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ARE WE RETAINING OUR MAORI TALENT?

REPRESENTATIVE YOUTH NETBALLERS

A thesis presented in partial fulfilment of the requirements for the degree of
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ABSTRACT

A case study research method was employed to address the question of retention for Māori youth netballers. Despite the fact that young Māori are well populated in the junior age groups of representative netball, a decline at the senior representative levels is apparent. This decline was particularly evident during the period of adolescence contributing to the research focus. Exploring the retention factors relative to this group required consideration of these three interrelated domains: education, gifted and talented education, and sport.

Previous studies related to Māori Education, Māori in Sport, and Gifted Females led to this research. The findings highlighted three key themes: intrapersonal, interpersonal and structural factors. These factors are underpinned by cultural elements which when amalgamated become critical contributors to retention.

As such, this research revealed that there is no single factor that will predictably lead to the fulfillment of retention issues for Māori female youth however several conclusions have been drawn. Firstly that the challenge of balancing multiple, and often, conflicting roles as students, athletes, females and Māori is reflective of racial and gender stereotypes in society. Secondly, that our policies in education and sport need to reflect that 'being Maori' is understood in a broader context encompassing both Māori and non-Māori. In practice, operations which reflect Kaupapa Māori principles will further enhance the participants self efficacy which will lead to improved experiences.

Enhancing participants' quality of experiences in education and sport requires a recognition that access as a predecessor to retention greatly impacts on the institution or organizations ability to maintain Māori youth interest levels.

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“If you continuously face challenges, one of two things can happen: you either collapse under the strain, lose confidence in your ability and walk away defeated – perhaps to fight again later or to just drift into a life of non-challenge. Or you win a few impossibles and then are encouraged to have a go at the next impossible. So that before long, you find the impossibles have become possible” – Sara Henderson

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GLOSSARY OF MĀORI TERMS

Aotearoa	the land of the long white cloud (New Zealand)
Haka	a traditional Māori dance
Hapu	sub tribe
Hinengaro	the seat of thoughts and emotions
Iwi	tribe
Kai	food
Kaiako	teacher
Kanohi-ki-te-kanohi	face to face, meeting someone in person
Kaupapa Māori	Māori purpose or agenda; Māori focused activities
Kura	school
Kura Kaupapa	schools where Māori language and values are practiced
Māori	indigenous people of Aotearoa New Zealand
Mana	influence, power, prestige, status, charisma
Pākeha	New Zealander of Caucasian descent/ Anglo-Saxon descent
Powhiri	a traditional Māori welcome
Rangatiratanga	authority
Taha Māori	a Māori component; Māori dimension
Taha Wairua	Spiritual dimension
Taonga	property, anything highly prized
Taonga Tuku Iho	cultural aspirations principle
Te Ao Māori	the Māori world
Te Ao Pākcha	the Pākeha world
Te Ao Hurihuri	a changing world
Te Kohanga Reo	Māori medium early childhood centre; Māori language nest
Te Reo Māori	the Māori language
Tinana	the body
Tino Rangatiratanga	the principle of relative authority
Whakawhānaungatanga	establishing relationships – kinship and spiritual ties
Whānau	family – immediate and/or extended
Whānaungatanga	relationships

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CHAPTER 1
INTRODUCTION
THE NETBALL COURT

Netball ranks as the most popular sport among young females in *Aotearoa*¹ New Zealand. Although young *Māori*² people are one of the most active ethnic groups in Aotearoa New Zealand, their level of activity has fallen since 1997 (SPARC 3³, 2006). Māori netball player participation rates were one of the areas in which this decline occurred where the most marked decrease occurred between the 13-17 year age group (SPARC 3, 2006).

These statistics appeared to mirror the situation for Māori youth in both education and sport sectors. Coupled with being Māori is the additional challenge of being a Māori female, this combination creates a greater challenge to the process of retention as both Māori and females have experienced stereotypical prejudices. Given this challenge this research concentrates on talented Māori female athletes so we may better understand their reality in relation to retention.

This research asks the question; “What are the retention issues affecting Māori representative netballers?” The aim is therefore to focus on the retention issues affecting this group in one medium sized netball centre, by examining the factors that either enhance or hinder their retention in representative netball. There is limited research that combines retention, Māori, female, education, sport, with the gifted and talented. When amalgamated these variables are more likely to accurately reflect the realities of this group.

¹ Aotearoa – Land of the long white cloud (New Zealand)

² Māori – Indigenous People of Aotearoa New Zealand

³ SPARC – Sport and Recreation New Zealand

The netball court is used as an analogy to connect this research to the participants who are all representative netball players. The role of the netball court in providing structure to the game of netball is considered in respect to various foci of this study. The netball court provides the boundaries upon which the game is organised hence the court provides confinements for the participants in relation to their positional roles on court. As I move to analyse the data components of the Netball court, the goal circle in particular will be used allegorically to represent the experiences of a group of young Māori female netballers. The goal circle is deconstructed for ease of understanding the complexities that impact on this groups' quality of experience which can either enhance or hinder sustained involvement.

My interest in this area has arisen from numerous years of reflections and involvement in netball and education. With a passion for education, sport, and the development of Māori youth, a great amount of time has been spent observing trends, changes, and behaviours. Through varied roles in sport and education, at a range of levels, the opportunity to engage with Māori youth prompted the research focus.

Observations of representative netball were made over a five year period during 1999-2003. Initially informal observations occurred across the country at representative netball events and were focussed on ascertaining general participation levels of Māori in netball. This led to interviews with a group of Māori representative netballers in one of the 95 netball centres of Aotearoa New Zealand. This research consists of 40 participants who variously responded to a questionnaire and interview schedule that focussed on retention issues.

What was observed over the period of five years was that despite the fact that young Māori are well represented in the junior age groups of representative netball; a decline in Māori players at the senior representative levels occurred for no apparent reason. More specifically it was noted that the decline occurred during adolescence which focussed the research toward a specific group. Though comparisons and assumptions may be drawn with other netballing centres, specific research in each centre would be necessary in aiding our understanding of the retention issues across Aotearoa New Zealand netball.

The reason for such a decline is not known. This research attempts to address the gap in our knowledge on this issue.

Previous research in the area of Māori in sport provides a critical cornerstone for this research. As already stated no study has looked at the combined factors of this research though there are a number that consider each of the factors separately for example, Māori girls and women in sport (Rewi & Wrathall cited in Collins, 2000); Māori girls, power, physical education, sport and play (Palmer, 2000); stacking in Netball and Rugby (Hokowhitu, 2003; Melnick, 1996; Melnick & Thompson, 1996); Gifted female athletes in secondary schools (Ellis, Riley & Gordon, 2003), and the role of Sport Academies in Secondary Schools (Erueti, 2005) to name a few. This research considers retention because there is an apparent anomaly that exists in Māori participation rates from junior to senior representative levels. Additional bodies of knowledge also impinge on this retention debate. For instance the gifted and talented education field and cultural difference models in education are considered for their contributions to understanding retention in more detail.

Retention as a theory has been used to explain differential experiences. Retention theories applied to this research help to develop an understanding of the issues relating to access and the quality of experiences individuals receive once access has been granted. Māori experiences through education, sport, and the gifted and talented domains are central to the research discussions. Māori culture, like all cultures, is diverse. This research works with participants who self identify as Māori.

Māori educational history shows educators and institutions have by and large failed to retain Māori students in general and gifted and talented students in particular (Ministry of Education, 2006). The ability to relate to high performance athletes requires a holistic appreciation of them as participants in education and sport. The athletes' voice is added to the discussion bringing to life retention issues as experienced by them. Much of the literatures understanding of this group create dichotomies; for example, their peers often regard them as tall poppies whilst respecting them for their achievements there is also an expectation that they should accept a position more like the status quo. This frequently

requires athletes to 'play down' their aspirations to accommodate peer expectations. In addition, their coaches often describe them as talented athletes with potential however frequent inferences regarding their ability to commit to a task are made, similarly their teachers describe them narrowly as sports students with a view that their aspirations in sport supersede their desire for academic success. This is often fuelled by societal stereotypes which categorise this athlete group based on limited perceptions of them as Māori students and Māori athletes. All the while their *whānau*⁴ are busy managing these complexities and deciding on the best fit for their child to ensure they remain engaged in education and sport, whilst reaching their potential as gifted and talented individuals.

A netball analogy is applied in this research to connect elements of the netball game to the retention enquiry. Structural considerations, such as power and knowledge, are represented by the goal post as the base upon which the other elements are constructed. The hoop represents the access point for the ball (Māori netballers) hence access is a critical determinant for continued retention. For the ball to get to the point of entry through the hoop it must first enter the shooting circle. Both the hoop and net are part of the goal post (International Federation of Netball Associations, 2001). However the shooting circle is heavily marked by defence whose role is to deflect the ball from the hoop or divert the ball out of the shooting circle. These barriers to access are reflective of the stereotypes, race and gender assumptions which limit the participants progress. Once the ball (the Māori girl) has negotiated its way beyond the defence (barriers/inhibitors) to the edge of the hoop it has achieved access. Access as a precursor to retention indicates a starting process. As the ball passes through the hoop and net, it is guided and impacted upon by numerous factors. These factors represent key elements in the lives of Māori youth netballers which can either enhance or hinder their retention in the game. Such factors are considered throughout this research for the impact they have on the participants and indeed their results.

In responding to the research aim, notions of race and ethnicity, stereotyping, and gender will be reviewed in Chapters Two and Three. Chapter Two – The hoop represents access in this research. There are numerous people and processes which

⁴ Whānau – family: immediate and/or extended

affect the success of a shot at goal. The hoop analogy is applied in this section considering the ways in which retention has been theorised and how those theories have been applied in education, gifted and talented education, and sport. Equality and equity are reviewed in this chapter with a particular focus on access. Access as a precursor to retention integrates the concepts of equality and equity providing links to ideological constructs. Banks (1994) multicultural model provides a basis for considering the significant ideological constructs which have played a significant role in shaping the educational experiences of Māori and in particular Māori girls.

Chapter Three – The Goal Post and Net consider three interrelated components: Education, Gifted and Talented Education, and Sport. The post is the strength of the netball goal and as such provides the backbone for considering the process of retention. The net as part of the goal post is focussed on understanding the impact Education, Gifted and Talented Education, and Sport have had on Māori youth. The net reflects a weaving of control mechanisms which maintain an interaction with participants, conceptualised in this research as the ball. In any successful point scoring opportunity the ball must smoothly move through the net. If it is unsuccessful, it still constitutes a result.

The post reflects power and control and as such considers the effects institutional structures have on the retention of Māori. Strand One of the Net focuses on the history of education, gifted and talented education, and sport in relation to Māori experiences. The education strand reflects on Aotearoa New Zealand's educational history both pre and post European contact.

Physical education and sport are linked through the education curriculum. The role education has in shaping sport and it's most talented are discussed later in Chapter Three: Strand two of the net through a focus on gifted and talented education. Gifted and talented identification processes show that over time there has been a broadening of identification categories to include sport. In defining what gifted and talented means for this research the application of Gagne's (1985, 1992) differentiated gifted and talent model is integrated with Ellis, Riley and Gordon's (2003) three ringed/cluster model

providing a basis for considering Māori athletically talented female youth. Gagne's (ibid) model provides a distinctive connection between giftedness and talent in recognising that multiple catalysts play critical roles in the retention of gifted students as future talents. In addition, the model presented by Ellis et al (ibid) provides clear descriptors for identifying athletically gifted females. For positive retention to occur, striking a healthy balance between education, gifted and talented education, and sport is necessary in developing well rounded Māori youth.

In the concluding section of Chapter Three: Strand three of the net, the discussion focuses on the impact sport itself has on our society, and in particular how the sporting experiences of Māori have contributed to Aotearoa New Zealand sporting culture. Race and gender relations in sport are also discussed using both critical and structural functionalist theoretical approaches.

Chapter Four – The Rules of the Game outlines the research methodology adopted. A Case study approach is combined with *Kaupapa*⁵ Māori and symbolic interactionist theoretical perspectives. *Kaupapa* Māori, addresses issues of power relations which has formed out of the cycle of conscientisation, resistance and transformative praxis that typifies that struggle Māori people are engaged in with the dominant discourse of society (Bishop and Glynn, 1999: 81). Symbolic interactionism on the other hand allows us to make sense of how people create meaning through the translation of significant symbols. As stated by Berg (2001: 8) symbolic interactionism sees meanings as social products formed through activities of people interacting. This suggests that meanings derive from the social process of people interacting.

The data analysis is presented in Chapter Five – The Netball. The netball is central to the game, without it there are no passes, intercepts, or goals. The netball reflects the participants in the research. Sharing their realities provides the background to the discussions. Through the process of collating and combining the data, three key themes emerged. These themes are intrapersonal, interpersonal, and structural underpinned by

⁵ *Kaupapa* – purpose or agenda, Māori focused activities

cultural elements. Whilst these are discussed independently in Chapter Five their linkage and cross connections are critical in assisting successful retention.

Chapter Six – The Goal, concludes the research. Scoring the goal requires simultaneous actions which when combined with other influences can greatly affect the end result. Without goals being scored we can have no result, the challenge however is to score more often. To score more often, we must put the ball through the hoop more than others. Symbolically, if we were to achieve this with Māori girls and youth we will have retained them not once, or twice, but often hence the ball (i.e., Māori girls/women) will have gone through the hoop on numerous occasions implying that issues related to retention are reoccurring. If the shot is unsuccessful, it still constitutes a result albeit a negative one. This result is one where Maori girls fail to be reidentified as gifted and talented therefore access to further opportunities is denied. Scoring once is an insufficient indicator that this group will be retained over time. Being retained within netball should have positive spin-offs for the participants' personally, their whānau, Māori, and Aotearoa New Zealand collectively.

CHAPTER 2
LITERATURE REVIEW
RETENTION - THE HOOP

INTRODUCTION

The netball hoop is used here as a symbol of representation. The netball hoop has the potential to deflect or accept the netball entry through its frame. The hoop is the critical point at which the netball must pass through, for it to be deemed a successful shot. If it does not pass through the hoop the shot is merely considered an attempt and therefore unsuccessful in achieving its' purpose. The hoop represents access in this research. There are numerous people and processes which affect the success of a shot at goal. However an unsuccessful shot can often affect the confidence to shoot again. Our ability to provide quality experiences for our netball participants is critical. If we can help them approach the deflections as opportunities for refining their technique, and the successes as opportunities to challenge themselves further, we will be assisting the retention process. If we deny access by not allowing them to shoot again, we reduce the potential of retention. The quality of the experience is measured by the participants themselves hence they are not competing against others, merely themselves to continue to keep putting netballs (self) through the hoop.

This Chapter considers the history of retention, how it has been thought about, where it has been theorised, and what explanation it provides in respect to Māori youth aspirations and possibilities in education and sport. To increase Māori achievement an understanding of retention issues for Māori is critical. The focus in this research on Māori female youth reflects the concern that this group has not been retained well in education, nor in sport. There are overlapping reasons, with some differences worthy of note. Retaining students continues to provide a challenge for educational institutions and educators themselves. Education statistics show a decrease in retention for both Māori males and females with significant decreases occurring between ages 16-18 years in 2005 (Ministry of Education, 2006: 134-135). Developing an understanding of how

retention has been theorised provides the scope for developing strategies to improve Māori achievement. A number of ideological constructs are considered in relation to gifted and talented Māori female youth in education and sport. These constructs include race and gender stereotypes, genetics, and power relations in society.

Māori gifted and talented issues linked with retention, highlight the way in which being an adolescent female, coupled with being gifted and Māori can create a challenging triad. The combination of education, sport, and gifted and talented domains reflects the research participants' lifestyles. Chapter Three focuses on each of these domains in relation to retention which is central to the research question.

2.1 Defining Retention

Retention is a recurrent theme in debates about how well the system serves its students (Tinto, 2003). Retention is simply defined as the act of retaining something or the condition of being retained (Encarta Dictionary, 2006). A key indicator of continuing engagement with school is in its simplest form to ask whether or not students are being retained. Retention in education is defined as the proportion of students who continue to attend school beyond the point at which it is compulsory to do so (Ministry of Education, 2003). Benseman, Anderson and Nicholl (2003) define retention, in the tertiary education setting from an end point perspective. They state that retention is the completing of all course requirements through to the pass/fail process. Tinto's (2003) definition of retention however focuses on the conditions students are placed in, and the effect such conditions have on their retention levels in tertiary education. Understanding retention in this research requires a consideration of equality (often related to equal access) and equity (often associated with equal outcomes). Hence the best measure of retention here is the ability to continue engaging individuals to reach their best potential. This implies that a commencement and end point will not necessarily be the same fixed or defined point for all participants.

As Smith, G. (1993, cited in Lander, Burnett and Marshall, 1993) states, issues related to access, participation, outcomes and retention are all significant when analyzing, understanding and overcoming Māori educational underachievement. If we are to

understand retention it is important to recognize that retention theories have emerged from an increased understanding of issues related to access. Access as a precursor to retention is relevant in addressing issues of equality and equity. Historically access initiatives assumed a level of sameness; that providing the same opportunities meant the same outcomes were made possible for all. The notion of equality reflects the principle of sameness. Quota systems are evidence of this principle being applied to various educational institutions. Quota systems focused on increasing the opportunities for minority groups by providing greater access into programmes where entry was previously denied. The problem with access was the assumption that the system was neutral. Therefore a belief that its' neutrality and universality would provide the same outcomes for all participants was limited. Applied in the sporting context, an assumption that the same experience would occur for all team members assumes a neutral system is operating. Equity recognizes that access is but the first step in the process of retention. Therefore equity reflects the principle of fairness - the provision of different inputs for equitable outcomes. By combining equality and equity we are increasing the potential for a quality experience to occur post access.

2.2 Retention Issues and Māori Education

Looking at retention issues has been one of the primary strategies for addressing the gaps between Māori and non-Māori outcomes in education, and other life spheres such as economic, political and social areas. Māori represent 19.3% of the total secondary school population of state schools. Despite significant representation at school age Māori are not being retained well (Ministry of Education, 2006: 129). For those Māori students who attain the necessary tertiary entry qualifications we are seeing a pattern of underachievement continue in their choices post secondary schooling. The majority of school leavers entering tertiary education directly from school enrol in certificate courses, for example Māori enrolments over the past three years have risen from 21-42% in these types of courses.

According to Ministry of Education Statistics (2006) Māori have patterns of participation which are lower than their non-Māori peers. Statistics however illustrate objective deprivation, but fail to reveal the Māori learners experience of subjective deprivation.

Subjective deprivation is defined by Penetito (1988 cited in Waitere-Ang, 1999) as the 'feelings a minority member has about their status, feelings which include a sense of powerfulness' caused by the denial of recognition and frustration. Penetito (ibid: 52) states it frankly as,

[feeling] like losing even if you'd won. If you are a Māori student in a school the more you achieve the more you are separated from your Māori peers. If you don't achieve, you get to keep your mates, but then you can't get a job. You get deprived whichever way you turn.

The educational experiences of Māori in Aotearoa New Zealand have been widely debated and documented (Bishop and Glynn, 1999; Jones et al, 1995; Simon, J., 1994). Access was the first step in education based on the notion that getting people into educational experiences would assist in assimilation hence schooling became mandatory. Early debates viewed Māori as the problem and assumed they didn't have the skills and intelligence to adapt and readily assimilate to a western way of living (McLeod, 2002). As such access became a key process in the role of assimilation. Access policies enabled more Māori to become involved in a wide range of educational sectors however disparities continued to persist between Māori and non Māori educational achievement. *Te Puni Kokiri*⁶(1998, cited in McLeod, 2002:6) confirmed this position

Historically the scale of disparities between Māori and non Māori participation and achievement have been so wide that improvements by Māori have had a minimal impact on reducing the difference.

Why such disparities continue to exist is the critical basis for examining retention issues. Single factor explanations are giving way to dynamic theories reflecting a growing understanding of the multifaceted influences working simultaneously to shape the educational experiences of Māori (Waitere-Ang, 1999). A consideration of retention related factors through the lens of education, and more specifically through gifted and talented education and sport provide the basis for this research.

⁶ Te Puni Kokiri – Ministry of Maori Development

Retention follows Access as a mechanism for addressing the scale of disparities. The quality of the experience for Māori is deemed critical in retaining otherwise disenfranchised youth. Combining the quality of the experience with access is believed to be an improved prescription for addressing educational disparities. As such the following formula, as it is theorised and applied to this research, is offered as a way of building upon previous theories on retention. The formula is presented with supplementary notes providing the backdrop for this research.

2.3 Retention Formula

1. Access + 2. Quality of the experience = 3. Quality outcomes

1. Access is defined in the broadest sense as the opportunity to participate. To experience equality of opportunity as rights, treatment, quantity, or value equal to all others in a given group (Encarta Dictionary, 2006). Harrison (2004) explains access through a sporting analogy as ‘each competitor starting level at the start line’. When writers refer to access as being the primary issue to address when talking about differentiated equal opportunities they assume the education system (and other state systems) are neutral. Apple (2001: 9-10) He states that:

... the concepts we use to try to understand and act on the world in which we live do not by themselves determine the answers we may find. Answers are not determined by words, but by the power relations that impose their interpretations of these concepts. These concepts include democracy, freedom, choice, morality, family, culture, and a number of other key concepts. Each and every one of these is connected to an entire set of assumptions about ‘appropriate’ institutions, values, social relationships, and policies.

Equity is deemed to be what is fair or as defined by the Encarta Dictionary (2006) as actions, treatment of others, or a general condition characterized by justice, fairness, and impartiality. However because equity is about what is fair it is inevitably subjective (Harrison, 2004). Equality is concerned with sameness which implied increased access for disenfranchised groups would ensure disparities disappeared. Hence access was deemed a ‘fair’ way to provide for Māori but again did not address the system itself. The

assumption of a neutral system implied that the quality of experience, delivery of the experience and outcomes of the experience were the same regardless of individual differences (cultural and/or gender). Incidentally it was thought that if more Māori were accessing educational programmes then it would reduce the gaps between Māori and non-Māori outcomes. However recruitment efforts do not equate to retention. Tinto (1993, cited in Moore, Ford and Milner, 2005) notes that it is very difficult to understand student departure without first understanding the individual and institutional factors that lead to student attrition. Hence understanding what happens following entry through the door has in most cases become more important than what occurs prior to entry or at the point of entry (access).

As the focus turned from access issues to quality issues once access was obtained, assumptions about appropriate values and outcomes has meant Māori success is measured by non Māori reference points. As Durie, A. (2002: 266) stated:

To reduce disparities a 'social levelling' exercise takes place which utilises a non Māori benchmark to measure Māori success.

This therefore led to criticism that in order to be retained within educational systems, Māori had to be more like non Māori. The price of getting an education has often required Māori to forsake their cultural identity, or to separate from it for a time, so they can take advantage of educational opportunities. The *Te Reo* Report (Waitangi Tribunal, 1987) identified the significance of cultural identity. In doing so the *Te Reo* Report recognised that an understanding of Māori language and culture was necessary not only to develop the full personal development of Māori children but also to assist the Pakeha to fully appreciate the history, achievements and character of Māori society. In 1987, as a result of the *Te Reo* Report, Māori language was made an official language of Aotearoa New Zealand (Waitangi Tribunal, 1987).

To achieve equity, a recognition that different inputs are required in order to achieve the same outcomes is relevant for institutions to consider. This implies that experiences for groups like Māori as a collective are likely to vary in achieving equitable outcomes.

⁷ Te Reo – The Language

Supporting participants in ways that recognise their cultural experiences and values is likely to improve the quality of their experience. In addressing individuals' needs, cognisant that they are a part of broader groups, we are more likely to provide quality experiences for participants, which leads to the second part of the outlined formula.

2. Quality of the experience for Māori is maintained by combining a *kaupapa Māori*⁸ and symbolic interactionist perspective. Kaupapa Māori principles ensure things Māori are validated and the focus. Maintaining a Māori centered focus is consistent with assessing Māori achievements against Māori aspirations (Durie, M.H., 1998, 2001; Hemara, 2000) whilst engaging Māori in determining their own directions and futures. The goal for Māori in education is about Māori development, enjoying social and economic wellbeing whilst maintaining a strong Māori cultural identity (Durie, A., 2002). Quality experiences lead to quality outcomes. Given Durie's position we might then ask how quality experiences are achieved in an education setting for Māori girls?

