and overlapped in about the middle of the pitch but slightly favouring one end. It also has a nasty hole, just short of a length. You would not appreciate a ‘mid-tracker’ if you were on strike; the ball could go anywhere – and it did! We are told later that the mat is over 20 years old and nobody can remember precisely when it became a ‘two piecer’. There is no money, apparently, to replace it.

Eventually, the match gets underway, and – in spite of the state of the facility – some good cricket is played. We chat with some old blokes during the game under one of those shady gum trees and they grumble about the lack of support for the Indigenous game generally, both locally and regionally,
and they express particular frustration at the lack of support for the Mullagh Cup. They fear for the survival of the game into 2015. The ground needs fixing, the game needs support and volunteering alone will just not do it.

The match goes on. Both teams are undermanned (the District Finals are on in Melbourne) and under-equipped, but they battle on, sharing what they must. The local side wins the day against the ‘Mullaghs’, the Aboriginal side, by a few wickets. But I get the impression that it has never really been about winning. The Cup is presented and the home of Indigenous cricket has survived another challenging year. As we leave Harrow and make a dash to get to Tullamarine to catch our flight, I wonder what Johnny Mullagh and his mates of the 1868 side would think. I also ponder what the AFL would do with such a gem, were it to find the home of Indigenous football with a commemorative match with its roots 150 years old. I think it would be made a living shrine.

Professor Mick Dodson.

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The 1870s and 1880s saw the slow burgeoning of Indigenous cricket both in terms of individuals playing with non-Indigenous pastoralists in local social teams as well as in the development of ‘all’ Aboriginal teams. Keeping Whimpress’s assertion not to overstate the growth of Aboriginal cricket during this period in mind, the evidence certainly points to a steady if not flourishing engagement with the game. Importantly, this period of growth was coupled with some degrees of acceptance of Indigenous representation in the sport. In his paper on the development of cricket in Darwin and Broome, Cricket in the ‘contact zone’: Australia’s colonial far North frontier, 1869–1914, Matthew Stephen argues that:

‘…relationships between Black and White were not always characterised by antagonism, prejudice and exclusion. Given the absence of available evidence, the motivation of Aboriginals to participate in sport can only be speculated upon. Some argue they competed in exchange for tobacco, food and/or clothes, which were on offer as prizes (Vamplew and Stoddart 1994, p. 17). Alternatively, Aboriginal participants may have seen sport as a momentary opportunity to take centre stage when, elsewhere in their daily lives, there was constant pressure to make ‘them ‘invisible by marginalising them on the periphery of White society.’ (Stephen 2014:7)

In light of our consultation, we would add ‘for the simple love of the game’ as one of the possible drivers for such engagement.

Equally, however, such acceptance can be seen to be arrested by the advent of protectionist policies that swept across the states of the pre-Federated nation during the late 1890s and early 1900s. These were coupled with the advent of Federation and the ‘White Australia policy’. This was manifest in the Commonwealth Immigration Restriction Act 1901 and enshrined legislation based upon racial segregation, and severe restriction and control over Aboriginal, and other ethnic minority populations across Australia. This new era of policy in Australia was predicated on a notion that Aboriginal people were a dying race and that they required protection from broader society at large, and indeed themselves. It was, of course, also heavily influenced by a misguided social Darwinism based on a paradigm of race, which saw Indigenous Australians as evolutionarily backwards compared to whites. In Western Australia, for example, Stephen notes:

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11 In a Symbolic end of the previous era of Indigenous cricket, 1900 saw the death of the last of the 1860s cricketers. Jimmy Tarpot died on 17th of April 1900 and is buried in in Aspen (Harcourt and Mulvaney: 2005: 78).
‘The appalling treatment of Aborigines in Western Australia was not addressed’ until the Western Australian parliament introduced the Aborigines Act 1897 and 1905. However, crucially, white economic and political interests ensured that the legislative design was to maximise control over Aborigines, rather than protect them.’ (Stephen 2014).

Colin Tatz has coined this period the period of cricket exclusion ‘the decades of restriction’ (Tatz and Tatz: 16).

While space here precludes a full policy analysis, the influence of policy direction in Indigenous affairs on the engagement of Aboriginal and Torres Strait Islander people must be considered as one of the key explainators of contemporary under-representation. In the period from the turn of the century until the 1950s, Aboriginal people were required to get permission from the protectorate to travel and play representative sport. The effect of protectionism on Indigenous engagement in

cricket, which ruled and governed the lives of Aboriginal and Torres Strait Islander people in Australia, and particularly in remote Australia, is still much under-researched. Similarly, there is little or no research on contemporary policy eras and their effects on participation. One of the reasons for this could be the complete lack of sufficient baseline data upon which to provide analysis (see section entitled ‘Statistical analysis’).

The protectionist era had the effect of deliberately excluding Aboriginal players from games played outside reserves and missions. It completely disabled individual agency to travel and participate in sport without permission and it created a disconnection between the establishment, who very much controlled the game of cricket, and the Indigenous population of Australia. The rocky and sometimes disjointed journey that Indigenous and non-Indigenous Australians were moving forward on through the game of cricket in the late 1800s was effectively ended. This

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can perhaps be seen in contrast to the football codes, which were less connected to local establishment and under which Indigenous players were still very much able to participate in localised competitions. In terms of cricket, this era is one in which the possibilities of what could have been are reflected in remarkable individuals who overcame the substantial barriers in front of them to leave a mark on the game. While we can trace these individuals and their stories, they are the exception, and we can only wonder at the deeper effects such exclusionary practices have had upon the relationship between cricket in Australia and Aboriginal and Torres Strait Islander communities. We consider this era to be ‘the lost years’ in the nation’s Indigenous cricketing history and development.

Despite the barriers to participation, two key Indigenous cricketing figures emerged from the protection era, both as gifted as they were tragic: Jack Marsh 1874-1916 and Eddie Gilbert 1905-1978. Indeed, these two men share a number of characteristics. Both Marsh and Gilbert were cricketers of note because of their ability to generate enormous speed and movement of the ball through the air as fast bowlers – both were considered amongst the fastest, if not the fastest, bowlers of their time. Both were also subject to the controversy of being ‘no-balled’ for ‘chucking’ (or throwing), and accused of having suspect actions in delivery. Furthermore, both were denied the opportunity to play at the highest levels of the game because of a combination of racism and protectionism, and both were destined to have tragic ends to their lives.

During a long career as a sprinter, Marsh became known as the fastest man in Australia. Eventually taking up cricket, he had a meteoric rise to first class cricket for NSW and was ‘soon regarded as the most threatening and inventive bowler of his generation’ (Bonner max 2003). Marsh’s career was effectively ended when Archie Maclaren, the captain of a touring English XI, refused to play against NSW if Marsh was picked. As English cricket writer, Leslie Poidevin noted in ‘The referee’ on the 28th April 1904 ‘...the absurd white Australia policy has touched or tainted the hearts of the rulers of cricket as it has political rulers’ (Cited in Tatz and Tatz 2000: 19). Marsh was subsequently killed in a violent brawl outside a pub in Orange after

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14 There are a number of other cricketing identities that come out of this era.
15 In terms of women’s cricket, two noted female Indigenous players, cousins Edna Crouch and Mabel Campbell, need to be mentioned during this period. Both came from Stradbroke Island and played in the Queensland women’s team that took on the touring England women’s team in 1934-35. Both have been made members of the Aboriginal and Torres Strait Islander Sports Hall of Fame; see http://www.aldcricket.com.au/default.asp?PageID=378.
16 Of the eight or nine Aboriginal bowlers of real note, 50% have been branded as Chuckers. This compares with 0.5% of the nearly 3000 non-Indigenous first class bowlers (Tatz and Tatz 2000:174).
an extended period of drifting, itinerant work and issues with alcohol. His attackers were acquitted.

Figure 11: Group of Aboriginal men and boys dressed for a ceremony on a playing field, Perth, Western Australia, Christmas 1909 (note the cricket bat in the front row). Source: Farr, C. E. (Charlie), fl. 1920. Held in National Library of Australia Trove Collection\textsuperscript{17}.

\textsuperscript{17} http://trove.nla.gov.au/work/35310463?q=+&versionid=43902377
Marsh’s story shares an eerie parallel with that of Eddie Gilbert. Part of the early Stolen Generation, Eddie Gilbert was taken as a small boy from his home near Woodford in Queensland and grew up on Barambah Aboriginal Reserve, now known as Cherbourg. Gilbert was a bowler of searing pace equally famous for both his Aboriginality at a time of extreme exclusionary practice and for a particularly memorable spell of fast bowling against Sir Donald Bradman:

‘Gilbert's most memorable bowling performance occurred against New South Wales on 6 November 1931. His first ball, a bumper, had the opening batsman caught behind. The first of the three following balls to Donald Bradman knocked the bat from his hands, the next made him fall backwards on the pitch, and the third had him caught behind.' (Evans 1983)  

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18 http://www.espncricinfo.com/ci/content/player/6500.html
19 http://adb.anu.edu.au/biographies/author/?author=1239
Bradman said of the incident:

‘He sent down in that period the fastest bowling I can remember …one delivery knocked the bat out of my hand and I unhesitatingly class this short burst faster than anything seen from Larwood or anyone else.’

Figure 14: Bill Waterman caught off Eddie Gilbert - Woolloongabba Cricket Ground, 1931. Source: John Oxley Library, State Library of Queensland, 1931. Held in National Library of Australia Trove Collection.20

Yet, like marsh, Gilbert’s action was subject to abject scrutiny which cast a pall across what might have been an illustrious career. As Whimpress notes, Gilbert’s career was littered with both overt and implied incidents of racism. In their 2002 book Eddie Gilbert: The True Story of an Aboriginal Cricketing Legend, Mike Coleman and Ken Edwards21 chart the evolution of a gifted fast bowler whose talents were celebrated and revered. At the same time in the story of Gilbert, we see a man whose destiny is horribly and inexorably entwined with dislocation, racism and national policies of exclusion. Gilbert’s career began and ended with the permission of cricket authorities and the Chief Protector of Aborigines (sic) in

Queensland. This systemic racism, combined with the distinct lack of control Eddie had over his sporting life, combined to defeat perhaps one of Australia’s greatest ever bowling talents. Eddie Gilbert spent the last 23 years of his life in a Queensland mental institution and died in 1978. Sir Donald Bradman attended his large funeral in Cherbourg and in 2007 Queensland Cricket erected a bronze statue in his honour outside the Allan Border playing fields at Queensland Cricket headquarters. The histories of both of these men have been described previously in some small detail by Tatz and Tatz (2000: 19), while Bernard Whimpress devotes an entire chapter of his book to Jack (John) Marsh as well as a chapter to Eddie Gilbert. Max Bonner provides interesting insight into Marsh’s life in his 2003 book ‘How many more are coming: The short life of Jack Marsh’. Each of these texts explore in detail the histiography of both players’ lives and we direct interested readers to this previous research for further details.

While these 'lost years' represent a shocking disjuncture in the potential of Indigenous cricket development, it should not be assumed that Aboriginal people were without agency, nor that they did not resist the imposition of such draconian policies. Similarly, Aboriginal people at this time were well aware of the potential that sport could play in destroying prejudice and breaking down racial barriers.

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Indigenous historian John Maynard reminds us that in the 1920s, the rise of the Australian Aboriginal Progressive Association (AAPA), the first all-Aboriginal political organisation, fought a bitter four-year campaign against the New South Wales state government’s Aborigines Protection Board. The AAPA had strong links with sport and recognised its importance to Aboriginal communities. Maynard cites all Aboriginal cricket matches that were used as a means of raising funds for the movement. He also demonstrates that achievement in sport is synonymous with power in Australia, noting key identities in the AAPA movement had with links to high level cricket:

‘Tom Lacey, treasurer of the central AAPA branch, was recognised as a prominent first-class cricketer and secretary Sid Ridgeway was a first grade cricketer with North Bankstown.’ (Maynard 2009:238)

However, such resistance was sporadic and, in the most part, the cloak of protectionism wrapped and constrained the opportunity for Aboriginal and Torres Strait Islander players to flourish.

The 1950s saw the close of the era of protectionism and the dawn of the age of assimilation. Assimilation policy dominated federal governance of Indigenous affairs from approximately 1950 until 1970 (see Sanders 2002) and was supposedly prefaced on the notion that “All Aborigines and part-Aborigines will attain the same manner of living as other Australians, as members of a single community enjoying the same rights and privileges, accepting the same responsibilities, observing the same customs and influenced by the same beliefs, hopes and loyalties as other Australians.” (Hasluck 1988, p.128). In practice, this approach meant the jettisoning of Indigenous cultural pursuit and the subversion of any notions of difference, particularly in key components of social production such as education. The architect of assimilation policy, The Honourable Paul Hasluck, Member for Curtin, Minister for the Territories under Menzies, and later, Governor General, suggested that Indigenous Australians could not ‘have it both ways’. Facilitating eventual full participation in the wider society was “incompatible with full and active preservation of their languages and culture without any changes” (Hasluck, quoted in Manne 2007, p.4). Such a paternalistic approach to engagement with Indigenous Australia was destined to fail. However, the end of protectionism did see rural and urban migration and integration of large numbers of Aboriginal and Torres Strait Islander people during the 1950s and 1960s as people left the reserves and missions to find work. In the north, regional centers like Darwin and Alice Springs saw revived Indigenous populations, while all along the Eastern sea board, the steady building of a resurgent Indigenous presence grew. This was coupled with an increased integration of Indigenous people in the daily fabric of mainstream
Australia. Of course, with this also came more opportunity to play cricket. However, with assimilation came the idea, resurgent once again, that a sport such as cricket could have a civilising and integrating effect to de-Indigify Aboriginal participants. In essence, cricket became synonymous with ‘becoming white’. Once again, we see a conjoining of race-based policy and dominant ideals of Eurocentric superiority conspire to create a barrier to participation in the game of cricket. Equally, though, we see Aboriginal people pushing back, through both deliberate political action in sport and through sheer talent demanding recognition on their own terms.

The most important person of this era in cricketing terms must be Faith Thomas (nee Coulthard). Faith was the first of six Aboriginal nurses in South Australia to complete training in 1954, and was the first Aboriginal nurse in South Australia to become a public servant. In 1958, she became the first Aboriginal or Torres Strait Islander player to play for an Australian Test team, the first Aboriginal or Torres Strait Islander woman to represent Australia in any sport, and is still the only Indigenous woman to play cricket for Australia. A right arm fast bowler and right hand bat, she once took 6/0 in a club match (Mallet 2003: 189). In a humble and telling interview for the Indigenous news show Message Stick, Faith recalls:

‘I think I got a bit of publicity because I was a bit of a curiosity. It was a “native nurse”, this. You know, I wasn’t a cricketer, I was a native nurse cricketer. You know? And that was always put together, you know? “Native nurse...plays cricket.” Mmmmmm.

I went into the Department of Aboriginal Affairs and I was supposed to be in a welfare office all day, but every morning the old Protector would call me into his office. "Faith, I want you to have an exemption." "What for?" You know, that exemption would turn me into a whitefella. I said, "I don't want an exemption." So this went on – he hassled me every morning, you know, for months and months. Then he sent me to one of the other welfare offices and said, "Have a go, she’s gone Abo on me." ‘Cause I’d just ignore him. So anyhow, that was where I marched out. I said, "No, I do not want an exemption!" And... I am proud of what I am. I don’t want a piece of paper. So anyhow, I didn’t get it. But then a fortnight later I got called into his office and he said, "We’ve found you a berth at the University to do your social work." And I had no intentions of being a social worker, you know? But then later on in life, I was sitting down thinking, "Why was I sent to University?" And I connected with the fact that I refused an exemption. I must’ve been an
embarrassment working in the Department of Aboriginal Affairs... (chuckles)... as an Aborigine.\(^{23}\)

![Figure 17: Faith Thomas with members of the 2014 Imparja Cup NT Women’s team. Source: NT Cricket.\(^{24}\)](image)

The 1960s and 1970s saw a gradual opening up of the pathway for Indigenous players to engage with the game at local club and district levels. Yet in the decades between 1960 and 1990 there are still only a handful of Indigenous players that have made it through to higher levels of cricket. In this group, most notable are John Maguire, talented batsman and premiership West Australian Football League footballer. Maguire scored over 10,000 first class runs but failed to ever be selected for the state side. Roger Brown, shield cricketer from Tasmania, Ian King, a fast bowler from Queensland, Michael Mainhardt, also from Queensland and also a


bowler. In the 1990s, three Indigenous women, Debbie Walford, Denise Marsh and Pat Fraser represented Queensland.

As part of national bicentennial celebrations in 1988, an all-Aboriginal cricket team re-enacted the 1868 tour. John Maguire captained the team and Ian King was made the coach of the team which toured England, re-enacting the original 1868 tour by the first Australian Test team to visit England.

