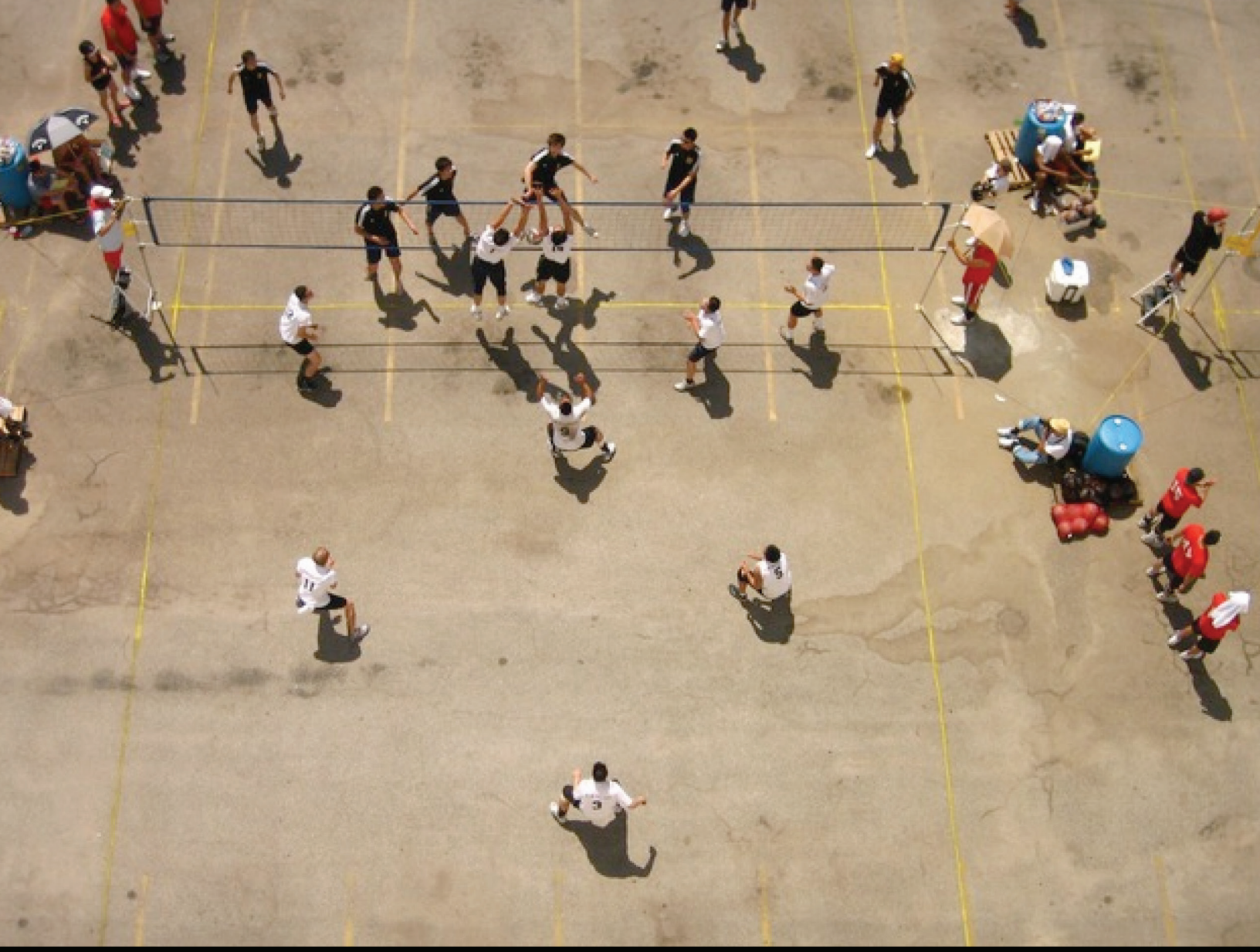


9 MAN

"AN **ABSORBING** DOCUMENTARY"
– The New York Times

EDUCATOR'S GUIDE

ONF NFB EDUCATION

9-MAN

EDUCATOR'S GUIDE

TABLE OF CONTENTS: *9-Man* Educator's Guide

9-MAN

EDUCATOR'S GUIDE

ABOUT THE NATIONAL FILM BOARD OF CANADA (NFB)

The National Film Board of Canada (NFB) creates groundbreaking interactive works, social-issue documentaries and auteur animation. The NFB has produced over 13,000 productions and won over 5,000 awards, including 15 Canadian Screen Awards, 17 Webbys, 12 Oscars and more than 90 Genies. To access acclaimed NFB content, visit NFB.ca or download its apps for smartphones, tablets and connected TV.