3. Quality outcomes

Quality outcomes for Māori are best reflected in the Māori Education Strategy as expressed by Mason Durie (2001) at *Hui Taumata Matauranga*⁹:

Although education has a number of other goals including enlightenment and learning for the sake of learning, three particular goals have been highlighted as relevant to Māori: enabling Māori to live as Māori; facilitating participation as citizens of the world; and contributing towards good health and a high standard of living. Education is not the only factor that will determine fluency in *te reo*¹⁰, or readiness for participation in a global society, or good health, but it has the potential to be a major contributor, and educational failure significantly reduces chance in any of the three areas.

To enhance retention, educational success is critical. The role of education in preparing Māori to participate positively as citizens of the world remains the challenge. Anderson and Coltman (2003) put the student and student learning at the centre of the discussion. They believe that attrition and retention are the consequences of the fit between how students learn and the learning environment provided. Hunter (1970) states that

⁸ Kapapa Māori – Māori purpose or agenda; Māori focused activities

⁹ Hui Taumata Matauranga – Maori Education Summit

¹⁰ Te Reo – The Language

retention relies on the interacting of meaning, degree of original learning, presence of feeling, positive and negative transfer, and scheduled practice. Multicultural retention issues link to Hunter's (ibid) theory which recognises personal engagement through 'feeling' is a critical component of retention. Tracy and Sedlacek's (1982, cited in Moore, Ford and Milner, 2005) model maintained that structural relations of eight non cognitive dimensions, along with traditional definitions of achievement and ability, effectively predict academic persistence of multicultural students. Whilst the model refers specifically to African Americans, the specific non-cognitive variables contributing to retention reflect aspects of Māori gifts and talents as identified in Bevan-Brown's (1993, 2000, 2002) research. These variables were identified as: positive self concept, realistic self appraisal, understanding of and the ability to deal with racism, support of others, successful leadership experience, community service, knowledge in a field.

There is a recognition that as student diversity increases institutions must create climates that welcome, accept, respect, affirm, and value diversity, creating an accepting culture or ethos (Leach, Zepke and Prebble, 2006). This theory is supported by Abramson and Jones (2003) who offered a three tiered 'Early engagement model of retention' approach to retention as practiced in their tertiary institution in the United Kingdom. Creating a positive culture is a critical aspect of the model. Key elements of the programme were put in place to ensure students had the necessary knowledge of both the academic conventions and support networks available in the university itself. In addition, the programme created opportunities for developing social networks which led to a better preparedness for students and a feeling of belonging to the institution. Continued support was a key element of the programme reflected in the second tier of Abramson and Jones (2003) model, this involved a review and recheck of the previous academic conventions and support networks applicability and effectiveness for the students. The third and final tier was the outcome of retention measured in both numbers of students and satisfaction with the university per se. Abramson and Jones (2003) model builds upon the premise of providing quality experiences, student involvement and institutional commitment as Tinto (2003) expressed, with the assessing of course completion rates as espoused by Benseman et al (ibid) provide a stronger likelihood for retention to occur. It is important then not to lose sight of the key goal of retention in education - which is

to educate students not merely to retain them in a system (Tinto, 2003). Can the same assumptions about the relationship between retention and the quality of the participants experience be made in a sporting context?

Certainly retention is as critical in sport as it is in education. In sport, retention is considered from both the number of participants' who access it, to how many continue and how many leave the sport, and the quality of the experience while in the system. As Brown (1985: 111) states:

...the high attrition rates observed among young athletes, particularly adolescents, have been attributed to and studied primarily as outcomes of negative aspects of the organisation and administration of competitive youth sport.

Whilst these factors may have a part to play in the retention debate in sport, broader issues need further consideration. Although withdrawal from sport for both males and females was most prevalent during adolescence (Roberts and Kleiber, 1982; Hansen, 1970; Pooley, 1981 cited in Brown, 1985) evidence suggests that participation in competitive sport by females showed more dramatic decreases during adolescence compared to males. Brown (1985) noted that stereotypes based on role socialisation played a role in attrition. As such the demands of the various roles the athlete maintains at one time served to influence social behaviour often resulting in increased attrition. Greendorfer and Blinde (1985) recognised that retention/attrition rates were often due to reprioritising of interests by the athlete as they transitioned from roles.

Central to an analysis of the changing nature of educational policy is the idea that changes affecting schooling do not occur in isolation. Rather they are influenced by a variety of forces: economic, political, social and cultural (Jones, Marshall, Matthews, Smith, G., and Smith, L., 1995). This is reflective of the sporting domain also. In order to achieve success a combination of factors impact on the individual in their pursuit of excellence. How well we can provide opportunities which combine the factors necessary for sporting success, whilst maintaining a cultural dimension, remains a challenge. Equality of access is a starting point for positive retention. Enhancing the quality of the

participants' experiences in netball will promote equity and perhaps continue to retain Māori through the netball pathways.

2.4 Retention and the Gifted and Talented Female

Gifted and talented individuals are defined by Ellis et al (2003) as those who possess above average ability (in this case within the sport of netball this is associated with representative status), creativity (in netball, this may refer to originality of movement and solutions and is also known as 'flair') and task commitment (such as motivation and dedication to netball). There is considerable research on self concept and giftedness however it is inconsistent. It appears that giftedness can be both a 'risk' and a 'resiliency' factor when it comes to self concept (Matthews and Foster, 2005).

A major concern of gifted and talented educators has been the underachievement of females (Ellis, Riley and Gordon, 2003: 4). The link between personal, environmental and structural levels is critical for the gifted female. As Renzulli (1986) argues, giftedness is a condition which can be developed if an appropriate interaction between the person, environment and the particular area of endeavour converge.

Underachievement of gifted females is often not reflected in grades or how well they 'go to school' but rather, in what a person believes can be attained or accomplished in life. Underachievement, self efficacy and expectations for instance, are considered as critical retention factors for the gifted female (Reis, 2004).

Reduced participation coupled with a lack of planning for the future, combined with ethnic and gender stereotyping (Reis, 2004) continue to affect female achievement. The inability of many young females to plan for their future in a realistic way is an issue and indicates a lack of awareness of the economic realities these girls will face (Reis, 2004). Considering study, careers, families and sport needs to be a priority consideration for talented female youth to ensure they flourish both professionally and personally.

As gifted girls enter adolescence they become hypersensitive to societal views, regarding the roles and responsibilities of women via popular television, movies, music, and print (Reis, 2004). The idea of becoming "feminine" becomes an important value for girls,

whereas educational achievement and productivity are often thought to be male characteristics (Kloosterman and Suranna, 2003). As girls reach puberty, gender-role socialisation tells them that they are only valued for their appearance and sociability (Silverman, 1995). This is reflected in Macleod's (2004: 490) words,

... many females become bound up in the culture of romance, a system of intense social pressure which directs women's energies in the direction of men.

The pressure of stereotypes, forward planning and self efficacy are often complicated by outside pressures. Whilst society has an influence, some researchers believe that family and peers are critical in shaping the perceptions of talented females. Parental attitudes and behaviours can have a lasting, often indelible, influence on females' achievements (Kloosterman and Suranna, 2003).

While New Zealand women have demonstrated their sporting prowess and athleticism over the years, one cannot help but wonder how many more gold medals could be bought home if educators had insight into the experiences of young talented sportswomen (Ellis, Riley and Gordon, 2003). As Beveridge and Scruggs (2000, cited in Ellis et al 2003) noted, by the time girls reach adolescence, a high percentage of them express little interest in and motivation to do physical activity. A SPARC (2006: 1-2) survey found:

Participation for young people aged between 5-15 years is high (94%) but for 16-17 year olds it is noticeably lower (78%). In addition, Girls were more inactive than boys, though activity levels have declined since 1998 especially for Māori people between the ages of 5-15 years.

It has been difficult to gain an understanding of the retention issues for gifted and talented females as this group has largely been reflected as a homogenous group. As ethnicity has not often been considered, it has challenged our understanding of their experiences. This research attempted to highlight the pathways (particularly access points) and quality experiences of one specific group of talented and gifted young female athletes. The research is an attempt to understand more completely, the personal, structural, and social issues influencing retention in netball for Māori representative

female players. The next section, considers retention issues specifically for Māori in sport.

2.5 Retention, Sport and Māori

There are numerous reasons why Māori in sport has been considered a more positive domain than that of Māori in education. Māori have experienced positive successes in sport. For instance, in 1884, two Māori were members of the New Zealand Rugby Tour to Australia, in 1888 Māori participated in a Native Rugby tour to the United Kingdom, and in 1910 a Māori Rugby team were selected. Māori women have also experienced success early in New Zealand's history as a nation. In 1938 Meg Matangi captained the first international netball tour, and in 1957 Ruia Morrison reached the quarter finals at Wimbledon (Palmer, 2000). These historical milestones have enabled Māori to sense that continued achievement in sport is possible, and have created a stereotype of Māori as 'naturally' talented in sport. Māori achievements are publicly celebrated and exist as one of the few positive media representations of Māori people. In addition there are many Māori role models in sport whom are held in high regard by both Māori and non Māori regionally, nationally and internationally. Through involvements and successes in sport Māori have earned prestige and *mana*¹¹. Māori have grown up in a culture where sport is a highly valued cultural form and product. Combining these factors creates a strong sense that it is the cultural destiny of Māori to play and excel at sport (Palmer, 2006). Māori cultural aspects have been included within sports codes such as the *haka*¹², the *powhiri*¹³ and *taonga*¹⁴ issued for our Commonwealth and Olympic team members, the use of Māori symbols in logos and on uniforms along with the use of Te Reo Māori in the naming of sports and their organisations (Palmer, 2006).

Māori engagement in sport remains strong however there remains a sense that such participation does not challenge wider societal issues and stereotypes of Māori. Hence exploring the issues of stacking, race logic, gender inequity and sexuality will enable us to be better informed about retention challenges for Māori. These are important aspects to

¹¹ Mana – influence, power, prestige, status, charisma

¹² Haka – Dance: Māori performance

¹³ Powhiri – Welcome; Beckon anyone to come on (*to the Marae*)

¹⁴ Taonga – property, anything highly prized

consider in relation to their effect on the retention of Māori female youth and will be discussed specifically in the latter part of Chapter 3.

Chapter Summary

Retention is complex and multifaceted. Both policies and practices alongside expectations and outcomes play a part in the quality of the experience Māori youth will have in education and sport. All retention models while reflecting varied approaches, attempt to understand the issues collectively recognising retention as being both process and outcome driven.

Our ability to create quality experiences for Māori youth in both education and sport will increase the likelihood of retaining gifted and talented Māori in a variety of contexts including sport. Chapter 3 addresses key components of this research under three distinct strands. The first is focussed on Education, followed by discussions on the Gifted and Talented as a part of the education system encompassing Physical Education, with the final strand considering Sport.

CHAPTER THREE
LITERATURE REVIEW
THE GOAL POST AND NET

OVERVIEW

The Goal Post is sturdy in design hence is the strength upon which the other components of the goal are attached ie, the hoop and net. The Post in this research is an analogy used to represent the structural power relations which exist in society. Whilst the netball rule stipulates that the goal post must remain the same height, this research questions whether structural power relations in society have an impact on moving the goal posts for differing groups. Given this would impact on participants access, quality of experience, and retention levels, the goal post is a significant feature. If movement exists; who or what is moving the goal posts? When altered, who do such shifts serve best? Is there a vision for Māori considered when the posts are constructed and/or shifted? In conclusion, how are Māori served by the structural power relations existing in netball specifically and sport generally?

This review considers the factors which enhance or hinder netballers continued participation rates in the high performance arena. In responding to the research aim, race and gender politics in education and sport will be critically reviewed. The Net (strands one, two and three) is reflected in the discussions as it provides a link between the post and the hoop (Chapter 2). The net represents the interweaving of the three strands (education, gifted and talented education, and sport) with three components (intrapersonal, interpersonal and structural) that act as key determinants to retention. The net reflects a combining of factors which are deemed relevant in either the enhancement or hindering of retention. These factors are discussed in each of the three domains. Culture is omnipresent therefore it overlaps each of these areas with a specific focus on Māori culture. The net provides a funnelling effect for the ball (the participants in this research). If the net has a hole in it, or is tangled in some way, this will inhibit the flow and retention of the ball. These potential holes and/or tangles reflect barriers, constraints, weaknesses and imbalances in the three strands and/or components. If

there are issues in any of these areas, a ripple effect on the quality of the experience for the participants will occur. Hence the ball may travel slowly, smoothly, or be interrupted in its' journey through the hoop and net. The strength of the post will play a key role in providing a clear and consistent target for participants. Consistency can enhance retention improving the pathway of the ball.

In essence the role of the literature review is to provide a strong backdrop to the retention enquiry hence the goal post (structural power relations) and the net (education, gifted and talented education, and sport) link to the hoop (retention) through a consideration of ethnicity and gender relations as they affect the balls (participants) journey to and through the hoop.

The way in which retention is defined for this research was outlined in Chapter 2 providing the basis for critiquing previous research. The definition locates access and the quality of the experiences (equity and equality) for Māori gifted female youth as central components that determine how long they participate in education and other such programmes providing opportunities for further development.

Education, sport, and the area of gifted and talented are cobbled together in this research in order to understand the retention issues pertaining to a group of netballers identified as possessing talent that is often unrealised. Each domain will be separately considered within Chapter 3.

An overview of Māori educational history is presented as the first domain with a summary of the four major policy directions that have shaped Aotearoa New Zealand education in relation to Māori. This purpose of this chapter is to highlight the ways in Māori retention levels have been affected in both education and sporting arenas. Historical events and decisions have shaped Māori and Aotearoa New Zealand society hence the literature review provides the building blocks for considering retention. The four major educational policy directions highlight Māori educational experiences and their effects on the retention of Māori.

Understanding the role of significant others is reflected in the second domain of the review through the gifted and talented education focus. The third domain reflects on the sporting world outlining the history of Aotearoa New Zealand sport and the role of Māori in sport. Notions of stacking, race logic, and gender are discussed for their part as potential contributors to the retention issues for Māori girls and women in netball.

CHAPTER THREE

LITERATURE REVIEW

EDUCATION - STRAND ONE OF THE NET

INTRODUCTION

Education is examined for the role it plays in the lives of youth and the impact it has had on retention issues for Māori students. The relationship between education and Māori is closely analysed, providing an historical overview of this ever evolving relationship in our society. Retention has long been a focus in the area of education with much literature documenting the debate.

Māori underachievement was highlighted in Chapter 2 and will be expanded upon in this Chapter. The initial part of Chapter 3 deals with education; the history of education in Aotearoa New Zealand and the way in which the system has engaged with Māori learners in particular. Banks (1994) paradigms while related to the USA experience provide an overview of policies perpetuated by dominant groups in relation to minority groups. These perpetuations resonate with the race logic applied to the explanations of Māori underachievement in education and sport, and the lack of presence of Māori in gifted and talented education.

3.1 Retention of Māori - Educational Paradigms and Policies

Contemporary analyses of education in Aoteroa New Zealand commonly take as their starting point the formal schooling system that developed after the signing of the Treaty of Waitangi, in 1840. In doing so they ignore, render invisible, and dismiss the vibrant Māori education system which served Māori well before colonization (Carkeek, Irwin and Davies, 1992:6).

Significant advancement in Māori development in society, and in educational achievement in mainstream institutions is hindered because current educational policies and practices were developed and continue to be developed within a pattern of power

imbalances. This pattern of dominance and subordination has developed as the result of the heritage of colonisation in this country (Bishop, 2001: 201).

Whilst the academic and social problems of Māori have been widely discussed in literature, Māori remain in a compromised position as various reforms and policies have done little to curb the tide of Māori underachievement. Experiences in education teach us that the academic achievement problems of minority groups are too complex to be solved by reforms based on single-factor paradigms and explanations (Banks and Lynch, 1986 cited in Banks, 1994).

*Ngā Haeata Mātauranga*¹⁵2005 (Ministry of Education, 2006) provides an overview of the key education policies and programmes in place to enhance the achievement and participation of Māori learners.

A notable response by Māori to the level of underachievement and denial of full access to successful education is best reflected in Te Kohanga Reo and Kura Kaupapa philosophies and principles. Kaupapa Māori principles and philosophies have underpinned the movement since its inception in 1981 and are core in providing Māori centered educational outcomes (Smith, G., 1990). Te Kohanga Reo, as a social movement, has been described by Pita Sharples as being ‘the most important educational initiative of the twentieth century’ (cited in Jones et al, 1995).

However the overwhelming statistical evidence of underachievement (see Retention chapter) confirms that for the majority of Māori students’ unequal schooling opportunities and outcomes ensure the perpetuation of structural inequalities within wider society exist (Jones et al, 1995). Overall there have only been minor gains in Māori educational achievement since 1994 (Ministry of Education, 2005 cited in Cacciopoli and Cullen, 2006). Issues of retention can be readily inferred from the available statistics however identifying and acting on strategies for change are more problematic (Benseman, Anderson and Nicholl, 2003).

¹⁵ Ngā Haeata Mātauranga – Annual Report on Māori Education

Focusing on retention allows us to understand that a change process is required if we are to adjust the retention outcomes (Tinto, 2003). We will examine Banks (ibid) multicultural paradigms in an effort to theorize the way in which retention has been affected by state education policy and practices.

Assimilation, language, genetic, cultural deprivation, ethnic additive, and cultural difference paradigms will be integrated in the analysis of the four major educational policies which have governed education in Aotearoa New Zealand.

Assimilation

Assimilation practices and the language paradigm represent early education philosophies. The notion of assimilation as a social policy developed out of the nineteenth century European beliefs about 'race' and 'civilization' (Simon, 1994). Assimilation is defined as an ethnic group losing distinctiveness and becoming absorbed into a majority culture.

By the 1860's soon after the Māori were outnumbered by colonists, the colonial government had decided that the assimilation of Māori into colonial society was preferred over Māori retention of their language and customs (Jenkins, 2002). The British quickly established schools and felt that education through literacy was the best way to civilise Māori, alienate them from their purportedly dubious ideas, and ready them for conversion to Christianity (St John, 2005).

Access and quality outcomes for Māori were diminished during this period through educational initiatives focused on eradicating Māori as a culture. Education it was decided was the most effective way of breaking down what was regarded as the demoralizing or uncivilized beliefs and practices of the Māori (Jones et al, 1995). Despite this viewpoint, it was evident that Māori people consistently sought to use the apparatus of education for the transmission of their culture – not instead of – but as well as other cultures (Mahuta and Ritchie, 1988:31). For Māori, access to Pākehā knowledge would increase their outcomes: ability to operate in *Te Ao Māori*¹⁶ and *Te Ao Hurihuri*¹⁷.

¹⁶ Te Ao Māori – The Māori world

¹⁷ Te Ao Hurihuri – The changing world

Indeed the colonists so convinced of the superiority of their own way of life genuinely believed they were bestowing benefits on Māori by ‘civilizing’ them (Simon, 1994). This superiority was expressed through the selection of the curriculum for Māori, for Pākehā, and for females

Different cultures place different emphases on various sorts of knowledge, and the school curriculum for any culture will reflect those aspects regarded as most ‘worthwhile’ by the decision makers and political power holders (Harker and McConnochie, 1985:141).

Again, abandoning Māori culture and practices was given high priority to enhance Māori educational progress (Bishop and Glynn, 1999). The curriculum echoed the limited and conservative views of the ability and potentials of the Māori race based on Bird’s (School Inspector) beliefs:

The purpose of Māori education was to teach Māori those practical skills that fitted them for living in their own rural communities (Openshaw, Lee, G. and Lee, H., 1993: 53).

The choice of knowledge taught in schools is not just about what to teach and what is worth learning rather schools are the mechanism that society inculcates its values, standards, and expectations (Scantlebury, McKinley and Jesson, 2001: 74). Girls’ education therefore fared worst. The stereotyping of girls’ roles in life were narrow and limited in their views (Scott, 1985). The assumption that the role of education for girls was to prepare them eventually as housewives or mothers dominated the curriculum delivered (Openshaw et al, 1993). Access and the quality of experiences were yet again marginalized by the subject selections which would ultimately limit future choices and aspirations in life.

Whilst no evidence of policy regarding the banning of the Māori language exists, numerous accounts from native speakers recall vividly the punishment which accompanied Māori speakers ‘slip ups’ where Māori was spoken inside the school

confines. Hence the Te Reo Report was critical in establishing an official place for the Māori language in Aotearoa New Zealand. Language is recognized as being a small part of the whole culture and as such the efforts focused on a language only model did not have much success. However urbanization into a totally unsympathetic environment provided a severe blow to the extent that in 1979 death of the Māori language was predicted (Benton, 1979, cited in Bishop and Glynn, 1999).

Education is a status-shifting device and one of the consequences of its past role of ensuring the ascendance of taha Pākeha over taha Māori, is the retreat of the Māori language and the creation of an achievement gap between Māori and Pākeha in education (Walker, 1985:81). However full assimilation was not the original goal of earlier education it seems.

For although Māori were to all intents and purposes, to become indistinguishable from Pākeha, only cultural assimilation was intended, not structural assimilation. There were no concessions for Māori, instead of equality for Māori, assimilation was about the domestication of Māori and the reduction of any threat Māori might pose to Pākeha (Durie, A., 2002).

Although cultural assimilation was the earlier focus it is evident that structural assimilation is inextricably linked. Assimilation policies created retention issues as they corroded the Māori culture by undermining traditional beliefs and value systems which had enabled prosperity for Māori decades before. Assimilation like all policies has no defined end point hence 'integration' became the new goal which emerged in the 1960's with the production of the Hunn Report (Jones et al, 1995). In 1960, Prime Minister (Walter Nash) engaged Hunn to do a review of the Māori Affairs Department. Hunn included in his review a wide-ranging summary of Māori assets, and the state of Māori in New Zealand at the time. Māori were going through a process of urbanisation and Hunn's report raised the issue of integration of Māori within broader New Zealand, as opposed to segregation or assimilation. The Hunn report served as the blueprint for the establishment of the Māori Education Foundation, and the New Zealand Māori Council, and became the basis for Māori policy throughout the 1960s (Hunn, 2007).

Integration, Deficit models and Cultural Deprivation

The ideal of integration as a policy was to be the best aspects of both cultures, Māori and Pākeha, being integrated into one culture (Jones et al, 1995). The goal of Māori maintaining its own identity within the integration model was not realized. With integration practices, came the acceptance of the dominant cultures administrative and control structures. In effect the policy made no real change for Māori instead reinforcing the notion that living as a Māori posed a problem, or barrier to learning – in short a cultural deficiency (Bishop and Glynn, 1999).

Investigating whether or not there were significant differences between Māori and non-Māori was the focus. Reference by Lovegrove (1966, cited in Bishop and Glynn, 1999) to Māori homes, and Māori parents inability to provide the variety of experiences essential to broadening the child's intellectual understanding were claimed as central to Māori underachievement. This cultural deprivation paradigm implied that lower class youths 'failure' in schools was due to family disorganization, poverty, and the lack of effective concept acquisition. The perception that Māori student 'deficits' acted to 'handicap' the student and their ability to live a competent and satisfying life in society hampered progress (Johnson, 1970; Havinghurst, 1967, cited in Pihama, 1993).

The cultural deprivation paradigm is often evident in the placing of ethnic students in lower ability groups based on intelligence tests. As such, Intelligence Quotient testing, popular in the 1920's, was used as a means of measuring intelligence (Jones et al, 1985). Intelligence testing has been accused of unfairly stratifying test-takers by race, gender, class and culture; of minimizing the importance of creativity, character and practical know how; and of propagating the idea that people are born with an unchangeable endowment of intellectual potential that determines their success in life (Benson, 2003). Despite the profound effect these notions were to have on educational outcomes for participants, the cultural bias of such tests was given limited consideration. The impact of this was that Māori were viewed as less intelligent and possessing lower mental capacity. This assumption led to deficit thinking further reducing access to a broader range of educational opportunities for Māori.