On the back of this tour and through renewed interest in the role of the 1868 tour, the 19 April 1991 saw the inaugural ‘ATSIC Chairman’s XI versus the Prime Minister’s XI’ match played at Manuka oval in Canberra. The game was an attempt by then-Prime Minister John Howard and ATSIC Chairman Geoff Clarke to promote reconciliation and celebrate the role of Indigenous cricket in the history of the sport. The match was held again in 2002 and 2003. The game’s future was abandoned after John Howard announced the abolishment of ATSIC on 15 April 2004, saying that "the experiment in elected representation for Indigenous people has been a failure". [5] ATSIC was formally abolished at midnight on 24 March 2005. Once again, it seems the inexorable and intertwined relationship between government policy and Indigenous cricket development conspired to thwart advancement.

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25 Ian King subsequently became a coach in Canberra and, in April 2009, faced child sex charges. King was found guilty and sentenced to 12 years’ imprisonment (ABC 2012).
26 The team included Joe Marsh, a Queensland batsman, who was ‘Player of the Series’. Joe was very generous with his time and views when the research team was in Queensland.
Figure 19: In 1988, John McGuire captained an all-Aboriginal team which retraced the 1882 indigenous team tour of England. Source: The West Australian, December 16 2013.

It took until 1996 for the first Indigenous Australian male to play cricket for Australia. Jason Gillespie, affectionately known as ‘Dizzy’, burst onto the international cricketing scene as a right arm fast bowler and amongst other achievements took 7 for 37 against the ‘old enemy’, England, at leads in 1997 and made 201 not out against in his last test against Bangladesh in 2006. Gillespie never made a great deal of his Indigeneity and was subject to criticism from some quarters for not making more of his heritage.

In a media interview, when asked about the issue, Gillespie commented:

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‘It’s hard going from just being a cricketer, then all of a sudden you’re a big ambassador for a whole race of people. It takes a bit of adjusting. I never made a secret of being of Aboriginal heritage. It was just that no-one had ever asked me to that point. I’ve always said I’m an interesting mix because I’ve got Aboriginal blood and on my mum’s side is mainly Greek.’

Figure 21: The Chairman’s XI 2002 with Prime Minister John Howard and ATSIC Chair Geoff Clarke at bottom centre. Source: Nick Laham/Getty Images 8 March 2002.

Table 4: Jason Gillespie batting and fielding averages

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Gillespie continues to have an influence on the highest levels of cricket and is currently coach of Yorkshire County Cricket Club, who recently won the county cricket Championship. He remains the only Indigenous man to represent Australia at Test cricket level.

In more recent times, 2007 saw Josh Lalor, a young left arm quick bowler from Penrith in NSW, attend the Imparja Cup in Alice Springs (see Imparja Cup case study). Lalor has gone on to become captain of Australia’s national Indigenous side, lead the team on a tour of India, and has also played Sheffield Shield cricket for NSW and one-day and Twenty20 cricket. Lalor, who has Kamilaroi heritage, is now the (part-time) Indigenous Cricket Officer for NSW.
One of Lalor’s contemporaries is all-rounder Dan Christian. Christian plays for Victoria and has played for Australia in both One Day internationals and in Twenty20 cricket. In 2009, Christian captained the all-Indigenous cricket team that toured England. Christian was called into the Test squad to face New Zealand in 2010/11, however he wasn't included in the final XI.\(^{30}\)

In addition to Lalor and Christian, there is no doubt that some of CA’s initiatives are providing a pathway and identifying talented Indigenous players. For example, Michael Bailey (Figure 24) is a promising all-rounder from Western Australia. Also, players like Ashleigh Gardner, Sally Moylan, Victoria’s Ben Abbatangelo, Ayden McGregor-Baptista and Marcus McGregor-Cassidy from South Australia, and Jonte Pattison and Lain Beckett from NSW are all showing promise and have been identified through the Imparja Cup pathway.

However, what we see in the history of Indigenous cricket is a series of fits and starts; promising beginnings that, just when it seems that indigenous engagement within the game will flourish, combinations of racism, exclusion and detrimental public policy positions combine to halt progression. The next section of this report deals with some literature on racism in sport and is followed by a section on some options in terms of development that might help find ways to combat such legacies and perhaps reset the relationship between cricket and Indigenous Australia.

Dealing with the legacy of racism in cricket

Before understanding the current engagement of Indigenous Australians in cricket, it is necessary to understand and acknowledge the historical relationship between race and participation in sport. From a broad, international research perspective, there has been a long history of how sports and the sporting culture of a nation is a reflection of the predominant social, political, legal and economic realities (for example, see Frey and Eitzen, 1991, McPherson et al., 1989; Washington and Karen, 2001). The relationship between race and sports within an increasingly global community can be easily illustrated (Hartmann, 2003; Tatz and Adair, 2009); picture Mandela walking into the stadium after South Africa won the Rugby World Cup in 1995 at the end of apartheid, or the black power salute at the 1968 Olympics, or the backlash on Cathy Freeman after carrying the Aboriginal flag after her success at the 1994 Commonwealth games. Hartman (2003) rationalises that this view draws upon the cultural popularity of sport, the prominence of people of colour in the sporting world, and the virtues of sportsmanship mirroring the visions of a liberal democratic society. Ultimately, sport is recognised as an important institution in the

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“production, legitimation and ... contestation of contemporary racial formation” (Hartmann, 2003).

Sport is also a reflection of social policies and race relationships of Indigenous Australians since first contact. Colin Tatz has written extensively on the topic of Indigenous Australians in the sporting world (Tatz, 1987, Tatz, 1995a, Tatz, 1995b, Tatz and Tataz, 2000, Tatz and Adair, 2009, Tatz, 2011). Throughout his career, Tatz has ascertained that there are three barriers for reduced participation in sport for Indigenous Australians:

1. structural: relating to the perceived position certain people have in social and political life
2. institutional: whether facilities are actually available
3. blatant racism: the exclusion of access.

Cricket is a prime example of how a sport reflects wider societal norms and, as such, has been frequently illustrated within the literature. Cricket is heralded as an imperialist English sporting code that has been diffused across nations during many years of colonisation (Stoddart, 1998, Fletcher, 2011a, Fletcher, 2011b). Since its inception, cricket has been used as a catalyst for engagement between different groups within a community. Cricket provided non-contact opportunity for engagement between people of social classes in England (Allen, 1990), resistance of English traditions in America and Canada (Majumdar and Brown, 2007), and race relations in India, Sri Lanka, throughout the West Indies and Australasia (Williams, 2001). Conversely, cricket was also used as an avenue of social exclusion by only allowing certain groups of people to join an elitist cricket club, play in representative competitions, or enter particular cricket grounds (Kaufman and Patterson, 2005, Williams, 2001). As we have seen in the historical section of this report, the great achievements of Indigenous cricketers are commendable and the athletes have worked extensively to achieve their goals. However, these achievements are wound within broader social and political influences of their time. From the need to get permission from Protection Boards to play representative sport throughout 1890-1950s, to the inclination that all Indigenous people are natural athletes, to the impression that cricket represents colonial ties, barriers to inclusion have historical roots but produce contemporary outcomes. That is to say, it is clear that the levels of participation of Indigenous people in cricket today is a product of the policies and events of the past.

However, it is important to understand that the legacies of racism do not belong solely to cricket and have permeated every aspect of Australia’s history. The exclusionary practices that have dominated the history of Indigenous engagement
in the game are certainly not the sole preserve of the sport of cricket. As McKay et al. argue, ‘the Aboriginal experience of sport since white settlement parallels that of post-colonial race relations in general: exclusion, racial stereotyping and exploitation’ (2000: 291 cited in Gemmel). At the same time, however, sport is a key platform for challenging and disturbing such delimitations. Indigenous athletes and sports men and women have used sport to contest racialised political eras, to disturb and dismiss racial stereotyping and to challenge the exploitation of Indigenous people and their interests. In this regard, sport and, especially, cricket, can be seen as strongly contested sites of social development (Hartman 2003). Cricket, therefore, is an important site in its own right for the production, reproduction and transformation of social relations (Gemmel 2007). Cricket, therefore, should also be seen as malleable. The histories of exclusion and racism need not be determinants of the future. Change can and will be effected if a new platform for engagement is established.

**Increasing participation and developing a new discourse for engagement**

There is now a strong international research base concerning the dovetailing of development and sport, often coined ‘sport for development’. However, our review found there were no credible contemporary studies conducted specifically identifying the barriers Indigenous people may face in engaging in cricket. There are, however, many hypotheses and there is much anecdotal evidence. The main hypothesis, which is well established across all other areas of Indigenous development, is that there is a cumulative effect of disadvantage that Indigenous people face which includes a higher likelihood of being affected by poverty, poor education, unemployment, lack of housing and homelessness, family dysfunction, contact with the criminal justice system and loss of connection to community and culture, and the lack of access to resources to address these issues. Many of these issues have been identified in the broader literature as negatively impacting a person’s likelihood of participating in organised sports activities. Our own research herein also strongly identifies a history of exclusion and racism coupled with discriminatory race-based policy paradigms at national, state and territory level as critical in causing low participation rates of Aboriginal and Torres Strait Islander people in cricket. The connection of cricket to colonisation and dispossession that is reminiscent of negative social experiences is similarly identified as a structural barrier (Judd and Hallinan, 2012). However, while identifying such barriers at a broad level is relatively straightforward, developing strategies to combat the effects of such structural issues is not so easy.
While complex and diverse, both the international and national literature suggest the best possible strategies for overcoming histories of exclusion and moving towards reconciled sport development are multifaceted and developed in deep connection and consultation with the community for which the sporting intervention is intended. Critical to this is the need for approaches to be specifically tailored to the local circumstance of Indigenous communities that are being targeted in program reform for increased participation. This means that institutions such as Cricket Australia need to be able to use ‘top-down’ mechanisms, such as strategic plans that articulate well resourced, clearly defined visions, goals and outcomes. These approaches, however, must depend on bottom-up development approaches being designed in conjunction with top-down models. Specifically, this relates to consultation and the fostering of local champions of change. Club sports such as cricket face particular difficulties in driving change at club levels, as so much of the work is dependent on volunteers. However, effective top-down strategy at a national level and well-resourced state-based support, combined with the fostering of links between clubs and local Aboriginal and Torres Strait Islander organisations, will effect change. At a local level, then, the process of change needs to be considered as one of targeted relationship building rather than programmatic strategy. This needs to be driven by outreach and through the deliberative and cumulative opportunities for people to engage. In this regard, investment in game development personnel and Indigenous development officers becomes crucial. They are the ones who must co-ordinate the initial outreach.

There are certainly identifiable challenges in implementing such approaches, not least of which is cost. However, as Skinner et al. 2008 note:

‘Moves away from “universal social welfare” programs towards innovative local needs-based programs appear to be more successful at engaging priority groups. While this might appear more costly in terms of investment per capita (i.e. reduced economies of scale), it is far more successful at engaging those who are hardest to reach who will not engage in mainstream programs. Such programs, therefore, have the greatest impact. Sport England’s report on Sport Action Zones suggested that the policy challenge is to focus resources in an even more targeted way in order to deliver the biggest impact in participation terms, and that funding should be allocated to facilitate innovation and flexibility as a way to respond to prioritised community need. (Skinner 2008: 265)

It is important to remember, however, that success in this approach is not necessarily just about moving people from social inclusion programs to sport
development pathways. Such approaches are about providing opportunity and exposure at the grass roots. This is particularly important to remember in the case of Indigenous Australia where results in terms of fostering high performance may prove to be intergenerational.

Creating a positive discourse and measuring change

The research base also identifies the development of ‘positive discourse’ as a key mechanism for overcoming past legacy and for providing opportunity for increased engagement. The creation of a positive discourse is one that rejects deficit and that is prefaced on defining and delivering a key set of messages to the target audience that:

1. are easily understood and replicated
2. are designed specifically for the group or groups concerned
3. are about positive engagement and genuine inclusivity
4. are well-resourced and sustained
5. reject the notion that people do not want to be involved (Bamblett, 2011).

One of the key errors sporting organisations make is in assuming that when they say everyone is welcome, it is understood widely that they mean everyone, especially when this has not been the case in the past. For people who have been historically excluded, in this case Aboriginal and Torres Strait Islander people, the message that they are welcome may not necessarily be understood. Messages of engagement and inclusion must be explicit and targeted. Similarly, there is emerging evidence that a campaign for resetting relationships onto a positive keel can benefit enormously from drawing a ‘line in the sand’, as it were, by launching positive engagement messages around a significant event and a strong but positive and direct acknowledgment of past issues and mistakes. The event and the message, however, must be genuine in stature and intent, lest an oppositional effect be created. Platitudes or tokenism not supported by real institutional investment will quickly turn sour. Other effective strategies mentioned in the research base include mass media campaigns, particularly directly targeted advertisements encouraging participation, targeted education campaigns at school level and community organisations, volunteer development opportunities and ‘come and try’ or modified game day activities.

The research team had the opportunity to attend a global cricket day in Canberra (Sunday 2 March 2014) which explicitly focused on engaging multicultural sectors of the community, CA and
In June 2013, the House of Representatives published a report examining the contribution sport can make to Indigenous wellbeing and mentoring. The inquiry detailed how the overall evidence supported the theory that sport can positively impact Indigenous wellbeing in health, education and employment. Moreover, the report detailed the importance of incorporating Indigenous mentors in engaging Indigenous people in sports. The inquiry also found that one of the greatest influences in sporting participation is from family and friends (Spaaij and Anderson, 2010). This is particularly true in Indigenous communities where the connection to kin and clan can be extremely strong and influential. Other research has also found that ongoing local community engagement should inform the program development and thus lead to new strategies (Thompson et al., 2000, Parker et al., 2006, Nelson et al., 2010, McLennan, 2009, McCalman et al., 2009).

A challenge facing sporting organisations, however, lies in obtaining rigorous and reliable information on how well intended approaches and interventions are actually working. So, while there is strong awareness of the physical, mental and social benefits of participating in sporting activities, there is also a growing body of literature suggesting the need for better evaluation of initiatives and interventions that aim to increase participation in sports. Priest et al. (2008), for example, undertook an international systematic review to analyse interventions implemented through sporting organisations aimed at increasing participation in sport. The authors found numerous models across many countries that were aimed at increasing participation rates such as come-and-try days, changes to management, or flexible delivery options. However, after thoroughly reviewing the published and unpublished literature, there were no rigorous studies found that met their criteria as demonstrated success. This indicates that although there is a wide and invested interest in increasing participation in sports, there are generally not well-established and reliable methods to monitor success in achieving these goals. Priest et al. suggest that, at a minimum, the following should be incorporated into all interventions and evaluations:

- Baseline data, post-intervention data, and longer-term follow-up data should be collected. These data should include the number of new participants, volunteers, coaches, etc. to control for secular changes in the outcome (Ukoumunne 1999).

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Cricket ACT/NSW are to be commended on such innovations. In our opinion, what we saw is a demonstrable example of a ‘positive discourse’ approach being developed.
• Reporting must include both a process evaluation (to measure the integrity of the implementation and contribution to effectiveness of each component of the intervention) in addition to an outcome evaluation of participation rates.

• Studies must report on information relating to context (e.g. social, political and cultural factors relating to the setting of the intervention and evaluation).

• Sustainability of the interventions and outcomes must be measured. Sustainability is likely to depend on sufficient numbers of volunteers, given that sporting associations and bodies rely heavily on their volunteer base for the development of the sport. Future design and evaluation of participation initiatives should include some assessment of potential sustainability if (or when) the funding source is removed.

(Priest et al. 2008)

One of the key starting points in this, however, is the collation of basic statistical data. The next section of this report looks at issues of data availability and the role of statistics in development of sport.
STATISTICAL ANALYSIS

The statistical picture of Indigenous participation in sport in Australia – both structured and unstructured – is a very patchy one. Statistics on Indigenous participation in cricket are even patchier still. To date, there has been no explicit survey which collects information on Indigenous Australians’ participation in sport, let alone a survey which collects data on Indigenous participation in the sport of cricket. The closest we get is the National Aboriginal and Torres Strait Islander Social Survey (NATSIS), which is collected every 6 years (the last one being in 2008). However, NATSIS hardly provides us with a plethora of information – it details only a few paragraphs on Aboriginal and Torres Strait Islander people’s ‘social involvement’ (which includes physical activity).

Indigenous Australia and statistics

The final estimated resident Aboriginal and Torres Strait Islander population of Australia as at 30 June 2011 was 669,900 people, or 3% of the total Australian population. Indigenous Australians make up 3% of the total Australian population. Almost one third of the preliminary estimated resident Indigenous population reside in Major Cities (32%); 21% live in Inner Regional areas; 22% in Outer Regional areas; 10% in Remote areas and 16% in Very Remote areas.

As at 30 June 2011, the median age of the Indigenous population was 21 years, 16 less than the national median age of 37. More than one in three (35.9%) Indigenous
persons was aged less than 15 years, while just 3.8% of the population were aged 65 years and over.

![Population pyramid of Indigenous and non-Indigenous populations, 30 June 2011](image)


The number of Indigenous people in Australia is predicted to soar to more than one million in the next 20 years, as the Indigenous population rapidly ages and becomes more urbanised (Biddle 2013). Biddle’s work shows that the Indigenous population will grow from about 670,000 in 2011 to about 1.06 million by 2031, an increase of about 59%. The fastest Indigenous population growth will be in Brisbane, Rockhampton, Cairns, south-western Western Australia, South Hedland, Townsville and Mackay.

