Governance of New Zealand National Sport Organisations: Pasifika and Māori Voices

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Glossary

Māori terminology

Ariki	paramount chief, high chief
Aotearoa	land of the long white cloud (Māori name for New Zealand)
Aroha	to love and show compassion for, care for, and respect
Aroha ki te tangata	show respect for people
E kore te kumara e korero mo tona ake reka	the kumara does not say how sweet it is
Hapū	sub-tribe or pregnant
He kanohi kitea	face-to-face contact is preferred
Hauora	well-being
Iwi:	refers to the larger tribal communities and translates as 'bones'
Kanohi ki te kanohi	face-to-face
Kapa haka	performing cultural arts
Karakia	prayer
Kaua e takahia te mana o te tangata	do not intentionally trample on the mana of people
Kaua e mahaki	do not flaunt your knowledge
Kaupapa	purpose, objectives
Kaupapa Māori	Māori focused research (research for Māori by Māori)
Kaumatua	old person who because of their status and experience in a Māori community are respected and honoured and may fulfil duties for their people
Kotahitanga	unity
Kuia	a female elder
Mana	having status, influence or power, authority or prestige

Mana atua	power and authority of the gods
Mana tangata	power and authority ascribed to people
Mana Māori	power of Māori (often used to refer to Māori empowerment)
Mana wāhine Māori	power to Māori women, Māori feminist perspective
Manaakitanga; manaaki	supportive, support, caring
Manaaki ki te tangata	be generous
Mahi Aroha	unpaid activity performed out of sympathy and caring for others in accordance with Māori cultural values
Māori	collective identity of the indigenous peoples of Aotearoa/NZ
Marae	meeting place for where Māori protocol and customs are carried out
Marae kawa	marae protocol
Mātamua	primogeniture
Pākehā	often used to refer to New Zealanders of European (predominantly British) descent
Rangatira	chief
Tapu	respect, sacred
Tautoko	support
Te ao Māori	Māori world or Māori worldview
Te ao Pākehā	Pākehā world (refers to mainstream in New Zealand society)
Te reo	the language
Te Puni Kōkiri	Ministry of Māori Development
Tikanga	culture, motives
Tino rangatiratanga; rangatiratanga	self-determination
Treaty of Waitangi	agreement between representatives of the British Crown and Māori
Titiro, whakarongo . . . korero	look, listen . . . then talk

Tohunga	priest
Tuakana	seniority
Waiata	song
Waiho mate tangata e mihi	let someone else acknowledge your virtues
Wairua; wairuatanga	spirit, spirituality
Whaea	a motherly figure
Whakahiihii	arrogant, conceited
Whakaiti	modesty, humility
Whakapapa	genealogy
Whakatauki	proverb/saying
Whānaungatanga; whakawānaungatanga	kinship, forming relationships
Whānau	family unit (can be genealogical or based on purpose for gathering)

Pasifika terminology

Aiga	family
Aumuga	untitled man
Faaaloalo	courtesy and being respectful
Faasamoa	cultural practice and tradition
Mamalu	dignity, respect and honour
Matai	titled man
Matai alii	chief
Matai tulafale	talking chief or an orator
Pule	the authority, power, privileges and responsibility
Talanoaga or talatalaga	deep discussion, dialogue, and consensus
Talitonuina/faatuaina/faamoeina	trust, having faith in someone
Tauhivaha'a	having respect for others
Tautua	service, commitment

Abstract

Pasifika and Maori New Zealanders have high player-participation rates in a number of national sports. However, there is scant research regarding ethno-cultural diversity in New Zealand sport organizations and none that accounts for Pasifika and Māori people's experiences as board members. This research is the first formal attempt to review the governance involvement of Pasifika peoples in New Zealand sport. Specifically, the research aims to determine the current status of Pasifika and Māori within New Zealand sport governance roles in National Sports Organisations (NSOs). It seeks evidence of how many Pasifika and Māori are on NSO boards, and insights into the lived experiences of those board members.

A mixed-method approach was carried out in two phases. Phase 1 (survey) sought to establish Pasifika and Māori people's participation at a national level in high-level, decision making (governance roles), and to gain 'outsider' (CEO and/or Chairperson) perspectives of Pasifika and Maori board membership. Phase 2 interviews with Pasifika and Māori directors sought insights into how NSO board members of Pasifika and Maori descent gained their governance positions; their motivations for pursuing these positions; challenges faced; and factors which facilitate their recruitment, retention and development in governance roles.

Analysis indicates that Pasifika and Māori representation on New Zealand NSO boards is low, and many sports organisations are without Pasifika and/or Māori directors. Pathways by which people of Pasifika and Māori descent gain and enter their governance positions are three-fold: family engagement; active participation in sport; and educational engagement. Pasifika and Māori board members also are found to face multiple challenges that are barriers to accepting governance roles. Challenges include ethno-cultural expectations concerning age, status and respect; not being fully integrated within the board; stereotyping and expectations; tokenistic appointments and a lack of Pasifika and Māori role models in sport governance roles. A case for board diversity in sport governance endorses the general case for more diverse boards. Sport New Zealand and NSOs need to establish policies and enact practices addressing the need for boards to reflect New Zealand society and/or participant profiles. Since the study's findings challenge institutionalised practices within NSOs, and also present challenges to

Pasifika and Māori families and communities, there are no simple, short term solutions as to how to gain greater Pasifika and Māori representation within New Zealand National Sporting Organisations boards.