The deficit theories were based on an assumption that the over representation of Māori in educational underachievement was due to them lacking the appropriate knowledge, skills, attitudes and values of the dominant culture (McLeod, 2002). These factors were subsequently used to explain why particular groups were not retained or successful in other areas of life (Scantlebury, McKinley and Jesson, 2001). The deficit solution believed it was the child who needed to change, usually and more likely, required becoming more like the dominant culture pervading the system (Bishop, 2001). This led to the deficit theory being viewed as 'typically' about increasing numbers from under-represented groups to improve their achievement, success, and retention compared to their 'European' peers (Scantlebury, McKinley and Jesson, 2001).

To compensate for what was perceived to be a lack of appropriate experiences, increased opportunities through quota systems, catch up programmes and other initiatives dedicated to 'opening the doors' for Māori were offered. Children are not born underachieving (Ford and Harmon, 2001). Often the lack of attainment is directed back to the student because of their cultural and social characteristics and questioning effective teaching practices and relevant curriculum material are left unanswered (Banks, 1994). As Young (1971) expressed, the way the content of education is taken as a 'given' and is not subject to sociological enquiry therefore assumes that educational 'failures' become 'deviants'. Access in this sense was focused on equality of opportunity but not equity.

Educators not committed to equality embrace the deficit model and use it as an alibi for educational neglect. It is the belief of many that the school is severely limited in what it can do to help these students because of the culture into which they are civilized. The deficit model assumes that the failure of ethnic groups in schools and society is due to their own inherited or socialized characteristics (Banks, 1994). The terminology changes reflected a shift in policy however educational practices did not reflect the same level of change.

Ethnic Additive and Cultural Difference

*Taha Māori*¹⁸ reflected the ethnic additive paradigms which emerged in Aotearoa New Zealand education. *Taha Māori* was initiated in response to a number of calls from both Māori and non Māori to recognise Māori culture in institutional contexts. Whilst positive in its purpose, *Taha Māori* effectively was designed to meet the aspirations of Pākehā in informing them better (Smith, G., 1990). It was added to the curriculum which remained structurally unaltered and omitted to adopt a Māori world view (Bishop and Glynn, 1999).

Ethnic additive approaches emerge generally because teachers have limited knowledge about ethnic groups so it is easier for them to add isolated bits of information about ethnic groups to the curriculum and to celebrate ethnic holidays than to meaningfully integrate ethnic content into the curriculum or restructure it to better serve ethnic groups (Banks, *ibid*). In doing so these types of initiatives often result in policies and school practices that require no fundamental changes in the views, assumptions and institutional practices of teachers. As such, educators do little more than add bits to the curriculum whilst a fundamental rethinking of the curriculum itself does not take place (Bishop and Glynn, *ibid*).

Developing alongside *Taha Māori* were responses to education emerging from within Māori communities themselves. They reflected the deeper aspirations of Māori people demanding that their educational needs be seen as an extension of their cultural survival, not as an alternative (Jones et al, 1995). The development of *Te Kohanga Reo*¹⁹ in the early 1980's sparked and continues to inspire the development of a range of Māori initiatives in education that have developed as alternative models within and outside the current system from early childhood to post-secondary tertiary education (Jones et al, 1990). These alternatives are Māori initiated institutions based on different conceptions of the purpose of education, as community efforts challenging the taken-for-granted hegemony of schooling (Smith, L., 2006). Cultural difference in these approaches is celebrated and the norm upon which they operate.

¹⁸ *Taha Māori* – a programme integrating a Māori component/dimension

¹⁹ *Te Kohanga Reo* – a Māori medium early childhood centre: a Māori language nest

The cultural difference policy acknowledged that different 'cultures' existed and that these differences placed demands on teachers to recognize, value and cater for them. However like earlier policies the recognition of difference was highlighted and compared against the norm of the dominant culture (Johnston, 1988). The cultural difference paradigm maintains that ethnic minority groups often do not achieve well in school not because they have a deprived culture, but because their cultures are different from the culture of the school (Banks, *ibid*). This is reflected in the lack of participation and power by Māori in decision making areas of education. This has meant that aspects of Māori culture constantly require Pākeha endorsement and validation (Smith, L., 2006). Therefore the real power consistently remains with the dominant group who decide what would be taught, how it will be taught, and whom will teach it (Smith, G., 1990). The curriculum itself reflects the power relations which exist between dominant groups representing the various subject choices on offer. Physical Education and Sport have suffered like Māori cultural aspects to gain legitimacy as valid knowledge bases.

3.2 Physical Education and Sport

Through education, sport has offered varied experiences to individuals often differentiated along gendered lines. During the early 1900s for instance, when sport was considered to be important in the development of masculine character, girls were to be educated for the private realm of domesticity, moral guardianship, childbearing and rearing. Girls' schools had entrenched attitudes about what was proper behaviour for young women. According to Coney (1986) there was widespread concern that the reproductive organs of girls would be damaged by vigorous activity. Most town schools maintained separate playgrounds for boys and girls (Grant and Stothart, 1994) and as Fry (1985) showed the discrepancy between land provision for boys' and girls' state secondary schools clearly expected girls were not as active in games and sports, than boys. As O'Neill (1992) reflected, these Victorian ideals had a powerful negative influence on the participation rate of young women in physical activities.

Sport has been an important part of education, considered most important in the development of character. Collins and Waddington (2000:18) indicate

this was heavily influenced by the British public school ideologies, where early New Zealand educationalists viewed sport as a powerful contributor to character development hence it was heavily promoted within the school system, particularly team sports such as rugby and cricket.

The place of sport in New Zealand schools continues to be promoted in more recent times. There are many examples of sport being used by schools to promote school pride, to assist in developing cross cultural relationships and to provide a varied avenue of learning for students (Collins and Waddington, 2000).

Sport in Education has largely been the responsibility of teachers and volunteers in co-curricular hours with some sporting aspects being included in the Physical Education curriculum. The 1999 Health and Physical Education curriculum acknowledges sport is integral to our culture recognising 'wellbeing' as an important part of the overall development of our students (Collins, 2000).

Evidently an overlap exists between sport and physical education but their central focus is different. Physical Education can be considered to be the use of physical activities to achieve educational ends, while sport, on the other hand, is to do with organized, purposeful and usually competitive, physical activities (Beashel, 2002). Physical Education is aimed at educating the students, whilst sports tend to have different purposes like gaining fitness, achieving excellence, earning an income, or pure enjoyment. As Beashel (*ibid*: 177) states:

... we teach physical education not sport in school lessons but we recognize the gifted and talented pupils we teach through their sporting prowess. Therefore when we talk about gifted and talented pupils in PE we are talking about those who show a high level of skill in sporting activities.

Physical education is also expected to provide the necessary foundations for future elite performance and international success (Kirk, 2004) hence sport, physical education and general education have consistently combined to enhance participants life skills.

Chapter Summary

What Māori have learned in the last two decades is that Māori communities can be agents of, and partners in, change process (Smith. L., 2006). Despite elements of previous engagement with educational systems and structures being fraught with challenge, disappointment, despair and despondency, it is worth persisting for the next generation of Māori youth in seeking new and improved ways for delivering education.

Historically retention has not been the issue; the issue was primarily about access. Hence Access was a prevalent focus in early educational initiatives as an attempt to increase the number of Māori engaged in the system. It was believed that through increased access Māori were given equality of opportunity.

As stated in Ngā Haeata Mātauranga (Ministry of Education, 2006) education among other things, has an important impact on people's employment success. Education can also positively contribute to the creation and generation of income through business enterprise and the creation of new knowledge. People with high levels of education are more likely to participate in the labour market, face lower risks of unemployment, have greater access to further training, and earn more. These labour market advantages are an important outcome of education. Access to a good income enables people to achieve a higher standard of living, as well as many of the other benefits associated directly or indirectly from higher incomes. Therefore ensuring Māori have greater success in education is a high priority requiring a greater focus on retention issues and educational outcomes for Māori.

The connection between sport, education and retention is further analysed through the Gifted and Talented lens. The respondents have been identified for their talents and skills in netball at a representative level creating the link with the field of giftedness and talent through the realm of physical education and sport as an area used for the identification of talents.

Rather than valuing students' cultural contributions, the education system tended to trivialise, marginalise, or make the culture appear 'quaint'. This devalued the Māori

culture creating a poor quality of experience for many Māori students. By treating the Māori culture as historical Māori students, though visible, were made to feel that being Māori was a potential impediment to future progress.

CHAPTER THREE

LITERATURE REVIEW

GIFTEDNESS AND TALENT - STRAND TWO OF THE NET

INTRODUCTION

Gifts and talents are among the most precious and valued resource that societies have at their disposal. The identification of students who possess such qualities in different domains has, therefore, been of great interest to governments and their educational systems across the world (Bailey, Tan and Morley, 2004). In addition, maintaining a sense of satisfaction with where one is at, coupled with the challenge of meeting our best potential remains a constant pursuit for all individuals. Being gifted and talented creates a further challenge as the search for self satisfaction and reaching best potential meets with self efficacy, stereotypes, and acceptance issues.

This section of Chapter 3 examines the literature on gifted and talented (including models) with specific focus on the female athlete and Māori within the gifted and talented field. This research applies a combination of Gagne's (1992, 2006) model with that of Renzulli and Reis (1991) three ring/cluster models. A combination of these two models, with a revised model conceptualised by Ellis, Riley and Gordon (2003) will provide a holistic platform for examining retention issues as applicable to the context of Māori youth netballers.

Most of the research related to gifted females is specific to academically gifted females and therefore concentrated on intellectual giftedness. However a change in defining the gifted and talented has created an improved space for the consideration of athletes in this field. In this research, Māori representative netball players are the focus.

New Zealand has a liberal approach to gifted and talented education compared to other countries. This approach reflects our multicultural society coupled with our bicultural treaty agreement (Working Party on Gifted Education, 2001; Report to the Minister of Education, 2001). The Ministry of Education (2002:1) recognised the importance of the

gifted and talented field which has assisted greatly in raising the profile of the domain amongst educators and policy makers alike. The following statement made by the Ministry provides an overview of the position taken:

...that all children have a right to an education that acknowledges and respects their individuality and offers them maximum opportunities to develop their strengths and abilities. Gifted and talented children will flourish in a society that acknowledges and respects individual difference and recognises and celebrates the abilities of its most able.

Adolescents are a particular interest group in this research and as such recognition of their specific challenges is valuable to reflect on. As Katz (1995: 75) states:

Adolescence is not an easy time for anyone. Acceptance, belonging and self esteem are areas of critical concern to the maturing adolescent...

Talented female students are discussed in a separate section of this chapter in recognition of the multiple roles and challenges they face in achieving their best potential. The importance of identifying, acknowledging and attending to the vast differences and needs of adolescents and gifted females is critical for their development.

3.3 Defining Giftedness and Talent

The gifted and talented field has experienced a number of changes over the past decades with numerous concepts being defined and re-defined as our societal perceptions about giftedness have shifted. Gagne (1985, 1992 cited in McAlphine and Moltzen, 1996) has argued consistently and clearly for differentiation of the two terms: gifted and talented. According to him giftedness relates to natural abilities, aptitudes or intelligences, whilst talent relates more to outstanding achievements in the field of human endeavours (occupations). For Gagne (ibid) the catalysts mediate the transition from giftedness to talent. Castellano (2003, cited in Moore, Ford and Milner, 2005) states that gifted and talented students come from all cultural, linguistic, and economic backgrounds which enables the field to be viewed with wide and open lens. The Aotearoa New Zealand perspective on giftedness and talent differs to that of other nations and clearly reflects an integrated and holistic approach which includes among other aspects, both a Māori perspective, and the characteristic of psychomotor ability (Moltzen, McAlphine, Bevan-

Brown, 1996; Ministry of Education, 2000). This research reflects on literature regarding the gifted and talented considering its' applicability to the participants as Māori female youth. In defining Māori gifts and talents a look at the research on Māori and athletes as gifted and talented is necessary.

3.4 Māori as Gifted and Talented

It is believed that notions of giftedness are culturally constructed and therefore vary according to cultural norms and expectations (Education Review Office, 1988 cited in Niwa 1998/99). In Aotearoa New Zealand the approach is to reflect an understanding and acknowledgement of Māori conceptions of giftedness and talent (Macfarlane and Moltzen, 2005). As Bevan-Brown (1996) states, a culture's perceptions of special abilities is shaped by all its' beliefs, customs, needs, values, concepts, and attitudes.

Race and ethnicity play a role in gifted education and have done much to shape and form appropriate education for the gifted and talented over the last two decades (Gallagher, 2005). The issues facing gifted young Māori people are common to many of the world's indigenous peoples. Addressing the special needs of Māori people specifically, however, requires further research (Macfarlane and Moltzen, 2006).

Bevan-Brown (1993) recognised that many of the abilities and qualities which appeared in her research on talented and gifted Māori may be relevant in the western world but also have unique meanings and manifestations in Māori culture. Bevan-Brown's (ibid) research participants, for instance, ranked physical abilities amongst the ten most outstanding abilities for Māori. In addition there was a fundamental expectation that such abilities would be used for the service of others (McAlphine, 1996 cited in McAlphine and Moltzen, 1996, 2004). Bevan-Brown (1993) noted that the talent in that individual is not solely theirs, but is a talent corporately owned by the whole group. As Jones et al (1990: 35) explains:

...in traditional Māori society, all knowledge was perceived as belonging to the whole group; it was not the sole preserves of individuals.

With reference to identifying the 'culturally different' gifted students in Aotearoa New Zealand, Reid (1990) points out the limitations of standardised tests, teacher nominations, peer nominations, parental identification, and self identification need monitoring to ensure they adequately meet the needs of culturally different students (cited in McAlphine and Moltzen, 1996). Being culturally different coupled with being an athlete presents further challenges for gifted and talented provisions.

3.5 Athletes as Gifted and Talented

The holistic Aotearoa New Zealand definition now more aptly recognises that gifted and talented individuals can be identified in many areas of endeavour, including sport (Moltzen, Riley and McAlphine, 2001). Their inclusion in the field is evident through a number of theorists.

Athletes were included in Bevan-Brown's (1993) definitions of Māori special abilities, under the term 'sporting prowess'. Sporting prowess refers to an athletes' level of competence and proficiency. In addition, Gardner's (cited in McAlphine and Moltzen, 1996) seven intelligences include Bodily-Kinaesthetic intelligence which encompasses sporting ability. This term is defined by Gardner (ibid: 30, cited in McAlphine and Moltzen, 1996; Collins, 2000) as

...the ability to solve problems or to fashion products using one's whole body or parts of the body.

Similarly an Athletics/ Sport category features as one of the nine 'talents' identified by Gagne (1985, 1992) whilst particular reference to the athlete is made in the Ministry of Education definition (2000) which identifies the need to acknowledge the importance of the Aotearoa New Zealand sports culture. In Physical Education, Beashel (2002) noted that the identification of a gifted and talented student is generally one who demonstrates a high level of sporting skill through the physical education programme. Closer to this research focus, Ellis, Riley and Gordon (2003) define the athletically talented as those that have been regional representatives of their sport; show motivation, dedication, and perseverance to their sport; and to a lesser degree those who have demonstrated initiative and originality of movement and solutions creating an intersection where

athletic talent arises. This definition is specific to the context researched though demonstrates applicability across the gifted and talented athletic field.

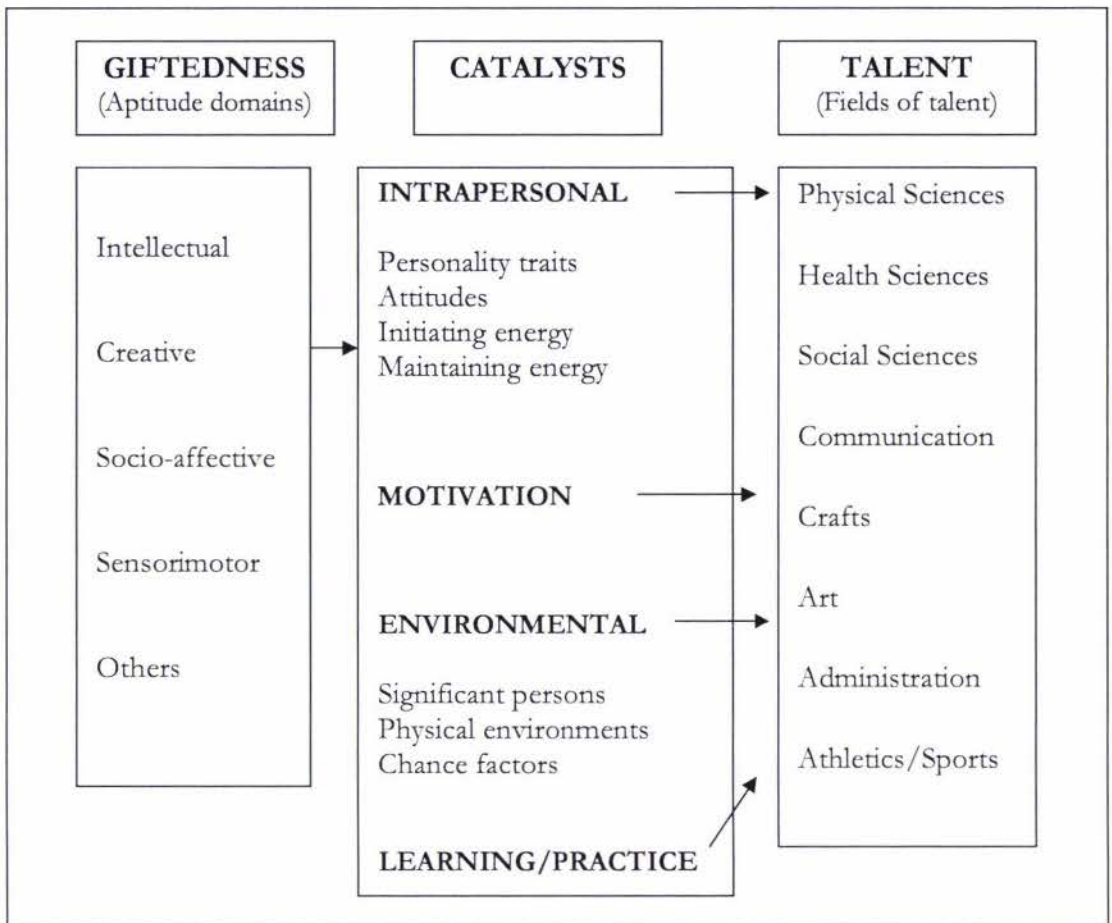
Based on previous research it is evident that sporting ability is recognised as a gift and/or talent, the challenge therefore is our ability to retain those identified and nurture them beyond the identification years.

3.6 Gifted and Talented Models

Various models have been devised to consider alternative identification strategies and differentiated curriculum approaches (Colangelo and Davis, 1997). Two models in particular are selected in this research as being best suited to addressing the retention enquiry. Renzulli (1986) presents a three-ring conception of giftedness which is probably the most widely known and utilised multi category model (McAlphine and Moltzen, 2004). As such the Renzulli model (1986) has been refined and elaborated, particularly in collaboration with Reis (Renzulli and Reis, 1991; Reis, 2001). Ellis, Riley and Gordon (2003) adapt Renzulli's model further creating a model which makes specific reference to the athletically gifted.

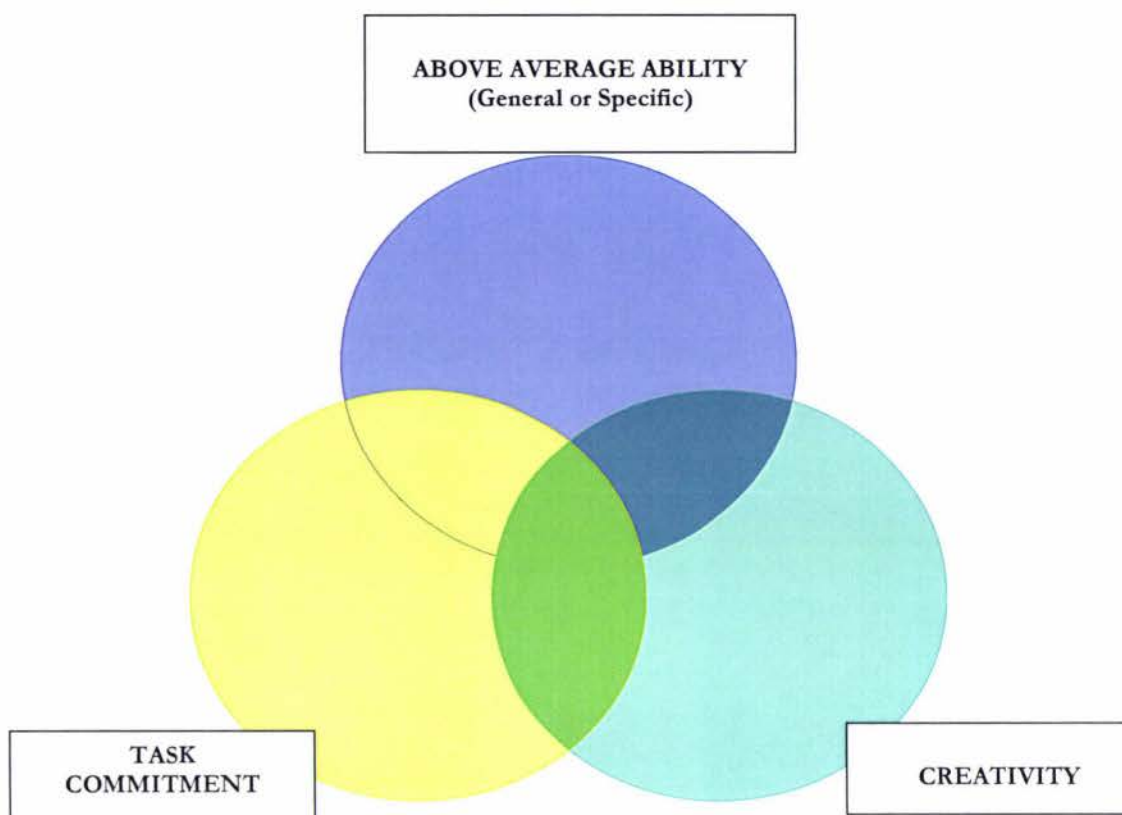
Gagne's Differentiated Giftedness-Talent Model (DGTm) (1985, 1992) considers the transition between giftedness and talent by using catalysts to mediate the process. Gagne (1985, 1992, 2006) and Renzulli and Reis (1991) gifted and talented models will be discussed further for their relevance and application to both the education and sporting domains.

Figure 1: The Differentiated Giftedness-Talent Model (1985/1992) of Gagne'



Catalysts according to Gagne' (ibid) make the giftedness happen. Aptitudes relate to characteristics of the person whilst talents are designated fields of endeavour. Hence aptitudes reflect the process of acquiring, while talents represent products achieved. As such aptitudes have a significant genetic component, while talents depend more on education and environmental opportunities (McAlphine cited in McAlphine and Moltzen, 1996). Whilst the DGTM model assists our understanding of retention by demonstrating the effect catalysts have on this process, this research questions the one-directional format in which the model is presented. The current format expects that a talent cannot be developed without first having a gift. This is limited as a one-directional flow has the potential to exclude talent being identified or retained. In complicating the model, further discussion will be had in Chapter 5.

Figure 2: Renzulli and Reis (1991) Three-ring Model



Renzulli and Reis (1991) conception of giftedness is similar to Gagne' (ibid) in that it they are both integrated and systematic models which includes the concept of giftedness. Renzulli and Reis (ibid) model was developed in relation to gifted and talented abilities across a range of endeavours (including education and sport). The model has provided a consistent reference point for the field of Gifted and Talented education demonstrating its potential to include a broad range of talents.

The three key components of their model include: above average ability (that may include but also extends beyond a reliance on IQ), task commitment and creativity (McAlphine and Moltzen, 2004). A partnership between the three rings is critical. Renzulli and Reis (1986: 11) claim that:

Gifted behaviour consists of behaviours that reflect an interaction among three basic clusters of human traits...gifted and talented children are those possessing or

capable of developing this composite set of traits and applying them to any valuable area of human performance...

The independent rings/clusters are defined (McAlphine and Moltzen, 1996: 35) as:

Task Commitment is the capacity for sustained motivation, dedicated practice and excellence in the development of ideas and products. *Creativity* involves fluency, flexibility and originality of thought, the ability to produce novel and effective solutions to problems. Above Average ability is characterised by high levels of abstract thinking, spatial relations, verbal and numerical reasoning as applied to your specialist field.