Given the projected growth of the Indigenous population, especially of young people (those under 25), it is logical for Cricket Australia – and especially Queensland Cricket – to invest in Indigenous development. Garnering reliable statistical information is obviously a crucial first step.

The research team looked at several sources of data in order to try and formulate a picture of Indigenous Australians and their participation in physical activities and sport, and uncovered a dearth of detailed, reliable or recent information. Statistics
on Indigenous women’s and girls’ participation in sport in general is particularly limited.

According to the 2011 Australian Institute of Health and Welfare’s (AIHW), Aboriginal and Torres Strait Islander health performance framework 2010, Indigenous females reported a greater proportion of sedentary activity levels than did Indigenous males (51% compared with 42%). The highest levels of sedentary or low levels of activity were reported among the older age-groups, including 45-54 years (83%) and 55 years and over (85%). The highest levels of moderate to high physical activity levels were reported for age-groups 15-24 years (32%) and 25-34 years (27%). Additionally, Indigenous people reported higher proportions of sedentary or low activity levels than non-Indigenous people across all states and territories. The highest sedentary/low levels for Indigenous people were seen in NSW (78%) and Tasmania (70%).

The Exercise, Recreation and Sport Survey (ERASS) 2010 collected no data whatsoever on Indigenous Australians. The ERASS was a joint initiative of the Australian Sports Commission and state and territory Departments of Sport and Recreation, conducted on an annual basis between 2001 and 2010. This survey collected information on the frequency, duration, nature and type of activities participated in by persons aged 15 years and over for exercise, recreation or sport during the 12 months prior to interview. Participation meant active ‘playing’ participation, and did not include coaching, refereeing, being a spectator or activities related to work, household chores or gardening duties. ERASS ceased at the end of 2010, and now ongoing national sport and recreation statistics are collected by the Australian Bureau of Statistics (ABS) Participation in Sport and Physical Recreation.

The 2011-12 Participation in Sport and Physical Recreation survey was released on 19 December 2012 (this survey was also conducted in 2005–06 and 2009–10). The 2012 survey found that nearly two-thirds of the Australian population aged 15 years and over (65% or 11.7 million people) participated in sport and physical recreation at least once during the 12 months prior to interview in 2011–12. Approximately 35% of the population participated in one physical recreation activity, while 18% participated in two and 12% in three or more activities. However – like the ERASS – the 2011-12 Participation in Sport and Physical Recreation survey failed to collect any information on Indigenous Australians’ participation.

The House of Representatives Standing Committee on Aboriginal and Torres Strait Islander Affairs: Inquiry into the contribution of sport to Indigenous wellbeing and mentoring acknowledged that “The collection of data on Indigenous Australians participating in sport and recreation is limited... however there are statistics
available from the Australian Bureau of Statistics (ABS) National Aboriginal and Torres Strait Islander Social Survey (NATSISS) 2008" (2013:4). The ABS NATSISS survey was conducted throughout Australia, including remote areas, from August 2008 to April 2009. It collected information about Aboriginal and Torres Strait Islander peoples’ (aged 15 years and over) participation in sport or physical activities during the 12 months prior to interview.

According to the NATSISS survey, ‘the majority (92%) of Indigenous people aged 15 years and over had participated in some type of sporting, social or community activity in the 12 months prior to interview. This included activities such as coaching or refereeing sport, attending church or community festivals and going to the movies, a park or a museum. Indigenous children also had high levels of participation with 94% of those aged 4-14 years participating in some type of sporting, social or community activity’ (NATSISS 2008). These numbers sound quite high, however, we should caution against assuming that these figures indicate participation purely in physical activity/exercise/sport.

The key findings of NATSISS 2008 are as follows:

- Almost one third (30%) of Indigenous people aged 15 years or over had participated in sport or physical activities in the last year. Participation levels were higher among Indigenous males (38%) than among Indigenous females (23%);

- The participation rate of Indigenous adults taking part in sport and physical recreation decreased with age for both men and women. Indigenous men aged 15 to 24 years had a participation rate of 53%, which decreased to 23% for men aged 45 years and over. Of all Indigenous women aged 15 to 24 years, 36% took part in sport and physical activities, while this participation rate decreased to 13% for women aged 45 years and over;
Table 6: Proportions (%) of Indigenous people aged 15 years and over who participated in physical activity, by gender and age group in Australia, 2008. Source: ABS 2011.

<table>
<thead>
<tr>
<th></th>
<th>15-24</th>
<th>25-34</th>
<th>35-44</th>
<th>45-54</th>
<th>55+</th>
<th>All ages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>53</td>
<td>41</td>
<td>34</td>
<td>23</td>
<td>12</td>
<td>38</td>
</tr>
<tr>
<td>Female</td>
<td>36</td>
<td>22</td>
<td>24</td>
<td>13</td>
<td>8</td>
<td>23</td>
</tr>
<tr>
<td>Total</td>
<td>44</td>
<td>31</td>
<td>29</td>
<td>18</td>
<td>9</td>
<td>30</td>
</tr>
</tbody>
</table>

- Almost two-thirds (64%) of Indigenous children aged 4 to 14 years had taken part in some form of physical activity or sport in the previous 12 months. Indigenous males (aged 4-14 years) were slightly more likely to have taken part in physical activity than were Indigenous females (aged 4 to 14 years), 65% and 63% respectively;

- For Aboriginal boys aged 4 to 14 years, the three most popular sports were Australian Rules football (17%), rugby league (16%) and outdoor soccer (10.5%). For Aboriginal girls aged 4 to 14 years, the most popular sport was netball (13%) followed by swimming (7%) and basketball (7%);

- The participation levels were highest for people living in major cities for both sexes (33%), followed by inner/outer regional areas (29%), and remote and very remote areas (28%);

Table 7: Proportions (%) of Indigenous people aged 15 years and over who participated in physical activity, by gender and geographical area in Australia, 2008. Source: ABS 2011.

<table>
<thead>
<tr>
<th></th>
<th>Major cities</th>
<th>Inner/outer regional areas</th>
<th>Remote/very remote areas</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>40</td>
<td>37</td>
<td>36</td>
<td>38</td>
</tr>
<tr>
<td>Female</td>
<td>27</td>
<td>23</td>
<td>19</td>
<td>23</td>
</tr>
<tr>
<td>Total</td>
<td>33</td>
<td>29</td>
<td>28</td>
<td>30</td>
</tr>
</tbody>
</table>
• Indigenous children (those aged 4 to 14 years) living in major cities were most likely to participate in physical activity (68%), compared with those living in inner/outer regional areas (65%) and remote/very remote areas (58%). The greatest proportions of children participating in physical activity were seen in Tasmania (74%), and the lowest proportions in the NT (50%);

• Of all the states and territories, the highest participation levels overall were seen in the ACT (46%) and the lowest levels were found in SA (27%); differences in proportions for Indigenous males and Indigenous females were greatest in the NT where Indigenous males participated over twice as much as Indigenous females (42% compared with 20%).

There are some more recent statistics on Indigenous participation in sport. The ABS Sports and Physical Recreation: A Statistical Overview, Australia 2011 found that only 30.1% of Indigenous Australians aged 15 and over participate in sport, compared to 63.6% of the general population. This is a similar finding to NATSISS 2008, which reported that almost one third (30%) of Indigenous people aged 15 years or over had participated in sport or physical activities in the last year. The ABS survey Perspectives on Sport: Indigenous People’s Participation in Sport and Physical Activities June 2010 found that 47% of Indigenous children aged 4-14 years play sport, compared to 63.1% of the general population.

The Department of Health and Ageing (DoHA) reported in 2013 that new data on the level of physical activity would be available in October 2013 and that more detailed information on the types of physical activity will be released in June 2014 (Parliamentary Inquiry 2013:4-5). However, at the time of writing, this information was still unavailable.

According to 2011-12 figures from Cricket Australia, cricket is Australia’s number one participation sport, with more than 880,000 Australians playing cricket. Positively, female participation in the sport has been increasing – in 2012, female participation in cricket was up 27% compared to 2011.

However, when it comes to Indigenous participation in cricket, the picture, at first glance, is a grim one. In 2005-6, a survey of Australian cricket clubs calculated that Indigenous players made up 1.35% of junior players and 1.94% of senior players (Human Rights Commission: 2006). Similarly, in a newspaper article, Eddie McGuire is

quoted as stating that “in 2008-09 the Indigenous junior participation rate was 2.25%, up from 1.35%...” (Saltnau, 2011). There are also anecdotal references that there are 13,000 registered Indigenous Australian cricket players (for example Jecks: 2009). However, we do not consider any of these figure to be robust and could not corroborate their accuracy in any way. It may well be that Indigenous participation in cricket is far higher than previously thought; there is presently no way to know.

Cricket Australia reported, in their submission to the Parliamentary Inquiry (released June 2013), that only 5% of Indigenous boys and 1% of Indigenous girls aged 4-14 played cricket (Cricket Australia 201234). Unfortunately, we do not have any further reliable statistics on Indigenous participation in cricket. According to a 2006 Human Rights Commission report What’s the Score: A Survey of Cultural Diversity and Racism in Sport35, “To determine the number of players registered throughout Australia each year, Cricket Australia joins with the state/territory associations to send census forms to individual clubs. The Cricket Australia census results help provide an insight into the demographics of Australian cricket, and to understand who is playing the game so that appropriate planning and programs can be set up” (2006:70). However, this same report tells us that Cricket Australia does not, nor do any of the state and territory associations, collect data relating to socio-economic strata, disability, Indigenous or Culturally and Linguistically Diverse (CALD) people (2007:71).

Despite a lack of data, we would like to commend Cricket Australia for beginning the process of organising its strategic approaches using statistical evidence. In its new Indigenous advancement strategy, CA targets 25 regions as ‘priority areas for development (Table 8). The areas are based on population. This a good starting point in terms of using some more detailed evidence to help target resources. It should be noted, however, that statistics are not always the be-all and end-all in development, and it is important that such approaches are augmented by cognisance to socio-cultural and political imperatives that can be important in driving success.

There is clearly a desperate need to collect comprehensive and regular data on Indigenous participation not just in sport and physical activity more broadly, but in cricket, specifically. This should occur at the club level, using the MY CRICKET data as the frontline mode of collection.

The federal government defines an Aboriginal person as someone who:

- is of Aboriginal descent
- identifies as an Aboriginal person, and
- is accepted as an Aboriginal person by the community in which he or she lives.


<table>
<thead>
<tr>
<th>RANKING</th>
<th>RANKING</th>
<th>CRICKET REGION</th>
<th>REGION CLASSIFICATION</th>
<th>INDIGENOUS PERSONS 5 TO 12</th>
<th>13 TO 18</th>
<th>5 TO 18</th>
<th>TOTAL POPULATION 5 TO 18</th>
<th>POPULATION % OF TOTAL</th>
<th>INDIGENOUS PERSONS % OF TOTAL POPULATION 5 TO 18</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>12</td>
<td>NT-Top End Rivers</td>
<td>Remote</td>
<td>5,521</td>
<td>3,327</td>
<td>8,848</td>
<td>6,982</td>
<td>4,120</td>
<td>11,102</td>
</tr>
<tr>
<td>2</td>
<td>25</td>
<td>WA-Kimberley</td>
<td>Remote</td>
<td>2,734</td>
<td>1,613</td>
<td>4,347</td>
<td>4,276</td>
<td>2,373</td>
<td>6,649</td>
</tr>
<tr>
<td>3</td>
<td>10</td>
<td>NT-Centralia</td>
<td>Remote</td>
<td>2,830</td>
<td>2,016</td>
<td>4,846</td>
<td>4,859</td>
<td>3,470</td>
<td>8,329</td>
</tr>
<tr>
<td>4</td>
<td>13</td>
<td>Cairns &amp; Western QLD - Far Northern</td>
<td>Provincial City</td>
<td>8,203</td>
<td>5,375</td>
<td>13,578</td>
<td>28,684</td>
<td>20,259</td>
<td>48,943</td>
</tr>
<tr>
<td>5</td>
<td>9</td>
<td>NSW/ACT-Western</td>
<td>Remote</td>
<td>4,204</td>
<td>3,107</td>
<td>7,311</td>
<td>17,994</td>
<td>13,115</td>
<td>31,109</td>
</tr>
<tr>
<td>6</td>
<td>11</td>
<td>NT-Darwin</td>
<td>Expanding Metro</td>
<td>2,159</td>
<td>1,750</td>
<td>3,909</td>
<td>12,233</td>
<td>9,083</td>
<td>21,316</td>
</tr>
<tr>
<td>7</td>
<td>3</td>
<td>NSW/ACT Northern Tablelands</td>
<td>Urban</td>
<td>2,870</td>
<td>2,119</td>
<td>4,989</td>
<td>17,847</td>
<td>13,576</td>
<td>31,423</td>
</tr>
<tr>
<td>8</td>
<td>14</td>
<td>Townsville &amp; Western QLD - North West</td>
<td>Provincial City</td>
<td>3,889</td>
<td>2,772</td>
<td>6,661</td>
<td>25,762</td>
<td>20,365</td>
<td>46,127</td>
</tr>
<tr>
<td>9</td>
<td>6</td>
<td>NSW/ACT-North Coast /Mid North Coast</td>
<td>Urban</td>
<td>2,047</td>
<td>1,405</td>
<td>3,452</td>
<td>16,224</td>
<td>13,121</td>
<td>29,345</td>
</tr>
<tr>
<td>10</td>
<td>23</td>
<td>SA-North West Country</td>
<td>Rural</td>
<td>1,824</td>
<td>1,308</td>
<td>3,132</td>
<td>15,977</td>
<td>12,124</td>
<td>28,101</td>
</tr>
<tr>
<td>11</td>
<td>19</td>
<td>Capricornia/Whitsundays – Western QLD - 5th West</td>
<td>Urban</td>
<td>3,814</td>
<td>2,630</td>
<td>6,444</td>
<td>41,974</td>
<td>30,588</td>
<td>72,562</td>
</tr>
<tr>
<td>12</td>
<td>5</td>
<td>NSW/ACT-North Coast/ Far North Coast</td>
<td>Urban</td>
<td>2,923</td>
<td>2,294</td>
<td>5,217</td>
<td>35,414</td>
<td>28,346</td>
<td>63,760</td>
</tr>
</tbody>
</table>
As a starting point, the identifier question on MY CRICKET should be a mandatory field utilising the question that is based around identity. The concept of identity is used in the Australian census. The standard method for collecting information about Australia’s Aboriginal and Torres Strait Islander people is through self-identification. Respondents self-identify their Aboriginal and/or Torres Strait Islander status as either non-Indigenous, Aboriginal origin, Torres Strait Islander origin or both Aboriginal and Torres Strait Islander origin. The standard for the census does not require people to prove their Indigenous status. Given this, we would recommend that a question be developed for MY CRICKET that is as follows:

‘Do you identify as Aboriginal and or Torres Strait Islander? Yes/ No’
This form of question still allows people to choose whether or not they wish to identify. It should also be explained at point of collation, either on the registration form or by officials conducting registration, that the purpose of the question is for collation of system-level data and for the development of Indigenous cricket. This issue was discussed with both Indigenous players and representatives, as well as game development and state personnel, throughout our consultations. There were no issues raised with this approach except in Tasmania. During consultations, there were, however, a number of issues raised with us about the quality of data emanating from MY CRICKET, primarily to do with quality of data entry at club level and consistency of data across clubs and states and territories. This is an area requiring priority investigation by Cricket Australia and state and territory cricket associations.

Cricket Australia should also consider lobbying the Australian Sports Commission to explore large scale national data collation options through official data collection methods e.g. ABS and AIHW surveys or through a targeted piece of research.

Case study: Imparja Cup

The Imparja Cup is Australia’s biggest National Indigenous Cricket Carnival and is held annually, in February, in the heart of Australia – Alice Springs. Imparja Cup is designed to encourage Indigenous Australians to participate in cricket.

In 2014, there were five divisions of competition: State and Territory Men’s, State and Territory Women’s, Major Centres, Community Men’s and Community Women’s.

The first Imparja Cup match was held on Australia Day in 1994, after Indigenous cricketers Shane and Mervyn Franey from Alice Springs, and Ross Williams from Tennant Creek, had a discussion about wanting to promote cricket in the Northern Territory. They came up with the idea to host an annual friendly cricket match between Alice Springs and Tennant Creek.

In 1998, Mr Franey and Mr Williams approached NT Cricket to seek assistance in organising the logistics of the game, and NT Cricket commenced their support of the competition. Shortly after, Cricket Australia also provided assistance to the Imparja Cup and officially recognised the event as a National Competition. In 2001, the competition was expanded to include other teams, with Katherine,
Darwin and Tasmania joining Tennant Creek and Alice Springs in the Cup. The first official Imparja Cup launch was also held in November 2004.