ABOUT THE FILM

9-Man is an independent feature documentary about an isolated and exceptionally athletic Chinese-American sport that's much more than a pastime. Since the 1930s, young men have played this gritty game competitively in the streets, alleys and parking lots of Chinatown. At a time when the community was a Bachelor Society (men outnumbered women by huge percentages) and anti-Chinese sentiment and laws like the *Chinese Exclusion Act* forced Chinese restaurant workers and laundrymen to socialize exclusively among themselves, this streetball sport offered both escape and fraternity to men separated from their families in China and facing extreme discrimination and distrust. Today, some 80 years later, 9-man offers a lasting connection to Chinatown for a community of men who know a different, more integrated America, but it's also a game that has grown exponentially in athleticism. 9-man punctuates each summer with a vibrant, aggressive, exhausting bragging-rights tournament that unites thousands of Chinese Americans and maintains traditional rules and customs—sometimes to the displeasure of outsiders.

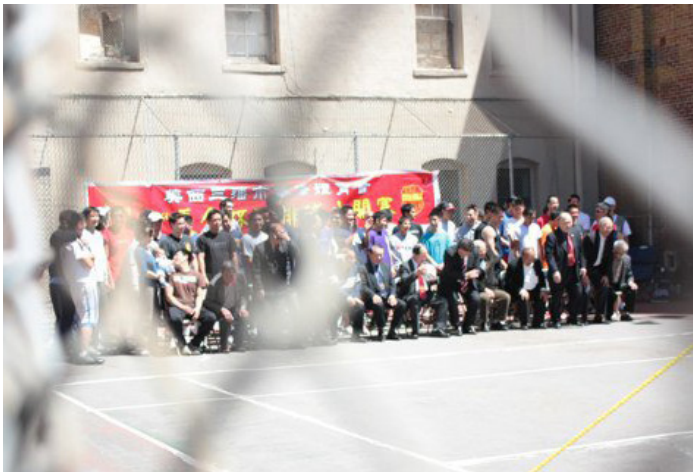
9-Man introduces the history of the game and spotlights a chorus of modern-day characters, from six-foot-seven-inch U.S. Olympian Kevin Wong to a 91-year-old pioneer. Combining direct-cinema footage and interviews with archival footage and photos sourced directly from the community, the film follows teams in four North American cities through the summer as they prepare for the Labor Day championship in Boston. Pivoting between oil-smeared Chinatown parking lots, jellyfish-filled banquets, sweat-drenched summer practices and intimate home scenes, the film captures the spirit of 9-man and Asian-American life as players not only battle for a trophy but also struggle to preserve a faded tradition in the face of a society rife with change.

ABOUT THIS EDUCATOR'S GUIDE

The documented histories of Chinese people in Canada are limited, despite their long-established and significant contributions to Canadian society, both in the past and in contemporary contexts. The same could be said for Asian Canadians in general. Further still, we have very little understanding of their diverse physical cultural practices and their meanings. The NFB documentary ***9-Man*** and this accompanying study guide help to address this dearth by providing background information on the historical and contemporary migration of Chinese people to Canada, the development and meaning of Chinatowns, and the role of race and racism in their experiences. This guide also provides background information on how sport has been used to create, or maintain, a sense of identity and community, as well as serving as a site of resistance against pressures to assimilate or debunk overly simplistic stereotypes.

The film and the study guide can be used to achieve the following objectives:

- to provide a glimpse into the histories of Chinese Canadian people, focusing on sport and cultural history;
- to provide a point of discussion for the role of sport in identity formation and community building (i.e., for immigrants, citizens, refugees, and so on);
- to provoke a discussion of how notions of membership, inclusion, exclusion, and boundaries are determined, how they are reinforced, and the consequences of in/exclusion.



CONTEXTUAL INFORMATION

1. Chinese people in Canada and the U.S.

a. Historical perspective

The lives of Chinese immigrants in Canada and the United States have long been shaped by the respective immigration policies of these countries. Despite being one of the earliest immigrant groups to live and labour in these countries, there has been a history of exclusionary and racist immigration policies that specifically targeted and negatively impacted Chinese people. Furthermore, they faced discrimination and violence, making their lives particularly difficult.