Renzulli and Reis (1991) later extended the concept of 'above average ability' by redefining the term to reflect above average ability – general, and above average ability - specific. Renzulli and Reis (1986, cited in McAlphine and Moltzen, 1996:35) recognised the dimensions of the rings could vary in size;

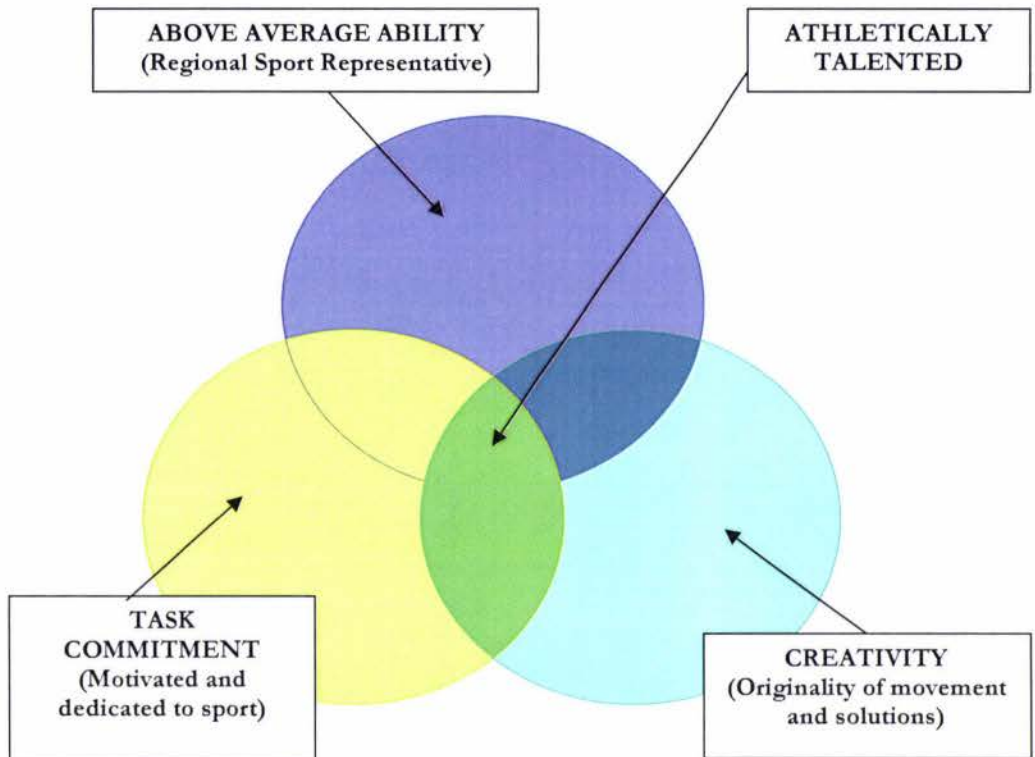
An interaction among all the clusters is necessary for high level performance however that is not to say that all clusters must be of equal size nor that the clusters would remain the same size throughout the pursuit of creative/productive endeavours.

Whilst this statement provides some clarity around the changing nature of the rings it has led to a question about the level of importance placed on each of the rings. Given they are expected to all exist for high level performance to occur, are they ranked in any particular way? If each ring was to be given a hierarchical ranking ie ordered in terms of their level of importance to producing giftedness, how then would this fit different cultures perceptions of giftedness? What ranking would we give them? Who ranks them? In doing so, who do we include and who do we exclude? This will be considered further in the Discussion Chapter with the view of creating an additional model for consideration of Māori youth netballers.

An extension of the Renzulli (1986) model is reflected in the adaptation made by Ellis, Riley and Gordon (2003) in presenting the case for the athletically gifted individual. This model provides increased clarity for this research as participants are identified as regional sport representatives therefore confining the identification process more clearly. However as with Gagne's model, there is a desire to expand this model further so we are

better able to reflect on the interrelationships which exist between the three components and their connection to Gagne's catalysts.

Figure 3: Ellis et al (2003) A conceptualisation of Athletic Talent Adapted from Renzulli's Three Ring Concept of Giftedness



All models are socially constructed, that is created by people for people. The positive aspect of this is that models offer the potential for inclusivity through change. The focus group in this research is Māori age group representative netballers. Through combining Renzulli and Reis (1991) with Ellis et al's (2003) three ringed models in addition to Gagne's (ibid) linear model we have the potential to form a new model which may better reflect the research participants' retention issues. When integrating the models, it is important to recognise that various components of each model could be rendered potentially biased. Considering this notion of bias the current models may not have the level of explanatory power to capture the experiences of this group. A new model is necessary to broaden our depth of knowledge in relation to retention issues. Retention

leads us to consider aspects of inclusion and exclusion, therefore the process of identification is critical in providing access to further opportunities.

3.7 Talent Identification

Van Tassel-Baska (1998, cited in McAlphine and Moltzen, 2004) argues that minority and disadvantaged students are the most neglected of all school populations. Feldhusen and Jarwna (2000, cited in McAlphine and Moltzen, 2004) note that obstacles to identifying such children as gifted in educational programmes include; stereotypical expectations, developmental delays, incomplete information about the student, lack of challenge, and a lack of appropriate tests or rating scales.

Identification is important because retention cannot occur unless access has been gained. Early identification through the use of observation, parent interviews and questionnaires is the critical first step. McAlphine and Moltzen (1996) outline several key points to ensure talent identification is thorough and inclusive. These principles provide appropriate guidelines applicable to sport team selection methods ensuring access and quality experiences are at the fore front of the process. A multi method approach using open communication coupled with consistent and regular evaluations will ensure we remain alert to potentially under represented groups in gifted and talented programmes. Historically Māori and females have been under represented in gifted and talented programmes (Bevan Brown, 1993; Ellis et al, 2003; Reis, 2004). Successful identification adopts a team approach which should include a wide range of people who are responsible for individuals' progress and wellbeing. For Māori, whānau are critical contributors whose engagement in the process of identification could assist the retention process.

Coupled with identifying athletes in general as gifted and talented, the following section considers the specific needs of gifted and talented females. Our understanding of the gifted adolescent female is critical in shaping our approach to meeting their needs through improved access and quality experiences.

3.8 The Gifted Adolescent Female

As MacLeod (2004) states gifted and talented girls are a special population in the field of giftedness. There is evidence she suggests that gifted females are less able to fulfil their potential without specific interventions. They face different challenges from boys within the structures of family, school, further education and society. As Fitzgerald and Keown (1996) state, the gifted and talented females' life is depicted as an intertwining of relationships between family, personal, and career ambitions. This creates a sense that it is not possible to consider the lives of gifted females without reflecting on females in general throughout society.

Evidently, the stage of adolescents seems to have the greatest impact on future participation levels in sport. Mahoney (1997) found that the decline of participation in sport during the period of adolescence suggested that structural rather than personal factors played an essential role. The gap between players' commitment to sport and the opportunities to fulfil that commitment were vast. As Bowler and Drummond (1998) state, adolescence is a time of change and challenge, the central issue being identity. The 'search for self' takes place both in external dimensions across a range of settings be it family, school, peer groups; and in an internal dimension through cognitive and emotional experiences.

Gifted adolescents since time began have been more like their peers than unlike. They may be gifted and talented but to the majority, it still matters if they're liked and it's still important that they have access to the latest clothing, CD's and technology (Delisle, 1997). Gifted girls are more similar to gifted boys than to average girls in their interests, attitudes, and aspirations (Reis, 2004). Gifted girls enjoy activities traditionally associated with boys: outdoor activities, adventurous play, sports, and problem-solving activities (Kloosterman and Suranna, 2003). Stereotypical images of boys and girls in cartoons and commercials, toys and boy-centred print material continue to portray boys as active thinkers and physically oriented and girls as passive and home or beauty oriented (Kloosterman and Suranna, 2003).

As gifted girls enter adolescence, they become hypersensitive to societal views, regarding the roles and responsibilities of women via popular television, movies, music, and print media strongly (Colangelo, 2003). The idea of being 'feminine' becomes a more important value. As adolescence approaches, modern youth culture redefines the priorities of gifted girls which often leads to them losing sight of what they wanted to become as they are moulded to what they think others want of them (Badolato, 1998).

Scully and Clarke (1997) noted that sex-role stereotypes continue to define involvement in sport past the childhood years as being inconsistent with the female 'role'. This may help explain the gender differences in attrition rates. Important to note also was that ceasing involvement did not mean dropping out permanently, in many cases females remained participating for personal versus competitive reasons in their chosen sport (Kremer et al, 1997).

The myth of boys' achievements reflecting ability, and girls reflecting effort further alienates gifted girls (Castellano, 2003). Girls often underestimate their own talents and attribute any success to extraordinary effort or luck, and any failure to insufficient ability (MacLeod, 2004). Underachievement tends to be a reflection of gifted girls opting to conform to social pressures either placed on them or created by them (Lovecky, 1995 cited in MacLeod, 2004). This loss is not only societal, but very personal in terms of life satisfaction as many women look back over their lives and perceive numerous missed opportunities (Badolato, 1998). An understanding of the social pressures affecting gifted and talented girls will improve our ability to retain this group. Quality experiences and a redefining of societal expectations will also greatly assist improving retention rates.

The development and education of gifted females begins in the home. Parental attitudes and behaviour can have a lasting, often indelible, influence on females' achievements. Underlying the problem of achievement for girls' are certain cultural and environmental factors that are overwhelming influences in their lives (Reis, 2004 cited in Baum, 2004). McLeod (2004) encourages strong role modelling by parents from the sharing of roles in the home to having mothers set goals and follow their dreams.

Elitism is often connected with gifted and talented students carrying with it negative connotations. Fear of elitism sometimes leads to a false equation of recognising differences with holding an elitist point of view (Colangelo and Davis, 1997). There is often the perception of elitism towards youngsters who may dress a particular way, have access to material goods, be successful and confident in their chosen fields, be good looking, present themselves well, or come from a patriarchal family line (Matthews and Foster, 2005). As such the tall poppy syndrome remains in place alienating potential gifted and talented students due to elitist held views and perceptions (Colangelo and Davis, 1997). As previously discussed gifted females remain deeply concerned with how others perceive them. The quality of the experience for gifted females is paramount. How they are perceived and accepted is central to their establishment of self concept. To counter the debilitating societal and internal pressures gifted and talented girls face, the establishment of a positive self concept is critical to the success of this group.

3.9 Self Concept and Self Efficacy

How we feel about ourselves greatly influences how we approach the situations and people in our lives (Matthews and Foster, 2005). Self concept in very general terms refers to the image we hold of ourselves (Reis, 2004). Hebert (2004) defines it as our attitudes, feelings and knowledge about our abilities, skills, appearance, and social acceptability. When considering how a self concept develops, recognition of internal and external factors will play a part. It is believed that through the enhancement of individuals' self concepts we can develop their special ability further. An individuals' self concept is formed as a result of interactions and experiences with others (Reis, 2004). As this is a developmental process the self concept is learned and acquired over time largely influenced by people and experiences. Clark (1997) stated that children with high self esteem more often acquire a sense of independence, exhibit exploratory behaviour, assert their own rights, develop a stronger locus of control, and express more self trust. These traits it was believed lead them to personal happiness and more effective functioning. Underlying the problem of achievement for gifted females are certain cultural and environmental factors that are overwhelming influences in their lives (Reis, 2004). Self confidence was central to the realisation of potential in gifted girls. Retention through quality experiences will be evident once we focus on developing the

self concept of gifted and talented girls' as a precedent to all other experiences we may give them. Without self efficacy opportunities may be missed for fear of failure, judgement or denied access. Whilst these aspects have a potential negative spin, the reality for those working with Māori youth is a recognition that the challenge is about maintaining a fine balance. If we are able to work the balancing act we are better placed to guide and nourish the growth of their self esteem.

Kerr (cited in Colangelo and Davis, 1997: 489) believes social self esteem seemed to protect gifted girls from fears of social rejection. Minority group members may experience internal conflicts between loyalty to their families and cultures on the one hand, and high achievement goals on the other hand (Van Tassell-Baska, 2000).

At the stage just before adolescence there are strong societal messages picked up that appearance is more important than ability. This often leads to young girls having difficulty seeing themselves in non stereotypical roles because society in general has difficulty in seeing them in those roles also (MacLeod, 2004). How we feel about ourselves greatly influences how we approach the situations and people in our lives. People who feel confident and competent are far likelier to experience successes than those with troubling self doubts (Matthews and Foster, 2005). Therefore in guiding gifted girls it seems best to nourish the growth of self esteem and deemphasize the pursuit of popularity.

Chapter Summary

Despite the numerous definitions on giftedness and talent, the perfect definition remains elusive. It is sensitive to time and place therefore the context must drive the purpose behind the definition (McAlphine and Moltzen, 2004). It is evident the concept of giftedness and talent is undergoing constant change and our ability to reflect future change will indeed reflect a redefining of definitions once more. However in redefining definitions it is important to recognise that identification of talents can become a subjective exercise if we are not clear of the purpose of identification.

Limited references have been made to gifted and talented girls from minority groups particularly in relation to their experiences as athletes. Is it to be assumed that the experiences of girls from dominant groups are generalised and universalised as representative of all groups? If so we face the challenge of adopting the content and examining more closely specific cultural groups and the ways in which being gifted and talented impacts on them as athletes.

Gender and race relations continue to be critical areas of consideration in sport as they have been in gifted and talented education. The next chapter focuses on sport as a function in society considering the ways in which it is integrated into the wider fabric of society issues. Central to this is a consideration of the role race and gender plays in Māori participation in sport.

CHAPTER THREE

LITERATURE REVIEW

SPORT - STRAND THREE OF THE NET

INTRODUCTION

The aim of this research was to determine the factors that hinder or enhance the retention of representative Māori netball players. The context within which retention occurs therefore is sport whilst netball as a popular female sport in Aotearoa New Zealand is the focus. Integrated in the discussions were reflections of netball as the dominant women's sport in Aotearoa New Zealand.

Māori involvement in sport deserves review because sport has had an impact on Māori individually and collectively, and conversely Māori have had an impact on sport and New Zealand society through sport. In particular, the involvement of Māori youth and females was closely examined as young Māori women and girls were the focus of this research.

Bodies of knowledge are still emerging in the area of sport and retention. Consideration of studies in the area of race relations (eg, stacking) and gender relations (eg, sexuality issues) are integrated into the discussions to determine their potential impact on retention of Māori women and girls.

Theoretical approaches commonly used in sport research will be applied in this chapter signalling the ways in which sport is theorised in Aotearoa New Zealand society. Sport has been defined in many different ways but a sociological view would define sport as an institutionalised physical activity with recreational and competitive components (Trenberth and Collins, 1994). Coakley (1994: 15) extends on this definition by stating that sport is an:

...institutionalised competitive activity that involves vigorous physical exertion or the use of relatively complex physical skill by individuals whose participation is motivated by a combination of intrinsic and extrinsic factors.

Sport has combined theories and concepts from the disciplines of sociology, education and psychology to consider the impact sport has on society and conversely societies' impact on sport. Understanding the relationship between sport and society is encapsulated in the viewpoints offered by the varied theoretical positions on sport. These theoretical positions consider both individual and societal functions of sport which is relevant to the issue of retention.

3.10 Theoretical Sport Perspectives

Two theoretical approaches are applied in this research. The structural functionalist and conflict theoretical approaches were selected as most appropriate to this research. The structural functionalist approach was suited to exploring the ways in which sport might contribute to an individual and to social stability. It is stated that the structural functionalist is more likely to focus on the positive functions of sport in society, perceiving that sport contributes to the efficient operation of a society. This position sees sports as one independent part of the social system, functioning to meet the needs of both the social system and the individual as a whole (Hindson, Cushman and Gidlow, 1994). Applied to this research, how does Māori girls and young women's involvement in sport (and in netball particularly) contribute to the needs of the social system and the individual as a whole?

In contrast to Structural Functionalist perspectives of sport, conflict theorist's attention is drawn to the negative aspects of sport. They see sport as an opiate which dulls people's awareness of societal problems and oppression. The concern of the conflict theorist is to change current structures, which manipulate and oppress for the profit and personal gain of the powerful in society. The overriding goal of conflict theorists is to deinstitutionalise sport. However the critical theorist is drawn to the way in which sport is an expression of peoples' interests, resources and relationships (Trenberth and Collins, 1994). Conflict theory is useful in exploring how sport is linked to wider structures of inequality in society. In this context sport is not neutral. Sport can be a political tool having much wider social significance than merely the enjoyment of the athletic performance (Coakley, 1994). Sport is seen as both a product of historical and social conditions, and as a potential mechanism for bringing about change. The goal is that

sport should facilitate a variety of opportunities for all members of society, enhance personal development and enable participants to become more involved in shaping both their own participation and other aspects of their lives (Coakley, 1994). In the context of this research it is asked, how do the experiences of Māori girls and young women in netball reflect manipulation and exploitation (if at all)? How can the sporting system and structures be changed to enhance the personal development of Māori youth in netball?

For Māori girls and women, understanding the balance between individual and societal goals requires consideration of race and gender relations in sport and netball specifically. Collectively these theoretical approaches contribute to the retention debate and offer insight into the ways in which sport is used to promote wider societal values. Conflict theorists relate to retention in sport by examining issues of fairness and quality of experience. In contrast, the structural functionalists address retention by considering issues of access and sameness. This mirrors the response from the field of Education including the area of Gifted and Talented education. Education has experienced numerous changes in an attempt to address retention issues. Moving from a deficit model where the students' was the problem, to recognising difference reflects an acceptance that access is but the starting point. Once access is gained the ability to provide for difference as opposed to sameness remains the challenge in education, gifted and talented education and sport collectively.

Each theoretical position has strengths and weaknesses. The position taken will be relative to how people define sport and society. In order to address retention issues in netball for Māori girls and women, it is necessary to appreciate both perspectives better enable us to assess what, where and how sport can be enhanced. Further enhancement would improve players' access, quality of experience and outcomes, particularly for Māori female youth in the sport of netball.

The next section will discuss what research has been conducted in the area of Māori involvement in sport to shed light on potential issues Māori girls in netball may be facing.

3.11 Sport and Māori

Sport, (which Māori had no single word for), was integrated with everyday life encompassing ritual and survival skills. It was treated as part of play, a cooperative competitive activity with intrinsic values of body movement. In contrast, Pākeha viewed sport as a domain of structured life separate from everyday society, an adversarial competitive activity and extrinsic form of body movement (Osterhoudt, 1991; Palmer, 2006).

Metge (1976 cited in Palmer, 2006) noted a Māori preference for interdependent team and body contact sports, rather than the more independent or individual sports. James and Saville-Smith (1989, cited in Palmer 2006) agree that it is in the realm of team sports, and in particular rugby and netball where Māori have always been, and remain, well represented. In these codes Māori have had a major impact on Aotearoa New Zealand culture and identity and have benefited from the comradeship and social status associated with success in sport (Palmer, 2006). It appears that within these codes at least Māori have had relatively open access to the institution of sport. This does not however imply that the quality of the experience has been maintained. Hence retention, despite seemingly open access, requires closer examination.

It is often espoused that sport is one area in New Zealand society where racial groups are most united and Māori achievement is most respected (Melnick, 1996). The structural functionalist shares this view in recognising access and equality as necessary aspects to ensure all members of society benefit from what they believe sport can offer. In contrast, the critical theorist is concerned with addressing the issues of access and equality through consideration of concepts such as race logic, stacking and stereotyping in sport. The critical theorist considers class conflict and social change as key to understanding the ways in which society uses sport to maintain particular viewpoints and power blocs.

Race Logic

Popular beliefs about race and ethnicity have a major impact on what happens in sports; and sports have become social activities in which people either challenge and/or accept

dominant forms of racial and ethnic relations in a society (Coakley, 1994). With the increasing importance of sports, there has been a reawakening of people's curiosity about racial differences. From a conflict perspective, sports have been used to perpetuate destructive racial ideologies and extended practices of racial and ethnic exclusion around the world (Coakley, 1994). There is a push to explain the success and failures of non-white athletes in terms of 'natural' or 'instinctive' qualities or weaknesses. The tendency for some people to explain the achievements of athletes by skin colour is firmly grounded in Western racial ideology. This ideology emphasises racial difference. As such skin colour is used by many people as an indicator of how people's bodies and minds perform (Coakley, 1994).

There appears to be a commonsense notion that there are genetically linked differences that give non-whites an advantage over whites in sport. The denial that non-white athletes do not have to work hard to be successful in sport and thus, by extension, white athletes who are perceived as lacking natural ability, achieve success due to hard work and intelligence remains central to race logic theory. These notions reinforce the stereotypes that blacks are naturally lazy and whites are naturally more intelligent than non-whites (Davis, 1990). Race logic is examined for the part it plays in challenging the consciousness of people involved in sport both currently and historically. The race logic that people of white skin were intellectually superior and that people of colour were 'animal-like savages' was very convenient to colonial powers (Hoberman, 1992 cited in Coakley, 1994). This race logic eventually became institutionalised in the form of a complex racial ideology about skin colour, intelligence, character, and physical skills. Race logic is powerful; it shapes what people see and how they interpret the world in black and white (Coakley, 1994).

Race logic left unquestioned places athletes in a compromised position. Ellis et al (2003) three ringed model recognised that gifted and talented individuals need to possess three key components to be considered athletically talented. Task Commitment, Creativity, and Above Average Ability must all be demonstrated by the athlete. Race logic left unchallenged would have us accept that athletes of colour may possess high levels of ability and possibly creativity however their task commitment would be lacking due to

intellectual deficiencies. Conversely white athletes would be perceived as limited in the area of ability though possessing a high level of task commitment. Raising individuals' levels of consciousness will assist in understanding and challenging race logic.

Whilst much of the research in this area relates to the USA and African nations (Birrell, 1989; Brown et al, 2003; Busser et al, 1996; Coakley, 1994), parallels can be made with Māori culture and Aotearoa New Zealand experiences. A handful of academics have also attempted to critically discuss the role sport has played in reinforcing or challenging race logic and race relations as they occur in Aotearoa New Zealand (e.g., Hokowhitu, 2003).

Hokowhitu (2003) investigated stereotypes of the Māori by providing a historical genealogy of how the 'savage physical' Māori stereotype developed. Through his research he considered notions of Māori being physical and unintelligent people and the effects such stereotypes have had on Māori males in particular. This notion links strongly to race logic. Hokowhitu (ibid) found this assumption was linked to education and workforce practices in justifying the channelling of Māori into manual, as opposed to academic, areas through the education system. The channelling of Māori into certain realms based on race logic and racial stereotypes also occurs in the institution of sport and this phenomenon is known as racial stacking. With regards to retention issues for Māori youth in netball, an awareness of how this race logic manifests itself in the words of the research participants is important to note. Understanding the connection between race logic and identification methods in gifted and talented education raises an awareness about our perceptions of athletes of colour in general, and Māori specifically. Raising an awareness of such notions will lead to improved quality of experiences for all participants ensuring the basis for considering such athletes does not confine them to physical beings alone.

Racial Stacking

Racial stacking is described as the over or under representation of players from specific ethnic groups in certain playing positions in teams (Coakley, 1994). Related to team sports this logic, heavily influenced by race logic, has meant that the thinking and tactical

positions, those considered central to influencing the outcome of the game have become stacked with 'white' players. In contrast positions demanding more of the instinctive, physical components of sport such as speed, reaction time and power, become stacked with non white players. Melnick (1996) and Melnick and Thompson (1996) tested this anglocentric hypothesis in Aotearoa New Zealand. They examined the structural inequalities and discrimination of Māori players in the team sports of rugby union and netball to ascertain whether this did in fact lead to positional segregation. Whilst there were certainly preferences in specific positions they were not overly significant in favouring either race, in either sporting code. However in rugby, Melnick and Thompson (ibid) concluded that Pākeha tended to occupy positions considered by coaches as most valued. Netball produced similar results where there was a slight tendency towards Pākeha players being in positions coaches considered of greater tactical significance. Therefore where there tended to be a dominance of Pākeha players, Māori were somewhat in periphery positions. Melnick (ibid) outlined several reasons for stacking being less pronounced in these sports. Firstly, and more particularly in netball, that individual responsibilities in these sports usually overlapped, secondly, these sports have never been segregated by race, and finally, that Māori men and women have always played them with great enthusiasm and competence hence they were respected in these sports.