The competition has grown significantly over the years and has become a national celebration of cricket and Indigenous culture. States and Territories are now sending younger squads with a competitive focus. All state and territory teams compete annually in Alice Springs, which is the home of the Imparja Cup, and this has allowed NT Cricket to promote and develop cricket amongst regional and remote indigenous communities. Women’s cricket also has flourished through the Imparja Cup.

Imparja Television has supported the carnival since its inception, and they currently provide the largest ever sponsorship for Indigenous cricket.

The 2014 Imparja Cup saw this competition continue to grow both in the number of teams attracted to the premier Indigenous sporting contest as well as in the quality of cricket played throughout the tournament in all Divisions. A record 42 teams competed.

The research team has had the pleasure of attending the Imparja Cup on a number of occasions and we consider the Cup to be the ‘Jewel in the crown’ when it comes to Indigenous cricket. While it could benefit greatly from a junior competition being run concurrently, which would bolster local Indigenous engagement, we commend Cricket Australia and NT cricket for this event. We also note that significant investment by corporate sponsors and the NT government is crucial to the cup’s continued longevity. As a
For the love of the game

truly national event it could also benefit from an increase in federal government support.

Figure 28: Imparja Cup past winners. Source: Imparja Cup 2014 Handbook p.10.

The 2014 Imparja Cup winners\textsuperscript{36} were:

- **State / Territory** – Western Australia
- **Major centres** – Darwin
- **Community** – Allsorts
- **Women’s** – New South Wales
- **Women’s community** – Bush Potatoes

\textsuperscript{36} Published on www.imparjacup.com.au
Figure 29: Victoria vs Tasmania Imparja Cup. Source: Cricket Australia website\textsuperscript{37}.

THEMATICAL ANALYSIS DRAWN FROM CONSULTATIONS

Racism and exclusion

As noted in the review of the existing research base, racism and exclusion have been identified as central issues to the development of Indigenous cricket. Issues of racism and exclusion were also regular themes during our consultations. In many cases, both issues were raised as a first point of discussion without prompting by the research team. While it is probable that similar issues would be raised during such a consultation for any sport in Australia, there was certainly a prevailing view among Indigenous players and the wider Indigenous cricketing community that exclusion and racism were still very much live issues within contemporary cricket. Many also felt that Cricket Australia and state-level associations need to be more proactive in this area. At the same time, there was also a prevailing view that ‘the last two years or so’ were seeing a steady improvement and more genuine efforts at tackling these issues within the sport. We documented a number of cases where Indigenous players had felt excluded and discriminated against at club level. In some cases, this consisted of overt racism. One player noted:

“One guy said to me on the field, ‘what are you playing cricket for ‘boong boy’? Go play rugby league with ya coon mates”

Another player said:

“I’m the only Aboriginal player in the team (although my team mates didn’t know that). I didn’t feel welcome or comfortable and was too scared to let anyone know. They (my team) were filthy with their mouths – I remember them bagging out a black guy from another team, really badly, and I was just ashamed”

Another ex-player recalled:

“Teams were definitely reluctant to take on me and my brother as if we were still deemed as not part of society... just because we were black.”

In two cases, interviewees became visibly upset by recalling memories of racism on the field, and interviews were suspended and the respondents offered further support as per our ethics procedure, however neither chose to proceed further.

Where possible, we triangulated and confirmed such cases. However, this was not always possible either due to lack of access to other people who might corroborate such incidents or due to time constraints.
While a relatively small number of such overt cases of racial vilification on the field was reported to us, the overwhelming majority of Indigenous players consulted reported that the racism they faced was less overt and more subtle. Numerous informants told us of incidents in which they felt they were exposed to racist attitudes and were upset, embarrassed and ashamed by both teammates and teams they played against.

‘You know, nothing really ever got said to my face, but I would hear the guys bagging out blackfellas, talking shit you know, and then I’d come along and they all go quiet. It makes you feel crap and not part of the team and then one day I just said ‘stuff this’ and quit’

‘One of the things that happened to me was that the boys had this system where you would get fined two bucks for every stuff up you made. You, know, if you dropped a catch or something you got fined two dollars. Well, every week I got fined four dollars at the get-go for being Aboriginal. Everyone thought it was hilarious. I’d kind of laugh along, but it really started to get to me, you know. I never said anything though ‘cause in a way the blokes thought it was kind of including me, but it actually really hurt me. I hated that shit and it went on for ages.’

Three interviewees explicitly mentioned ‘drinking culture’ as an issue and they felt they were not welcome because they did not drink and/or were Aboriginal,

‘The fellas would always get on the grog after a game, you know. But they would always be a tight group. No-one asked me if I wanted to join in or have a beer. I always felt that was because I was Aboriginal.’

All cases of racism reported to us during interviews were at club level. No cases were reported to us at higher levels of the game, although two respondents felt that their Indigeneity had severely hampered their chances at making it into district and state representative sides. Equally, there were also a number of interviewees who reported that racism had never been an issue for them and that they felt that cricket was a safe place for them. One ex-player commented:

‘Cricket was where I didn’t have to cop any of that racist stuff. I just got out there and my team mates all loved me and I loved them. I was pretty good with the bat, you know. That probably helped, but I could just go for it. It was the one place, you know,
in my whole life, where I was the best and I was on top. Not just a ‘Bloody Abo’!

While racism was certainly an issue during our consultations, by far the bigger issue was the perception of exclusion. In all states and territories, there was a prevailing feeling conveyed to us that players and families felt that Cricket Australia and state associations were not serious enough about wanting Aboriginal and Torres Strait Islander people involved in the game. One mother of three aboriginal boys wrote to us saying:

“I don’t believe Cricket ________ (state association) is Aboriginal friendly, they aren’t at all approachable as far as I am concerned, they have no support mechanism for young (Indigenous) cricket talent that I am aware of and I have looked on their site for information about programs but have not found anything to assist me and my boys. They aren’t even reaching out to our Aboriginal kids in cities so I feel there is a lot of work to be done in the states before Cricket Australia can even think about reaching out to our kids living in rural country towns.”

(Redacted for anonymity)

This sentiment was certainly not limited to Indigenous interviewees. Indeed, across all levels of the game, there was consensus that Aboriginal and Torres Strait Islander people were not being included enough or were actually being excluded. One of our questions on inclusivity during consultations was to ask people to respond to the statement:

“Aboriginal and Torres Strait Islander people are seen as a key part of cricket in Australia”.

Every single respondent replied that they were not, or that they were not yet.

This was consistent with the view that cricketing authorities just did not take this seriously enough. A common view was summed up by the interviewee who remarked:

‘They (Cricket Australia) seem interested in nice photos of us mob playing. But it’s not real when it comes to developing the game for us. It’s tokenism. There has never been real commitment.’

The pervasive feeling that Indigenous cricket was just an ‘add-on’ or was not something really important was conveyed to us at all levels of the game, from
young Indigenous players through to cricket administrators and by those in charge of administering Indigenous cricket throughout the states and territories. One game development officer told us:

‘Indigenous cricket is just about 5 percent of my job. I know that I have to tick a few performance indicators off but the reality is that, apart from Imparja Cup, it’s just not a key part of my role. Besides, I’m too busy and besides, there’s no money’.

This sentiment was reiterated to us across a number of the sites.

While it is certainly possible that our interviews were subject to selection bias, as it was an opt-in arrangement and the people who chose to talk to us may have been overly represented by the aggrieved, the consistency of our findings and the message we were given from all quarters of the game certainly suggest otherwise. In a more positive sense, a large number of interviewees and respondents felt that there was some movement on the issues of exclusion and inclusivity in a policy sense. In particular, the appointment of an Indigenous Officer at Cricket Australia and the increased communication between game development and NICAC (see section entitled ‘Structure and governance’) was seen as a step in the right direction.

Generally, however, Indigenous perceptions of the relationship between cricket and Indigenous Australia were summed up in the following statement by a man who had played for forty years:

‘You know, I love this game, we (Aboriginal people), we love this game. We play it just for the love of the game, but you know, the game just doesn’t love us!’

Clearly there is a great deal of work to do on promoting and ensuring that Indigenous people feel welcome in the game. This has been borne out consistently in both our review of previous research and through our consultation process. It is our finding that a great deal of this perception relates to historical legacy and contemporary pockets of racism in the broader Australian society which are reflected at the club level.

This has been compounded by a failure of Cricket Australia and states and Territories to be fully cognisant of the depth of feeling that pervades both Indigenous and non-Indigenous cricketing communities surrounding the importance of Indigenous participation in the game. This is considered an issue of national importance. Equally, our research suggests that both Cricket Australia and state and territory associations have been ill equipped to deal with such issues, perhaps
been hamstrung by a lack of diversity within their own structures, and have also failed to invest in mitigation strategies to a level significant enough to effect real change (see section entitled ‘Finance and funding’).

As a final observation on this issue, we note that no-one in our consultation expressed anything but a desire to tackle these perceptions within the game. Similarly, all Indigenous community members as well as CA and state and territory staff consulted expressed a great desire and commitment to work to rectify the current situation. There is, indeed, a great deal of genuine will for progress. In this regard, we are heartened that the problems we have delineated here are structural, not institutional, and can therefore be changed.

**Women and gender**

The role of Indigenous women in cricket formed an important part of our inquiry. Indeed, we were repeatedly told that cricket has a competitive advantage in this area, if managed correctly. As one interviewee remarked:

> “Some of our girls in remote communities are much more skilled than the boys. Plus cricket suits them, but they just don’t get a chance to play.”

Generally, however, the issues that were raised with us regarding female participation of Indigenous players were issues that go to women’s role in the sport generally and could not be seen as ‘Indigenous only’ issues. Increased effort must be directed, at a community level, club level, and elite level, to improve women’s and girls’ participation in the game of cricket – both Indigenous and non-Indigenous – and we heard this from every person we interviewed. More positively, we did not come across a single person, male or female, who thought girls should not play cricket, for cultural or any other reasons.

As one male cricket coach opined:

> “Making cricket an attractive and fun sport for females is what Cricket Australia really need to do better.”

Another female cricket player said:

> “(removed location name) doesn’t have a women’s cricket comp, which is bullshit. There are enough girls and women who are keen to play, so a comp should be happening. There is just no support.”
The common view is that there are simply not enough pathways for female cricketers to even make it to weekend competition level, let alone to the elite state and national levels. A key finding from our consultation was that many people felt the game of cricket ought to be marketed through other sports that girls and women play more traditionally, such as softball, soccer, basketball and netball. For instance, spreading the word of upcoming cricket competitions through existing coaches, managers and captains of other sports and by posting flyers at their clubs, and promoting cricket through their social media pages. It is quite often that girls who have a flair for one sport will be able to easily pick up another, particularly those sports where a ball is involved. In our interviews with female cricketers, many of them told us that they started out playing softball or indoor cricket, and they eventually progressed to outdoor, competitive cricket. We also heard that a lot of wives and girlfriends play cricket because their partners play.

In the same vein, we consistently heard more needs to be done in schools and at club levels to promote the game and engage young women – Indigenous and non-Indigenous alike – at an early age. As one interviewee suggested:

“There is no reason why you can’t get girls and boys playing together at a young age. A regional community carnival would be a good idea to get both boys and girls interested in cricket.”

It was also suggested to us on a number of occasions that school programs to engage Indigenous kids in cricket, such as Clontarf, should be tailored to include girls:

“Clontarf is a boy’s school program – girls haven’t heard of it. Footy is used as a bribe with Clontarf. Girls need a Clontarf type program and cricket could be one of the main sports they get a go at.”

We also heard that some women find it quite intimidating to join a male-dominated club, and to play with and against boys, who can be much stronger and faster on the field. This was particularly an issue in transitioning to grade cricket. Having the option of mixed teams, as well as female-only teams, for all ages and abilities, is a necessity, as this provides potential female cricket players with choice and freedom. This is a chicken-and-egg problem. If you don’t have enough players, it’s hard to offer the teams and vice versa. Also, it was suggested to us that providing the option of less-competitive, and more social, matches, would lure a lot more women. This concurs with other broader findings about Indigenous women’s participation in sport. For example, the 2013 Parliamentary Inquiry found:
“Traditionally, programs are offered to males in structured and competitive formats, however, we know from research into non-indigenous female participation in sport that female interest drops off in the teenage years due to females not necessarily seeking a competitive sporting experience, demonstrating a preference for more social non-competitive sport. This barrier should be considered when tailoring programs for Indigenous female participants.”

More informal, female-only and/or family-friendly cricket matches and carnivals would especially draw in those women who have parenting and caring responsibilities. A number of mothers mentioned that they like to have their kids join in on the games, or know that there are activities and food for their family while they play a game of cricket. Women we spoke to said flexibility and family were the key.

Similarly, there is huge potential for Indigenous girls and women to participate in areas of cricket besides ‘batting, bowling and fielding’, such as leadership positions like coaching and managing, board and committee membership, umpiring, scoring, grounds work and equipment, transport, organising and coordinating matches and meetings. Ensuring there are female role models (especially Indigenous females) at all levels of the sport would make cricket more appealing to Indigenous women and girls. There are not enough women currently represented at a higher level. For instance, NICAC has only one female member at present. Each state could do well to have a female cricket officer. As one female coach stressed:

“We need an Indigenous development officer in all the regions, particularly female Officers.”

The women we spoke to also expressed a feeling that that they don’t simply want to be lumped under the ‘Other’ category (which looks after anyone who is not a white, male) and treated as a lower priority. Separate and serious attention and effort needs to be given to female cricketers and Indigenous female cricketers.

Many people we spoke to expressed their concern that not enough is invested to get women to play cricket at higher levels such as the Imparja Cup. Some states did not send a female team at all to the 2014 tournament. There are numerous reasons why tournaments like Imparja Cup have failed to capture female cricketers; one includes:

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39 vicsport, Submission 34, p. 5. In Parliamentary Inquiry p.58
“A lot of boarding school girls go home over the summer and don’t come back in time for the Imparja Cup”.

Another main barrier to getting girls to the Imparja Cup which we heard repeatedly is funding. Female players lamented that – because women’s participation in cricket is not taken seriously – there is very little money and resources allocated to them:

“Cricket Australia are not serious enough about the female Indigenous space. There’s no funding for the girls comp. It costs $(X) 000 just to send a men’s team.”

In a similar vein, women tend to get the ‘second hand’ uniforms and equipment:

“We need women’s clothing ‘cause we are currently wearing men’s uniforms, which are way too big. The shirts are down to our knees and the sleeves are down to our wrists! We don’t feel comfortable or professional playing in uniforms which don’t fit us or look good on us.”

Ultimately, the current barriers which exist need to be address in order to see more Indigenous women playing cricket, which include:

- lack of support from local clubs, communities, larger sporting organisations and governments
- governance
- lack of communication and strategic planning
- missed opportunities to form partnerships and collaborate
- finance
- resources and infrastructure
- lack of female and Indigenous mentors
- lack of flexible and tailored programs
- culture and attitudes.

The will to address these barriers from all in the cricket community is very much there, and can be achieved with the right planning and commitment. As a starting point, though, it certainly seemed to us that the issues Indigenous women face in participating in cricket are issues that all women face in engaging with the game. In this regard, we do not see the barriers to participation as an Indigenous issue per se, but rather, one that permeates all levels of female cricket development.
**Structure and governance**

Governance is about many things, including the systems by which organisations are directed and managed. It is about how institutional goals, objectives and desires are set and directed and it is about making decisions, managing risk and monitoring performance. Effective governance structures promote effective decision making. This requires a flow of real advice that allow for transparency, accountability, responsibility and inclusivity at all levels of an organisation.

Until the recent Crawford Review, Cricket Australia’s governance structure had changed little since before Federation. In the time since the review, there has been real and positive change at the Board level and throughout the structure of the organisation. One area of governance within Cricket Australia that has not changed is the governance of Indigenous cricket within the organisation.

Under the present system, each state and territory has an Indigenous Cricket Advisory Committee (ICAC) and one (or sometimes more) member(s) are chosen to represent the state or territory on the National Indigenous Advisory Committee (NICAC). Each of the states and Territories have developed their ICACs at different times over the last decade or more. For example, the Queensland Indigenous Cricket Advisory Committee was launched at the Multicultural Cricket day during the ING Cup match between the Queensland Bulls and Tasmania in 2003.

In the 2013 Parliamentary enquiry into Indigenous sport, Ms. Belinda Duarte discussed the pros and cons of Indigenous Advisory Councils such as NICAC. She said:

‘...we are talking about governance roles, capacity and getting Indigenous people into decision-making roles. ... — and a couple of people made reference to it — is an Indigenous advisory group or an Indigenous advisory council. I am interested in how we get more Aboriginal and Torres Strait Islander people across decision-making roles but particularly how those advisory groups influence governance and the implementation of programs on the ground. Some seem to work while some are not so good.’

This was certainly what we found during consultation. Of the eight ICACs around the country, four were non-existent or barely functioning at the time of our research. In many cases, the ICAC only came to life just before or during the annual Imparja
Cup carnival. The reasons for this were many and varied but there were some essential issues common to all the ICACs.