The first wave of Chinese migrants came to British Columbia and California respectively, in response to the gold rush. Many of the immigrants were from Guangdong Province in China and were escaping poverty, famine and other harsh conditions. The second wave of Chinese migrants in Canada was in response to the need for cheap labour to help build the railroad that ultimately connected this expansive country from coast to coast. Indeed, in this way, Chinese labourers were integral to the formation of the nation. During this time, they endured harsh and dangerous working conditions; they were essentially a disposable and cheap source of labour. Because they posed a threat to working-class native Canadians, there was pressure to limit the influx of Chinese labourers. Thus, the Chinese Head Tax was introduced in 1885, whereby Chinese immigrants had to pay a fee, one that increased several times during the 38 years in which this tax was imposed. By 1903, the tax was $500 per person, the equivalent of two years of wages for a Chinese labourer at that time (Chinese Canadian National Council, 2008). Ultimately, despite the exorbitant fee that Chinese immigrants had to pay to enter Canada, the government passed the *Chinese Immigration Act*, also known as the *Chinese Exclusion Act*, in 1923 to entirely prohibit Chinese people from entering Canada.

Similar legislation was passed in the United States to limit or prohibit Chinese immigration from the late 19th century onwards. This included an exclusion law passed in 1882. Family reunification was also prohibited, meaning Chinese women could not immigrate to join their husbands. Miscegenation laws (formalized in the U.S. and informal in Canada) also prohibited Chinese men from interracial marriage. Thus, Chinatowns became known as bachelor societies, as they were male-dominated communities. Many lived and worked under difficult conditions, labouring for long hours with little rest. Restaurant- and domestic-service-related work were common, particularly as Chinese men were viewed as less

masculine, and therefore suitable for more feminized work like cooking, cleaning, and laundry work.

b. Contemporary perspective

Following World War II, immigration restrictions were lifted in both Canada and the U.S., presumably making it easier for Chinese people to immigrate. However, these were only symbolic changes. In Canada, for example, migration from Asia was still limited for the purpose of maintaining the "fundamental character" of the nation (Aiken, 2007; see Lai, 2003). Thus, despite the explicit changes to immigration policies that prohibited Chinese immigration, the Chinese population in Canada did not increase significantly.

In 1967, following the passing of the *Immigration Act*, which made it illegal to prohibit entry based on country of origin or racial origin, a larger number of Chinese people were able to immigrate to Canada. They entered Canada via the points system, whereby potential immigrants accumulated points based on language fluency and level of education, for example. Any person who applied via the independent immigrant category had to accumulate 70 out of 100 points in order to immigrate to Canada. Post-1967, many Chinese people immigrated to Canada under this category (Lai, 2003).

The changing global economy, particularly the rise of the Pacific Rim as an economic power, also impacted Chinese immigration to Canada and the U.S. In order to gain global economic advantage, both nations actively recruited immigrants with capital, be they business people or potential investors, and who were highly educated and highly skilled (Aiken, 2007; Li, 2005; Mitchell, 2004). In light of the great number of resources at their disposal, and their skill at manoeuvring within a global economy, these immigrants are focused more on maintaining transnational businesses and networks, and less on establishing roots within their new

nations (Ong, 1999). Indeed, this select group of Chinese immigrants is far more mobile, and exercises a kind of citizenship that questions our assumptions around nationhood and loyalties and our expectations about how immigrants should live and work in Canada and the U.S. (Ong, 1999; Li, 2005). No longer are they "landing" in inner-city Chinatowns to become settled and acclimated to their new cities.

2. Chinatown

a. Historical perspective

Chinatowns have become synonymous with Chinese immigrant communities in countries around the world where Chinese migrants have established themselves and set down roots. Nevertheless, there is considerable debate as to how these Chinatowns came to be established. One explanation is that culturally, Chinese people tend to organize in groups, such as the clan system, and, thus, it was "natural" for them to congregate, resulting in residential concentration. Another more likely reason for the formation of Chinatowns is that Chinese people faced considerable racial discrimination and were the targets of violence. Thus, Chinese people sought refuge in urban, usually inner-city spaces where they could live and work with each other, without being surveilled. Chinatown then served as a sanctuary, a place to practise one's culture and be with other Chinese people, without the risk of violence.

These two explanations, however, cannot account for how mainstream white societies were complicit and actively involved in the development of Chinatown. Scholars have argued that Chinatowns were seen as the epitome of Chineseness, not by Chinese people, but by outsiders, be they European immigrants or Canadian-born citizens (e.g., Anderson, 1987; Craddock, 1999; Laguerre, 2000). These spaces were seen as unsanitary, diseased, and immoral, and steps were taken to ensure that Chinese people remained in these spaces, such as bylaws that prevented laundry businesses to be established beyond certain streets. Since hand laundries were one of the few ethnic businesses that Chinese people could successfully start, such bylaws prevented them from opening in other parts of the city (e.g., Anderson, 1987; Craddock, 1999; Laguerre, 2000).

b. Contemporary perspective

Chinatowns have become increasingly multilayered in how they are constructed. Anderson (1990), for example, examines Chinatowns in Australia and notes how they are regarded as the symbol and epitome of multiculturalism. They are indeed places to be celebrated and held up as evidence of its success. Toronto's Chinatown is seen in much the same way. This is not to suggest, however, that Chinatown and Chinese people are now openly welcomed into the fabric of the nation. As the onset of and reaction to Severe Acute Respiratory Syndrome (SARS) in Toronto demonstrated, the association between Chinatown and the origin of disease quickly rose into common-sense understandings of the disease and of Chinatown (e.g., Leung & Guan, 2004; see also Eichelberger, 2007, for a discussion of Chinatown in New York). (See also Nakamura, 2012.)