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Finally, I would like to recognize the participants in this research who gave their time to present rich insights into their own personal experiences of being a Pasifika and/or Māori person in a sport leadership or governance role. I am fully aware of the difficulties you face as a minority both in terms of representation and ethnicity in sport leadership and governance, and that your efforts are sometimes not recognised or appreciated as much as they should be. I hope this research will be of a benefit to you and will encourage more Pasifika and Māori to become involved in this area.

To the participants who shared with me their experiences of sport participation. I thank you all. If there is ever a time that I can reciprocate please do not hesitate to ask.

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Background

The recent triumph of the All Blacks' in the 2011 Rugby World Cup was achieved by a side in which half of the players were of Pacific Island and Māori descent (Paul, 2011). The same trend is to be observed in a number of other prominent sporting codes. For example, the New Zealand Rugby League team, the Kiwis, is captained by Benji Marshall and coached by Steven Kearney, both Māori; New Zealand Cricket have appointed their first Pacific Island captain, Samoan Ross Taylor; and of the twelve members of the Silver Ferns, the New Zealand national Netball team at the World Championships, five (42%) were of Pacific Island or Māori descent (Netball New Zealand, 2011). Further, the Silver Ferns are presently coached by Waimarama Taumaunu, who is Māori. These examples serve to highlight the presence and impact of Pasifika and Māori peoples in New Zealand national sports, both as participants and in leadership roles, such as captains and coaches.

However, the same level of influence and participation has not been apparent at sport governance levels. Names of Pacific Islanders and Māori involved in professional sport, as players and coaches, especially in rugby, rugby league and netball come readily to mind, but I find it difficult to list the number of Pasifika and Māori who have achieved the same success in governance roles in sport. Indeed, at the heart of this research is the issue of why this success and representation of Pacific Island and Māori peoples in New Zealand sport as participants has not been translated into sport governance roles, and what can be done about it. In this study I investigate the representation and experiences of Pasifika and Māori peoples in governance roles in New Zealand National Sport Organisations (NSOs). To set the context, however, it is necessary to make clear the key terminology and provide an overview of cultural diversity in New Zealand more generally, and sport specifically.

Clarifying the Terminology

One particularly challenging issue associated with writing up this research, is the choice of terminology to describe one of the key research populations: Pacific Island New Zealanders, commonly referred to as Pacific Islanders. The following will explain why, from this point on, the terms Pasifika and/or Pasifika peoples are used in preference to Pacific Islanders or Pacific peoples.

Historically, the umbrella term 'Pacific' has been used by the New Zealand government to describe the ethnic makeup of people migrating from the Pacific Islands to New Zealand (Cook, Didham, & Khajawa, 2001). Macpherson, Spoonley, and Anae (2001) suggest that at the end of World War II there were 2,200 Pacific people based in New Zealand. With the subsequent flow of migration, Pacific people were coming to New Zealand for various reasons, such as employment and education.

The present day persistence of the term Pacific Islanders and the analytic 'lumping together' of different South Pacific groups is most probably due to the fact that these groups now share a set of depressing social indicators. Economic reforms, which took place in New Zealand in the 1980s, had a disproportionately harsh impact on the welfare of Pacific migrant communities, because of their concentration in the vulnerable manufacturing-industrial sectors. Social statistics concerning health, criminal offending and unemployment also point to Pacific Islanders as a disadvantaged group (McCarthy, 2001; Rhoda & Matai'a, 1998). Many Pacific people object to the label 'Pacific Islander' as it has negative connotations, particularly related to stereotypic images of Pacific Islanders as "overstayers" – as portrayed by the media in the 1970s (Anae, 1997; Fleras & Spoonley, 1999).

'Pasifika' and 'Pasifika peoples' are terms used by the Ministry of Education to describe people living in New Zealand who have migrated from the Pacific Islands or who identify with the Pacific Islands because of ancestry or heritage. The terms were developed for convenience, and are used to encompass a diverse range of peoples from the South Pacific region now living in New Zealand who have strong family and cultural connections to their South Pacific countries of origin (Ministry of Education,

2006). They are inclusive terms that have recently gained popularity because they do not refer to a single ethnicity, nationality, gender or culture. Because of their widespread acceptance, and their ascribed meanings, I have chosen in this study to primarily refer to 'Pasifika' and 'Pasifika peoples'.

Alongside the rationale for using the term 'Pasifika' it is important to also explain how the term Māori is applied throughout the research. Whānau (family unit), iwi (refers to larger tribal communities) and hapū (sub-tribe), faced with colonisation, structured themselves into political formations identifiable as 'Māori' so as to delineate themselves from the European tauiwi (visitors) who were given the descriptive identity of 'Pākehā' (Walker, 1989). According to Walker (1989), therefore, the binary opposition of Māori and Pākehā ethnicity is an important determinant of Māori identity and enculturation. Furthermore, since the process of colonisation began, lines separating ethnic groups have become blurred, assimilation has been extensive, and mixed ethnicity is common (James & Saville-Smith, 1989; Walker, 1990). In the most recent census (2006), of those who identified as Māori (14.6% of the New Zealand population), 52.8% identified as Māori only, 42.2% as Māori and European, 7% as Māori and Pacific Island, 1.5% as Māori and Asian, and 2.3% as Māori and 'New Zealander'(Statistics New Zealand, 2006).

It must be acknowledged that certain cultural factors can influence Māori identity (e.g. level of knowledge about Māori culture, language and connection to marae and whanau) and some Māori prefer to associate more with their iwi/hapu affiliations or their Pākehā or New Zealand identity than with the collective identity of Māori. The term Māori therefore is also subjective with regard to who does or does not identify as Māori.