Of the active members on ICACs, many had been there for a long time or since the inception of the ICAC model. Of these longer serving people, several spoke of being jaded and feeling that their role on an ICAC was a waste of time. As one man noted:

‘What can we really do at ICAC? We have no budget, no real power. We get a new Development Officer and bang, they know nothing about Indigenous cricket, or the struggles we have been through, and we go back to the start all over again. Plus what do we really ever make decisions on? Some Imparja Cup stuff and that’s about it. When I first started and got to go on ICAC, I was really proud, you know, I thought this was a big deal. Now I just think it’s an exercise in exasperation and frustration.’

The feelings expressed here were reiterated by a number of interviewees. In one interview, an ICAC member commented:

‘I can’t remember the last time we even had a bloody meeting and when we do, it’s like – ‘we are doing this and we are doing that’. Not – ‘what do you think?’ ‘

The research team was also told that because of the way the ICACs were set up, their functionality depended very much on how seriously the game development officer and CEO of the organisation saw their role. In a number of instances, we were told that changes of state and territory cricket association personnel had an enormous effect on how well the ICAC could work. We were also told of several cases where a change in personnel at CEO level had led to people leaving the ICAC. While this is not surprising in and of itself and could be seen as healthy in some instances, the issue seemed to be that people felt disempowered in discussions about how their ICAC should work and its role when new directions were being designed by a new CEO.

More positively, a number of respondents commented that they thought the ICACs were a very important mechanism, enabling community voice to permeate the cricket bodies at the state and territory level:

‘ICAC chairs are the connection to the Indigenous communities’

‘ICAC is crucial, you know. This is the only way our mob have at the moment to have a real voice in this game. It’s not perfect, that’s for sure, but you should understand that the role of ICAC is
critical in this state. And sometimes, when it’s working well, we really get things done and make some change.’

A number of game development staff and cricket administrators commented that they felt the ICAC system could benefit from some change or more direction:

‘When I started, no-one really told me who was who, and what ICAC was supposed to be all about, and I remember at my first meeting it just seemed like the people who were there were really angry and sort of against what I wanted to do and I didn’t really understand why. A few years down the track and now I do. But you know, I still think it’s all a bit tokenistic’

Another asked:

‘Who keeps them accountable? No one really, no authority. They have got no obligation to follow through on anything!’

It is our finding that the role and composition of the ICACs certainly needs some reconsideration. In particular, we suggest that each state and territory appoint a senior Indigenous sporting or political figure as the ICAC Chair. For example, NSW/ACT has recently appointed Mark Ella as the Chair of their ICAC. This will ensure that ICAC is given some serious attention and has some gravitas. Other members of the ICAC should still be drawn from the cricketing community and the ICAC should still be the ‘go to’ consultative body. In addition, it is recommended that each state and territory undertake a small internal review with their ICAC concentrating on firmly articulating roles and expectations of the ICAC. This should include, but not be limited to:

- budget transparency
- meeting frequency and record keeping
- roles and responsibilities
- community engagement strategy
- governance expectations and understanding
- articulations with NICAC
- composition and selection of ICAC.

It is suggested that this process should be undertaken by the newly appointed chairs in each state and territory and facilitated by the CEOs of each state and territory cricket association. It is important to note that we are not recommending major structural changes to ICACs. Rather, we are suggesting that each ICAC be
very clear articulating key roles and responsibilities and formal communication and administrative procedures. Given that NSW is currently rebuilding its ICAC, it is suggested that the approach they are taking be monitored and evaluated for possible emulation in other states and territories.

In terms of the National committee that represents the peak of governance in Indigenous cricket – NICAC, many similar issues to the ones observed in the state and territory ICACs were raised with us during consultation. However, our research team came firmly to the belief that the biggest issue surrounding the National governance arrangement is the inability of Cricket Australia to receive frank and fearless advice under the current structure.

As much of this report has demonstrated, there is a real need for Cricket Australia to harness expert and honest advice in dealing with the legacies of the past and the development of a pathway for the future if there is to be a reformation of the relationship between cricket and the Aboriginal and Torres Strait Islander community. Cricket Australia, particularly at the Board and senior executive level, need to be able to access advice that is not necessarily limited to the realms of sport and that is not necessarily drawn just from Indigenous representation inside cricket. It also needs a mechanism to hear advice that may not always concur with their own views. It is the finding of the research team that the current NICAC structure is not able to provide such advice and is compromised on a number of fronts.

The most obvious issue is the co-chairing arrangement. Under the contemporary arrangement, the Chair of NICAC is shared by a member of the Australian Cricket Board and a representative picked from the ICACs. While this arrangement may work in terms of facilitating information flows, it is not conducive to the generation and provision of the type of advice Cricket Australia need in terms of Indigenous cricket development. NICAC needs to be completely independent in terms of its make-up and decision-making capacity if it is to function properly. It needs some designated secretarial support and a small but independent operational budget. We see the advice and support that an independent NICAC will be able to generate as crucial in reforming the current situation regarding Indigenous engagement in cricket. Towards this end, we are recommending that the current model of NICAC be changed. In its stead, we recommend the appointment of seven interested and high profile Indigenous leaders from across the nation with a diversity of skills not limited to sports or sports administration, but with a wide range of skills including business, marketing, politics, law, finance and community development. It is also recommended that at least one of these appointees be a woman and that two positions be akin to the current system of NICAC and be elected from the state and territory ICACs as a playing/community representative.
It is further recommended that two non-Indigenous advisory positions be created for the NICAC to draw upon for expert independent advice. These would be non-voting roles and should not be employees of Cricket Australia.

It is our finding that the establishment of such an arrangement would be instrumental in providing ‘go to’ people for key cricket announcements and strategies, as well as providing an excellent advocacy role. This would be particularly useful in terms of sourcing and obtaining funding from corporate and philanthropic organisations. This group would be concerned primarily with strategic issues and would certainly send a clear message to the broader Indigenous community that Cricket Australia is serious about Indigenous cricket development.

While these recommendations require some changes to the current structure, it is suggested that the current model of meeting at the Imparja Cup with ICAC members be retained and that the current ‘working group’ that has been drawn from NICAC members be retained and perhaps renamed with a designated and important focus on operational issues.

As a final note on governance, the research team wishes to note that the necessity of our recommended changes are in no way a reflection on anyone currently performing roles in and around NICAC. In fact the opposite is true. Without the work of people currently involved in NICAC, it would not be in a position to evolve to the next level. In particular, we would specifically like to commend the support and effort of the Hon. John Bannon and Mr. Aaron Briscoe as co-Chairs of NICAC and all the state and territory representatives who have been instrumental in driving NICAC and so supportive in facilitating this research.

**Finance and funding**

Any review or research such as this is likely to open the door to suggestions of new fiscal arrangements or increased funding. How an organisation deals with this will obviously depend upon the level of need and the value or return they are able to see in the investment. In this section, we summarise the findings of our consultation and make some recommendations on some ways forward regarding the funding of Indigenous cricket development at a strategic level. We also make some comments on financial barriers at individual and family levels.

Somewhat unsurprisingly, throughout our consultations, we received a consistent message that there was not enough money being directed towards Indigenous cricket as a specific area of development. In this case, however, we see this need
as absolutely real if Cricket Australia is to achieve a sustained increase in Indigenous engagement in the game.

In particular, there was a strong consensus that at a state and territory level, the bulk of a very meagre budget went on sending a team to Imparja Cup each year, leaving very little finances for anything else. What was left was generally so small as to be almost useless, or funds needed to be gained from other programs that Indigenous cricket could bolt onto. As one game development manager described the situation:

‘Imparja is great but it costs us (x) thousand dollars to send up 18 players or whatever. It’s so good for those guys but what about all the grass roots stuff before and after? There’s nothing left.’

Similarly, mention of limited funding curtailing activity and creating an inability to provide enough programs or activity to engage Indigenous communities in the game was common:

‘I’d love to be able to do more. I know there’s heaps of mob down in __________ that want to play cricket and they just need some help setting up a program, but you know, I’m way too busy and we just have no budget to help. It really sucks sometimes. It’s frustrating.’

Across all states and Territories, budget constraints and a lack of money were seen as a critical issue and cited as a major barrier to progress. While the realities of dealing with endless wants within scarce means are a challenge for all organisations, there was certainly a feeling that Cricket Australia, state and territory associations and governments at all levels needed to commit more to the space if they truly want results.

As well as the fundamental requirements of dollars to deliver programs and strategy aimed at increasing participation, there was also a consensus that the lack of ‘appropriate’ levels of investment in Indigenous cricket represented a lack of will to really engage. One game development officer summed this up by saying:

‘If CA were real about this, we would have more funds to do the job. This (developing Indigenous cricket) will take time, maybe generations, who knows, and no-one is thinking about investing now.’

Given that we have found that a combination of government policy, historical racism and a perceived and real exclusion of Aboriginal and Torres Strait Islanders from the game are the major barriers to growth, the issue of funding should be
considered as critical. How and what an organisation chooses to invest in speaks directly to its staff and customers about what the organisation values. For Cricket Australia, the need to turn around a perception that it is ‘not real’ or ‘tokenistic’ about Indigenous engagement will require a significant fiscal investment. This needs to be done both in order to exponentially increase its reach and engagement with Indigenous communities in a practical sense but also to make a statement about its serious intent in this space. As a senior administrator noted:

‘There is a massive corporate responsibility to invest in Indigenous cricket players. Somehow, we need to be able to better demonstrate that such investment is worthwhile.’

The business case in terms of return on investment must therefore be seen as two-fold. At one level, investment has the potential to tap a young and exponentially growing market, as demonstrated earlier in this report (see section entitled ‘Statistical analysis’). This means both in terms of market and talent. At another level, a serious investment in Indigenous cricket can help reverse what we see as damage that has been done to the brand of Cricket Australia by the historical issues we have delineated throughout this report. In this regard, resetting a new platform for engagement would not come for free.

Working on the assumption that such a case for investment were warranted and accepted, we offer here a number of suggestions regarding how best to provide for a long term and sustained stream of funding for Indigenous Cricket. This is done with a view to maximising the impact that such an investment might also have on the reformation of a future relationship between Indigenous Australia and the game of cricket.

1. Set up an ‘Indigenous Cricket Development Fund’. This fund could be financed initially through a combination of CA revenue and /or corporate sponsorship grants but would ultimately be driven by philanthropic donation and return on investment40. The fund would eventually provide for scholarships and specialised programs at both grassroots and high performance levels.

2. Provide a high-level funding stream for Indigenous cricket for 5 years that is linked to the percentage of the Indigenous population in Australia. This could

40 While not within the scope our research, we know from our other work that, anecdotally, there is a great deal of good will towards the development of Indigenous cricket in the philanthropic community. An Indigenous cricket fund would provide an opportunity to harness some of that good will.
be, for example, 3% of the gate from a particular test or tests and/or one day internationals or conversely, the stream could be generated by 3% of a particular television right.

3. Invest 50% of the funding stream directly into Indigenous cricket programs at a state and territory level tied to performance. Invest the other 50% of the funding stream into the ‘Indigenous Cricket Development Fund’.

4. Manage the fund through the reformed NICAC governance structure with financial oversight through the Cricket Australia Board.

Regardless of the approach taken, it is clear from our research that ‘business as usual’ will not be sufficient if an increase in Indigenous cricket participation and engagement is the desired outcome. Sustained change, in this case, will come at a cost.

The cost of playing

At a less strategic and more localised level, a number of submissions and interviewees discussed the cost of cricket participation as a barrier to engagement. One respondent commented:

‘I watched Professor Mick Dodson talk about this project on WIN TV on Wednesday night with great curiosity along with my two sons 13 and 15 years old. Both my boys are Aboriginal and both play local and representative cricket here in the _________ District along with two older Aboriginal boys… My son has had no support at local district or (state) level. The time, effort and finances that we have invested in our sons is paramount, our sons do not receive any financial support, sponsorships, or development opportunities by Cricket (state authority)... I have supported both my boys with their cricket and it has cost me a fortune in travel, accommodation, equipment, gear, etc.’

Similarly, we received this comment:

‘Annually, I spend around $1800 per year just on cricket, then in winter more money is spent on football but it’s a lot less. It’s cheaper, a lot less time... football also have a system if more than one child playing the second registration is cheaper. So, in summary, I would say this year alone has cost me around $5000 just for my boys to compete in cricket’
The notion that cricket is an expensive sport to play and that it is a sport for ‘rich kids’ was one that came through our consultations across jurisdictions and was commonly cited as a barrier to participation. The cost of bats, gloves, fuel to get to game, club registrations etc., etc. were all seen as an impost on families that wanted to play but struggled to have what they saw as the necessary funds to participate. Three young men we talked to, who were not involved in cricket, told us that they could not afford to play cricket because they could not afford bats. When we told them that their local club would probably have kit bats that could be supplied, they were surprised. It was obvious to us throughout our consultation that the perception that cricket costs a lot of money was perhaps as much a barrier to potential Indigenous players as the actual cost of playing. We were also regularly told that football or basketball was a preferred option for many young Indigenous people because it was cheap and easy to get equipment. While it is obvious that an increased investment in participation programs and access to equipment is a fundamental requirement in this regard, equally, we see the need for better engagement with community and targeted advertising as having a crucial role in disturbing stereotypes about the cost of the game.

Indigenous leaders, mentoring and coaching: The importance of being with peers

It has long been noted in the literature that the importance of mentors in sport is paramount. This point was made very strongly in the Parliamentary inquiry into Indigenous sport with a whole chapter of the inquiry dedicated to the issue. This corresponds with the findings of our consultation in which nearly every participant mentioned this issue. We provide here a smattering of some of the sentiment expressed:

‘Kids don’t have enough role models. There are no older people playing cricket. It doesn’t have a high profile. Footy draws a bigger crowd. Might be a good idea to set up a social cricket thing for adults and bring kids along.’

‘Some people are lucky to have a mentor who helps put them on the good path, but many are not so fortunate.’

‘Role models and mentors will help break down the racism.’

‘Not enough career planning for coaching and admin in Indigenous cricket – most of it is last person standing.’
‘We need proper money put towards older players to do coaching and mentoring, that’s where our focus needs to be.’

‘Opportunities need to be created at a basic grassroots level – awareness, tell people where they can go, create pathways. Cricket Australia have got to MAKE these pathways. Got to have coaches and mentors who can take them through.’

In essence, there was strong agreement that the role of mentors, coaches and sporting role models was a crucial one in engaging Indigenous players in the game of cricket. This was seen as being particularly important in fostering the development of junior cricketers. While this would be true of perhaps any sport for any young players, there was also expressed an element of difference in the engagement of Aboriginal and Torres Strait Islander people in the game:

‘you gotta understand something. If our mob don’t see our brothers and sisters playing, if we don’t see uncles and aunties at the game, if we don’t get taught by someone who's... he's got that same skin, you know blackfella skin, then we don’t play. Cause, mate, I’ll tell you now' people don’t want to send their kids to people you don’t trust. And you know what, a lot of us black fellas we don’t trust white fellas unless we know ‘em or someone knows ‘em and says ‘oh yeah, he’s good with Koori that fella'. So, you see, if there’s a brother (Aboriginal or Torres Strait Islander) there we think – yeah, this all cool.’

Mentors and role models in cricket, and indeed the game of cricket itself, was also seen as crucial in helping re-engage kids in society more generally:

‘My interest (in getting involved in cricket) also was in how male role models were framed through cricket and how many young men with absent or lost dads were able to be supported by men of all ages, races and backgrounds.’

Certainly, the issue of growing and retaining role models and mentors is a vexing one for Cricket as there is a conundrum attached to making in-roads in this area. The conundrum is that in order to increase and develop more role models, you need higher participation by young people in the sport who will then come through to take up those positions and roles. Paradoxically, however, one of the best ways to increase participation is to have more role models, coaches and mentors representing Indigenous interests. In many ways, this issue presents a classic ‘chicken-or-egg’ development problem. This is further compounded by findings in the broader literature base that the best indicator of a potential contribution to the
For the love of the game

sport is having a parent, spouse or friend involved in the sport. This was confirmed repeatedly during our consultations. In our interviews with both Indigenous and non-Indigenous respondents, we began our interviews by asking people about why or how they got into playing or being involved in cricket. The overwhelming majority began their story by mentioning a family member or friend as the catalyst for playing.

There is little doubt that the fostering of role models and mentors will have an impact on participation. At an elite level, the impact that the advent of more Indigenous players making it to the test and Australian teams can only be speculated at, but would surely be a boon for Indigenous youth participation. While this is most desirable, we feel that an emphasis on high performance at the expense of grass roots development is certainly not the way to go (see next section). Rather, the development of role models and leaders need to come from four combined approaches at local levels:

1. sustained and targeted programs for Aboriginal and Torres Strait Islander parents and community members to ‘get involved’
2. the identification and ongoing support of Indigenous and non-Indigenous players, volunteers and coaches who have an interest and desire in seeing Aboriginal and Torres Strait Islander participation increase
3. the targeted development of coaches through training and certification
4. a real and determined approach at club, state and National level to ensure inclusivity.