Another contemporary change to our understanding of Chinatown is the growing number of Chinatowns that have been established in suburban areas, in both the U.S. and Canada. This is in large part because of the changing demographic profile of contemporary Chinese immigrants. Where historically, Chinese immigrants were labourers from traditional "sending" regions of China, namely Guangdong Province, from which many of the early North American Chinese Invitational Volleyball Tournament (NACIVT) players emigrated, more recently, immigrants are far more educated and are already wealthy, with mobile or portable capital and assets. Thus, they arrive in Canada and the U.S. with considerably more resources and are not restricted to housing in inner cities. This movement has not been without resistance or reaction, nonetheless. There is evidence of white homeowners working to prevent Chinese and other minorities from moving into their neighbourhoods (Li, 2005) or fleeing

the area entirely, a phenomenon called "white flight," when a region became "too Chinese" (Pon, 2000). It should also be noted that the terms "satellite," "new," or "suburban" are not necessarily accurate descriptions of Chinatowns, because of the differences in socioeconomic status and migration trajectories of more contemporary Chinese immigrants. Also, there are fewer economic and community ties with the historic, urban Chinatown. Furthermore, these labels do not deny the ever-present diversity within both historic and "newer" Chinatowns; increasingly, these neighbourhoods have become multinational, multilingual, and multiethnic.

3. Sport, community and identity
(adapted from Nakamura, 2004; forthcoming)

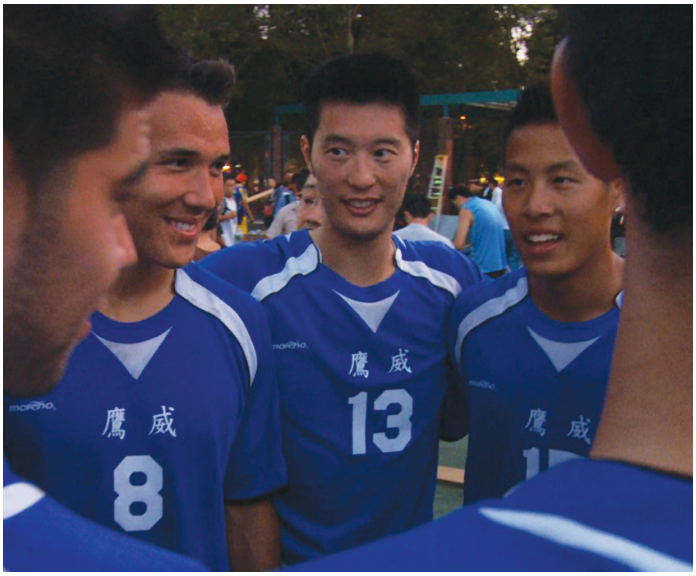
Sport has been used by a number of ethnic communities to reinforce and promote a sense of identity, culture, and heritage, such as through participation in traditional activities or modifying mainstream sports in ways that align with cultural values. Sport can also be a way to demonstrate assimilation and acculturation into mainstream society. Usually, it is not one or the other but a combination of the two. Scholars have observed, for example, how an ethnic sport organization might retain certain traditions or practices but also incorporate the attitudes, lifestyles or language of the dominant society (e.g., Nogawa & Suttie, 1984). How or why this happens is likely because of the relationship between the dominant society and the ethnic group, as well as the specific context. There may be social pressure to take up Canadian or American identity rather than maintain connections to a homeland or ethnic community. On the other hand, individuals may choose to take up the practices and traditions of the dominant society for the perceived benefits of developing social networks and greater job opportunities (e.g., Doré, 2002). In light of this, it is not surprising that there is also some anxiety about losing ethnic identity and culture. Ethnic communities may therefore use sport to maintain their identities (e.g., Hofmann, 2002; Husbands & Idahosa, 1995; Kremblewski, 1985).

Sometimes, despite the attempt to assimilate into the dominant society, discrimination and racism make it impossible for individuals to feel a secure sense of belonging. Thus, sport clubs that are organized along racial or ethnic lines may serve as a refuge, a place where individuals will not be subjected to racism and discrimination. Howell (1995) writes, for instance, that the sporting activities of black people in Maritime Canada provided a sense of camaraderie in light of the discrimination they faced (see also Carrington, 1998; Humber, 1995; Romero, 1985).