Cultural Diversity in New Zealand

New Zealand is a diverse society as illustrated by its ethnic and racial make-up. In addition, New Zealand's cultural mix has been undergoing change, with the dominance of British and other European immigrants having been challenged by increasing numbers of immigrants from the Pacific Islands and Asia. Today's New Zealand population includes a significant proportion of people of Pacific Island or Māori

descent, and both populations are projected to grow as proportions of New Zealand's overall population.

The Pacific Island population of New Zealand is currently made up of people from a variety of ethnic groups, with the seven largest Pacific ethnic groups being Samoans (49%), Cook Island Māori (22%), Tongans (19%), Niueans (8%), Fijians (4%), Tokelauans (3%), and Tuvaluans (1%). According to the 2006 New Zealand Census, the total Pacific population, incorporating these ethnic groups, was 231,798. This represented 6.5% of the population overall, which ranks it as the fourth largest pan-ethnic group in New Zealand (Statistics New Zealand, 2006). Further statistical analysis indicates that 60% of this population was born in New Zealand. Population trends project that the Pasifika population is fast growing, with a youthful population (0-14 years) becoming increasingly evident (Statistics New Zealand, 2006). In the 1990s it was anticipated that, between 1996 and 2016, the total Pasifika population will increase by about 60%, or 83,000 people (Statistics New Zealand, 2011). By 2026, it is projected that Pacific people will be 10% of the New Zealand population, compared to 6.5 % in 2001 (Statistics New Zealand, 2011). Moreover, most Pacific people in New Zealand will continue to be located in major cities, particularly Auckland and Wellington.

The forecasts for Māori population growth are contained in Te Puni Kōkiri publication *Kei Tua i te 2020: Te Taupori Māori: Beyond 2020: Population Projections for Māori* (Te Puni Kōkiri, 2010). According to these figures the Māori population is expected to grow by 193,000 (or 31 %) to 818,000 over the next two decades from 2006 to 2026. Greater growth in the Māori population (1.4 % per annum) will mean Māori comprise a greater proportion of the New Zealand population in 2026 (16.6%) up from (14.9 %) in 2006. The Māori population is projected to grow in all regions from 2006 to 2021, with the greatest increases in the main urban centres, and the fastest growth in the South Island. The Māori population is projected to age, but at a slower rate than that of the total population.

Diversity in New Zealand Sport

The diverse New Zealand population is reflected in sport participation. Indeed, it has been claimed that one of the great characteristics of sport in New Zealand has consistently been its capacity to bring New Zealanders of every background together as one, with the aim of reaching a common goal – winning and succeeding in sport (Laidlaw, 2010). Further, sport is an institution where Pacific people have been successful, especially in high profile sports such as rugby, rugby league and netball (Teevale, 2001). Evidence from the 2007/2008 Active New Zealand Survey (SPARC, 2009) indicates that significant numbers of Pacific New Zealanders participate in sport with 63% of Pacific adults' active in sport. Similar evidence is applicable with regard to Māori according to the latest 2007/2008 Active NZ Survey (SPARC, 2009), where compared to the total population (36.9%), participation in organized sport and recreation events is superior among Māori (44.2%). A larger percentage of Māori are also members of clubs/centres (37.7%) and receive instruction for sport/recreation (45.1%), as distinct from the overall population (34.9% and 39.9%).

There is a belief among New Zealanders that sport offers an ideal medium not just for improved race relations, but for the building of respect for, and within, distinct ethnic communities (Paul, 2010). The profile of the New Zealand Samoan community, for example, has been significantly improved by the achievement of numerous Samoans on the sports fields (Thomas, 2012). According to Laidlaw (2010), through exposure to their sporting achievements, Pākehā New Zealanders are starting to view Samoans and other Pacific Islanders, in general, in a new light; they see the respectful, disciplined behaviour of so many of the new stars such as Valerie Adams (shotput), Victor Vito (rugby) and Ross Taylor (cricket). This suggestion by Laidlaw (2010) hints at a shift away from the established stereotypes that Pākehā may have had of Pacific Islanders - that they lacked discipline and, despite possessing natural and physical endowments for sporting success, lacked the psychological intelligence to control their sporting behaviours (Hyde, 1993).

Similar stereotypical comments relating to sporting prowess have been applied to Māori. A consequence of the significant early presence and participation of Māori in

sport was that it helped to develop the stereotype that Māori are a 'physical' race, in contrast with the 'intellectual' European. The stereotype of Māori physicality/unintelligence emerged as an interpretation of the savagery of pre-colonial Māori society that was viewed in need of civilising (Hokowhitu, 2003, a, b, c, 2004). According to the 'physicality' discourse, Māori sportspeople were thought to attain their success due to the fact they were natural athletes, rather than the idea that they exhibited intelligence and/or a dedicated work ethic. The stereotypes applied to Pasifika and Māori athletes suggests they lack the aptitude, commitment and resolve required to become an elite athlete, or to apply themselves in other sporting roles such as coaching, management, and governance.

Pat Lam, a Samoan New Zealander who coached the Auckland Blues rugby team from 2009-2012 was the subject of racist abuse, commented that these rancid notions only ever emerge when teams are losing; ethnicity is never an issue when they're winning

> What I don't like is where there is an ethnic or racial slant, that's the problem with talkback and internet, people can say and write what they like, and it's not acceptable when there are suggestions made that [the poor form] because I'm an Islander and that's why we play dumb football. You never hear anything about the ethnicity of me or the team when we are winning. That sort of stuff is totally unacceptable (Pat Lam, June 2012, p.43).