While these would seem like fairly simple and common sensical ways to approach the development of mentors, we found that, in many cases, the application and preconditions of such approaches were lacking or absent in any organised way. Having said that, we would like to note that significant work towards this is currently underway through the Indigenous cricket strategy (see section entitled ‘What is working well’). On this issue, we would like to especially commend Nev Paulsen and Joe Marsh’s work through the Eddie Gilbert program in Queensland over many years (see section entitled ‘Youth engagement models’) which has produced over 100 Indigenous certified coaches. These types of results confirm that a dedicated and resourced approach to developing role models and mentors can deliver change.

While role models and mentors are important, it is one’s peers that often have a major influence on our choices about what sports we play, and it is no different for young Aboriginal and Torres Strait Islander people. Indeed, the stories of success
that we heard about generally involved a group of three or four Indigenous players banding together to form a cohort and supporting each other and their families on their journey through cricket. We were also given information about a number of all-Aboriginal teams playing cricket at community and social levels across the country, but generally small groups of friends seemed to be most important:

‘There was this little group of us see. One, two, three little black ducks. That was us. We stuck together and we played together and you know we looked after each other. We still mates but like family, right?’

Conversely, we heard many instances of Aboriginal and Torres Strait Islander players feeling alone and ostracised simply by their feeling different:

‘It’s a bit hard to explain but when you are the only one in the team (Indigenous player) you just know you are different and everyone else knows you are different. Even when you are with a great bunch of blokes, it can be extremely hard.’

We were also told on five occasions by current players that they were afraid to identify as Indigenous as this might draw attention or unwanted commentary from team mates:

‘Only one bloke in the team knew I was Aboriginal. He said, ‘you should just say so’ but I thought - nah, I’ve seen these guys be racist before and I don’t want it happening to me, so I told him ‘just leave it’ ’

In a more positive sense, though, a number of Indigenous players told us about the joy and relief they felt at realising there were other Indigenous players in their competitions or club. Many also spoke of the importance of the Imparja Cup in bringing together Indigenous players (see section entitled ‘What is working well’):

‘I met this fella here (points to friend) when we played ________ districts one day. I was batting and I looked at this ugly bugger and thought, he’s gotta be a blackfella. Turns out our dads are cousins from way back. It was great that I didn’t feel alone anymore as the only one and I swapped clubs so we could play together’.  

‘The best thing is when you realise, this is a game for us, there’s a big mob of us. Going to Imparja cup and seeing all those countrymen was like...wow... you know, this shit is real!’
The importance of the collegiality and collective identity of Indigenous cricketers being shared was reiterated to us throughout our consultation. Quite a number of people, both past and present, spoke also of the Imparja Facebook page and its potential importance in bringing people together and the information it provides.

In our discussions, we floated the idea of the creation of some sort of an Indigenous Player’s Network that could function virtually. This idea was warmly received and we received some insightful and important input into how this might function. The idea of the Network was presented as being about inclusion and knowing who is around, and was seen as a way for Aboriginal and Torres Strait Islander cricketers to find out more about the game. Similarly, people advised us that the main focus of such an association should be the supporting of youth and young people into cricket at a grassroots level, as well as helping identify talent and provide support to players who make it onto higher levels. It was not about a more structured idea of a players’ association for elite cricketers, in the way that perhaps the AFL players’ association might be seen. In this regards, we make the following recommendation:

That through the reformed NICAC, that Cricket Australia facilitate the establishment of an Indigenous Player’s Network. Information and membership to the association would become automatic upon consent and positive identification through the MY CRICKET data entry form. Non-Indigenous associate membership should also be welcomed.

Youth engagement models

It makes sense to pay attention to ‘what works’ in engaging young people, especially young Indigenous people, so that a successful model can be devised to attract Indigenous people into cricket. As one interviewee said:

“You need to explore what is out there already in terms of getting leverage i.e. use models that are already working. There’s merit in this approach.”

AFL and Rugby League have proven to be immensely successfully in attracting and retaining Indigenous people into their sports, especially young men. What can cricket learn from AFL and League’s models?

In 2012, Dr Sean Gorman, Senior Research Fellow at Curtin University, conducted research into what works in engaging Indigenous people in AFL. Dr Gorman

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conducted the project in partnership with the AFL Players’ Association (AFL PA) and the Centre for Aboriginal Studies at Curtin University, and the findings have now become the guidelines that the AFLPA use for all clubs across the AFL in terms of recruitment and maintaining health and wellbeing of all Indigenous players. This was endorsed by the Indigenous Advisory Board headed by Adam Goodes. The research found that “increased investment by all stakeholders in the AFL is required to ensure that greater cross-cultural awareness, educational opportunities and support is provided for Indigenous players”. In addition, the research highlighted the need for stakeholders to have a heightened awareness and understanding of the range of cultural issues facing Indigenous players.”

The research identified four key areas as crucial points of support for Indigenous players, both upon their arrival into the AFL and during their football career:

1. induction – supporting Indigenous players to transition into the game
2. personal support – individual development and off-field support for players
3. professional development – career transition, education and vocational skills for players
4. our culture – cultural education and awareness guidance for industry stakeholders.

We have found in our research that leadership and positive role models are particularly crucial to engaging Indigenous youth in any activity, but especially in cricket which can be seen to be a white-dominated, exclusive, and thus daunting, sport. The Parliamentary Inquiry into Indigenous Sport and Wellbeing also found the following key things about engaging Indigenous people in sport in general, cricket included:

“The success of sports programs can be reliant upon strong partnerships fostered between government, sporting bodies and the corporate sector. The Committee recognised that the benefits gained from sport was more than about simply increasing Indigenous participation in sport – it was about engaging the local community as a whole… i.e. encouraging Indigenous people to become involved in the administration, umpiring and coaching positions in addition to playing sport.” (Parliamentary Inquiry 2013: v)

During the course of our research, we analysed a host of youth and sport engagement models. Indeed, we were surprised by how many different models have proliferated across the country. Of these programs, we found the most

42 http://issuu.com/jason_aflpa/docs/aflpa150_indigenous_best_practice_g p4
43 http://issuu.com/jason_aflpa/docs/aflpa150_indigenous_best_practice_g p4
commendable to include ‘Chance to Shine’ in England, Red Dust Role Models, SEDA, The National Sporting Chance Academies and the David Wirrapunda Foundation programs. Each of these approaches is different and has great merit in their own way, and space and time in this pilot project precludes full analysis. Given the complexity of the issues relating to engagement and development for Indigenous youth and the diversity of approaches available, we see this area as one deserving of much deeper and proper research attention that is beyond the scope of the present analysis. In this report, however, we have chosen to provide some more information about three programs, each of which is very different in intent, scope and approach but could be considered as best practice.

There are several strategic engagement models which have proven successful in engaging Indigenous youth:

**Clontarf Foundation**

The Clontarf Foundation’s stated goal is to improve the education, discipline, life skills, self-esteem and employment prospects of young Indigenous men so they can meaningfully participate in society. Australian Rules (AFL) and Rugby League are the vehicles to achieve this. Many Indigenous boys have a passion and great talent for football, so it makes sense to use this as a mechanism to engage them and keep them at school. It is especially aimed at attracting and retaining those boys deemed ‘at-risk’ who would otherwise not attend school or have low attendance.

The first Clontarf Academy opened in the year 2000, and has grown exponentially so that it now caters for over 3,000 young men in 59 schools across Western Australia, Northern Territory, Victoria and New South Wales. The federal and state/territory governments, as well as the private sector, provide significant funding to the Foundation.

Clontarf’s programs are delivered through a network of football academies established in partnership with local schools. Any Indigenous male enrolled at the school is eligible to participate in the Clontarf Academy. Clontarf staff are situated in the school and provide mentoring and counselling to students and aim to develop their self-esteem and confidence. Activities are provided which focus on education, leadership, employment, healthy lifestyles, life skills and football. In order to remain in the program, participants must continue to work at school and embrace the objectives of the Foundation. Upon completing the program, graduates are helped to find employment, with the support of specialist employment officers.

The Foundation’s approach has been very successful, not only in attracting young men to school and retaining them, but also in having them embrace more
disciplined, purposeful and healthy lifestyles. The retention rate of Clontarf students across the country is claimed to be an impressive 90%.44

At the outset of this research pilot, we were skeptical about how well Clontarf’s model could contribute to Indigenous cricket. Indeed, in our eyes, we saw that the model relied greatly on a love of football and a culture of football that we thought would be impossible to translate to cricket. However, during the course of the research and through numerous engagements with Clontarf staff and students, we are now of the belief that Clontarf can actually play a significant role in developing the engagement of Indigenous boys in cricket, particularly in remote areas. This is because the model is actually about a love of playing sport, not just football per se.

This was shown to us in dramatic fashion when we were invited to watch a group of Clontarf boys playing cricket at Yirrarra College in Alice Springs. For many of the boys, who came from remote communities throughout the Territory, this was one of their first games of cricket. It was immediately obvious to us that the modified format of the game, the pace of the game, and the fun that the students were having, meant that this would work. We had the opportunity to talk to a number of the students and all agreed that they really enjoyed playing cricket. In addition, a number of the boys told us how although they loved footy, it was great to have a break from it and play cricket.

Cricket Australia has formalised a partnership that will see more than 3000 Indigenous boys throughout 57 Academies taking part in a 12 week cricket program. The cricket program consists of 2 training sessions per week with an inter cricket carnival with other Clontarf Academies. Also, Senior Clontarf students will undergo an accredited Level 0 coaching course which results in those students delivering cricket programs with younger students. There is also further evidence where engagement between Clontarf and state and territory cricket associations are beginning to establish themselves. In Darwin, the talented Clontarf students now form part of the Northern Territory cricket youth development squad. Clontarf students will be provided with expert coaching that aims to further enhance and develop their cricket skills. It is a pity that such a program does not appear to be ready-made for female participants.

**Eddie Gilbert program (Queensland Cricket)**

The Eddie Gilbert Cricket Program was launched by Queensland Cricket, in the Central Queensland Aboriginal community of Woorabinda on 8 April 1998. The
program was named after Indigenous bowler, Eddie Gilbert (see section entitled ‘The research base’). The goal was to provide a pathway for Indigenous cricketers to progress through the ranks of cricket and potentially become the next Eddie Gilbert.

The Eddie Gilbert Cricket Program was slowly rolled out across Queensland, including to many remote communities throughout the Gulf of Carpentaria and Cape York Peninsula. Essentially, the program is about coach education and skill clinics for school children. Importantly, the Eddie Gilbert program has also relied on a clear and identified pathway trying to connect the grass roots with high performance cricket (see Figure 30). The program has been extended to include the Torres Strait and has involved regular visits to island communities. The development of cricket in these communities still has a long way to go, as there are no cricket pitches and, in many cases, not even an oval to play on.

The program also provides opportunity to scout for talent that would otherwise go unnoticed. The program has also been a catalyst in creating a system whereby talent can be selected and groomed for higher level games:

“In 2002, the first Eddie Gilbert Cricket Program Squad was selected after a Super 8s Carnival involving eight teams that was held at Normanton in the Gulf of Carpentaria. In 2006, this squad was developed into a state-wide squad with the Queensland Eddie Gilbert Cricket Squad (12 to 15 year olds) forming part of the Queensland Cricket Emerging Players Squad. The first of these players to graduate to the Imparja Cup team was selected as a 16 year old in 2007. Since the initial Imparja Cup team was selected in 2004, Queensland Cricket has developed the Aboriginal and Torres Strait Islander XI (A&TSI XI) as well as the Imparja Cup team. The A&TSI XI is selected by the state selectors to play an annual match against the Queensland Academy of Sport and provides a further link in the pathway of Indigenous cricketers in Queensland and Australia.” (Paulsen 2006).

The process of locating more Indigenous cricketers, a talent identification process, was commenced by Queensland Cricket which involved a coach visiting more than 20 venues each year. Some of these players are already playing competition cricket, but some are not currently playing, and they are provided with encouragement and assistance to join a local club (although, in some situations, no cricket facilities or local club exists). If these Indigenous cricket hopefuls
demonstrate skill then they are recruited into the Imparja Cup squad; if under 15 years old, they are included in the Eddie Gilbert Cricket Program Squad.

Since the Eddie Gilbert Cricket Program commenced, more than 100 Indigenous coaches have received coach education under the Eddie Gilbert Cricket Program banner. This is particularly impressive in a space where no other state or territory could even articulate a designated Indigenous coaching strategy.

Unfortunately, however, at the time of research, the Eddie Gilbert Program was in abeyance and its future uncertain due to funding constraints. As a base model, we certainly think that such approaches are worthy of far greater support and consideration.

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Figure 30: Queensland Cricket Player Development Pathway. Source: Nev Paulsen (2006).
Regional sports and youth engagement programs

During the course of our research, we were made aware of a plethora of localised and regional youth engagement programs that worked to use sport as a hook to retain and improve the development of Indigenous youth at school. In a similar fashion to Clontarf, such programs generally engaged ‘carrot and stick’ approaches. Incentives such as sport camps and sanctions such as not being allowed to play if school responsibilities are not met are common characteristics of such programs. For example, the Girri Girri Academy is one such small and regional approach to youth development. Girri Girri is an Indigenous youth engagement/educational retention program, funded by DEEWR (now Department of Prime Minister and Cabinet), which uses sport as a vehicle to attract and retain students at school.

The schools targeted to be part of Girri Girri Sports Academy are Denison College - Bathurst and Kelso High Campus, Canobolas Rural Technology High School, Cowra High School, Orange High School, Condobolin High School, Forbes High School, Bourke High School and Brewarrina Central School.

To access the Academy, students from these schools must:

- attend school
- attend and participate in the school sport
- attend and participate in the school athletic carnival and swimming carnival
- represent the school in any discipline (sporting, cultural, leadership)
- be a member of a sporting team or coach a team in a community competition.

The Academy offers vocational qualifications, outdoor recreation skills, leadership skills, work experience and sporting clinics. Students attend the Academy on their own school grounds, and each student develops a personalised learning plan that incorporates their chosen sport’s fitness program. To complement their learning, students are also linked to a mentor.

Programs like Girri Girri are well-connected to local communities, provide a link into local schools and youth, and are ‘ready-made’ structures that can provide for mentoring and leadership development. However, during our research, we found that cricket generally had a very low presence in such regional programs and was not being proactive in finding ways to utilise such opportunities. A string point would be to work with government and state educational systems to identify potential programs and opportunities to engage.
Youth engagement and the models that are available to achieve it is a large area of development worthy of discreet attention. While we audited a number of programs for this pilot we feel that there is a great deal more work needed to be done in this area of Indigenous cricket development. In particular, there needs to be an exploration of the nexus between community, school and development opportunities conducted at a state by state level. This should include a thorough and targeted review of opportunities offered by national programs like SEDA, for example, as well as attention to local and regional development opportunity offered by approaches such as Girri Girri.

**Cultural awareness, skills and capacity building**

In each state and territory that we visited during consultation the issue of the ‘cultural capacity’ of cricket administration staff at national and state levels was brought to our attention. While we were expecting this to come up as an issue we were surprised that it was game development officers and administrative staff that were most keen to engage with this topic. A number of staff were concerned that they were charged with the role of engaging and supporting Indigenous cricket yet had no real capacity to do this well. In particular, some staff felt they needed a better understanding of Indigenous issues generally, were worried about not feeling capable when it came to Indigenous protocols or ‘ways of doing business’, were unsure of how or whom to go to in terms of talking to the wider community about what they were doing and felt ill-equipped to approach Indigenous organisations or people outside the cricket world.

In a discussion about outreach to the community a new development officer told us:

‘I’d love to meet some Aboriginal people in this area and get to know them and let them know about the programs we have coming up, but I’m not sure how to start.'

One cricket administrator noted

‘We are developing stuff for these guys. Aboriginal people here and you know what? We haven’t actually asked communities what THEY want and ask them what THEY are doing’
Another said:

*I love this job and I just want to do it better and I think I’m starting to learn about Indigenous stuff but I still get really scared that I’m gunna stuff up or say the wrong thing*'

While in some places the state level ICAC was serving as a linchpin between the community and the cricket administration body this was the exception rather than the rule. In most places, where the ICAC was functioning, the relationship ICAC had with the administration was limited to one person, usually the person charged with administering the Indigenous cricket program. While this worked in some scenarios in the majority of cases this meant that neither ICAC members nor the rest of the organisation had any contact with each other outside that one person. Similarly, in discussion with some ICAC members they did not necessarily feel that it was their role to represent the state or territory organisation to indigenous organisations outside cricket.

‘It’s not my job to go around talking to everyone. I’m on it (ICAC) so I can help with getting the young ones playing but that’s it. This mob gotta do that themselves but I suppose I could help if they asked me to.’

While it is tempting to recommend cultural competency training for all staff, the reality is that this can be extremely expensive and that turnover of staff, particularly in junior game development roles is high. In terms of maximum impact around sustainable change in how people understand Indigenous perspectives within the organisation and in terms of developing better strategies to engage indigenous communities in cricket, the research and the financial imperative would suggest that a targeted professional development for CEOs of state and territory organisations would have the greatest impact. It is recommended that this be not a general cultural awareness training approach but rather a tailored and practical program delivered with a view to maximising engagement in cricket and in facilitating connection for CEOs to the broader Indigenous community in their state or territory.