4. Sport as a site of resistance

The use of sport to maintain ethnic ties, despite the expectation to assimilate, could be interpreted as using sport to resist dominant pressures. Indeed, there is a long history of using sport to express critical views of how things are and to garner support for how things ought to be. One of the most iconic images of sport and resistance in the U.S. is that of Tommie Smith and John Carlos raising their gloved fists in the Black Power salute while on the podium to receive their medals at the 1968 Olympics; they were protesting black poverty and expressing solidarity with the working class. More recently, players in the National Basketball Association (NBA) have used their platform and celebrity status to communicate critical views, ranging from anti-war statements to condemnations of systemic violence against black people. In the Canadian context, Alwyn Morris raised an eagle feather while on the Olympic podium in 2009, in part to self-identify as Mohawk and as Indigenous in Canada. Historically, the workers' sport movement in Canada reflected a resistance against the professionalization and commercialization of sport (Kidd, 1985, 1994, 1996).

Participation in sport can also be a way for individuals to resist stereotypes. A stereotype is a set of beliefs about the traits of a particular group (Ashmore & del Boca, 1981), beliefs that may be positive or negative. Furthermore, a stereotype oversimplifies the complexities of the group and usually negates the diversity of a group by assuming homogeneity. Asian people, for example, are frequently stereotyped as unathletic and disinterested in sport. They are perceived to excel in math or science, but not sport or physical activity. Thus, the growing number of high-profile Asian-American



and Asian-Canadian professional athletes helps to dispel and debunk these generalizations. Even in amateur sport, like the NACIVT, the opportunity to excel provides a way for Asian men and women in Canada and the U.S. to resist these stereotypes.

While some might think it useful to consider whether a stereotype is accurate or inaccurate, critical scholars find it more productive to consider *how* a stereotype comes to be seen as true, and take the position that this process is embedded in unequal power relations. We can ask, for instance, which groups are most often the targets of stereotypes, who benefits from these generalizations, how is diversity erased, and how is difference highlighted in a way that seems innate rather than the result of unequal social conditions. In considering such questions, we can identify how unequal power relations operate through stereotypes, making these beliefs or "truths" all the more dangerous than simply the risk of offense.

5. 9-man (adapted from Nakamura, 2009)

a. About

The North American Chinese Invitational Volleyball Tournament is known for the sport of 9-man volleyball, in which there are nine players on each team. Although played by both men and women outside of Canada and the U.S., in the NACIVT, only men play 9-man. The nets are lower, somewhere in between the men's and women's net height outlined by the Fédération internationale de volleyball (FIVB) regulations. The court is also bigger to accommodate the larger team, and there are techniques used in 9-man that would not be permissible in sixes volleyball. For example, players can volley from chest height rather than with hands above the forehead. Palming, throwing, and lifting the ball are also allowed. There are other rules that a sixes volleyball purist might find alarming, but the intention is to keep the rally and the game going as long as possible. The game has historically been played outdoors on concrete, originally in the streets of Chinatown, but with its increasing popularity and size, the tournament has been held in parking lots and convention centres since the early 2000s (*A Short History*, 1999; Nakamura, 2009, 2012).

The story of the origins of 9-man is regularly published in the tournament booklet for the annual Labour Day tournament. The oft-repeated account is adapted from *A Short History of Volleyball in Chinatown and the Annual North American Chinese Invitational Volleyball Tournament*. Based on interviews with former players and personal collections of documents and photos, this *Short History* explains that sixes volleyball was introduced by missionaries to China. This game was then adapted to become 9-man volleyball in Toisan, China. However, there are alternative theories about its origins. For example, the FIVB identifies Japan as the country of origin for 9-man rules and asserts that China adopted these rules a year later in 1928 ("FIVB Chronological Highlights," n.d.) (Nakamura, 2009).