Basically the key point is that the ethnic mix of New Zealand teams is never relevant until they lose, then the nastiness emerges (Paul, 2012). Former All Blacks coach Sir Graham Henry made it obvious where he stood on the question of whether players from a Pasifika background lacked character, courage and 'rugby brains'. During his time in charge, no fewer than five Pasifika players captained the All Blacks (Thomas, 2012).

Beyond these stereotypes, however, it may in fact be that diversity is New Zealand's point of difference in world sport. It is what makes teams such as the All Blacks, with their large Pasifika Island and Māori presence, recognized to sport followers the world over. Indeed, it could be the most significant rationale to explain why sides such as the All Blacks are more successful compared to teams from other countries.

The previous insights from Hokowhitu (2003, a, b, c; 2004), Laidlaw (2010) and Teevale (2001) highlight that Pacific and Māori people are represented strongly in high profile sports in New Zealand such as rugby, rugby league, basketball and netball. Yet little is known about the reasons for non-representation at the strategic decision making level as there has been minimal research into this area (sport governance level). Whatever the reasons, because of the range of cultures engaged in New Zealand sport, diversity represents one of the most important issues for managers of organizations for sport and physical activity today as it provides a better link to stakeholders and brings better decision making (Cunningham & Fink, 2006; Taylor, Doherty, & McGraw, 2008; Thomas & Dyall, 1999). While there has been much research on diversity in organisations, this has been criticized for ignoring the unique circumstances and rights of ethnic minorities (Cunningham, 2010). Moreover, among diversity studies that have addressed ethnic minorities (Borland & Bruening, 2010; Carter & Hart, 2010; Cunningham, 2010; Doherty, Fink, Inglis & Pastore, 2010; Hoeber, 2010; Palmer & Masters, 2010; Thomson, Darcy & Pearce, 2010) there has been a major gap: research has tended to overlook the motivations and experiences of ethnic minorities to pursue governance opportunities. It is therefore pertinent to examine the level of diversity in New Zealand sport governance, with a specific focus on Pasifika and Māori participation.

Overview of the research

The central aim of the research is to determine the current status of Pasifika and Māori in New Zealand sport governance roles. Associated aims and the actual research design will be elaborated on in Chapter 3. However, broadly, this study involves two elements, the first element comprises a survey of senior members of National Sport Organisations, an ‘outsider’ perspective. This investigates respondents’ perceptions of the motives, barriers and challenges to Pasifika and Māori participation in sport governance, and what factors they believes will facilitate Pasifika and Māori recruitment, retention and development in governance roles. The second element of the research involves interviews with Pasifika and Māori board members of NSOs, providing insider perspectives.

The research stems from my own experiences as a Pacific New Zealander of Niuean descent and attachments to the Pasifika and Māori cultures. These attachments are founded on my experiences with both cultures through academic, sporting and cultural pursuits. My passion for sport is something which gives me some rapport and connection with my fellow participants. This has helped to shape my worldview which acknowledges that people construct their social reality by giving meaning and creating interpretations through their social interactions with others and their physical world. Because I am a researcher of Pacific descent, I desired not only to recognize, but also to include, myself in the research process. Thus, I acknowledge and draw upon some attributes that enable me to engage with the experiences of my research participants: I am culturally an 'insider' and my understanding of the social setting of participants is likely to be more attuned with their points of view (Teevale, 2001b). Although I am to some extent an 'insider', I can also be considered an 'outsider' as my cultural heritage and upbringing is not shared with many other Pacific Islanders, nor with Māori. Likewise, although I am an active participant in sport, I am not a board member.

Sport New Zealand, the focal organization for this study, is the Crown Entity responsible for sport and physical recreation in New Zealand (formally known as Sport and Recreation New Zealand-SPARC). It provides leadership in research and the development and implementation of policies that recognise the importance of sport and physical recreation to New Zealand (SPARC, 2011a). Te Rōpū Manaaki is an independent committee that provides advice to Sport New Zealand about Māori in sport and recreation (SPARC, 2011b). Findings from this research relate to a major result area for Te Rōpū Manaaki, which provides strategic advice to Sport New Zealand to increase Māori leadership and participation in this sector.

A distinctive aspect of the research is its direct link to Sport New Zealand's key objective to identify, through evidence based research, the opportunities to increase Māori engagement in sport and physical recreation in all capacities including participant, coach, referee, official, administrator, parent helper, manager, board member, Māori sporting and recreation organisations, Māori communities, and iwi providers. The same evidence is sought for Pacific participation in sport leadership. In

particular, with regard to Pacific Island New Zealanders, the current research is relevant to the call from the Ministry of Pacific Island Affairs to provide leadership and enable improved outcomes for Pacific peoples. This aspiration is contained in a Statement of Intent 2008-2011 for the Ministry of Pacific Island Affairs with a specific focus on a number of areas such as social policy, economics, and responding to current and emerging issues for Pacific peoples. Strengthening their capacity and capabilities in all these areas will help Pacific peoples to realize their vision of becoming successful. The findings of this research may contribute to these outcomes and the information gleaned can be used as evidence to develop interventions that encourage greater representation and participation in sports governance by Pasifika and Māori.

Focus and Structure of the thesis

Through this research, I seek to understand the sport governance experiences of two of the most marginalized groups in New Zealand society (Pasifika and Māori) in one of the most privileged (Hokowhitu, 2003), Eurocentric and masculine institutions in New Zealand-organized sport(Palmer & Masters, 2010).