In summary, sport in New Zealand has acted as a context within which dominant race ideologies have been shaped, challenged (e.g., 1981 Springbok Tour Protests) and reproduced. In addition, an examination of gender relations in sport and their impact on Māori women and girls in netball requires further consideration.

Māori Women in Sport

Women are not a homogenous group but are divided by ethnicity, class and sexuality. As such, research about women's sporting experiences needs to reflect a consideration of all these aspects (Teevale, 2001). This may be further complicated for Māori girls and young women as tribal variances add to the considerations. The role of women in sport in Western cultures has historically been as inactive, marginal and behind the scenes.

Organised sport from the early 1800's, was developed by men and for men with the rules of sport both on and off the field reflecting a masculine world-view (Cameron, 2000).

Hence sport is structured along gendered lines and is characterised by dominant masculine values such as aggression, competition, strength, power and the ability to dominate others physically. Sport is thus seen as supporting and reinforcing the patriarchal ideologies and structures of our society that subjugate women and promote male dominance (Collins, 2000). It appears therefore that being 'a Māori' is congruent with 'being sporty' but being 'a woman' is not. How then do Māori girls and young women cope with this apparent conflict and disjuncture?

Palmer (2000) examined the ideologies and discourses Māori girls and young women learnt through school sport, physical education and recreation. She concluded that many of these young Māori girls and women strongly identified with sport, to the extent that they saw a career in sport as their potential cultural destiny. Realizing this destiny was often faltered by the pressures of poverty and the expected gender roles closely associated with their cultural identity. Ellis, Riley and Gordon (2003) investigated how a group of athletically talented females perceived their talents. In comparison to Palmer's (ibid) research, few of these participants saw sport as a future career, however they were similar in identifying positive outcomes of their sport involvement related to increased self confidence and opportunities to engage with others. Netball has provided many Māori women and girls with a recreational activity, athletic achievement, and in many cases a career. The following section provides a brief overview of the impact Māori women and girls have had on netball and conversely, the impact netball has had on Māori women and girls.

3.12 Māori Women's Netball

Netball is the most popular women's team sport played in New Zealand (SPARC, 2005 5) and Māori women continue to play a prominent role in the sport of netball (Palmer, 2006). The first international tour by a New Zealand team in 1938 was captained by Meg Matangi (Nauright and Broomhall, 1993 cited in Palmer, 2006). In 1948 Australia toured New Zealand playing the New Zealand side in three tests along with matches

against provincial teams and a representative Māori team. The Māori Womens' Welfare League (MWWL) has also played a significant role in netball using it as a tool for developing healthy lifestyles. The Aotearoa Māori Netball Oranga Healthy Lifestyle (AMNOHL) organisation is driven by a holistic concept of oranga which is embedded in concepts of wellbeing teamed with physical activity and fitness (Ellis, Sperling and Toma-Dryden, 1999).

Netball is more likely to be played by Māori young people (12%) than any other ethnic group (6%). The activity levels of Māori netball players are higher than European netballers and tend to be higher than the national average for all young Māori people involved in sporting activities. In the adult game Netball is more likely to be played by Pacific and Māori adults (16% and 12% respectively) compared to 4-5% European and other ethnic groups. Since 1997 there has been little overall change in the proportions of adults who play netball, however in the proportions of women and Māori adults playing netball – participation among women has declined from 11.3% in 1997 to 9.1% in 2001, with netball players among Māori having declined from 19.5% in 1997 to 13.8% in 2001 (SPARC4, 2006). This decline may have occurred due to the increasing interest in Touch Rugby during the period 1997-2001. Statistics show an increase in numbers during this period relative to the decrease in netball numbers. In addition, other non traditional sports such as soccer and basketball were attracting participants consistent with a shift in the physical education curriculum which catered for skill development and a wider variety of activities than the previous traditional sport curriculum offered (SPARC3, 2006).

Despite the slight decline in the number of Māori playing netball, there continue to be a number of influential Māori involved as netball players, officials, media commentators and administrators. Netball also leads the way with regards to acknowledging its bicultural heritage and partnerships. In 2003, the Human Rights Commission publicly acknowledged Netball New Zealand for the adoption of a Māori name (Poitarawhiti Aotearoa) which reflects the culture and heritage of the sport of netball in Aotearoa New Zealand. In 2004, June Mariu, a major advocate of Māori netball, received a social

entrepreneur grant to lobby support for a Māori netball team to join the World Championships (Human Rights Commission, 2004; Taylor, 2004 cited in Palmer, 2006).

Despite the relative success of Māori involved in netball and the inclusiveness of netball in involving Māori and elements of the Māori culture, retention of Māori netballers is a concern. It is a concern because the statistics point to low retention rates and from observation of the many talented netballers in recent years we are still struggling to improve their quality of experience and retain them in the representative level of netball. Access and quality of experiences for Māori in netball is important to Māori and indeed to netball. A further step in providing an inclusive sport is to investigate how netball can retain more Māori talented girls and women in the game. In terms of contributing to Māori aspirations, investigating the retention issues for this small group of Māori girls involved in representative netball will provide insight into how the experience can be enhanced so that more Māori girls and women can achieve their potential, and gain personal and collective benefits from their involvement in netball. There remains a challenge as Māori athletes reach higher echelons in sport to remain connected to their culture. As Hiha (cited in Waitere-Ang, 1999: 53) states:

You're a Māori until you succeed. Then you're a New Zealander.

Protecting the values and philosophies of the participants as Māori first and representatives of other groups second may better enhance their sense of self as they are embraced not assimilated.

Chapter Summary

In a capitalist society such as Aotearoa New Zealand, where power is unequally shared, a struggle ensues as individuals and groups compete for the right to determine sport outcomes, including the way sport is to be defined, played and organised (Hindson, Cushman and Gidlow, 1994). This is no difference between education and gifted and talented education, they are connected and indeed reflective of the goals for all in education. Given our understanding of the literature it begs the question, what does being Māori do to the way we look at the quality of experience for Māori female

representative netballers? Does it lead us to a different set of factors that either enhance or hinder their quality of experience? If so, what are we prepared to do to ensure the enhancement factors become an expected focus of our institutions?

CHAPTER FOUR
METHODOLOGY
RULES OF THE GAME

INTRODUCTION

The rules of the game provide the boundaries in which the participants are to adhere to. In a similar way the methodology chapter describes the boundaries and guidelines applied to this research. In pursuing an increased understanding of the retention issues affecting Māori youth netballers many twists and turns have occurred in the research journey. This chapter outlines the particular processes and methods through which this research progressed. Limitations of the research are also addressed throughout the chapter.

4.1 Research Objectives

This research focused on Māori netball players competing at the age group representative level (Under 15-19 years) from a netball centre in a medium sized city of Aotearoa New Zealand. It sought to identify the multifaceted layers that affected Māori netballers' continuation through the ranks into the higher echelons of netball in New Zealand. The study examined the period 1999-2003.

The research objectives were specifically to:

1. Describe the current status of a group of Māori Representative netballers and determine whether retention for this group is an issue;
2. To report on retention issues as identified by this group of participants

4.2 Philosophical Approach

Adopting a critical approach to Māori research has given rise to philosophical positions derived from Māori standpoints. A dissatisfaction with Pākeha research detrimental to Māori, coupled with a growing movement towards Māori self determination has resulted in the blossoming of Māori centred and Kaupapa Māori research (Bevan-Brown, 2002; Bishop and Glynn, 1999; Durie, A., 2002; Durie, M., 1996; Smith, G, 1992). Kaupapa Māori, emerged in the 1990's alongside Te Kohanga Reo initiatives. As Smith (1992) states kaupapa Māori principles provide a Māori cultural context for intervention in the Māori educational crises, and may well speak to the 'general crises' for Māori as well. Because the experiences of Māori youth in netball are the focus of this study, a kaupapa Māori theoretical approach was applied to this project.

Understanding a Māori world view is helpful to ensure the messages obtained from research are aimed at placing Māori at the centre. Symbolic interactionist theory is also applied to this project as we look to use symbols to derive meaning. Concepts of reality and their link to the culture's value systems underpin a Māori world view. For instance, the interdependent relationships and connectivity between human beings, nature, and their spiritual worlds (Bevan-Brown, 2002) and a holistic approach (Durie, M.H., 1988) are central to a Māori worldview. Therefore, the incorporation of Māori values, concepts, protocols, processes and practices (Bishop and Glynn, 1999; Durie, A, 2002) is critical in maintaining a kaupapa Māori approach. The principles of Kaupapa Māori provide a Māori cultural context for intervention into the Māori educational crises (Smith, 1992).

The principles applied in this research are identified as followed by Bishop and Glynn (1999: 82)

- *Tino Rangatiratanga*²⁰ – expressed as, the goal over having control over one's life and cultural wellbeing, retention requires a commitment by the individual to engage in the research process and by doing so they commit to making a contribution which will ideally benefit them and their peers.

²⁰ Tino Rangatiratanga – The principle of relative autonomy

The engagement in the research process enabled the participants to exercise their right to account for their experiences as representative players.

- *Taonga Tuku Iho*²¹ – to be Māori is to be normal. Language, knowledge, culture and values are valid and legitimate. Coming together for the research interviews was for many the first time some had realised the number of Māori players involved in the representative programme. For some participants identifying as Māori had not been done before hence opened a new way of seeing and being.
- *Whanau* – a primary concept (a cultural preference) containing both values (cultural aspirations) and social processes (cultural practices). The generic concept of whanau subsumes other related concepts: *whanaunga*²², *whanaungatanga*²³, *whakawhanaungatanga*, and *whakapapa*²⁴. All participants were selected as Māori netball players; the interviews were conducted in groups and one on one, but all were face to face engaged in the research as a collective unit. Sharing of kai as a cultural practice enhanced the research process as participants appeared to feel valued for the contributions they made and saw the offer of food as a gift.

Māori research has a number of integrated and underlying principles. Kaupapa Māori theory is more than simply legitimating the ‘Māori way’ of doing things (Smith, G., 1997). Its impetus is to create the moral and ethical conditions and outcomes which allow Māori to assert greater cultural, political, social, emotional, and spiritual control over their own lives. Examining how people learn about and make sense of themselves and others is a key function of qualitative research techniques (Berg, 2001). Hence the general purpose of qualitative research derives from a symbolic interactionist perspective. Symbolic interaction is an umbrella concept with a focus on subjective understandings and perceptions of and about people, symbols, and objects. In essence

²¹ Taonga Tuku Iho – cultural aspirations principal

²² Whānaunga – relative, blood relation

²³ Whānaungatanga - relationships

²⁴ Whakapapa – the means of establishing relationships

symbolic interactionism sees meanings as social products formed through activities of people interacting (Berg, 2001). The fundamental premise for the use of a case study methodology for this project is based upon the argument presented by Gratton and Jones (2004) that understanding human activity requires analysis of both its development over time, and the environment and context in which the activity occurs. Through Kaupapa Māori and symbolic interactionist approaches the research participants critically reflect and share their experiences in education and as identified talents.

4.3 Case Study

According to Feagin, Orum and Sjoberg (1991) close examination, scrutiny and the collection of detailed data permits further understanding of the social action and social structure in the natural setting. Further to this is that the researcher understands the social action itself. A significant reason in selecting case study for this project was reflected in this statement made by Berg (2001: 232) that:

Case studies properly undertaken should not only fit the specific individuals, groups or events studied, but provide a general understanding about similar individuals, groups or events.

Case study methods involve systematically gathering enough information about a particular person, social setting, event or group to permit the researcher to effectively understand how it operates or functions. The case study is not actually a data gathering technique, but a methodological approach that incorporates a number of data gathering measures (Yin, 1994). The methods applied in this project were document analysis, questionnaire, interviews (one-on-one and focus group), and personal observations.

Case Study is a widely used term in the field of research which can be summarised as research involving the intensive study of a specific case (Gratton and Jones, 2004: 97). Further described case study is as an intensive, holistic description, and analysis of a single unit or bounded system (Berg, 2001; Merriam, 1988; Wiersma, 1995). As Stake (1994) states researchers have different purposes for studying cases. Stake (ibid) suggests case studies are often undertaken when a researcher wants to better understand a particular case. In doing so to better understand intrinsic aspects of the particular person, organisation, or whatever the case may be.

The specific case defined in this project represents the Māori representative netball player in a single netball centre. The case was limited in these various ways:

1. Gender (Female)
2. Ethnicity (Māori)
3. Location (One netball centre)
4. Athlete ability (Representative players only)
5. Time frame (5 years examined)

In this project understanding the ways in which retention has played a part in the continuation, or discontinuation at higher representative levels of the selected netball players was a critical factor. The project itself does not seek to provide precise answers to all retention issues, however aims to reflect the likely range of responses given the projects sample population in relation to the wider population. In this instance the case study is purposive hence chosen to reflect a particular situation.

Māori, as a specific group, is of particular interest as they make up the majority of players in the Under 13 representative netball teams. Māori involvement in representative teams then significantly decreased through the latter age groups and it is this decline the research is focussed on. Justification for examining one group of players in the representative structure and not others is based on the recognition of this decline affecting one group in particular.

Given the scope of the case study method, Berg (2001: 225) reminds us that case studies can be either narrow in their focus, or approach a broad view of life and society. Retention as such is a wide and encompassing term hence has the potential to reflect on a number of issues which relate not only to the netballer as an athlete, but also to them as a person. Retention in this project considers the athletes broader life experiences as critical elements for continuation, or discontinuation in the game of netball at higher levels. As such education and sport are considered alongside notions of stereotyping, gender, race, self efficacy and adolescence.

4.4 Document Analysis

The Chairperson of the netball Centre studied agreed to the study being conducted and provided important access to database records for the purpose of identifying Māori netballers from 1999-2003 in the Centre. Documents accessed were the centres Annual Reports and Player registration forms over the five year period being examined. The Annual Report detailed representative team lists whilst the player registration forms outlined the ethnicity category players had self identified, along with their contact details which were used to seek research involvement initially by post then with a follow up phone call as consent and current contact information was received. Players' contact details were easily tracked through the registration forms and had remained constant likely due to their age. Some difficulty in obtaining past players contact details was experienced hence they were more challenging to interview and involve in the research. Names from the representative team lists were gathered then used in conjunction with the player registration forms to identify players' who had self identified as Māori. This process produced a list of the sample population – Māori, age group representative players during the five year period examined.

4.5 Participants

The participants were selected from the total number of representative netball players who self identified as Māori during the period 1999-2003 in one region. There were a total of 65 Māori players identified over the period of 5 years from the document analysis process, however contact details were unobtainable for 17 of these 65 players. As a result, the questionnaire and research details were sent to 48 Māori representative players for consideration to participate. The questionnaire was responded to by 17 participants, with 23 participants agreeing to be interviewed. Of the 48 who received research packages, 40 respondents were involved in either, or both, the questionnaire and interview stages. In an attempt to respect participant confidentiality, the questionnaire and interview material have been considered independently hence it is likely respondents were involved in both procedures. It is therefore likely that fewer than 40 people were engaged in the research process though this cannot be substantiated without breaching anonymity of survey information.

4.6 Ethical Considerations

Participation of the researcher in professional development was considered a necessary starting point to ensure ethical awareness and considerations were clearly understood and followed. This comprised of attendance at Massey University Ethics Seminars and the completion of a Masters' level research methods paper.

Application was made to the Massey University Human Ethics Committee prior to fieldwork being conducted. The Massey University Human Ethics Committee outlined a clear and concise code of conduct and were rigorous in ensuring the research participants, researcher, and wider community were protected during the research process. Massey University Human Ethic Committee approval for this research is referenced and coded as HEC: PN Application – 04/102.

All research participants' rights were outlined in the information packages mailed to them with each participant retained their own package for future reference. Participants signed a written consent form prior to their involvement in the interview process and this was counter checked prior to conducting the interviews with each participant. See Appendix 1 for a copy of the consent form and information sheet sent to participants. Participants under the age of 16 years were also asked to seek parental/caregiver permission to participate in the interview process of this research.

Participants were given the option of focus group or individual interviews. A reminder of their right to withdraw from the research was presented in both written and verbal form prior to, and at the conclusion of the interviews. In addition, participants were informed of their right to have the tape recorder turned off at any time throughout the interview process. Pseudonyms were used to maintain confidentiality. With the consent forms signed, confirmation of interview times and locations made, coupled with a reconfirming of the research process prior to interviews; an indication that participants understood their roles and rights and the researchers responsibilities enabled the research to proceed.

4.7 Questionnaire

As Gillham (2000) states questionnaires are the most structured end of the continuum and are not usually used in case study research; but they can have a place at least in simple, factual information collection. As such both questionnaires and interviews were seen as part of the initial survey method of case study research. Postal Questionnaire was chosen for its ability to increase anonymity, reduce potential bias, and allow time for the respondents to read and answer when convenient to them. The decision to conduct questionnaire despite potential low return rates, inability to probe, and problems over question clarity proved successful.

The questionnaire was mailed out after being piloted with two students not involved in the project.

There was a good mixture of respondents reflecting both the age range and the viewpoints of past and current players. Improvements to the questionnaire could be made to assist with repeat information. On reflection, the length of the questionnaire may have impeded some participants completing and returning it for data analysis however the thoroughness of completion was evidence of question clarity. Two self stamped addressed envelopes were included. One envelope was for the questionnaire and the other for the consent to be interviewed. These were given different return addresses. This was to ensure participants understood that they could participate in the questionnaire, or interview, or both. It also increased anonymity as the questionnaire responses could not be linked with the consent form which detailed their name and contact details.

The questionnaire consisted of demographic information along with specific netball questions which the players responded to in relation to their level of involvement, their parents' and wider whānau level of involvement and their friends. General questions were also included which focussed on lifestyle factors: relating to time, their personal organisation, and availability of netball resources.

Open ended questions were applied in the questionnaire to allow for multiple responses. Questionnaire information has been coded based on themes that emerged and no pseudonyms were required as the questionnaires were completely anonymous.

4.8 Semi-structured Interviews (one-on-one and focus groups)

It has been said that the simplest way to find information from someone is simply to ask. Hence this is the underlying principle of the research interview (Gratton and Jones, 2004). Interviewing as described by Berg (2001) is considered an art rather than a skill or science. Specifically, the purpose is to gather information. It also allows as Kvale (1996) expresses to move away from seeing human subjects as simply controlled and data as somehow external to individuals. Therefore the interview allows knowledge to be generated between humans through their interactions and conversations. The overwhelming strength of the face to face interview is the 'richness' of the communication that is possible (Gillham, 2000). Interviews also provide a context for a '*kanohi-ki-te-kanohi*'²⁵ approach, which a preferred mode of communication among Māori according to Bishop (1994, cited in McLeod, 2002). Bogdan and Biklen (1992) defined in depth interviews as repeated face to face encounters between the researcher and participants directed towards understanding the participants' perspectives on their lives.

There are different types of interview methods available. In brief they are expressed by Berg (2001) as Standardised, Unstandardised, or Semi standardised.

Semi standardised interviews were used as it allowed a combination of predetermined questions to be asked with the freedom to digress the interview and probe further where required. To initiate the interview process, a set of structured opening questions were used, however as the interview progressed and the participants engaged further, the interview questions were directed by their personal responses creating a means of generating 'richer descriptions'. Athletes were surveyed individually then interviewed either in small focus groups of four-six persons; or one-on-one where participants resided outside the area hence travel to their homes to conduct the interview was required.

²⁵ *Kanohi-ki-te-kanohi* – face to face

In this research both one-on-one and focus group methods were applied. The one-on-one and focus group discussions centred on finding out about the perceptions, experiences, and interpretations the participants had in relation to netball in this centre.

There were four focus group interviews which generally reflected the respective teams the participants represented, and six one-on-one interviews. Krueger (1994) describes focus groups, as a carefully planned discussion, designed to obtain perceptions on a defined area of interest in a non threatening environment. On the other hand, Bouma (1996) defined focus groups as a combining of the strengths of in depth interviewing and observation in a group context. Research participants were sought not for their individuality but for their connections with others in the group. This supports Cohen and Manion (1997) whom state that focus groups operate more successfully if they are composed of friends because the group will discuss something that is usually only discussed amongst their peers. This was evident in their ability to laugh as they recognised similar situations to their own, being expressed by their peers during the interview.

The aim was to develop a focus group that had an established rapport hence creating 'team' based groups which ensured participants knew, and were comfortable with each other. Morgan (1988) commented that this form of group interview, is not typical of a backwards and forwards interface between interviewer and group, but is reliant on the interaction within the group to discuss a topic supplied by the researcher. The lead in to these interviews was critical to ensure the peer group was supportive. It was identified in discussing the benefits and pitfalls of focus group interviews that the opposite could occur given the role peer pressure plays in this age group. It was interesting that the identification of them as team members, and Māori, appeared to give them an instant ease with each other.

My role was then focussed on gaining access into the relationships that already existed between them as team mates hence a facilitation role was adopted. It has been expressed by Duda and Allison (1990: 125) that insiders or key informants who have special insight into the "inner workings" of the system or group under study can be a useful approach.

It may have helped that participants recognised I was more like them than unlike them, a Māori netballer involved as a player, coach and also an administrator of representative netball hence interested in them and their future progress as netballers and people. As Jourard (1964) suggests, participants are more likely to disclose to individuals who resemble them. My background and experiences were familiar to the participants hence they appeared relaxed and honest in their sharing of knowledge and experiences in the netball realm.

Interviews were conducted in a small room familiar to the participants with no desks. Participants were seated in a circular formation and the tape recorder was positioned central to the group on the floor. Interviews were conducted over four consecutive evenings for 30-40 minutes each. The fourth focus group interview was conducted one month after the initial interviews as several of this group were unable to attend the initial interview due to prior commitments. This group was important to retain to ensure there was an adequate cross section sampled of both age range and current versus past representatives. The decision to interview this group outside of the initial timeframe was deemed satisfactory given the coding and transcriptions had not yet begun. A second interview time was planned for all groups/ individuals should additional information be needed from participants however this was not required. The interviews were conducted five months post the representative netball season to allow players adequate reflection time. The interviews were conducted one week after the due date of questionnaire return except in the case of the fourth focus group.

Interviews allowed for a deeper sense of knowing and a focus on the participants' interpretations of their representative experiences to come through where the questionnaire provided the surface and 'general background information' to the research.

At the conclusion of the interviews I provided food and time for a chat which created an environment for informal discussions and an opportunity to show my appreciation for the participants' role in the research process. The sharing of *kai*²⁶ is a fundamental Māori cultural practice (Harvey, 2002; Jenkins, 2002) and promotes increased rapport

²⁶ Kai - food

and *whakawhānaungatanga*²⁷ among participants. This was done in both focus group and individual interviews.

Gratton and Jones (2004) commented on the need to obtain saturation and address issues of validity and reliability in the process. As such each interview followed a standardised schedule, maintained a consistent environment, and was recorded with the participants' permission. The transcribing was completed by an independent person within four weeks of the interviews. The transcriber had no knowledge of who the participants were and resided outside of the region studied. In addition, the pseudonyms used for this research assisted in providing anonymity for the research participants.

4.9 Reliability and Validity

Cohen and Manion (1989) describe triangulation as a tool that helps to explain the complexity of human behaviour more fully by viewing it from more than one standpoint. It is suggested this can be achieved through the implementation of numerous sources. In this research, to obtain reliability and validity the use of questionnaires, focus groups and one on one interview's were conducted. Though a match between respondents' questionnaire and interview could not be made the intention was to gather matching themes that emerged from both the questionnaires and interviews as separate form of evidence.

4.10 Data Analysis

Data itself will not provide you with the answer to your research question (Gratton and Jones, 2004). Miles and Huberman (1994) provided a brief data analysis procedure to apply. It consists of three procedures: Data reduction – the process of organising and collating the masses of data, Data display – drawing conclusions and creating graphical formats is essential, Conclusion drawing/verification – developing conclusions, verification and validity.