In the same way that CEOs need the opportunity to engage with Indigenous communities, ICAC members need preparing and induction for the role they are being asked to perform within the organisation. CEOs of each state and territory need to take an active role and be seen to engage with the ICACs whenever they can. Leaving all the interaction to less senior staff can send a message that the organisation does not see the ICACs as important (see section entitled ‘Structure and governance’).
Tension between high performance and community development

All major sporting bodies in Australia need to deal with a tension between managing and promoting their high performance end of their sport, which produces the bulk of their revenue, and developing the game at the grass roots. Cricket is no different and at a broad level it is obvious that such a successful sport must be getting this balance right.

In terms of Indigenous cricket however, the tension between high performance and grass roots was a very serious concern for the people we talked to. In particular there appeared to be a divide in both the Indigenous cricketing community and cricket administrators in terms of what is the most important. On the one hand there seemed to be a group of players, administrators and NICAC members who are very focused on the high end of cricket and the dream of getting the next Aboriginal or Torres strait Islander player into a baggy green. On the other hand, there was a group that felt that the best way to achieve such a dream was not to focus on high performance approaches but to concentrate on grassroots and develop pathways from there. A number of people spoke to us very passionately about their views one way or the other. While we make no claim to being experts on sport development pathways, what was clear to us was that there needs to be a strong and cohesive consensus developed between these two views lest they conspire to work against one another. In the past, it would seem that there have been some mixed messages concerning development approaches with policy and direction from the top down advocating either one position or the other.

It is pleasing that we feel this issue is being addressed by Cricket Australia’s National Indigenous Cricket Strategy, which makes a conscious effort to link the two approaches to the game development through a targeted and clear pathway. For what it is worth in terms of our position on this, garnered through a triangulation of views and the research base on sport for development more generally, we feel that the pathways into the high performance arena are increasingly strong. The advent of the big bash and T20 competitions combined with proactive ‘Indigenous rookie contracts’, the funding of Indigenous squads and tours coming out of the Imparja Cup, the potential of the BUPA National Cricket Centre and the genuine focus by the upper echelons of Cricket’s administration on promoting Indigenous talent all bode well. What is missing is the depth and numbers of grass roots Indigenous cricketers’ playing the game upon which to draw for selection at higher levels. The reasons for this have been strongly canvassed elsewhere in this report and our broader recommendations are therefore aimed mostly at rectifying this situation.
As a final note, we were lucky enough to interview Professor Peter Fricker, ex-director of the Australian Institute of Sport in order to garner his views on the ingredients needed to produce champion players in any sporting arena. He nominated the following in order of importance:

1. opportunity to play
2. family and community support
3. nutrition
4. resources/facilities
5. skills
6. access to coaching
7. pathways.

He further noted:

“I believe you’ve got get kids involved however you can and then give kids with talent a chance to go to the best place they can possibly be. But first they need exposure. For example, Glenn McGrath and Ricky Ponting are AIS graduates, but they started at the bottom.”

Infrastructure

Difficulties in accessing hard infrastructure for cricket was a recurring theme throughout or consultations but was a particular issue in the NT, WA and Qld and especially for remote communities (see section entitled ‘Remote areas’). In order to play cricket at any level above backyard cricket, basic facilities such as access to nets, pitches, suitable cricket grounds and club facilities are necessary. Similarly, places to play indoor cricket, gain access to bowling machines and practice wickets are difficult for Aboriginal and Torres Strait Islander players (as well as non-Indigenous player) to access in regional and remote Australia.

“Cricket equipment is readily available at local cricket clubs. Most clubs have a club kit. However, in ATSI communities there are very few with a cricket pitch or cricket nets. Local councils all seem to see rugby league or Aussie rules as the sports and put all resources into those codes”

This was also designated as an issue at a school level, with the majority of Aboriginal and Torres Strait Islander students attending public schools:
More elite schools play cricket on natural turf pitches while government schools and local comps play on synthetic pitches. This has implications for Indigenous students who are more likely to attend the latter in moving to higher cricket levels.

In many ways this issue is beyond the remit of state and territory cricket associations as it is for Cricket Australia. The development and provision of such facilities falls in combination to local clubs, local councils, state government and the federal government. In the course of our research we endeavored to find some sort of Australia-wide information detailing a regional and remote Infrastructure audit for the sport of cricket. While it is possible that public access to such a document or documents does not exist or that we have missed it if it does, this is certainly information that would be invaluable to cricketing authorities. The first step in the creation of a strategy to deal with the provision of infrastructure on an equitable level should be the commissioning of an audit of current facilities. It is recommended that Cricket Australia peruse the provision of such information through the Australian Sports Commission and further, that such an audit be used as the basis for the lobbying of government at all levels for the provision of facilities targeted to regional and remote areas for the express purpose of engaging more Aboriginal and Torres Strait Islander players in cricket (and other sports).

**Investment in people**

Put simply, the quality and number of people who are placed in state and territory associations as game development officers is one of the most important factors that will have an impact on increasing Indigenous engagement in the game. This issue, of course, ties directly into levels of funding that are available to employ people and create specific positions. In most of the states and territories we visited game development officers were trying to run their responsibilities for Indigenous cricket in tandem with a host of other responsibilities. Too often, we heard how women’s cricket, Indigenous cricket, disability cricket and multicultural cricket were lumped together as the ‘other’ to be dealt with by one person, who often had little training or knowledge of any of these sectors (see ‘Cultural Awareness’ section). In the same vein, the sheer volume of work involved in catering to such diverse groups was causing difficulties in both program provision and outreach:

‘Currently people (development officers) are way overstretched and trying to take on too many demands. We just can’t get to some of the jobs we have to do and Indigenous cricket sometimes just feels like it goes in the too hard basket’
‘There’s only one development officer down here and three of us are trying to cover an area the size of South Africa’

‘It’s not rocket science, you know. A reason cricket isn’t happening at a big level (in the Indigenous community) is because there are not enough cricket officers around. There needs to be more development officers working on the ground’

Similarly, we were repeatedly told that there needed to be far more Indigenous-specific officers appointed in each and every state and territory as well as at the national level:

‘AFL have 470 Indigenous sports officers, game development officers dotted throughout the country. 470! They live in the community and know everyone. We have one in Melbourne and half a one in NSW. What does that tell you? One bloke, he’s a good bloke but how can he do all that work? He can’t. If you mob can change one thing, change this’

‘The more qualified and passionate Indigenous people that can get jobs in the organisations, the more koori mob and other mobs will come. It’s pretty straight forward. Employ Aboriginal people and they will bring Aboriginal people’

‘It really does come down to staff/people - that’s the most important resource. And they have to be the right people at that”

‘We need a ________ (state) cricket development officer in all the regions’

The cost of employing Indigenous cricket officers and more game development officers is the major barrier to tackling this issue quickly. However, this is an area of critical need and must be seen as a funding priority if growth in participation and engagement of Indigenous people in the game is a desired outcome. Cricket ought to learn a lesson from AFL, regarding employment of Indigenous staff and mentors to generate more of an interest in the game and boost participation rates. AFL has recently reported that ‘since 2008 the number of Indigenous people in the industry has grown from less than 10 to over 80, equally our participation has grown from 29,000 in 2007 to 41,000 in 2012. Dedicated Indigenous sporting programs delivered by local Indigenous staff are key to ensuring Indigenous people have equal access to our game’ (Parliamentary Inquiry 2013:45).
As evidence of the success that such an investment can bring, we cite the employment of CA’s current Indigenous cricket officer who, during the time we have been conducting this research, we have seen as having an enormous impact on the development of Indigenous cricket within the Cricket Australia organisation. Having such a position in each of the state and Territories should be a priority under any new funding regime.

To this end, we recommend that expenditure on the provision of one full-time equivalent game development position for each state and territory be made a priority within the next 12 months.

**Remote areas**

While not a specific focus of this report the development of remote area Indigenous cricket in Australia is an area of major concern. While Queensland has had some success in engaging remote communities in cricket, this seems to have been through sheer determination and passion rather than institutional support. In many remote communities across the top end of Western Australia, the Northern Territory and Queensland there is a lack of real and sustained engagement in cricket. In no small part this relates to no histories of engagement and the difficulties of remote Indigenous development generally. Access is difficult, costs are high, and returns may be seen as low for many years. In addition, fostering relationships in remote communities takes time, there are few volunteers to draw upon and as noted elsewhere in this report, access to infrastructure and facilities is difficult. Despite these obstacles, sport in remote communities is an integral and absolutely critical part of the daily milieu and as such who plays what is seen as very important.

Equally, remote Indigenous Australia is seen by many Indigenous and non-Indigenous people as the keeping place of culture and country and the spiritual heartland of the lived Indigenous experience. The absence, in the main, of cricket from these areas is to the great detriment of the national game.

Provision of any service in remote Australia requires excellent consultation, strategic planning, committed community involvement and a willingness to commit to a process of action learning, development and research and honest evaluation where everyone is involved in an ongoing process of learning. Towards this end we recommend that CA investigate the funding of three pilot trial programs targeting three different levels of cricket engagement in remote locations. These trials will need to be well resourced and should be seen as a serious attempt to develop cricket as a sustained sport in the chosen locations. It is crucial that the locations for such a trial are chosen in concert with the communities’ desires to engage in cricket. The trials should be designed carefully and in partnership with community. In
addition, the trials should run for at least two years and be subject to both formative and summative evaluation. Each trial should also ensure that all agencies and organisations involved are subject to tight contractual agreements and MOUs regarding funding transparency and agreed outcomes.

Case study: Dingo Cup
The Dingo Cup is an exciting carnival of 8-a-side cricket held annually at Timber Creek – an isolated small town on the banks of the Victoria River in the Northern Territory. The Dingo Cup was initiated by Indigenous Sports Officer, Marcus Rosas, 12 years ago. The idea behind the tournament was to promote cricket in country areas. Rosas says, “I had always wanted to create a couple of miniature-type cricket carnivals in the lead up to the Imparja Cup in February each year.” Rosas visited Timber Creek in 2002 and noticed cricket memorabilia on the walls of the local hotel. “Cricket was one of the biggest sports for Aboriginal people in the (Timber Creek) region back in the 1970s and early 80s. So I asked (the hotel owner) ‘If I bring cricket back to the town, do you think they would support it?’” The locals certainly embraced the idea with great enthusiasm. The traditional owners were very keen on the idea of the carnival as it would give young people something to do. “We asked them what name they wanted and they said ‘Dingo’ cause that’s this mob’s dreaming. We did the protocols with the community properly and that’s why Dingo Cup is still working today – ‘cause the community have been involved from the inception,” said Rosas.
Eventually cricket lovers from all over the Territory and beyond began travelling to Timber Creek for the Dingo Cup. For instance, there are participants from Kununurra and Darwin, as well as the Robinson River, which is 1100 kilometres from Timber Creek. In recent years players have even made the 1500 kilometre journey from Alice Springs to play in the Dingo Cup. It is clear that the Dingo Cup is a great success - starting off with just three teams 12 years ago, the inaugural community tournament has now tripled in size.
As well as founding this cricketing carnival, Rosas has also helped in the establishment of other cricketing carnivals like a separate tournament for women and kids and hopes that they too will be as successful as the Dingo Cup. These other indigenous cricket carnivals, which are supported by NT Cricket, include: Saltwater Cup in Tiwi Islands, Dingo Cup in Timber Creek, Barra Cup in Borroloola, Nitmiluk Cup in Katherine, the Rossy Williams Shield in Tennant Creek and the Lingalonga Festival of Cricket in Batchelor.

2013 was the 11th anniversary of the Dingo Cup and also saw the introduction of the Pup Cup. The inaugural Pup Cup was contested by kids from Timber Creek and surrounding communities playing Super 8s matches. The Dingo Cup will be held again in 2014 at Timber Creek on 12 and 13 October.


Figure 32: Dingo Cup batsman. Source: Cricket Australia. (video stillshot http://www.cricket.com.au/video/the-dingo-cup)
What is working well

In a research pilot such as this one, the critical imperative is often to find the things that need improving or that need more work, while inadvertently ignoring what has gone on before or what is actually going well. Towards this end this last section of our thematic findings is aimed at mentioning some of the innovations and work that we have seen and been told about that are making a difference to the development of Indigenous cricket. We do this also as evidence, that despite enormous challenges, Cricket Australia and the state and territory cricket associations are increasingly demonstrating a commitment to engaging more Indigenous people in the game of cricket. During our research we saw many exciting models of development, like linking Indigenous street cricket to the Police Citizens Youth Clubs and the engagement of a group of young aboriginal boys from the Clontarf foundation in their first game of cricket. We were given a draft of a ‘redust cricket manual’ being developed for the remote areas of the Northern Territory, and we saw a community cricket team from the Western desert coached by a refugee from Afghanistan make the quarter finals of the Community Division of the Imparja Cup - in their first three games of cricket ever.

Equally, it is important to recognise previous and ongoing work and commitment of people in what has not always been an easy space. In particular here we note the work of people like Vince Copley, Trevor Woodhead, Bruce Walker, John Maguire, Nev Paulson, Joe Marsh, John Watkins, Andrew Ramsey, NICAC and ICAC members past and present and all those involved in producing the first Indigenous cricket strategy in Australia – the “Two Strong Cultures: Australia’s New Cricket Tradition”. These are strong foundations upon which to keep building.

At the time of writing, Cricket Australia is presently involved in a number of initiatives aimed at developing Indigenous cricket, most notable at a structural level, however, is the development of the new National Indigenous Cricket Strategy 2014/15 – 2017/18 by the Game and Market Development department of Cricket Australia. This strategy was in development as we were conducting this pilot and we have noted that its approach and design has dealt with a plethora of operational issues we were made aware of during our research. The strategy outlines goals and actions for Indigenous cricket development in the following areas:

- education and training
- pathways for development
- fan development

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45 The strategy was close to release as we were finishing this report.
• market growth
• communications
• geographic targets
• the development of Ambassadors of the game.

In each of these areas the strategy sets targets, modes of delivery and lists of resources for achievements of the goals. We have been cognisant of this development as we wrote this report and have consequently tried as best as possible to detail our findings at a high level and to allow the strategy some ‘clean air’ in terms of operationalising its intent. In many regards we see this strategy as a major step forward and commend its authors, but it should also be seen as one crucial element of a broader development effort needed within Cricket Australia and across the cricketing community.

We would also like to note the development at the time of writing of Cricket Australia’s Reconciliation Action Plan. As we have detailed in this report, reconciling Indigenous Australia and the sport of cricket in a shared vision for the future is a key element in driving Indigenous cricket participation and engagement. We commend CA for this approach and look forward to the seeing the results of the plan.

Similarly, one of the major developments in Cricket over the last five to ten years has been the advent of T20 and other modified forms of the game. These developments are proving to be a boon for Indigenous engagement in cricket, particularly at a junior level. The shortened format and high energy of super 8s’ for example, seems eminently suited to remote community cricket development.

Likewise, the continued growth of Indigenous cups and carnivals around the nation is fantastic. In particular, the ‘jewel in the crown’ of Indigenous cricket - the Imparja Cup (see Imparja Cup case study in this report) - is continuing to expand. The research team have now attended several of these events and they are going from strength to strength and are deserved of far greater national attention and sponsorship.

So while there are certainly large challenges outlined in this report, there is also much to be positive about and a wealth of energy and passion to draw upon for the future.
CONCLUSION

In concluding this report, we want to reiterate that this has been a pilot research project and as such we feel that in many ways we have only skimmed the surface of what is an area of Indigenous development that is worthy of a great deal more academic and applied attention. It is certainly the intention of the research team that we follow up in more depth on some of the research themes we have broached herein.

In terms of our broad findings, it is evident that the damage resulting from a legacy of exclusion, racism and disastrous public policy by government, particularly during the period between the late 1890’s and the 1950s, has been instrumental in the causation of a disconnect between cricket and the wider Indigenous community. This has been compounded by poor practices and ignorance at many club and district levels when it comes to providing an open, welcoming and safe space for Indigenous engagement to occur. Indeed, the story of successful and wonderful Aboriginal athletes who have managed to break into the upper echelons of cricket has also generally been tainted by disappointment and tragedy. We all need to ensure that this is not replicated in the eras that stretch in front of us. At a more strategic level, we found that there has been an historical failure to invest at a level needed to rectify the structural barriers we have delineated herein. Towards this end we have recommended some broad changes to current funding arrangements and the targeting of some areas we see as critical to fostering increased Indigenous engagement and participation in the game. Similarly, we have recommended some serious changes to the way in which Cricket Australia and state and territory cricket associations receive and operationalise their advice within their governance structures. We have also recommended that Cricket Australia specifically tackle the legacies of the past and ‘draw a line in the sand’, resetting a new discourse for engaging with Indigenous Australia as we approach 150 years since an all Aboriginal team played on the MCG in Boxing Day 1866.