One former player who emigrated from Taishan, China, and was involved in the NACIVT in the 1960s and '70s was certain that it was not missionaries who introduced the game to Taishan, but Chinese sojourners—men who laboured in the U.S., sending money back to families in China and returning there every few years—who introduced the games to locals in Taishan. He did not recall ever seeing missionaries in Taishan (Nakamura, 2009).

b. Origins of the NACIVT

Life for early Chinese migrants in the U.S. was difficult. Due to exclusionary immigration laws, socioeconomic hardships, and discrimination, Chinese men had very few outlets and opportunities for leisure, recreation, and socializing. As many of these early immigrants were from Taishan, they played 9-man volleyball. This was an ideal sport because it accommodated a large number of people. Using whatever was available, be it a rope or string for a net and rolled-up cloth for a ball, the men could improvise and start a game of volleyball in the alleyways between shifts or on Sunday when they were not working (*A Short History*, 1999). That the tournament continues to be played outdoors (for the most part) is in part to honour this history, but also because Chinese men were not permitted into mainstream recreational spaces to hold the tournament. Thus, the tournament organizers try to hold the tournament outdoors to recognize this racism that early players experienced. While this aspect of the tournament's history is often repeated (e.g., *A Short History*, 1999), some have questioned the truth of this account (see Nakamura, 2009).

As teams began to form and players learned, via kinship ties, of teams in other cities, formal matches were arranged. *A Short History* states that games between teams from Boston and Providence, Rhode Island, began in 1935. Two years later, teams from New York City also began competing, and the competition became the Annual East Coast Volleyball Tournament. Teams from Washington and San Francisco joined in 1947 and 1971, respectively. In 1974, San Francisco hosted its first tournament; it was also the first time a team from Toronto participated. The latter hosted its first tournament in 1977, and Montreal followed suit in 1986. With the involvement of these Canadian teams, the tournament became known as the North American Chinese Invitational

Volleyball Tournament. The women's division began in 1976.

Mini-tournaments occur throughout the summer season, culminating in the major tournament that takes place every year on Labour Day weekend, held in a rotation of different host cities. At present, the tournament site rotates primarily among the six main hosting cities (Toronto, Washington, Boston, Montreal, New York City, San Francisco), though other cities have occasionally hosted the tournament (e.g., Chicago, Las Vegas, Los Angeles) (*A Short History*, 1999; Nakamura, 2009).

6. Racism

a. Social construction of race

Race refers to a group of people who share genetically transmitted traits that manifest as physical differences, such as skin tone, hair texture, and so on. These features are then made to mean something more than just physical difference, and falsely assumed to be related to intellectual, cultural, and moral superiority. There is an interpretive process that occurs, therefore, in the act of categorizing and then ranking individuals according to race. Thus, the claim that race is entirely biologically determined has been critiqued. Many sociologists recognize that race is socially constructed, or the result of giving social meaning to physical characteristics.

Racism is the assumptions, attitudes, beliefs and behaviours that are grounded in the view that race is biological and that we can draw conclusions based on someone's race. At its extreme, racism is the hatred or contempt that one feels for those who have different physical features. It can also include the institutional policies, processes, and practices that flow from those views (adapted from Henry & Tator, 2002).

One type of racism, biological racism, is the assumption that there are innate differences between groups and that some groups are therefore innately superior to others. Perhaps because the body is central to the realm of sport, biological racism is pervasive when discussing racial difference and athletic performance. For example, the stereotype of the "naturally gifted" black athlete is widespread. Explanations such as higher concentrations of fast-twitch muscle fibres or supposed greater tendon length are given as the reasons for why black athletes excel in sport. However, this is very simplistic reasoning and does not acknowledge the athletes' training, commitment, hard work, discipline, and so on. Furthermore, this view of an innate biological, athletic superiority reproduces the stereotype that associates blackness with the body and whiteness with intellect. It also neglects how black youth, particularly men, are encouraged to pursue careers in sport because it is seen as the only realm in which they can excel or be respected.

In the case of racism and Asian athletes, we see many examples of how their unexpected presence in sport is explained via stereotypes. For example, the success of Korean women in the Ladies Professional Golf Association (LPGA) has been thought to be related to the use of chopsticks and subsequent development of highly attuned fine motor skills. Media representations of Asian athletes in Canada and the U.S. have been found to reproduce stereotypes like inscrutability, mysteriousness, exoticism or the model minority (i.e., obedient, hardworking, does not complain, and so on) (Nakamura, 2005). Biological racism, on the other hand, is more pervasive in how mixed-race Asian athletes are viewed, particularly in the NACIVT. They are perceived to have an athletic advantage because of their mixed-race background, particularly with regard to height. While there is a considerable range in height among Asian people—former professional NBA player Yao Ming, for example, is 2.29 metres tall—there is a stereotype that Asian people are short and that this is an innate biological difference. Thus, mixed-race Asian players who have a part non-Asian background may be viewed as possibly having an unfair advantage (see also Nakamura, 2009).

CLASSROOM ACTIVITIES

Activity 1: Debate about the eligibility rules

Preparation:

Hand out the NACIVT eligibility rules. These rules can be found online via the tournament websites (see External Resources on page 10 of this guide). The relevant rules appear in "Section M3.0 - Players" as well as "Section W2.0 - Eligibility Requirements." The text is provided below.