Coding is a key process in the data reduction stage and is aptly described by Miles and Huberman (1994) as a category or bin into which every piece of data is placed. In the

²⁷ Whakawhānaungatanga - kinship: establishing relationships and spiritual ties

reporting stage, distinctions have been made between the two categories of past and present players. This distinction was made as the commentary varied between the groups. The past players were able to reflect on wider issues given they were now not engaged in the representative process and had a more reflective outlook to their involvement, however the current participants responded to situations they were now in, or had currently been in, and their experiences generally spanned 1-3 years as representative players’.

As such the contextual method of coding data was applied. As Weisberg, Kronsnick, and Bowen (1996) state the contextual method involves the use of codes developed by the grouping of similar answers together. As such portions of the data were grouped and compared to report on particular themes, ideas and concepts as Cohen and Manion (1989) referred to.

This research therefore presents a ‘snapshot’ of the retention issues affecting Māori representative netball players’ in this Centre. The themes emerging from the data analysis are those which most consistently were reflected by the participants as retention related factors hence they have become the sole focus.

Chapter Summary

The role of this chapter was to outline and describe the research perspectives, procedures, process, and participants. The methods used had to be sympathetic to a Kaupapa Māori and symbolic interactionist approach. As a result, the use of case study as a qualitative research method was applied in examining the factors affecting retention for the representative netball participants. The use of triangulation in the form of questionnaires and individual/focus group interviews were valuable in improving validity and reliability and allowed a more thorough collection of information pertaining to the participants’ experiences and perspectives.

CHAPTER 5

RESULTS AND DISCUSSIONS

THE NETBALL

INTRODUCTION

The retention issue for Māori youth netballers is best understood by the participants themselves. Their perspectives allow us to better understand the problems and solutions as we look to improve future delivery strategies for Māori in netball specifically and perhaps sport and education more generally.

The netball court is used as an analogy to connect this research to aspects of the game of netball. The netball game and its various components are used as tools to highlight the significant aspects of retention that the research identifies. The ball, as an essential requirement of the netball game, reflects the participants (Māori girls). The hoop represents access. Retention is increased when the ball (research participants) remains in contact with the hoop. For positive retention a number of factors converged, these factors are best reflected in the net attached to the hoop. The net combines education, gifted and talented and sport pathways with a focus on equality and equity as critical determinants in improving the quality of the experience for participants.

The Netball The ball itself is a central feature of the game, the game cannot start without the ball, the goal cannot be scored without the ball; the game is somewhat pointless without considering the ball. In this research the ball symbolises the participants – Māori girls. They are critical if we are to better understand retention issues pertaining to them. If the ball is deflected from goal, tangled, or falls through a hole in the net the quality of the participant's experiences may be reduced. Our ability to encourage them to shoot again, and again, and again will assist in increased retention. If the ball touches all parts of the net unhindered by identified inhibitors we have further enhanced participants' experience and increased the potential time spent in the programme. Of course just because the ball goes through the hoop does not equate to the finish of the game. To win the game, the ball must go through the hoop more times than the opposition ball does in a given time frame. Hence to improve retention we

must continue to keep shooting the ball, connected with a smooth flow through the net so we can enhance the experience for participants. With regards to retention, the ball (which symbolises the Māori girls) must remain on court (i.e. netball pathways), and in order for success to be achieved, they must pass through the hoop with its potential barriers (to achieve representative status) over and over again (this represents the successful re-engagement with netball at each of the representative levels). A quality shot is one that makes a 'swoosh' noise, which symbolically represents the quality of experience for the Māori girls as all parts of the net (education, gifted and talented education and sport) and access through the hoop (reflecting equity and equality) are critical components of the retention process.

This chapter presents the results of the initial research phase, the document analysis in Part A followed by analysis of the questionnaire and interview data in Part B. An overview of the organization of netball in Aotearoa New Zealand is offered in Appendix 2 with a brief presentation of the High Performance structures offered in Appendix 3. These serve the purpose of informing readers about the netball high performance sporting context and its' connections with the research group in particular.

Results and Discussions

PART A: Document Analysis:

Player Registration Forms and Annual Reports

The document analysis for Part A was used to contribute to the research aims in the following ways:

1. Identify the representative netball teams through the annual reports (1999-2003);
2. Specifically identify the number of Māori representative players through player registration forms;
3. Ascertain the levels of retention for the self identified Māori players using both documents to track player involvement;

These sub aims contribute to the Research objective 1 stated as:

Describe the current status and determine whether retention for Māori is an issue.

Through an examination of the Netball Centre Annual Reports and player/team registration forms for the period 1999-2003 the need for this research project developed. The Annual Reports detailed the Representative teams and their achievements whilst the Player Registration forms identified the players' ethnicity as determined by each player. The combination of these two documents enabled a database to be developed which sought to identify all Māori representative netballers during the five year period studied. The following table outlines the number of self identified Māori players in their respective age group Centre representative teams. The term 'pilot' reflects the beginning of the Game Development Portfolios 'widening of the player base'. The pilot years were used as a trial period to ascertain costs and benefits for the players and the Centre in determining whether financially and practically increasing representative teams would provide increased benefits for players and the Centre. Hence the Years 7 and 8 teams were initially not given full status as Representative Teams instead referred to as 'pilot' teams.

Table 1 addresses Aspect 1 of the stated aim focused on describing the current situation in order to identify whether retention for Māori youth representative players is actually an issue.

Table 1: Number of Māori players in Centre Representative Teams (in percentages)

YEAR	Year 7 Team	Year 8 Team	U15 Team	U17 Team	U19 Team	U21 Team	Senior Team	TOTAL
2003	60%	50%	40%	30%	30%	No Team	30%	42.5%
2002	50%	55%	50%	20%	20%	30%	30%	43.75%
2001	Pilot	Pilot	40%	40%	40%	30%	40%	36%
2000	Pilot	Pilot	30%	40%	40%	30%	40%	30%
1999	Pilot	Pilot	40%	40%	40%	10%	20%	26%

The percentages reflect the total number of self identified Māori representative players in each team, at each year level, during the studied period. In 2003, 'No Team' reflects a change in the structuring of Under 21 teams (U21) from a centre to a regional base impacting on player numbers and costs.

Tables 2a and 2b are concerned with Aspect 2, identifying the retention levels for Māori. Table 2a presents the transitions of the Māori representative players (in percentages), and Table 2b presents the transitions of the Māori representative players (in actual numbers). The focus is on player movement from year to year. The term movement reflects a shift from players between representative teams, out of the netball centre studied, or out of representative teams.

Table 2a: Māori Representative Player Transitions (in percentages)

YEAR	Year 7 Team	Year 8 Teams	U15 Teams	U17 Team	U19 Team	U21 Team	Senior Team	TOTAL
2003	60% ₆	50% ₅	40% ₄	30% ₃	30% ₃	No Team	30% ₃	42.5% ₄
<i>Retain</i>	<i>16.6%</i>	<i>40%</i>	<i>37.5%</i>	<i>33.3%</i>	<i>33.3%</i>	<i>n/a</i>	<i>40%</i>	<i>35.29%</i>
2002	50% ₅	55% ₅	50% ₅	20% ₂	20% ₂	30% ₃	30% ₃	43.75% ₄
<i>Retain</i>	<i>40%</i>	<i>54.5%</i>	<i>80%</i>	<i>50%</i>	<i>0</i>	<i>66.6%</i>	<i>33%</i>	<i>58.82%</i>
2001	Pilot	Pilot	40% ₄	40% ₄	40% ₄	30% ₃	40% ₄	36% ₄
<i>Retain</i>	<i>n/a</i>	<i>n/a</i>	<i>50%</i>	<i>75%</i>	<i>75%</i>	<i>33.3%</i>	<i>66.6%</i>	<i>68.7%</i>
2000	Pilot	Pilot	30% ₃	40% ₄	40% ₄	30% ₃	40% ₄	30% ₃
<i>Retain</i>	<i>n/a</i>	<i>n/a</i>	<i>66.6%</i>	<i>0</i>	<i>75%</i>	<i>66.6%</i>	<i>25%</i>	<i>57.1%</i>
1999	Pilot	Pilot	40% ₄	40% ₄	40% ₄	10% ₁	20% ₂	26% ₂
<i>Retain</i>	<i>n/a</i>	<i>n/a</i>	<i>25%</i>	<i>50%</i>	<i>75%</i>	<i>100%</i>	<i>50%</i>	<i>53.8%</i>

In Tables 2a and 2b, the first line in each year represents the number of Māori representative players (outside the brackets) compared with the total number of players in the team (inside the brackets). The second line represents Māori only, this line shows the number of players who continued on to the following consecutive year. A commentary is provided at the conclusion of the table to assist in identifying key aspects not necessarily obvious from perusal of the statistics alone.

Table 2b: Māori Representative Player Transitions (in actual numbers)

YEARS	TOTAL	Snr Team	U21 Team	U19 Team	U17 Team	U15 Teams	Year 8 Teams	Year 7 Team
2003	34/80	5 (10)	No Team	3 (10)	3 (10)	8 (20)	10 (20)	6 (10)
<i>Retain</i>	<i>12/34</i>	<i>2 (5)</i>	<i>n/a</i>	<i>1 (3)</i>	<i>1 (3)</i>	<i>3 (8)</i>	<i>4 (10)</i>	<i>1 (6)</i>
2002	36/80	3 (10)	3 (10)	2 (10)	2 (10)	10 (20)	11 (20)	5 (10)
<i>Retain</i>	<i>20/34</i>	<i>1 (3)</i>	<i>2 (3)</i>	<i>0 (2)</i>	<i>1 (2)</i>	<i>8 (10)</i>	<i>6 (11)</i>	<i>2 (5)</i>
2001	19/50	4 (10)	3 (10)	4 (10)	4 (10)	4 (10)	Pilot	Pilot
<i>Retain</i>	<i>11/16</i>	<i>2 (3)</i>	<i>1 (3)</i>	<i>3 (4)</i>	<i>3 (4)</i>	<i>2 (4)</i>	<i>n/a</i>	<i>n/a</i>
2000	15/50	4 (10)	3 (10)	4 (10)	1 (10)	3 (10)	Pilot	Pilot
<i>Retain</i>	<i>8/14</i>	<i>1 (4)</i>	<i>2 (3)</i>	<i>3 (4)</i>	<i>0 (1)</i>	<i>2 (3)</i>	<i>n/a</i>	<i>n/a</i>
1999	13/50	2 (10)	1 (10)	4 (10)	2 (10)	4 (10)	No team	No team
<i>Retain</i>	<i>7/13</i>	<i>1 (2)</i>	<i>1 (1)</i>	<i>3 (4)</i>	<i>1 (2)</i>	<i>1 (4)</i>	<i>n/a</i>	<i>n/a</i>

To ensure retention was accurately reflected, players who participated in more than one team have only been counted once in that year. For instance in 2002, one player played in both the Under 17 and Under 19 teams whilst another played in both Year 8 and Under 15 teams hence there is technically 36 Māori players. However to assess retention these players are counted only once reducing the total from 36 to 34 (35.39% retention). Similarly in 2001, two players from the Under 21 team also played in the Senior Team, whilst a different player played in both the Under 17 and Senior teams. This adjusted the total from 19 to 16 (58.8% retention). Again in 2000, one player played in both the Under 21 and Senior teams adjusting the figure from 15 to 14 (68.7%).

On the surface Table 2a appears to present an increase in retention levels whilst Table 1 shows the number of Māori players has grown. This increase reflects the high numbers of Māori players at a junior level however at the senior level the retention issue begins to surface. Noteworthy is the increase in the number of teams made available therefore

increasing the potential for increased numbers. Compare and contrast Table 2a and 2b, the number of players increases however the retention factor by percentages shows a decrease despite the increase in teams available for selection. The actual number retained, though fluctuating remains around 50%.

Reasons for discontinuing were gathered from annual reports, interviews, and during the identification process. In attempting to locate a number of players I came into contact with other family members, friends or coaches who informed me of player movements and circumstances. Cessation, in most cases reflected players choosing to make themselves unavailable for selection in subsequent years however transitional periods of life were reflected in three cases at Under 19 and Under 21 level. These three players left the area either graduating from University, leaving to attend a University after their school years, or travelling overseas. On two occasions, injury was a factor for discontinuation and though both players recovered neither returned to representative level play after these injuries. Pregnancy was a factor for discontinuing play for four players' during the five year period studied. Of the four players, three returned to representative play within a year whilst the fourth player left the area not playing netball for six years then returning to representative play after this period. Other aspects for consideration though not stated by the research participants could be that players may have to wait for opportunities at the senior level, or a recognition that the competition for spaces may increase as new talent arrives in the centre. In addition, late development of other players and selection may have an impact on their opportunities for reselection.

The annual reports and registration forms identified that there was a lack of retention of Māori netball players however identifying specific reasons for ceasing representative involvement did not fully explain the complexity of the issue and the circumstances underpinning cessation. Through open ended questionnaires and semi structured interviews an increased understanding of the cessation and retention issues is discussed in Part B.

5.2 PART B: *Overview – Quantitative Analysis*

Where Part A has been focused on the product (statistical evidence of player numbers and transitions), Part B is concerned with the process of retention. Hence Part B focuses on the why and how retention has occurred. Qualitative methods provide a critical role in research. Objects, people, situations, and events do not in themselves possess meaning. Meaning is conferred on these elements by and through human interaction. Qualitative research enables us to consider human behavior through peoples' attachment of meanings to their experiences (Bogdan and Biklen, 1992). Although social roles, institutional structures, rules, norms, goals, and the like may provide the raw material with which individuals create their definitions, these elements do not by themselves determine what the definitions will be or how individuals will act (Berg, 2001).

The open ended questionnaires and semi structured interviews were used to contribute to the research aims in the following ways:

1. Identify successful aspects deemed positive contributors of retention at representative levels and;
2. Identify challenges for the retention of these athletes';

These sub aims also contribute to Objective 1 which is concerned with describing the current situation and identifying whether retention for Māori netballers is an issue. The quantifiable data presented in Tables 1 to 5 are used to hypothesis that retention of Māori representative netballers is an issue. The next phase of Part B attempts to understand whether a gap exists. Through questionnaires and interviews three themes emerged. The theme of culture will be integrated throughout the other three themes: intrapersonal, interpersonal and structural. An outline of how these themes interrelate with the Chapter focuses is given in diagrammatical formats later in this Chapter.

Open ended Questionnaires – Quantitative Analysis

The questionnaire provided background information regarding the players' and their wider support networks within sport and netball. The responses are quantified and

identified in Table 3. Table 3 provides a background picture of the research participants' ages and current representative playing status.

Table 3: Respondents to the Questionnaire

<i>AGE GROUP</i>	<i>PARTICIPANTS</i>	<i>REP STATUS</i>
U15	3	(1) Past / (2) Current
U17	6	(1) Past / (5) Current
U19/ U21	4	(2) Past / (2) Current
Seniors	4	(3) Past / (1) Current
TOTAL	17	(7) Past / (10) Current

Semi structured Interviews – Quantitative Analysis

The focus group interviews reflect a clustering of participants based on their team affiliations. This was a conscious decision based on using an established rapport to assist with the interview process. The participants within each group reflect a range of ages and stages in the representative programme. As identified in Table 4, balance of representation was more difficult to obtain with the senior player group due to availability, access to participants, and a reduced group to engage with.

Table 4: Interview Respondents Data

<i>TYPE OF INTERVIEW</i>	<i>PARTICIPANTS</i>	<i>PSEUDONYM</i>	<i>REP STATUS</i>
FOCUS GP 1	(4) U15	F1A-D	Current
FOCUS GP 2	(5) U17	F2A-E	Current (4)/Past (1)
FOCUS GP 3	(3) U19/ U21	F3A-C	Current (2)/Past (1)
FOCUS GP 4	(4) U17/ (1) U19	F4A-E	Current
INDIVIDUAL 1	(1) Senior	I1	Current
INDIVIDUAL 2	(1) Senior	I2	Past
INDIVIDUAL 3	(1) Senior	I3	Past
INDIVIDUAL 4	(1) U21/ Senior	I4	Past
INDIVIDUAL 5	(1) U21/ Senior	I5	Past
INDIVIDUAL 6	(1) Senior	I6	Past

In summary, interview responses from past representatives compared to current representatives showed that variations in the length of playing time and experience were evident in considering representative netball experiences. Past players appeared more reflective expressing a variety of responses regarding the representative process and its' effect on them. The retention theory which is focused on the quality of the experiences participants receive is reflected in the discussions respondents have shared. Notably those players who have achieved at higher levels as identified in Table 5 have experienced improved retention.

Table 5 presents the High Performance teams players can be selected for. The number of Māori players during 1999-2003 who have achieved in the higher echelons are identified and quantified in Table 5. The total number of players reflected in Table 5 is 15 of the research participants, five players not involved in this research are specifically identified in the table also. In some cases, some participants are successful in achieving selection in more than one team hence the total number reads in excess of 15 players. The inclusion of non interviewed players was necessary to provide a more complete picture of Māori girls' achievements in relation to the retention enquiry.

The achievement categories have been selected from the Netball New Zealand High Performance structure (Netball New Zealand Annual Report, 2005) and include the Aotearoa Māori Netball selections some players achieved during the researched time period.

The categories are organized in sections which reflect the organizations responsible for the preparation of such teams. In all cases, players must compete in specific regional and/or national tournaments to gain individual recognition and selection into these squads or teams. However selection into New Zealand and Aotearoa teams requires the player to be present and competing in New Zealand and Aotearoa tournaments which are conducted separately.

Table 5: Māori player Achievements

<i>Netball New Zealand</i>		<i>Aotearoa Māori Netball</i>	
Level	Player #'s	Level	Player #'s
Silver Ferns	0	Aotearoa Māori Seniors	2
N.Z Squad	0	Aotearoa Māori U21's	2
N.Z A	0	Aotearoa Māori S.S*	3
N.Z Under 21	Squad: I.N.I (4) Team: I.N.I (2)	<p>NOTES</p> <p>I.N.I = Individual not interviewed. In all cases the I.N.I's are reflective of the same 5 people.</p> <p>NZAGC = New Zealand Age Group Championship. Players attending are selected at the conclusion of the Tournament for their performances. Netball NZ selectors choose between 10-17 players.</p>	
N.Z Talent Development	I.N.I (3)		
N.Z.S.S* (*S.S = Secondary School)	Trial: 4 Team: 2		
Regional Representative Competitions			
National Bank Cup	I.N.I (3) 3		
N.Z.A.G.C Under 21 Tournament Team	I.N.I (3)		
Centre Representative Competitions			
N.Z.A.G.C Under 19 Tournament Team	I.N.I (2)		
Regional Under 17 Tournament Team	1		
Regional Under 15 Tournament Team	4		

Of the 15 players recognised, several were successful in gaining multiple achievements across a number of squads. Five of the Māori players identified through annual reports and registration forms were not involved in this research however they are considered because they are Māori and therefore their inclusion paints a more accurate picture of Māori achievements. Hence 10 players reflected in Table 5 were research participants. Despite the achievements of these players only 4 of the 15 (26.6%) were still playing representative netball in 2003 with two others playing in other netball regions. Of the 15 players, 9 (40%) have played to National Bank Cup level with (55.5%) having played in the competition for over 3 years. Despite the potential shown, no player in the Centre studied has reached the upper Netball New Zealand levels of recognition. The quantifiable data presented in Tables 1 to 5 have proven the hypothesis that retention of Māori representative netballers is an issue.

Insights obtained from qualitative research cannot only add texture to an analysis but also demonstrate meanings and understandings about problems and phenomena that would otherwise be unidentified (Berg, 2001: 102).

Retention Themes

Information from both the questionnaires and interviews created three key themes: intrapersonal, interpersonal, and structural. These three aspects share a common link to a fourth theme: cultural. Whilst the themes are reflected as individual focuses, they interrelate. The themes reflect both enablers and barriers to retention for Māori netballers' hence both positive and negative issues are considered within each theme. Each theme is presented individually to assist in gaining clarity however they simultaneously combine in addressing the retention issues identified by the research. The experiences of Māori girls are central to the research and although the themes are separated, it is essential to consider the holistic nature of the Māori girl and recognise that each theme impacts on the other to create a holistic experience.

Culture: Māori Girls' Identities

Māori identity is the source of many conflicting and contradictory tensions for the participants. Being Māori is but one of their identities but appears less pronounced when engaged in the game of netball itself. In essence it appears that Māori girls often feel the need to move between identities as they participate in education, sport and other life areas. In the game of netball their identity as Māori is often attributed to their style of play and approach to the game. The reason Māori identity is the source of much conflict and contradictory tension is a reflection of the varied messages Māori girls receive in society.

Such messages reflect the Māori girls' efforts to appease a number of varied groups. They face pressures from their peers, their whānau, their culture, and of most significance from within. Evidence in the statistics regarding school leavers, suspensions, expulsions and qualification results were discussed more specifically in Chapter 3 of this research demonstrating that this group in particular are not retained, nor performing well on the whole. In contrast the identity for Māori girls in sport is deemed to be more positive.

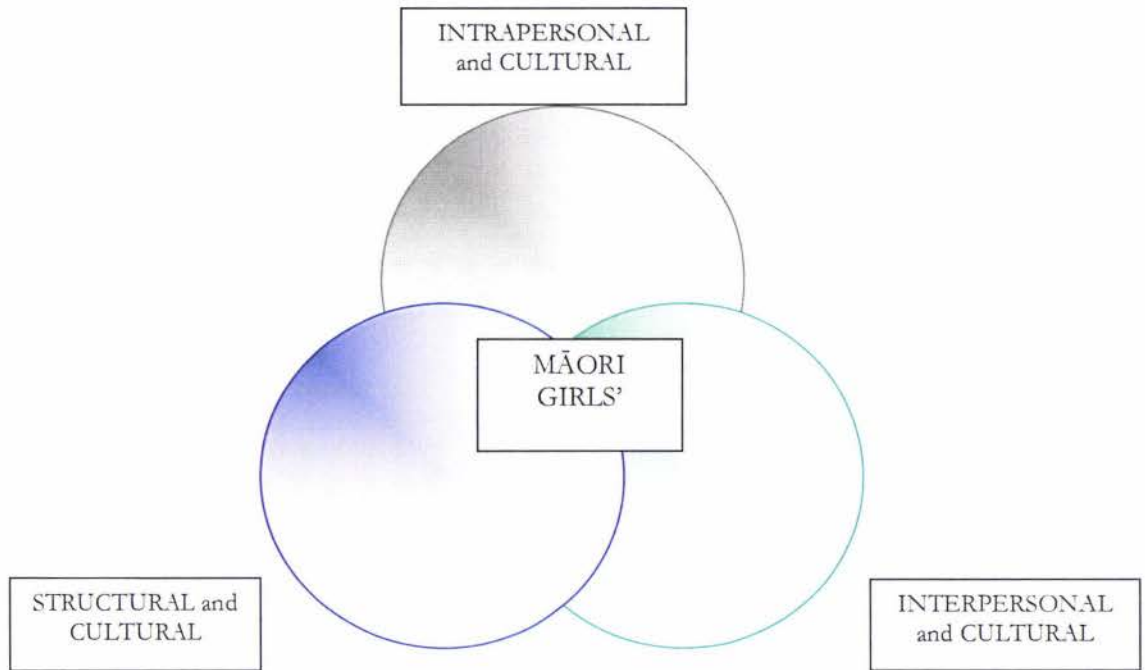
Māori girls' are expected to be successful, good at sport and therefore to have greater confidence in this domain. Ellis et al (2003) noted in their research that although girls gained greater self confidence through being successful in sport, their primary concerns were related to acceptance. Māori girls' style of netball and approach to the game of netball are often attributed to their being Māori. This is reflected in the racial theories applied to Māori success in sport. As such their identities as Māori, as an athlete, as a team member, and as a student, are complex and shifting. The critical link for Māori girls' in maintaining consistency in regards to their identity often rests with whanau.

Whanau play a key role in balancing the Māori girls' hopes, fears, aspirations and challenges in all endeavours. To better understand the way in which their identities are formed, an analysis of the participants' experiences will be discussed through the three connecting themes.

The Māori Girl/ Young women

Māori girls are located at the centre of the diagram as critical participants in the research. Their location in the hub of the diagram shows the point of convergence between the three themes. By combining these three themes we are better able to gain a more meaningful understanding of Māori girls retention issues.