The findings will provide us with a better understanding of Pasifika and Māori in New Zealand sport governance. Additionally, through the research, Pasifika and Māori in sport governance roles are given the opportunity to be centre-stage and to voice their experiences with respect to the motives, barriers and challenges for them, and what factors would facilitate future recruitment, retention and development in governance roles.

Chapter Two critically discusses the literature, with a particular focus on diversity, leadership and governance and how these themes are applied within the sport context. This provides the theoretical framework for the research. Pasifika and Māori perspectives of leadership are also highlighted. Chapter Three highlights the research questions and the methods involved and provide the rationale for using a mixed-method research process. Chapters Four to Eight, in turn, draw on both the survey and participant interviews (Phases One and Two), and present analyses of the experiences of Pasifika and Māori individuals who have had experience in governance roles in sport at

the national level. Analysis of the survey provides insights that inform the second phase of the research process, the interviews. Chapter Four blends findings and analysis from Phases One and Two as they relate to Pasifika and Māori being motivated by 'service' to participate in New Zealand sport leadership and governance. Chapter Five investigates the challenges Pasifika and Māori face in terms of their participation in these sport governance roles. Chapter Six then discusses the research findings in terms of the impact that role modeling and mentoring can have on Pasifika and Māori leadership and governance. Chapter Seven illustrates why Pasifika and Māori consider it important to incorporate diversity into board membership and why it is warranted by presenting the business case for diversity. Finally, Chapter Eight concludes with a summary of the key research outcomes, implications and suggestions for the future.

Chapter Two Literature Review: Aspects of Diversity, Leadership and Governance

In order to explore the status of Pasifika and Māori in governance roles in New Zealand sport, it is necessary to consider the areas of diversity, leadership and governance. Chapter Two covers these areas in three separate sections, beginning with an examination of diversity, and diversity in sport leadership and sport governance. Next is a section on leadership and how it is applied across and within cultures, specifically Pasifika and Māori. The literature review concludes with a section on governance, specifically sport governance. Gaps are identified and highlighted with regard to diversity, leadership and governance, helping to set the scene for the focus of this research and its contribution to knowledge.

Diversity

Introduction

This brief overview of diversity literature begins with a discussion of some conceptual origins and themes relating to diversity in today's organisations, before providing an analysis of diversity in the New Zealand context. Here I suggest why diversity may be good for business and also explore evidence against this claim. Following this is an analysis the North American context with a particular focus on the African American experience. I then appraise the literature on intersectionality, indigeneity and diversity outside of the North American sport context. It is concluded that there is immature development with regard to the influence of diversity in the sport management and governance literature in general and that there is a gap in the empirical knowledge with regard to the influence of diversity in sport management outside of a North American context in general and, specifically in the context of Pasifika and Māori culture.

Diversity Origins and Themes

Diversity can be defined as real or perceived differences amongst people in race, ethnicity, sex, age, physical and mental ability, sexual orientation, religion, work and family status and other identity based attributes which influence their interactions and

relationships (Dobbs, 1996). These attributes affect power or dominance relations amongst groups, especially identity groups, which are the collectives people employ to label themselves and others (Konrad, 2003).

The definition of diversity includes the terms 'real' and 'perceived' to recognise the social constructions of many areas of difference. For instance, race and gender are socially constructed (Palmer & Masters, 2010). Nonetheless perceptions, beliefs about people and discrimination on the basis of race/gender powerfully influence people's life experiences, thus impinging on the experiences of individuals, organisations and societies based on these socially constructed differences (Bell, 2011).

The increasing diversity in the general workforce is widely acknowledged (Carvel, 2001; Johnson & Packer, 1987; Morris, 2002). The most notable demographic changes pertain to the age, sex and racial composition of the workforce (Cunningham, 2007a). According to Cunningham (2007a) persistent evidence exists of the beneficial influence diversity has with regard to important individual, group, and organizational outcomes. Further, organisations may experience pressure from increasing social tolerance and positive attitudes towards diversity by both members and customers who expect, and even demand, that their organisations exercise social responsibility (Cunningham, 2007a; Doherty & Chelladurai, 1999). Some organisations might resist these pressures; however, increasing diversity in the workplace appears to be an inevitable outcome of these demographic, economic, legislative, and social changes (Doherty & Chelladurai, 1999; Gilbert & Ivancevich, 2000) and there is also evidence to suggest diversity is good for business (Carver, 2002; Carter, Simkins & Simpson, 2003; Kuczynski, 1999; Singh & Vinnicombe, 2004b).

Implementing diversity in the workplace can be challenging. In particular, research has found that diversity can have a negative influence on social outcomes such as shared leadership and cohesion (e.g. Cunningham, 2007b; Pelled, Eisenhart, & Xin, 1999; Thomas, Ravlin, & Wallace, 1996). However the potential economic, social, financial and cultural benefits are well documented. Diversity, for instance, can be viewed as an area of competitive advantage (Richard, 2000) in terms of mirroring the diverse marketplace (Loden & Rosner, 1991), or remaining competitive in the trend towards

globalization (Hoffman, 1998; McShane, 2006). Diversity can also bring increased financial performance (Carter, D'Souza, Simkins & Simpson, 2007) and add legitimacy to an organisation (Cox & Beale, 1997; Cunningham & Sagas, 2004). Benefits of diversity materialise through the various ideas, insights, views and perspectives that people can introduce to an organisation. Workgroups in particular have been shown to benefit from diverse membership, making more creative and cooperative choices and higher quality decisions (e.g. Cunningham & Sagas, 2004; Milliken & Martins, 1996; Watson, Kumar & Michaelson, 1993).