SECTION M3.0 - PLAYERS - M3.01 / SECTION W2.0 - ELIGIBILITY REQUIREMENTS - W2.10

All teams must have a least 2/3 of the players on the court at all times who are 100% Chinese in order to participate in any of the games of the tournament. The remaining players must be of Asian descent. Asian players that had competed in prior tournament(s) (before 1991) on an established team are exempt from the 2/3 limitation requirement stated above and are permitted to play at any time.

Any questions regarding the eligibility of any player must be presented before a game to the Tournament Committee. Once the game starts, the game becomes official and non-contestable. At the request of the Tournament Committee, any competitor may be required to show proof of compliance to the above requirement. Burden of proof shall be the responsibility of the player. If, in the opinion of the Committee that [sic] the protest is valid, the player will not be eligible to play and/or said team will be required to modify its line-up. In the event that a protest cannot be satisfactorily resolved, the protest can be submitted to the National Tournament Committee for decision. The decision of the National Tournament Committee will be final.

Asian: origins from: Myanmar (formerly Burma), Cambodia, China, Hong Kong, Indonesia, Japan, Korean [sic], Laos, Malaysia, Mongolia, Philippines, Singapore, Taiwan, Thailand, Vietnam

** Mongolia added 57th NACIVT, effective 58th NACIVT.*
** Burma notation updated to Myanmar.*

Instructions

I. Divide the students into four groups.

II. Give each group a copy of the eligibility rules.

III. Assign each group one of the following perspectives: (1) senior alumni and respected elders of the NACIVT who do not wish to change the rules; (2) mixed-race Chinese players who wish to be counted as "100% Chinese" players; (3) non-Asian players who wish to play 9-man; (4) Asian players who wish to remove the restriction on their playing time.

IV. The question to be debated is: There has been a call to amend the eligibility rules. Should the eligibility rules be changed? If yes, how should they be amended and why?

V. Have each group present their position for five minutes each. Open up the discussion for debate, allowing each group to respond to one another's perspectives.

VI. Wrap-up: As a group, consider which group's perspective and position was most compelling and why.

b. For those who only observed the game, what did you notice? Participation level, level of skills, sharing of the ball, and so on.

c. Women do not participate in 9-man in the NACIVT. Some people think that women biologically do not have the ability to play the very fast game or possess the powerful skills that 9-man requires. After having played the game, how would you respond to this statement?

Activity 2: Play a game of 9-man

Preparation:

I. Set up a 9-man volleyball court. The dimensions of the 9-man court are 66 feet in length, 33 feet in width. The net height at the centre of the net is 7 feet, 8 1/2 inches.

II. Hand out a list of 9-man-specific rules (adapted from dc.nacivt.com/wp-content/uploads/2013/03/nacivt_rules.pdf):

a. No jump serves. At least one foot must be on the ground when the ball is contacted for service.

b. No penetration or piking into the opponent's side of the net.

c. A maximum of four (4) touches are permitted before the ball crosses over the net, as long as one of the touches comes in contact with the net.

III. Have the students review the portion of the film where the director gives examples of 9-man-specific skills such as volleying from chest height, throwing the ball (similar to a dunk) rather than spiking, lifting with open palms, and hitting off the net.

IV. Wrap-up activity:

a. Invite students to share their impressions of playing the 9-man version of volleyball. What was difficult?

Activity 3: Case studies

Preparation:

Prepare copies of the following case studies:

o You observe one of your players talking with an opposing player during a game. Your player returns to the bench, clearly upset. When you ask what happened, the player says that the opposing player called him/her a "terrorist." Your player is the only South Asian person on the field.

o After many practices, your team is preparing for its first tournament. During the warm-up, one of the referees approaches you and points to one of your players and says that because she is wearing a hijab, she cannot play. "Head gear" is not permitted. If she wishes to play, she must remove her hijab. (Optional: Provide a copy of one of the many Canadian newspaper articles that have reported on incidents like this, e.g., ctvnews.ca/canada/quebec-girl-9-banned-from-soccer-game-for-wearing-hijab-1.872219.)

o As part of rookie initiations, the senior players on the team give the new players nicknames that are connected to their ethnicities, their names, their skin colour, or their religions. The senior players insist on calling the new players by these nicknames. The other players also begin calling them by these names. The rookies respond to these nicknames, although their reactions are mixed. Some laugh, some are indifferent, and some do not seem to like it.

Instructions

I. Divide students into small groups.

II. Distribute the case studies and have them consider the situation from the perspective of a coach of a high school sports team that competes against other high schools in the city.

III. Consider the following questions:

- What is the relationship between sport and racism?
- Are these examples of racism?
- How would you respond to these incidents?