Figure 4: Retention Themes for Māori Girls in Netball



Connecting the Models

Whilst Ellis et al (2003) and Gagne's (1985, 1992, 2006) models provide a good foundation for understanding this group, there was concern with regards to the ability of these models to reflect a cultural perspective and in doing so contribute to increased retention rates for Māori girls in netball.

Gagne's model was referred to as a linear model which reflected the catalysts as mediating the transition from giftedness to talent. Giftedness related to natural abilities, aptitudes or intelligences, whilst talent related more to outstanding achievements in the field of human endeavours (occupations). It is agreed that the components of Gagne's model are essential however a multidirectional model would better reflect retention

opportunities as individuals could enter and exit at points reflective of their development stages. For instance, a young netballer could have commitment and creativity and lack 'ability' but still have their 'talent' recognised in netball pathways. In this instance, talent may precede giftedness. On other occasions, a player may be recognised for having ability and creativity, but not necessarily commitment. In this instance, they have giftedness, and this may not be recognised as talent at a later stage when the commitment aspect of their 'talent' remains undeveloped or under-developed. The equation is not as simplistic and linear as it is represented in Gagne's model.

Ellis et al's (ibid) model provides a cyclical structure which reflects the ability to alter the dimensions of the rings in the cluster reflecting the participants' development stages. The concern with this model however is on the apparent fixed nature of the dimensions as represented by the original model. This leads to the question; are the rings of equal value? If not which ring is given higher status? Anecdotally, it appears that the Task Commitment dimension increases in its level of importance as athletes move through the high performance sport pathways.

Unfortunately, Task Commitment is considered to be the area most prone to be subjected to a number of negative stereotypes about what it is to be Māori. As such, common stereotypes associated with Māori including being lazy, non committed, having a poor attitude, letting down teams/coaches, and being apathetic place the Māori girl in a compromised position.

This begs the question; Are Māori girls identified as talented at early ages (11-17 years) being encouraged to develop their task commitment in a way that will ensure their involvement in elite netball for years to come? Are Māori girls committed, but in ways not recognised by coaches and selectors? How do we bridge this gap to ensure we are better placed to recognise above average ability and creativity as equally valued dimensions of the Māori girl in addition to Task Commitment? Can practitioners develop Task Commitment, creativity and above average ability to ensure Māori girls are retained?

It appears from anecdotal evidence and commentary from participants in this research that the Māori youth netballers are often excluded because of a gap between how they interpret and express Task Commitment, in relation to how the coaches, selectors, and critical others, interpret and want to see Task Commitment expressed. Interpretations require improved understanding between the two parties to ensure retention through quality experiences and continued access is essential. The netball analogy applied throughout this research is aligned with aforementioned gifted and talented models to provide a new way of enhancing understanding. In the pursuit of understanding it is important to note that we are not searching for right or wrong, merely to understand difference.

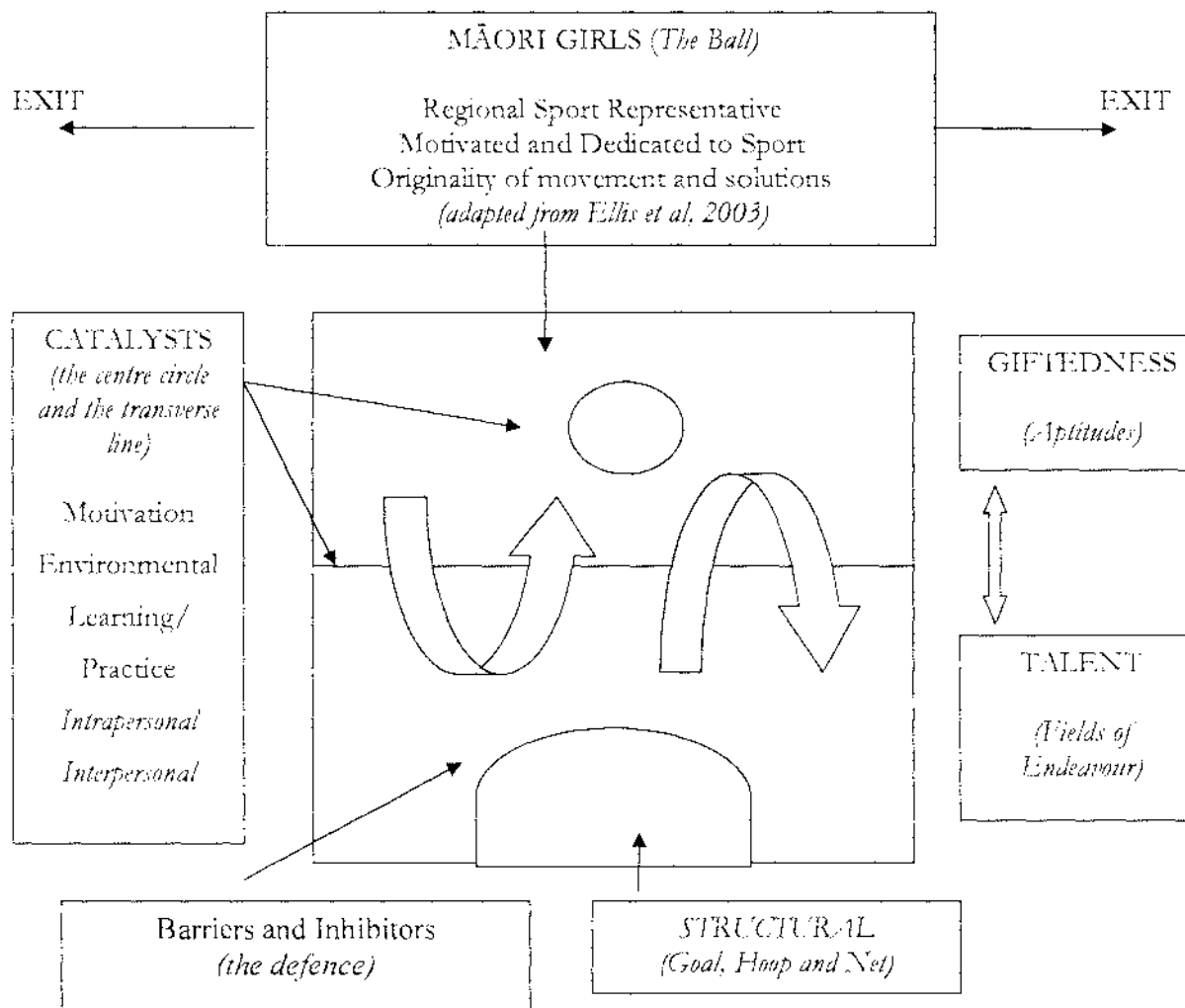
Unpacking the Themes

The metaphor of the netball court referenced throughout the research is integrated within the three themes. The ball represents the participants (Māori girls), the goal post reflects structural and power relations which encompasses the hoop symbolising access (structural and cultural). The net is a combination of strands which represent education, gifted and talented education, and sport and the impact these three factors have had on retention reflecting equality, equity, gender, race and ethnicity elements as they apply to Māori girls (intrapersonal and interpersonal). A successful shot, implying the ball travels unimpeded through the hoop and net, symbolises the quality of the experience at any one given time. A critical determinant in the process of retention for Māori girls is the need to have consecutive successful shots.

Positive retention is reflected in the number of goals the participant scores. In order for a goal to be scored with out obstruction in the game of netball (i.e., the defence) the ball (i.e., Māori girls) needs to be moved from one third, touched in the middle third, and slotted through the goal hoop in the final third. This is similar to what must occur in order for giftedness to be transformed into talent. In most cases, this cannot take place without the catalysts being present. The catalysts relating specifically to this research reflect the three themes in Figure 4. These are integrated with Gagne's (ibid) catalysts to create a more comprehensive way of understanding retention issues for Māori netball girls. Whilst there are similarities between the two models (Gagne and Figure 4), the inclusion of culture is a distinct feature of Figure 5. Culture is omnipresent therefore

underpins the philosophical and practice base of operation. Culture underpins the model as reflected in Kaupapa Māori cultural aspirations principle (Taonga Tuku Iho) where to be Māori is to be normal. Reflecting back to the discussion regarding models of talent identification in the Gifted and Talented Literature Review, a desire to alter the existing models was expressed due to their limitations with regards to applicability in this case study. Figure 5 has therefore emerged as a culmination of models with specific reference to the retention issues for Māori girls in representative netball. Figure 5 combines the previous models with the elements present in Figure 4.

Figure 5: The Cultural Field of play: realization of talent and retention for Māori Girls' in representative netball



Ellis et al (ibid) model outlines task commitment (motivated and dedicated to sport), creativity (originality of movement and solutions) and above average ability (regional sport representative) as necessary components in the identification of athletically talented individuals. This model is integrated within Figure 5 as an encapsulation of Māori representative players (the Māori giri).

In Gagne's (ibid) gifted and talented model, catalysts are a significant ingredient with regards to the transformation of giftedness to talent. This research has identified that for some Māori youth netballers catalysts vary in the form of either intra or interpersonal

factors which are key to retention. At varying stages the athlete may travel between the two thirds of the court where they are exposed to either external inhibitors (defence and structural elements), internal (motivation) and or other catalytic interventions that will propel them forward. The longer the athlete is disconnected or outside catalytic relationships the more likely the retention cycle is to be broken. In this instance some athletes may not be retained in particular programmes however their giftedness remains with them. The role of re-engaging reflected in movement over the transverse line may be initiated by the participant (intra or interpersonal, motivation) or an external factor (chance, environmental). Figure 5 is discussed in greater detail outlining the connections between the court areas, their roles and the process of enhancing retention.

The netball court is only a half size to depict the fact that scoring opportunities occur in the attacking third only. It is in this third of the court that the athlete has possession of the ball and therefore has some control about what decisions they will make. Unsuccessful shots at goal are in fact still a result though negative in terms of addressing retention. Unsuccessful shots indicate the participants are less likely to be identified as gifted and talented therefore access to further representative opportunities are likely to close. The exit points reflect the participants' inability to be identified as possessing above average ability, creativity and task commitment. If these factors are in fact present and they still have an unsuccessful shot, this may reflect the dynamics of the selection process where consideration of numerous factors may in fact sideline the participant. It is at this point where the participants needs to be given a clear understanding of the rules and games in operation sideline so they are better able to improve, change and re engage for the betterment of themselves, the sport and society.

Participants' ability to re-present in the attacking third is the first step towards retention. The second step is to move from the centre circle to the goal third to a position inside the goal circle and as close to the goal post as possible so an attempt at shot can be made. Each step reflects an element of access as participants' negotiate movement from one location to the next. If the quality of the experience is maintained the athlete is more likely to progress towards the hoop and the goal increasing the likelihood of retention.

The barriers and inhibitors reflect the opposition teams' defensive pattern which is most pronounced in the goal circle itself. The barriers and inhibitors will vary between athletes relative to the catalysts in operation at any given time. For all Māori girls, this research indicates intrapersonal, interpersonal and structural constraints are likely to present as barriers and inhibitors at varying stages of their representative careers.

The centre circle is reflective of the catalysts because it is at this point that the ball must go back to restart play before another goal can be scored. Each time the ball travels across the transverse line there is the potential to be retained or lost. This is the fine balance where they learn about success and failure; courage and fear; hope and anxiety. The balancing act is often mediated by the whanau, in the widest sense of the term. The Kaupapa Māori principle of whanau ensures an engagement with whanau is maintained. Hence the transverse line and centre circle equally reflect catalysts though in differing stages of the participants' pathway.

Catalysts are integral in providing the player with forward momentum, the catalysts must be engaged with if we are to gain forward momentum. In relation to Kaupapa Māori as critical theory, a level of resistance is required to assist the player in gaining such momentum. Reflective of critical theory, resistance is the key location in which the participants either choose to accept the status quo or decide through a raising of their awareness and understanding to resist the old ways of being and doing. Through resistance participants find new ways of being and doing which are more closely aligned with their being Māori. This level of resistance is impacted upon by societal expectations and therefore is not simply related to intrapersonal, interpersonal and structural catalysts. Through resistance, participants' levels of consciousness are raised resulting in them being agents of change.

These catalytic interventions are represented as the large arrows which straddle the transverse line. Positive retention will reflect the Māori girl moving back and forth between thirds and over the transverse line as they search for more efficient ways to get over the advantage line ie, move past the point at which they had already achieved.

Getting over the advantage line will reflect in the retention of Māori girls in consecutive representative programmes.

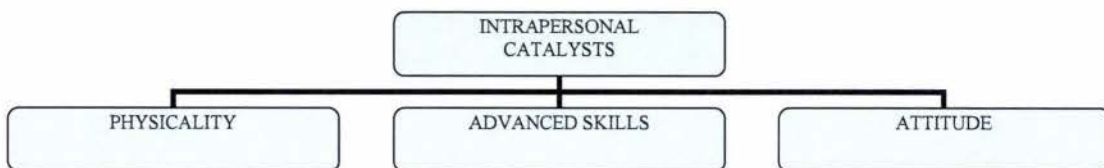
The catalysts in Gagne's model demonstrate a linear progression beginning with giftedness, transitioning through catalysts to create the talent. Figure 5 shows from this research viewpoint, that many identified talents could in fact begin developing their talent through a combination of catalysts as the starting point. The catalysts are essentially the determinants of talent development hence their central location is appropriate. The exit points from the netball court are reflective of the participants' journey indicating they may exit at any given time and enter dependant on the presence of catalysts which could provide a new starting point for them. The ability to accommodate their re entry as a new starting point encourages retention whilst an understanding of their exit enhances our understanding of retention as it relates to their situation. The Kaupapa Māori principle of Tino Rangatiratanga (relative autonomy) remains the overall goal of retention. To have control over one's own life and cultural wellbeing enhances retention levels.

From anecdotal evidence and literature coverage, athletes are too often cast aside; the giftedness has remained however the field of endeavour, or location to express the giftedness, has become disconnected.

5.3 Intrapersonal Issues in Retention

Intrapersonal catalysts relate to the internal aspects of a person, especially emotions and how people see themselves. This research group expressed a level of comfort in their identification as Māori. Intrapersonal concepts relate to the stereotypes associated with Māori girls' attitudes and character in relation to their sporting achievements and experiences. Given the participants comfort in self identifying as Māori their engagement with external issues such as stereotyping has shown they have an awareness of the ways in which they are perceived. Evidently these external influences reflect the participants' attitude towards themselves, the internalised feelings and emotions which all impact on their sense of self.

Figure 6: Intrapersonal Catalysts in Retention



Physicality and Advanced Skills

Māori girls' identities are shaped by a number of complex and shifting aspects. Participants reflected on their identities from the perspective of their being Māori. Their comments reflected the ways in which their identity as being Māori was perceived by others.

“Māori are more advanced they tend to be more coordinated earlier and physically more mature so they can be intimidating to others” (F3B)

“I think they think we (Māori) are relaxed and muck around sometimes cause we enjoy ourselves, and then some people say we are strong and too physical but if it's a real tight game then we know we have to go for it”(I4)

“Māori netball is quite rugged sometimes, we get into it and run hard and go for every ball even if its rolling on the ground – I think people sometimes think this looks like tackle and is a bit hard out” (F4C)

“My (Māori) friends who play are a bit out there they go hard out for the ball, I think they scare the spectators and the players like our Intermediate team that people kept saying we were rough and stuff but we didn't think so” (F1B)

Their character and attitudes in sport are often used to define Māori girls' participation and involvement in sport. Participants have recognized that there are perceptions held about them as Māori. This awareness plays a critical part in the way Māori girls form an opinion of their own self worth based upon the perceptions and expectations of others. Often Māori girls will 'play down' their physicality and advanced skill base to ensure they are more like 'others'. For some participants, identifying as Māori was a critical first step. Others in the focus group were unaware of their being Māori until meeting them in the study. In accepting the opportunity to participate in a focus group interview, the

participants were exposing themselves to each other and hence a new set of expectations are assumed. The positive in this is that Māori girls have often gained opportunities through the perception of being Māori therefore possessing physically advanced skills. Task Commitment has however plagued Māori girls as a stereotype which is often perpetuated through a belief of the myth that Māori girls whilst advanced in both skills and physicality lack task commitment. In essence Māori girls have often been tarnished as having poor attitudes.

Attitude

Participants appeared to take the notion of physicality for granted and accepted that physicality was a part of their performance as players. In doing so, physicality was seen as a positive. However contradictions appeared in the contrasting of Māori players as 'hard out' on the court, but 'relaxed' off the court. While physicality is considered a positive, stereotypes related to attitudinal characteristics indicated that Māori players' attitudes were a negative retention factor inhibiting their longevity in the game.

"You often hear them say – they (Māori) don't have the right attitude, the determination or the fitness. They say 'she is really talented but she won't go any further because she'll never change or because of her attitude' – yeah who cares, you just gotta prove them wrong" (F2C)

"People are negative about Māori players, they judge you, there are not a lot who are positive" (F2D)

"I think that most Māori players are a bit shy about pushing themselves, there is heaps of talent but they sit back and then some miss out cause people might not understand them" (I5)

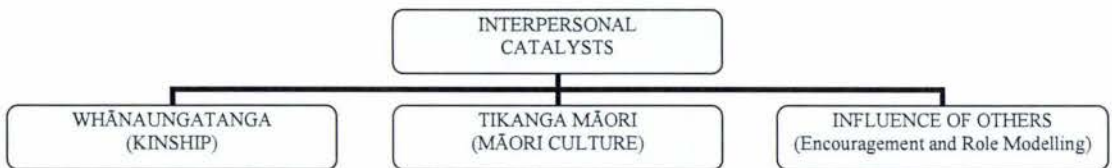
The respondents recognized that there were those who questioned their ability to achieve long term success because they lacked the right attitude despite the fact that physically they were recognized as being 'advanced and talented'. As such being 'talented' was seen as a limiting factor implying the player has the ability physically, but not attitudinally to succeed. As a result, their identity as Māori was both a help and a hindrance to their continued retention in talented netball pathways. This correlates strongly with a connection to Task Commitment. The ways in which the participants viewed Task Commitment was at times dissimilar to others views creating a gap in

perceptions. Such gaps require a mediation of circumstances. Developing relationships with significant people was deemed a positive step in engaging Māori girls. Interpersonal catalysts require a recognition of whānau as key contributors in mediating perceptions and realities.

5.4 Interpersonal Issues in Retention

Interpersonal issues concern or involve relationships between people. Interpersonal catalysts reflect on the influences of others and their link to the netballers' sense of identity as Māori. Interpersonal catalysts mentioned in this research project included whānaungatanga, tikanga Māori, and the influence of significant others more generally. These are represented in Figure 7.

Figure 7: Interpersonal Catalysts



Whānaungatanga

Sport in this sense is seen to create ‘oneness’. The concept of belonging to the team follows a functionalist perspective of the role of sport in society. In a Māori worldview, this oneness could be considered as ‘whānaungatanga’ or kinship, and some of the participants mentioned how they felt when in a predominantly Māori context/team:

“Sometimes when there have been larger numbers of Māori in our teams there has been more of a cultural flavour. When this has been there everyone has celebrated and enjoyed being Māori. I think this is good but sometimes in some sports this does not necessarily lead to positive sports performance because they forget about the little things – like nutrition and hydration and warming up” (13)

“Whakawhānaungatanga has been the main thing I have noticed when there are more than three Māori girls in the team. It depends on their personalities but generally the more Māori there are the more I notice it is supportive” (15)

It is through the cultural lens of whanaungatanga that the participants understanding of the term 'oneness' means one equals many as opposed to one in the sense of being singular. This supports Bevan-Brown's (1993) research which noted that the talent in that individual is not solely theirs, but is a talent corporately owned by the whole group. This notion of whakawhānaungatanga, however, was not exclusive to Māori teams. What was important was establishing a sense of connection. Many of the participants sought this unity in mixed-ethnicity teams and contexts as well:

"For me I have always been really well looked after by the girls, they foster me and support me. It's like a real whānau" (F1)

"I've made lots of friends through reps and so I want to keep going cause we have heaps of fun too" (F1B)

"Once you have taken the first step to be involved in the environment and if you are enjoying it then you want to stay so your friends don't influence you that much cause you get friends out of it" (F3A)

"There are those friends you make that you wouldn't have met" (F3C)

"I enjoy meeting new people from other cultures and being able to make friends where I wouldn't have had the chance to meet them before" (F5)

"I like meeting new people and learning new skills" (F4)

This shows that the bonds are strong between team members when they establish a sense of connection which assumes cultural elements exist. The lens for what has worked for them extends beyond teams with just Māori players. The challenge is to provide an environment which Māori players are not left to feel less Māori as a result of their involvement. Penetito (cited in Waitere-Ang, 1999: 52) though referring to the school setting states it frankly as,

[feeling] like losing even if you'd won. If you are a Māori student [player] in a school [team] the more you achieve the more you are separated from your Māori peers. If you don't achieve, you get to keep your mates, but then you can't get a job [further opportunities]. You get deprived whichever way you turn.

Tikanga Māori

As mentioned in intrapersonal catalysts, Māori identity was dynamic and shifting for the participants. Although sport, and in this case netball, tends to be ‘race/ethnicity neutral’ on the surface, the realization of being different from their team mates often caused participants to consider in more depth how their ethnic identity impacted on their lives in more general terms:

“Being Māori has been something that I didn’t really notice when I was involved in sport, like I knew I was Māori but now I am doing other things I realize I want to know more” (I6)

“I have found that in a situation when I am the only Māori that once you are on the court you all work for the same thing and you don’t feel left out or anything” (F2A)

“I grew into my Māori identity as time passed. I would like to know more cause even though I knew I was Māori I didn’t understand what that meant” (I3)

These responses indicate that the player is pointing to the goal posts (the structural or external inhibitors) which implies that there are more games and rules than the netball game itself. Understanding the complexities of the game which occurs sideline requires ambition, motivation and resilience. For some participants with a strong Māori identity, being Māori contrasted dramatically with being a team member.

“Māori has always been a big part of me. I remember doing some activities at practices and I would just have to pull out cause they were against what I was about like climbing through peoples’ legs in ‘stuck in the mud’. I just wandered off and I know they thought I was weird but I wasn’t going to do it” (I1)

“I don’t notice any differences. I don’t think about being Māori – in the team you are just you and there because of your ability” (F1A)

“I think its just one big team, that’s the stuff I like, we don’t really celebrate different cultures we just all blend in” (I4)

“I never had any problems with cultural stuff, you were just all the same playing the game of netball – well I never noticed it anyway, there was one rule and that was for all of us” (I5)

Ironically coming from a collective orientation didn't always fit in a system that was 'team' focused as individuals sort to share their talents and saw the need to apply the concept of oneness in respect to the team, more strongly the notion oneness being singular one.

Influence of Others

The 'support and encouragement of others'. Knowing others had faith in their ability and potential enabled some of the Māori girls to strive for continued success:

"Because someone said 'I believe in you' and nobody had ever told me that before, so then it was like right I better start making the most of my opportunities" (F1)

"Playing for different teams and getting recognised as a player makes you want to stay" (F4D)

In contrast, players with the perceived necessary levels of support and encouragement often appear challenged to engage in the opportunities presented to them.