Doherty and Chelladurai (1999) highlight the advantages to organisations when they consider creating a culture of diversity, the distinguishing factors of which include a respect for differences, flexibility, tolerance of ambiguity and conflict, and an orientation toward people versus tasks (Doherty & Chelladurai, 1999). In contrast, a culture of similarity is characterized by parochialism and ethnocentrism, rigidity, risk and conflict avoidance, an orientation toward tasks versus people. The two types of culture are considered along a continuum of valuing diversity to valuing similarity. An organizational culture that values diversity is manifested, for example, in open, two-way communication, a flexible and equitable reward system, multilevel decision making, and open group membership (Doherty & Chelladurai, 1999).

According to Doherty and Chelladurai (1999), the benefits of diversity will be realized to the extent that an organization has a diverse workforce and a culture of diversity, while the benefits are minimized to the extent that the organization has little diversity among its employees and/or a culture of similarity. The framework has a normative perspective on diversity management, and one that is largely informed by Western culture. That is, diversity is something to be managed in order to ''capitalize on the positive effects of diversity while minimizing its potential disadvantages'' (Cunningham, 2007a, p. 294).

Doherty and Chelladurai's (1999, p. 292) framework for managing cultural diversity has implications for organizations ''moving toward or strengthening an organizational culture of diversity'' and leadership plays a role in creating an organisational culture that is open to difference and practices diversity. Organizational culture is developed

and maintained both by what leaders consider and regard, and what members accept, as ‘‘how things are done’’ (e.g. Collins & Porras, 1994; Schein, 1992). Despite this, organisational culture is not rapidly or smoothly influenced and altered. Comparably to individuals’ reluctance to relinquish elements of their identities, groups do not easily relinquish their fundamental underlying assumptions (Schein, 1992). Thus, it is important to understand driving and resisting forces that impact on the development, implementation, and acceptance of diversity management initiatives (Soni, 2000; Tomlinson & Egan, 2002) and an overarching culture of diversity.

The notion of inclusion, which is the extent to which dissimilar voices of a diverse workplace are valued and heard (Pless & Maak, 2004), is also pertinent to how people from different backgrounds are treated. In inclusive organisational cultures, Robertson (2006) suggested employees can sense whether or not they are being acknowledged, so consequently this can affect their ability to add to decision-making processes. In addition to this, Nishii and Mayer (2009) proposed that efforts to guarantee that employees are also integrated and able to fully contribute are vital to organisational achievement, and that such efforts can ensure that any possible discrimination is avoided and a diverse employee workforce exists. The next section will examine diversity in the New Zealand context.

Diversity in the New Zealand Context

Scant New Zealand research exists on diversity in relation to organisational effectiveness from a theoretical or practical point of view. Research from the Equal Employment Opportunity (EEO) Trust, however, does address the issue of diversity in the workplace. The EEO Trust is a not-for-profit organisation that provides assistance with raising awareness and supporting workplaces to achieve success through successfully managing diversity, specifically with regard to Pasifika and Māori. The goal of the EEO Trust is to eliminate barriers to ensure that all employees are considered for the employment of their choice and have the chance to perform to their maximum potential, the promise being that, through EEO and effective diversity management, employers can make the most of New Zealand's increasingly diverse workforce (EEO Trust, 2011).

New Zealand's workforce continues to age and become more culturally diverse, with an increasing proportion of young workers of Pasifika and Māori heritage (EEO Trust, 2011). Migration is an increasingly significant factor of labour force growth with the main sources estimated to move away from the United Kingdom, Australia and the Pacific to regions where English is not a first language. These migrants will often be more highly qualified than New Zealanders. Families are also becoming smaller and dispersed, with implications for employers around flexibility, especially as people spend a significant part of their lives in the workforce. According to New Zealand's Equal Employment Opportunities (EEO) Trust (2011), to bring out the best in diverse individuals and teams a workplace culture that makes the most of everyone's talents; that values the transfer of valuable knowledge and experience from one generation to another, from one culture to another, and from one team to another needs to be cultivated. A restrictive, one-dimensional view of what people can provide to workplaces and leisure places is not going to bring out the best in individuals or teams in the years to come (EEO Trust, 2011).

As earlier established by Hoffman (1998), Loden and Rosner (1991) and McShane (2006), there is evidence that organisations that can attract the right mix of skilled employees and engage them so they can contribute their energy and creativity at work will be best placed to compete in the rapidly changing business environment. In New Zealand and globally, effectively managing a diverse workforce has become critical to business success (Carter, D'Souza, Simkins & Simpson, 2007; Cox & Beale, 1997; Cunningham & Sagas, 2004; EEO Trust, 2011; Singh et al., 2007). The mere existence of organisations like the EEO Trust suggests that New Zealand society is also trying to promote a culture that learns to manage diversity effectively.

With regard to Pasifika people, the EEO Trust research report titled *Specifically Pacific: Engaging Young Pacific Workers* (EEO Trust, 2011) found that employers who recognise family and cultural values foster positive relationships between managers and staff, create Pasifika role-models, offer opportunities for career development, and help build engagement amongst young Pasifika people. In return, engaged employees are more committed and connected to their work which suggests understanding the value of diversity is good for business. This links with the earlier research of Doherty and

Chelladurai (1999) who propose that an organizational culture which promotes diversity may experience advantages such as open communication, multilevel decision making, and open group membership.