EXTERNAL RESOURCES

2016 NACIVT: nacivt.com

2014 NACIVT: sf.nacivt.com

2013 NACIVT: dc.nacivt.com

2012 NACIVT: toronto.nacivt.com

Facebook: North American Chinese Invitational Volleyball Tournament: facebook.com/North-American-Chinese-Invitational-Volleyball-Tournament-NACIVT-217870041661595

NYMini Volleyball Tournament: nymini.com

MOCA – Museum of Chinese in America: mocanyc.org

Chinese Canadian National Council: ccnc.ca/aboutCCNC/aboutCCNC.html

CREDITS

Dr. Yuka Nakamura is an Assistant Professor in the School of Kinesiology and Health Science at York University (Toronto, Canada). Her broad research interest is how the intersection of race, class and gender impacts people's identity and experiences, using sport and health as her sites of examination. For her Ph.D., Dr. Nakamura conducted a multi-sited ethnography of the North American Chinese Invitational Volleyball Tournament, the first academic study of the event. She looked specifically at how the tournament serves to create a sense of community among people of disparate locations and how this sense of identity is informed by racism and assumptions about race. Dr. Nakamura continues to teach and conduct research in these issues, presently focusing on the role of sport in the lives of mixed-race people and Muslim men.

REFERENCES

A short history of volleyball in Chinatown and the Annual North American Chinese Invitational Volleyball Tournament (1999). In *Boston 1999 55th Annual North American Chinese Invitational Volleyball Tournament* (pp. 21-27).

Anderson, K.J. (1987). The idea of Chinatown: The power of place and institutional practice in the making of a racial category. *Annals of the Association of American Geographers*, *77*, 4, 580-598.

Anderson, K.J. (1990). 'Chinatown Re-oriented': A Critical Analysis of Recent Redevelopment Schemes in a Melbourne and Sydney Enclave. *Australian Geographical Studies* [now *Geographical Research*], *18*, 2, 137-154.

Chinese Canadian National Council (2008). Chinese Canadian… Since 1858. Retrieved from culturalcentre.ca/chinese_albertan_history/policies.htm

Craddock, S. (1999). Embodying place: Pathologizing Chinese and Chinatown in nineteenth-century San Francisco. *Antipode*, *31*, 4, 351-371.

Eichelberger, L. (2007). SARS and New York's Chinatown: The politics of risk and blame during an epidemic of fear. *Social Science & Medicine*, *65*, 6, 1284-1295.

Henry, F., & Tator, C. (2002). *Discourses of domination: Racial bias in the Canadian English-language press*. University of Toronto Press.

Laguerre, M.S. (2000). *The global ethnopolis: Chinatown, Japantown, and Manilatown in American Society*. Macmillan Press Ltd., New York.

Lai, D.C. (2003). From downtown slums to suburban malls: Chinese migration and settlement in Canada. In L.J.C. Ma and C. Cartier's (Eds) *The Chinese diaspora: Space, place, mobility and identity* (pp. 311-336). New York, NY: Rowman & Littlefield Publishers Inc.

Leung, C., & Guan, J. (2004). Yellow peril revisited: Impact of SARS on the Chinese and Southeast Asian Canadian Communities. Chinese Canadian National Council.

Li, W. (2005). Beyond Chinatown, beyond enclave: Reconceptualizing contemporary Chinese settlements in the United States. *GeoJournal*, *64*, 31-40.

Mitchell, K. (2004). *Crossing the neoliberal line: Pacific Rim migration and the metropolis*. Philadelphia: Temple University Press.

Nakamura, Y. (2005). The samurai sword cuts both ways: A transnational analysis of Japanese and U.S. media representations of Ichiro. *International Review for the Sociology of Sport*, *40*, 4, 467-480.

Nakamura, Y. (2009). *Boundaries of belonging: Overlapping loyalties and multiple attachments. A Study of the North American Chinese Invitational Volleyball Tournament. Unpublished doctoral dissertation*. University of Toronto.

Nakamura, Y. (2012). Playing in Chinatown: A critical discussion of the nation/sport/citizen triad. In J. Joseph, S. Darnell, & Y. Nakamura's (Eds) *Race and sport in Canada: Intersecting inequalities* (pp. 213-236). Toronto: Canada Scholar's Press Inc.

Ong, A. (1999). *Flexible citizenship: The cultural logics of transnationality*. Durham, NC: Duke University Press.

Pon, G. (2000). Beamers, cells, malls and Cantopop: Thinking through the geographies of Chineseness. In C. James's (Ed.) *Experiencing Difference* (pp. 222-234). Halifax, NS: Fernwood Publishing.