In developing a way forward, there are also some critical pieces missing upon which to build a future, not least of which is an almost complete absence of statistical information about Indigenous sport in Australia, including Indigenous cricket. This data is crucial in establishing baselines and in garnering information about the success or otherwise of strategies and interventions that are put in place aimed at increasing participation and engagement. We have made some recommendations in here that are specific to cricket but this is an issue with broader implications and one that should be taken up by the federal government through the Australian Sports Commission.
More positively, our research also uncovered many stories of success and examples of initiatives and approaches that we see as demonstrating best practice and providing the platforms for change. Cricket Australia and each of the state and territory Associations we have worked with are making headway across a number of key areas for development. Development in this space is incremental and can be tough work and it is important that when people achieve that they are commended and celebrated. We wish that we had more time to document all of the great approaches and hard work that people are doing across the country. We have mentioned but a few examples in this report.

Finally, we think it is inevitable and essential that Indigenous people continue to be involved in the sport of cricket in a way that challenges and enhances the game at all levels. During this research we have seen this in action. At Yirrara College, we saw an Aboriginal boy play his first game of cricket and hit a reverse sweep for four ‘cause I saw it on the Big Bash’. In a game between Yuendemu and Santa Teresa we saw a bedraggled, dusty kit bag shared between 22 players so equally that each batsman got only one pad and one glove. We were privileged to be present at a thrilling Imparja Cup final where Western Australia got home in the last over after a disciplined and professional effort against an extremely talented NSW side. And, in a community game, we got to watch a young man from the Tiwi Islands hit three boundaries in a row only to be caught on the boundary on the fourth attempt. When leaving the field he loudly remarked ‘don’t use that bat, you mob, it’s got a ghost in it; that was supposed to go for six’.

Indigenous cricket is alive and well in Australia.
RECOMMENDATIONS

1. That Cricket Australia and all state and territory cricket associations jointly and formally acknowledge a historical legacy of exclusion, racism and past government policy as a combined cause of disengagement and under-representation in Indigenous cricket. That this be done in concert with a major event (such as the 2016 Boxing day test) marking a ‘turning point’ in relations between the game of cricket and Indigenous Australia.

2. That Cricket Australia completely review its current funding model of Indigenous cricket including the consideration of doing the following:
   - Set up an ‘Indigenous Cricket Development Fund’. This fund could be financed initially through a combination of CA revenue and/or corporate sponsorship grants but would ultimately be driven by philanthropic donation and return on investment. The fund would eventually provide for scholarships and specialised programs at both grassroots and high performance levels.
   - Provide a high-level funding stream for Indigenous cricket for 5 years that is linked to the percentage of the Indigenous population in Australia. This could be, for example, 3% of the gate from a particular test or tests and/or one-day internationals or, conversely, the stream could be generated by 3% of a particular television right.
   - Invest 50% of the funding stream directly into Indigenous cricket programs at a state and territory level tied to performance. Invest the other 50% of the funding steam into the ‘Indigenous Cricket Development Fund’.
   - Manage the fund through the reformed NICAC governance structure with financial oversight through the Cricket Australia Board.
3. That Cricket Australia and all state and territory cricket associations review
the present governance of Indigenous cricket including the consideration of
doing the following:

- Change the current model of NICAC to appoint seven high profile
  Indigenous leaders from across the nation with a wide range of skills
  including, business, marketing, politics, law, finance and community
  development. At least one of these appointees should be a woman and
  one position should follow the current system of NICAC and be elected
  from the state and territory ICACs as a playing/community representative.
  Two non-Indigenous advisory positions should also be created for the
  NICAC to draw upon for expert advice. These would be non-voting roles
  and should not be employees of Cricket Australia.

- Each state and territory appoint a senior Indigenous sporting or political
  figure as the ICAC chair. Other members of ICACs are to be drawn from
  player and community representation. Each state and territory should
  undertake an internal review with their ICAC, concentrating on firmly
  articulating roles and expectations of the ICAC. This should include, but
  not be limited to:
    - budget transparency
    - meeting frequency and record keeping
    - roles and responsibilities
    - community engagement strategy
    - governance expectations and understanding
    - articulations with NICAC
    - composition and selection of ICAC.

It is suggested that this process be undertaken by the newly appointed chairs
in each state and territory and facilitated by the CEO of each state and
territory cricket association.
4. That Cricket Australia investigate the development and provision of accurate and reliable data on Indigenous cricket by:

- Ensuring the appropriate wording of a mandatory Identifier question on the MY CRICKET database and all other forms of registration or collation of cricketing data.
- Developing protocols and procedures for the entering of MY CRICKET data to ensure accuracy and reliability of datasets.
- Approaching the Australian Sports Commission in concert with other peak sporting bodies in Australia to lobby for the development of reliable and national Indicators and data of Indigenous participation and engagement in sport.
- Developing an appropriate set of indicators and baseline measures by which to measure effectiveness of Indigenous cricket programs on participation and engagement.
- Developing an accurate and reliable baseline of current infrastructure and cricket facilities across Australia with a view to exposing current and future need.

5. That Cricket Australia, through the reformed NICAC and ICAC structure, enable the scoping costing and creation of an Indigenous Cricket Players Network.

- Information and membership to the Network would become automatic upon positive identification thought the MY CRICKET data entry form. Non-Indigenous associate membership should also be welcomed.

6. That Cricket Australia and all state and territory associations appoint a minimum of one Indigenous cricket development officer in each state and territory.

- These should be identified Indigenous positions appointed for a minimum of a 12 months in the first instance.
7. That Cricket Australia strategically place greater emphasis and focus on the engagement of Indigenous females through program delivery and partnerships with organisations similar to the Clontarf – Cricket Australia partnership. Further, Cricket Australia should foster the ongoing expansion of the Females Division of the National Indigenous Championships, establishment of a Female Indigenous Development Squad and increased scholarship opportunities.

8. That Cricket Australia recruit ‘Community Ambassadors’ within all States and Territories to ensure that cricket has a meaningful presence within Aboriginal and Torres Strait Islander communities.

9. That Cricket Australia, in collaboration with all state and territory associations, source and fund a targeted professional development in-service for all CEOs and/or senior executives aimed at facilitating:
   - A working knowledge of issues concerning Indigenous Australians with a particular focus on sport and cricket participation.
   - A working knowledge of state and territory peak Indigenous and government agencies and bodies connected with Indigenous development.
   - A working knowledge of potential sources of external funding and grants specific to Indigenous development.
   - An opportunity to strategically engage with key state and national leaders and Indigenous identities including Indigenous sports men and women as well as local community representatives.
10. That Cricket Australia instigate the funding of three pilot trial programs targeting three different levels of cricket engagement in remote locations in northern Australia.

- These trials will need to be well-resourced and should be seen as a serious attempt to develop cricket as a sustained sport in the chosen locations.
- Locations for such a trial must be chosen in concert with the communities’ desires to engage in cricket, and in consultation NICAC and state ICACs.
- The trials should be designed carefully and in partnership with community.
- The trials should run for at least two years and be subject to both formative and summative evaluation.
- Each trial should also ensure that all agencies and organisations involved are subject to tight contractual agreements and MOUs regarding funding transparency and agreed outcomes.
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Figure 33: Dr Bill Fogarty (left) and Professor Mick Dodson (right), in the field. Source: Corinne Walsh (ANU).
APPENDIX

Questionnaire

Consent sheet

Participant information sheet
Thank you for agreeing to participate in the Indigenous Cricket Research Project, a joint venture by the National Centre for Indigenous Studies at ANU and Cricket Australia (see separate Participant Information Sheet for more info).

Please sign and return the separate Consent Form before filling in this questionnaire. The information you provide us will be treated confidentially and we will not use your name in final research unless you give us permission. The questions below are a guide, so please feel free to provide us with any additional information you feel we need.

How old are you? ______________________

Do you identify as Aboriginal or Torres Strait Islander? ______________________

What do you see as the most important things about cricket?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

How much do you know about the history of Aboriginal and Torres Strait islander engagement in the game?

________________________________________________________________________

Permissions have been obtained for use of all photos herein.
What is your own story of engagement with cricket? Who what where when how? What about you family and friends?

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

What aspects of the game do you enjoy most?

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

What aspects of the game do you enjoy least?

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

Are you involved in a club? Why/ Why not?

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

What type of cricket do you enjoy playing most?

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

How well does cricket engage the broader Aboriginal and Torres Strait Islander community?

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

How well does cricket engage your local Aboriginal and Torres Strait Islander community?

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
Name three things that could be done to get more Aboriginal and Torres Strait Islanders playing cricket

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

How do you feel about the relationship between Aboriginal and Torres Strait Islander people and the game of cricket? In the past and present? What should or could be different in the future?

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

What do you think about this statement: ‘Aboriginal and Torres Strait Islander people are seen as a key part of Cricket in Australia’

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

What do you think are the major barriers, if any, of young Aboriginal and Torres Strait Islander getting involved in cricket?

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

Cricket is often talked about as being a great game for young people to build social skills and responsibility. What is your perspective on this?

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

Has racism ever been an issue in cricket for you or someone you know (family, friends)?

_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
What is cricket doing well to foster Indigenous players in your area?
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

Are you involved in cricket as an administrator/volunteer?
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

Is access to cricket gear or places to play cricket an issue for you or people you know? If so please detail.
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

Please provide any additional information or comments you think would be useful to us in our research.
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________
_________________________________________________________________________________

Thank you very much for taking the time to answer our questions!
Informed Consent Sheet

Project Title  Indigenous Cricket Research Pilot

Researchers:  Dr William Fogarty and Professor Mick Dodson
              The National Centre for Indigenous Studies (NCIS)
              The Australian National University
              Canberra ACT 0200
              Bill.Fogarty@anu.edu.au  Mick.Dodson@anu.edu.au

Our research is funded by Cricket Australia.

Some important things about participating in the research:

• You are not required to take part in this research if you do not want to.

• You are allowed to pull out of the research at any time.

• When we talk with you, we will need to write down notes and we may record what you say (by tape-recorder, video or photograph). Before we write notes, take photographs, or audio/video recordings of you, we will make sure you (or your parent/guardian) are happy for us to do so. If you are not happy, the material will not be used.

• We will ensure that nobody outside the research team has access to any information you provide.

• Anything we publish from the research will not include the names of people under the age of 18. The names of people over 18 will not be included unless they give their specific permission to include their names.

• Our notes will contain individual names but those notes will be for our use only and we will ensure as best we can that they are seen only by us. Still, while we will do our best to keep our notes confidential, it may be best to only talk about things that you are comfortable sharing with others.

• A copy of any papers, journals or reports we write as part of this project will be returned to your community, department or organisation.

If you have concerns about the research we are doing, you are welcome to speak to either of us about those concerns or to contact the Human Research Ethics Committee at our university (their address is on the information sheet we gave you).

I have read the Information Sheet and agree to participate in this research

YES / NO

Age: __________________________________________

Signed (by parent/guardian if under 18): __________________________________________

Date: __________________________________________

Are you happy for us to talk to you individually (you can have a parent or mentor present if you wish)?

YES / NO

Signed (by parent/guardian if under 18): __________________________________________

Date: __________________________________________
Are you happy for us to talk to you in groups with other people (who you may or may not know) present?  
YES / NO

Signed (by parent/guardian if under 18): ______________________________________________________________________________________
Date: _________________________________________________________________________________________________________________

Are you happy for us to record you (by written notes, audiotape or videotape)?  
YES / NO

Signed (by parent/guardian if under 18): ______________________________________________________________________________________
Date: _________________________________________________________________________________________________________________

If so, do you wish to have your name or other information about yourself published alongside anything you have said/done?  
YES / NO

Signed (by parent/guardian if under 18): ______________________________________________________________________________________
Date: _________________________________________________________________________________________________________________

Are you happy for us to take photographs of you?  
YES / NO

Signed (by parent/guardian if under 18): ______________________________________________________________________________________
Date: _________________________________________________________________________________________________________________

If so, do you wish to have your name or other information about yourself published next to the photograph?  
YES / NO

Signed (by parent/guardian if under 18): ______________________________________________________________________________________
Date: _________________________________________________________________________________________________________________

Do you have any questions about the research?  
YES / NO
___________________________________________________________________________________________
___________________________________________________________________________________________
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The Indigenous Cricket Research Project

Participant information sheet

Researchers

Dr Bill Fogarty & Professor Mick Dodson

National Centre for Indigenous Studies, The Australian National University, Canberra.

Project outline

While cricket has a rich history in Indigenous Australia, today it faces some challenges in increasing participation in the Indigenous community. As a sport, cricket has much to offer for Indigenous participants and also has the potential to reach girls and young women in a way other sports cannot. As Cricket Australia looks to maximize its engagement with Indigenous communities, and build opportunities to harness Indigenous talent at the elite level, it has a great opportunity to research and critically evaluate some different approaches to engaging young Indigenous people through cricket. This pilot research by the National Centre for Indigenous Studies, which includes a national consultation with key stakeholders, provides that opportunity.

The pilot has five key components:

1. **Literature search and review:** This component of the pilot will review all existing research and literature pertaining to Indigenous Cricket in Australia and compile this into one document.

2. **Indigenous demographics and statistics:** This component of the pilot will produce, compile and analyse baseline Indigenous population and participation data for all states and Territories. It will also identify and make recommendations on statistical and data gaps where appropriate.

3. **Consultation:** Led by Professor Mick Dodson and Dr Bill Fogarty, this component of the pilot will be a consultation with key Indigenous and non-Indigenous stakeholders regarding their Indigenous cricket and youth development programs.

4. **Analysis of best practice models:** This component of the pilot will conduct an audit of existing models of engagement through sport for Indigenous youth.

5. **Developing a longer term research partnership with Cricket Australia:** This component of the pilot will see the National Centre for Indigenous Studies work with Cricket Australia to potentially develop, establish, and critically constitute a research proposal for the Australian Research Council that is of maximum benefit to both Cricket Australia and the social and educational (re)engagement of Indigenous youth.
This one-year pilot project will see Professor Mick Dodson and Dr Bill Fogarty investigate the role cricket can play in enhancing the lives of Indigenous people in Australia. Cricket has the capacity to strengthen educational participation, social engagement and individual health and wellbeing, in a way that sports like AFL and rugby league do for many Indigenous people. Our research team wants to find out how we can get more Indigenous people around the country to be involved in cricket, at both an amateur and an elite level.

We will begin our research by conducting desktop analysis to uncover existing information about Indigenous cricket in Australia. Who plays cricket? Why? Where do they live? What is stopping Indigenous people from participating in cricket? Is cricket seen as an appealing sport to both males and females? What can be done to encourage more Indigenous people to join their local cricket club? What happens where there is no club?

We will also analyse youth engagement strategies that are currently successful in Australia to get an idea of what works well and what doesn’t work so well in getting young Indigenous people to be involved in sport.

The researchers will collaborate regularly with the National Indigenous Cricket Advisory Council and Cricket Australia. The long-term goal of this project is to devise engagement strategies that better engage Indigenous people participating in their sport.

This research project is funded by Cricket Australia and the National Centre for Indigenous Studies at The Australian National University.

**Participant involvement**

Dr Fogarty and Professor Dodson will make visits to communities around the country (capital cities as well as some regional and remote regions) to talk to Indigenous and non-Indigenous people who are involved in cricket and youth development programs more generally.

It is entirely up to you if you want to participate in our research. If you decide to participate, we will need to get written consent from you or from your parents/guardians if you are under 18 years of age.

We want to talk to you and hear your views on cricket, and what you think needs to be done to get more Indigenous young people participating in the sport. We value your input and it is important to us that your voice is properly heard.

We will take written notes, use audio tapes and photographs, and your permission will be sought before we do any of this. Any data or information we obtain from you will be kept safe and secure, and will not be shared with anybody outside our research team.

After we have collected all the information we need, we will analyse the findings and prepare a report which may contain comments you have said, or photographs of you. You will be able to read a draft of the report and any feedback would be helpful. The final report will be presented to you and your community, Cricket Australia and other key participants in the research, in October 2014.
Participant inclusion criteria

People who are eligible to participate in this project are those over 14 years old who have an interest in cricket, such as:

- Cricket Australia
- National Indigenous Cricket Advisory Council
- Cricket clubs
- Other sporting clubs
- Young (Indigenous and non-Indigenous) people and their families
- Education providers
- Employment providers
- Program providers
- Government e.g. Education Departments, Sports Commission

How do I get Involved?

If you are interested in Indigenous cricket and would like to be involved in this project, we would like to hear from you. You can contact us on the emails and phone numbers provided below. We will then endeavour to provide you with a time and place where we can talk to you as we do our consultations over the next few months. Early in 2014 we will be sending out a consultation schedule, but we will also be at the 2014 Imparja cup – in Alice Springs and will make ourselves available as much as possible. We look forward to talking cricket with you soon!

Bill and Mick

Tell us what you think about cricket and how the sport could engage more Indigenous people!
For any questions about this research and what is involved, please contact:

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Queries

We’re on the Web!
http://ncis.anu.edu.au