Similar research was undertaken for Māori, where the EEO Trust research report *Making a difference: Why and how to employ and work effectively with Māori* (2006) highlighted that New Zealand's continued growth depends on fostering the energy and economic potential of Māori people. Like most developed countries, the New Zealand population is ageing and will increasingly depend on young people to generate the country's wealth (Statistics New Zealand, 2006). Nineteen per cent of that younger workforce will be Māori by 2021 (EEO Trust, 2006). Organisations which recognise and develop the skills of Māori people will be meeting the challenge of the future and creating their own competitive advantage in a tight labour market.

Benefits of diversity in the workforce

In order to provide a context for a review of the literature regarding the business case for diversity on boards it is important to refer to a way of framing diversity which helps to highlight its value. Huse's (2005) framework for exploring behavioural perspectives of corporate governance was used by Singh, Vinnicombe and Terjesen (2007) when discussing how women on boards made a difference to FTSE 100 companies. Singh et al (2007) illustrated that there are two sets of intangible benefits of board diversity, one which links to the boardroom and the other to the company (see Figure 2.1). Directors' characteristics of diversity (the visible and invisible ways in which they vary by age, sex, race, experience, career paths, thinking style and so on), which can sometimes be arranged as human and social capital, influence the nature of the board. The board then obtains a certain degree of diversity, which is determined by the different attributes of its members, and in addition possesses their collective human and social capital. As board members carry out their roles, they draw on their diversity of skills, knowledge and experience in addition to their social ties.

The business case for board diversity argues that the outcome of diversity should be more effective boardroom behaviours, an improved understanding of the marketplace and workforce, better decision making and increased independence (Doherty &

Chelladurai, 1999). Consequently diversity should have a positive effect on board performance (Singh et al., 2007). However, additional investigation is required in order to determine if these outcomes are obtainable. The current research addresses the dearth of empirical research, by examining the motivations and experiences of Pasifika and Māori in relation to the pursuit of leadership and, in particular, governance opportunities in New Zealand sport organisations. Not only is corporate performance directly influenced by board performance as a result of the boardroom interactions of diverse members, but also indirectly from the symbolic value added by board diversity (Singh et al., 2007). Management scholars Singh et al. (2007) suggest that these intangible benefits of diversity are obtained through the symbolic value of having women on the board, enhancing the reputation of the company, bringing legitimacy, attracting funds from ethical investors, and inspiring women at lower management tiers in the organisation. In addition, employees of the firm may have increased motivation if they see a better reflection of themselves at the board level (Powell, 1999). It could be the case that similar effects will come from the symbolic value of having Pasifika and Māori representatives on sports boards.

Economists also present a convincing case for board diversity: They argue that board homogeneity is one of foregone talent and the associated outcome of constrained performance (Carver, 2002; Carter, Simkins & Simpson, 2003; Kuczynski, 1999). If a section of today's population is excluded from board directorships, not on the basis of talent, but rather gender, ethnicity, age or disability, the company's board is not performing at the highest possible standard (Burke, 2000; Cassell, 2000; Carver, 2002). A recent rise in shareholder activity and corporate governance also indicates that firms which consider these issues seriously may obtain economic benefits and establish improved relationships with their investors and pressure groups (Carver, 2002; Carter, Simkins & Simpson, 2003; Kuczynski, 1999). Other economic motivations for enhanced board diversity emerge from a firm's board better reflecting its stakeholder constituencies. For example, there may be a belief among customers that their requirements and concerns will be better handled through an individual they can identify with (Bilimoria &Wheeler, 2000).