"I think that Maori players have such good skills like natural ability but the motivation to get them going is sometimes not there. Some people know they've got it but they just can't be bothered it seems" (F21)

Roles models are often a critical change agent for participants. Role models were discussed in this research as incentives for the participants to continue to stay involved in netball. Some of these role models were admired for the skills they demonstrated, or because they were known to the players on a personal level, and shared similar backgrounds to the participants:

"I reckon (Silver Fern) is good - she just never gives up" (F3C)

"(local Māori player) is amazing, she has just had a baby, is Maori and is back out there going for it, she is so totally focused, like (Silver Fern), but (local Māori player) is more our level we know her and so we can see what she has done - she inspires me to keep going and get into it" (F5)

"(Silver Fern) is my role model, she can move around the circle and only plays one position so she must be good cause how many Ferns do you see who are only allowed to play one position" (F2A)

“I like her too, but (Silver Fern) is awesome cause she can get the ball moving around the circle and does cool stuff in the air, we watch and then go to practice and try and copy her, we crack up and always say ‘go on you should do it in the game’” (F2E)

In contrast others involved with the player can negatively influence Māori girls; culture is misinterpreted creating a level of discomfort for Māori girls in the team environment:

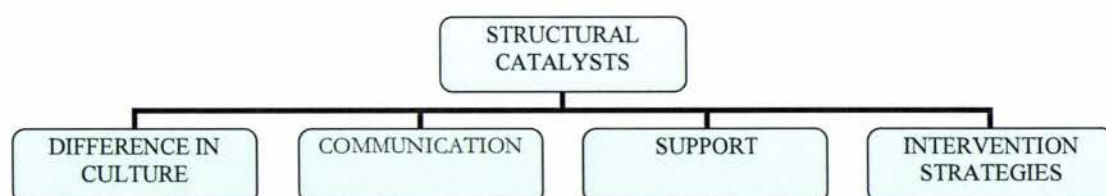
“It comes down to personalities you’ve got to understand different people have different personalities and sometimes this has a cultural element ... sometimes it looks like different people aren’t interested but you have to take the time to talk it through and find out what is going on, not just assume and ditch them” (I3)

“I don’t know if people understand about the different cultures cause sometimes they make these jokes about Māori but they’re not really funny...I think it must be personalities though more than cultures” (F1B)

5.5 Structural Issues in Retention

The environment plays a critical role in enhancing the quality of the participants’ experience. Structural catalysts are concerned with the organizational processes, procedures and formal structures that impact on talent pathways and involvement in netball. Catalysts mentioned by the participants included difference in the culture of netball, communication, support, and intervention strategies. These are represented in Figure 8.

Figure 8: Structural Catalysts



Cultural Difference between participants and organization

Some of the participants mentioned a clash in cultural expectations and values, and expressed how difficult it was for them to make the transition from Māori culture to what appeared to be a Pākeha-dominated culture within elite netball. The constant need

to explain themselves or defend their cultural values also appeared to be a significant reason for exiting netball pathways for some of the participants:

“Netball in quite a lot of schools is Pākehā driven or other cultures influence it a lot more than Māori does so it is a bit hard to like sometimes get assimilated into that culture and get accepted” (F2C)

“You notice it more on the administration side of things I think and coach development, looking after what you’ve got and building on people’s strengths...if there are too many conflicts you push people away..” (I3)

“I know lots of people like that, without even realising it...they need to be more open, change and try new innovations” (I6)

Communication

Some of the participants mentioned how coaches dealt with attitudinal problems and cultural issues in a way that encouraged their ongoing involvement in netball:

“Me and another team mate were being slack one season at turning up on time and our coach didn’t lose it on us, she just said ‘if you want to get better then you gonna need to be better organized so you get to practice on time’ – she didn’t make us want to quit. We knew we were in the wrong and were keen to change and we did” (I5)

“I think coaches sort of have some influence to make sure it’s fun and not boring so players will want to have a good time as well so they (coaches) sort of mix it up in a way that we can have fun and then do serious stuff too” (F3C)

“ (Coach) has had an influence, I think she is quite different, I think she has got some quite different ideas which are all new to me and different – new drills and that” (I2)

“I think she looked at the whole player as an individual, we were a team and that was expected but she respected everyone’s individuality she pulled on your strengths (Coach) was so stable and a good role model, she put so much into it you just wanted to put in just as much, and she made mistakes but she admitted them – she was human” (I6)

“If the coach has a bad attitude and doesn’t believe in you then you’d probably stop playing” (F3B)

It appears from the participants' responses that coaches, like teachers, play a critical role in influencing whether athletes' enjoy their sporting experiences and thus wish to continue to participate to develop their potential.

Support

Getting encouragement from school rated as highly as winning as a motivator to keep the participants involved in netball. This research also noted that schools were often found to be 'lacking in support' and showing poor organisation and decision making as expressed by participants.

"Mum was the most influential because we used to watch her play then she was my coach" (I2)

"If I don't have Mum or my other babysitters I just can't keep playing" (I6)

"My aunty is an umpire so she helps me with that stuff and my mum helps me get to training and games" (F1B)

In the interviews it was evident as the players got older, that peers played a more critical role than parents although parents remained important for their sport continuation.

"My friends were important – a couple of them. I mean my parents are really supportive but they are going to support me but probably my friends make me keep going to trials every season" (F3A)

"At the start I always listened to my Mum and Dad but now I listen to others" (F1A)

"I remember listening to Mum all the time but now my friends say "why don't try doing it like this or that" and also my aunties say things so I listen to other people as well as Mum" (F1C)

"It is still Mums voice I tune into, I hear here clear as anything" (I5)

"I wouldn't have been able to keep going if it wasn't for my Mum, she was my taxi, my babysitter, my motivator, my money machine" (I6)

Whilst parents were integral in the players support network it was not evident that whānau/parental involvement was included by the sporting organization themselves. This finding is a concern that was also raised by the athletes in Rewi's study (1990 cited in Thompson, Rewi and Wrathall) whom expressed a discontent with the lack of engagement of administrators with whānau.

Intervention Strategies

Intervention at an early stage of the participants' involvement is crucial. Intervening will require decisive action to affect positive outcome. Intervention by organizations or people associated with the organization can be a critical first step in enhancing retention. Intervention strategies are most effective if they are ongoing with the view of ensuring the quality of the participants' experience is being maintained.

Why did some of the players stop?

"I had a break cause I wasn't enjoying it and felt I was being mucked around. People assumed things of you and you got sick of explaining" (12)

"I have been out of it for a year but I have missed it and would probably play again but it would depend on the coach – I have no respect for a coach who cannot challenge me" (13)

We recognize that in both education and sport, potential and ability is not enough. Increased retention requires intervention strategies which enhance Māori youth's flow into the hoop and through the net. Understanding multiple games and rules is central to continued engagement and reengagement processes.

CHAPTER 6 CONCLUSIONS

THE GOAL

The findings of this research need to be considered in light of the limitations it presents. This small study is located in an isolated geographic location and draws on a small sample group. The findings therefore are not claimed to reflect the experiences of other Māori youth representatives, in netball or other representative sports. However this study has shown the ways in which one particular group of Māori representative netballers perceive their retention is closely related to intrapersonal, interpersonal and structural factors. Truth is evidently contestable as it relates to an understanding and interpretation of voice in the research. It is through the voice of the participants that their understanding is expressed and their truth is formulated. Retention in education and sport is an issue. Describing some of these influences allows us to examine retention through the domains of education, gifted and talented education, and sport. The experiences of these Māori girls in netball may shed light on ways of promoting retention in netball specifically, and sport/education generally although no generalisations are made from this small qualitative study.

The positive aspects of being a Māori youth representative netballer focused on developing friendships and camaraderie as a team member. In addition, there was a recognition that netball itself provided opportunities to develop mixed ethnicity understanding and appreciation. However many problems and negative features of being a Māori female youth netballer existed. These aspects included issues with a recognition of being Māori, this was reflected in a lack of knowledge of tikanga Māori and the negative stereotypes which labelled Māori as lacking task commitment.

Task commitment continues to be a constraint for some participants or at least it appears the interpretation of task commitment varies between players and significant others (ie, coaches, teachers, whanau, administrators). If we are to enhance retention, understanding the change agents will be necessary. Whose interpretation of task commitment is valid? Should Māori girls change, or should the system recognize other

ways of expressing character and values that acknowledge Māori values without disadvantaging Māori girls?

If Māori gifted and talented girls are to lose the tag related to bad attitudes and limited commitment then an awareness of key catalysts will be critical. Identifying the catalysts was a first step in this research. There is the potential that if sporting practices and logics (e.g., race and gender logic) are left unchallenged, what we perceive as an area of Māori achievement and advancement could well be an opiate site where Māori underachievement and degeneration continue to be reproduced, especially if the false dichotomy that exists between physical and intellectual abilities continues to be reinforced. Critiquing sports practices and reducing the need to be 'race less' in order to survive in sport would greatly assist in enhancing the self efficacy and self esteem of Māori youth involved in sport.

Generalised models as evidenced in gifted and talented education are insufficient in explaining the situation in relation to Māori girls in sport. This research supplements previous models by considering the experiences of talented Māori female youth in netball through a cultural perspective. The challenge to practitioners and researchers is to find the balance between embracing Māori as gifted and talented athletes, gifted and talented scholars, and gifted and talented individuals.

Common aspects of the general research in this field, and those of this study, include a consideration of race logic, race stacking and intellectual deficiencies in relation to Māori youth. Where physicality and advanced skills were deemed a positive contributor for many Māori youth to gain access and opportunities in sport, race logic as a pervasive tool created a negative tone. As such advanced skills were linked to genetics and although this encompassed physicality, physicality of Māori was connected to a limitation in their intelligence levels. This race logic has paved the way for racial stacking to be applied in locating individuals positionally in sports in addition to course placements in education based on their ability or non ability to apply strategy. Whilst stacking was not identified strongly in netball, it raises our awareness about the perceptions we hold of Māori youth, perceptions regarding their skills as 'natural and instinctive' implied that they do not have to work for their performance outcomes. This also creates pressure for those Māori

who may lack natural or instinctive skills or characteristics identified as 'Māori'. For these participants they face the challenge of not being considered Māori so are stuck in a middle ground of non acceptance. These pressures are subtle but overtly obvious to Māori participants and when combined create pressures which can lead to negative retention.

Furthermore, the participants in this research acknowledged that a difference in cultural knowledge impacted upon their sense of self efficacy. There is a need to foster passion and pride in participants' identity as Māori which improves the association between Māori identity and task commitment, positive character and engaging significant others alongside other traits associated with success and achievement whilst maintaining their 'being Māori'. Central to increased retention is a building and fostering of self efficacy beginning with a focus on the positives as the building blocks for longevity and personal development. As significant others involved in building the game; we must ask ourselves, what can we do for you (the participant)? as opposed to what can you do for us? Retention is an issue for all to be concerned about. There is not an endless pool of gifted and talented individuals yet there is also limited time in which to spend developing this talent. It is expected with an open engagement in outlining the rules and games both on court and on the sideline that we are better preparing our gifts and talents. In doing so we will include significant others in decision making, in their involvement with the athletes sideline performances, and in their ability to assist in maintaining a positive sense of self.

The aim of this thesis was to better understand the retention issues as they apply to Māori representative netballers in one centre of Aotearoa New Zealand. As this research reveals, there is no single factor that will predictably lead to the ongoing retention of Māori youth in talent pathways such as those in netball. Retention is a complex amalgam of numerous factors reflected in structural, interpersonal, and intrapersonal issues which in this research are overlaid with cultural considerations.

Society as a whole needs to continue to challenge the dominant ideals that have been entrenched in our culture through our educational policies and practices. If our gifted

and talented Māori female youths are to be retained the barriers in sport and education need to be challenged and overcome.

As Waitere-Ang (1999: 191) states:

Working against such forces requires extraordinary amounts of ambition, motivation, and resilience particularly because those working in institutional contexts rarely recognize the part they play in perpetuating combination locks delineated by factors such as ethnicity, class or gender. Decoding the system necessitates *playing it pretty close* in order to *figure out* the power plays.

What are some of these combination locks which serve to shut out Māori youth from continued retention in representative programmes? It is a shared belief for high performance in education and sport that potential and ability is not enough. In addition that understanding the rules on the netball court or in the classroom are also not enough, and that particular ways of knowing and being are not enough. It is critical therefore that we recognize the system is not neutral, it is based on a philosophical and theoretical viewpoint governed by a set of cultural logics (a set of dominant ways of thinking, viewing, organising and arranging of netball and education) that the participants (the ball) must also learn to decode if they are to 'swoosh' unhindered through the ring and on through the net.

In general the combination of advanced skills, physicality and intellectual theorizing resulted in Māori youth being seen to lack the level of task commitment required for high performance retention. The negative spin off for this has been the participants' awareness that there are more rules than they know of, reflecting the need to play more than one game in education and sport. The cultural logic which locates the culture of the dominant group as the lens with which the rules are defined, places Māori youth in a compromised position. Before the whistle starts the 'actual game' of netball and once the whistle ends this particular game, Māori youth feel confident and competent in delivering the on court performance required. The challenge is therefore not in the game itself but in unlocking the codes of other games occurring sideline. For these participants to better understand the rules and games operating outside of the 'actual

game' confines, they need to possess the lens which read more accurately the expectations of their performance.

The interest in engaging with this research reflects a motivation to understand better an area of passion. In doing so it allows self critique which requires a checking of thoughts and actions in relation to Māori youth netballers' experiences.

Further study is needed in this area. A longitudinal study on discontinued athletes exploring their lifestyles and transition points would assist in deepening our understanding of retention. Socio economic status, parents' background, and lifestyle factors could be worthwhile inclusions to consider. In addition a study on the attributes of successful gifted youth would help identify the personality and societal attributes which enable these youth to be retained. In addition, further studies into the organizational cultures within sport, by interviewing coaches and selectors and investigating implicit and explicit beliefs as they relate to Māori is essential. Māori athletes are just part of the equation, and from a conflict perspective, it is important to challenge the structures within society such as sport and sport organizations so that their policies, practices, and procedures are more diverse and inclusive.

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APPENDIX 1

RESEARCH CONSENT AND INFORMATION SHEET (PARTICIPANTS)

Retention of Māori Netball players

Information Sheet for Masters of Education Research Thesis

To [Players name],

I am Yvette McCausland-Durie. I am seeking your support for research purposes as you are a Māori netball player who has represented this Netball Centre/Region in the past six years. I am very interested in finding out more about why Māori netball players continue or discontinue in netball. My involvement in netball spans 25 years as a player, coach and administrator at varying levels. I am passionate about understanding the issues that limit the retention of Māori players and the opportunity to collectively create opportunities which will better retain Māori players in the game. The study is being carried out for three distinct reasons:

- To have the issues around retention for Māori netball players expressed by participants
- To explore solutions with participants in an effort to improve retention rates
- As partial fulfilment for the requirements of a Masters of Education at Massey University

What is the study about?

This study is about Māori netball players who have represented this Netball Centre at a regional and/or national level. The opportunity to understand the underlying principles of participation for Māori players is central. There is hope that through the discussions players may be able to offer future solutions to assist in the retention of, not only themselves, but other Māori netball players in this Netball Centre region.

My aims are:

1. To record the personal experiences of Māori netball players, who have played representative netball for this Netball Centre in the last six years
2. To identify strategies used by Māori netball players that have led to their ability to either continue or discontinue participation in the game
3. Develop strategic initiatives using the stories of these young women as a foundation to build from.

Who is the researcher and supervisor?

Student	Supervisor	Supervisor
Yvette McCausland-Durie Palmerston North Work: (06) 357 5349 Mobile: 021 525 767	Hine Waitere-Ang Te Uru Māraurau Massey College of Education Palmerston North Work: (06) 356 9099 Email: H.Waitere-Ang@massey.ac.nz	Farah Palmer Massey College of Business Palmerston North Work: (06) 356 9099 Email: F.R.Palmer@massey.ac.nz

What will the participants have to do?

In order for information to be gathered, you would be required to participate in three interviews. The first interview would involve issues pertinent to you (you are welcome to have whanau with you during this interview if you wish) the second interview (if needed) would be to pick up on the main themes and discuss it further. The final interview will be a group focus interviews with participants discussing issues pertaining to retention of Māori women and factors that contributed or acted as barriers to this retention, and the motivation linked to continuing playing. For us to meet in a group focus interview issues of confidentiality arise – while you are well within your rights to

discuss your own role in the research – a requirement in the participation of this project is that you respect the anonymity of other participants. Without an expression of commitment regarding anonymity some may be dissuaded from participating in the project.

If you would like to be a part of the study and agree to be interviewed, the choice of venue and interview time will be at your discretion and in consultation with the other participants for the group focus interview. If agreeable to you, the interviews will be taped and transcribed by myself or by a transcriber who has signed a confidentiality statement. A summary of the data and findings will be brought back to you before the final submission at which time you comments or amendments would be welcomed.

How much time will be involved?

It is envisaged that the first two interviews will take approximately one to one and a half hours, however I am mindful that control of the interview process will be dependant on and determined by the participants. As previously mentioned, control regarding the time of interviews will be at your discretion. The third focus group interview is intended to take approximately two hours.

What can participants expect from the researcher?

As well as being treated with the utmost respect as Māori and as a woman you can expect:

- Feedback from the researcher regarding your interview, and research findings
- That your confidentiality will be a priority
- Your right to withdraw from the project will be respected without any negative effects by the researcher at all times.

If you take part in the study, you have the right to:

- To expect that appropriate tikanga (protocols) for hui will be followed and upheld throughout the interview process
- To choose whether or not to have the interview tape recorded
- Ask for the tape to be turned off at any time
- Refuse to answer any particular question
- To withdraw from the study at any time
- Ask any further questions about the study that occur to you during your participation
- Provide information on the understanding that your name will not be used unless you give permission to the researcher
- To expect the other participants to respect your choice of anonymity
- Request that the researcher transcribe any taped data
- To expect that any person employed to help with the transcription of data will sign and be bound by a confidentiality statement
- Be given access to a summary of the findings from the study when it is concluded
- Agree to participate in the study under the conditions set out in the Information Sheet.

Participation or non participation will have no effect on your involvement with this Netball Centre now or in the future.

Committee Approval Statement

This project has been reviewed and approved by the Massey University Human Ethics Committee, Palmerston North protocol 04/31. If you have any concerns about the conduct of this research, please contact:

Professor Sylvia V Rumball

Chair

Massey University Campus Human Ethics Committee:

Palmerston North

Phone: (06) 3505249

Email: humanethicspn@massey.ac.nz

Compensation for Injury

If physical injury results from your participation in this study, you should visit a treatment provider to make a claim to ACC as soon as possible. ACC cover and entitlements are not automatic and your claim will be assessed by ACC in accordance with the Injury Prevention Rehabilitation and Compensation Act 2001. If your claim is accepted, ACC must inform you of your entitlements. Entitlements may include, but not be limited to, treatment costs, travel costs or rehabilitation, loss of earnings, and/or lump sum for permanent impairment. Compensation for mental trauma may also be included, but only if this is incurred as a result of physical injury.

If your claim is not accepted you should immediately contact the researcher. The researcher will initiate processes to ensure you receive compensation equivalent to that which you would have been entitled had ACC accepted your claim.

If you decide to take part in this research as a participant then please return a completed consent form to the researcher in the stamped addressed envelope that has been provided. You may keep the information sheets for future reference. If you have any further enquiries please use any of the contacts provided in this sheet.

Nāku noa

Yvette McCausland-Durie
Researcher

Retention of Māori netball players

PARTICIPANT CONSENT FORM

This consent form will be held for a period of five (5) years

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I agree/do not agree to the interview being audio taped.

I wish/do not wish to have my tapes returned to me.

I agree to not disclose anything discussed in the Focus Group

I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: **Date:**

Full Name - printed

If you are under the age of 18, parent/caregiver consent is also required please

Parent Signature: **Date:**

Full Name - printed

APPENDIX 2

NETBALL ORGANISATION OVERVIEW

Mainstream and Aotearoa Māori Netball

Mainstream Netball is defined in this context as netball provided by local, regional and national bodies that affiliate to Netball New Zealand, national sporting organisation (NSO), as their governing body. Netball New Zealand is registered with IFNA, the international Netball Board and as such play a role in the international development of the game of netball. Netball is offered locally, regionally and nationally under a set of guidelines directed from the NSO. Netball New Zealand offer competitions at a representative level for age group teams and support a network of paid administrators directed to develop and enhance the game and its' participants from grassroots to high performance. This differs to Māori Netball which is operated nationally through regional infrastructures which align with Māori regional identities based on tribal/iwi based area affiliations. Aotearoa Māori Netball are the body to which Māori netball teams affiliate to and as such provide services and promotions of wider issues pertinent to Māori through netball as a vehicle for positive health messages (Ellis, Sperling and Toma-Dryden, 1999). The two bodies are separate entities providing netball for Māori through varied operations.

Representative Netball Organisation

Netball is organized from a National to Centre level throughout Aotearoa New Zealand. National level netball is administered by Netball New Zealand with two tiers below known as regional entities, and then Centre level. This research was conducted at Centre level therefore encapsulates the grassroots of high performance netball predominantly. Centre level netball offers programmes of netball beginning with Fun Ferns (under 5 years), progressing to Future Ferns (primary age) and encompassing Intermediate schools, Secondary schools, Tertiary age and beyond. The Centre netball programmes include development of coaches, managers, administrators and officials alongside players through game development. The regional level of netball reflects twelve regions covering Aotearoa New Zealand of which all netball Centres affiliate to. The Centre researched is one of several affiliated to the region. The regions provide additional game

development support to the Centres and organize the senior high performance representative programmes generally from Under 21 to Senior level though variation does exist between regions.

In the region studied Representative netball players are selected for age group teams after being viewed in regular weekly competitions and through a series of trial games and training sessions. Identification is made by a pool of selectors who are largely coaches involved in the coaching of that particular age group, or near that age group. Players are required to commit to a weekly practice session and a weekend day of tournament play over a 5 week competition period. In some cases they may have been part of an identified squad of players who were involved for 10 months in preparation for age group trials. This selection practice appears typical of most Centres in netball.

Representative netball players make up a small proportion of the netballing population and are prepared by the Centre (Coach) for competing in national tournaments relative for their age groups. Selection processes and procedures are decided by the Centre or Region themselves with many variations in the programmes offered and delivery of high performance netball evident. Netball New Zealand organize the national competitions and provide the rules and regulations for the competitions. Representative netball therefore is considered to reflect the best talent in netball throughout Aotearoa New Zealand.

Representative Netball Operations

A Game Development Portfolio operates to oversee all aspects of game development from professional development for volunteers, by law considerations for operational changes, to selections and training of the Representative teams.

The Game Development Portfolio is a voluntary group made up of Representative Coaches and other interested parties. The Game Development strategic plan identified a key goal of producing a Silver Fern player from the Centre in a 5-8 year period. It was believed that several requirements were important to assist in creating this vision. These are expressed as follows:

- Development of a wide talented player base would be necessary
- All Representative teams to strive for top four finishes in their respective age group regional and/or national competitions
- Players (where possible) would remain in their own age group to assist in their ability to gain national recognition and for the collective good of the team in achieving a top four finish
- Providing increased professional development opportunities to up skill coaches and attract more coaches for succession planning would be necessary
- By increasing the coaching quality, player extension could be a resultant effect ensuring the best players were being extended in their technical and tactical game development
- Providing manager and selector workshops to enhance the skills of these volunteers whilst providing increased support for them in their roles with representative teams
(Personal communication, Game Development Portfolio Chair, 2004.)

APPENDIX 3

HIGH PERFORMANCE SPORT IN AOTEAROA NEW ZEALAND

High Performance Sport

As SPARC Chief Executive Nick Hill states “the overall goal of SPARC’s strategies is to increase the international competitiveness of New Zealand’s athletes and teams” (SPARC1, 2005:7). It is evident that due to the changing landscape of elite sport, the demands for world class performances exists because of the significant financial investments made by the nation to ensure it is well positioned on the world stage in selected sports.

Currently netball remains one of the chosen sports which will continue to be supported by SPARC in future years. With the advent of the New Zealand Academy of Sport, elite sport is being given increased opportunities for success on the world stage. Hence there are three sports academies based in Auckland, Wellington and Dunedin - these operate under the umbrella of the New Zealand Academy of Sport (NZAS).

Each Academy provides a tiered level of support to identified athletes and coaches to assist them in achieving their sporting and personal goals. Pathways are critical in maintaining and producing elite athletes and as such form a significant part of the resourced budget. Athletes identified by their National Sporting Organisations (NSO) as elite athletes received \$2.6 million in academic scholarships in 2005 from SPARC (SPARC1, 2005: 24).

NZAS provides support to twenty one NSO’s in Aoteroa/ New Zealand to assist them in their pursuit of excellence. Netball New Zealand is one such NSO which is supported by the NZAS. Each NSO is required to prepare ‘high performance plans’ which support the achievement of excellence.

In Netball these plans encompass the range of participants engaged in the game from Fun Ferns to Silver Ferns. Talent Development is critical in assisting the retention process. In 2005 SPARC invested almost \$2 million into NSO’s talent development

initiatives. Currently, initiatives are aimed at developing New Zealand's future elite for world events in 2010 and 2012 respectively (SPARC2, 2006). Sport at this level has the potential to impact on many facets of an athletes' life.

Note: In 2007 changes to the NZAS took place as restructuring created two academies focused on delivery in the North and South Islands though under a similar auspice.