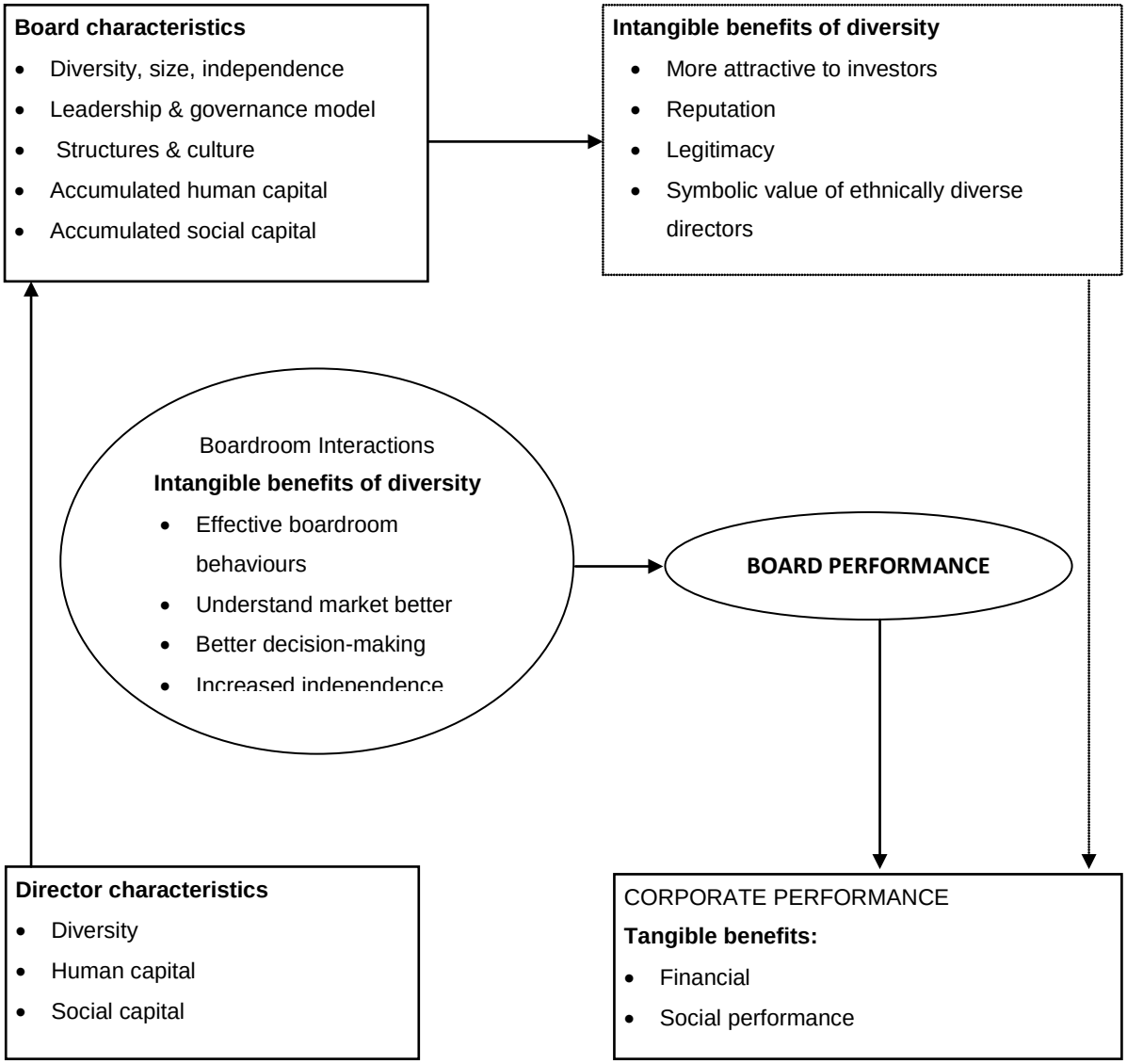

Figure 2.1 **Relationships among ethnic diversity on boards, board performance and corporate performance**

[Singh, Vinnicombe and Terjesen (2007, p. 317) developed from Huse (2005)]

In addition to the benefits mentioned, women in corporate leadership are believed to provide positive role models for other women going into the workforce, giving them a goal to aspire to (Women on Boards, 2009). Indeed, evidence suggests that diverse boards can be associated with changes to the representation of certain groups in senior management: having women on boards leads to more women in senior management (Catalyst, 1997). This theme is echoed by findings from research relating to cultural diversity (Palmer & Masters, 2010; Thomson, Darcy & Pearce, 2010).

A positive relationship between women in leadership and business performance has been demonstrated in international research into the impact of gender on company boards. More specifically, The Catalyst Report (*The Bottom Line: Corporate performance and women's representation on boards*, 2007) established that in all measures the companies with the most women board members outperformed those with the least. Catalyst examined the performance of Fortune 500 companies, ranking them by the number of women board members. It measures the performance of the top quartile (the 25% of companies with the highest women's representation on the board) with the bottom quartile (those with the lowest women's representation). In 2007, for companies in the top quartile, return on equity was 53% higher; return on sales 42% higher; and return on invested capital 66% higher than for the companies in the bottom quartile (Catalyst, 2007). This translates into billions of dollars of added value in some of the world's most competitive businesses. Support for this finding exists in further international studies. A McKinsey & Company report, *Women Matter*, established that companies in which women are most strongly represented at board or top management level are also the companies that perform best, on both organisational and financial performance (McKinsey & Company, 2007). Singh and Vinnicombe (2004b) examined the links between gender diversity on FTSE 100 boards and compliance with the recommendations of the Higgs Review. They identified 13 relevant indicators, and found that companies with women directors, especially those with multiple women on the board, had significantly higher scores overall than those with all-male boards. Companies with women on the board were significantly more likely to report having an annual evaluation of director and board performance.

In addition to this, the *2011 Catalyst Census: Fortune 500 Women Board Directors* found that women held 16.1% of board seats at Fortune 500 companies. In both 2010 and 2011, less than one-fifth of companies had 25% or more women directors, while about one-tenth had no women serving on their boards. The report also examined ethnicity, stating that in both 2010 and 2011, women of colour held only 3.0% of all board seats (Catalyst, 2012).

Research on women within the New Zealand governance context includes a report produced by The Ministry of Women's Affairs (2008) titled *Women on Boards - Why Women on company boards are good for business*. The report suggests that irrespective of the economy whether in difficult or prosperous economic times, every business in New Zealand looks for a competitive edge which can be capitalised on through the talents and leadership abilities of women at board level. The Ministry of Women's Affairs is working with Business New Zealand and the Institute of Directors in New Zealand to ensure that the business case for women on boards is understood and implemented to the benefit of New Zealand businesses, the economy, and the nation's well-being. Similar to the United States and United Kingdom, only 8.6% of private sector company directors in New Zealand are women (Women on Boards, 2011).

Negative impact and challenges

At best, there is mixed evidence as to the positive benefits of board diversity on firm performance, with some studies finding no effects (e.g., Carter, D'Souza, Simkins & Simpson, 2010; Francoeur, Labelle, & Sinclair-Desgagne, 2008; Rose, 2007), and some negative (Adams & Ferreira, 2009; Shrader, Blackburn & Iles, 1997; Wellelage, 2011). In an effort to resolve this uncertainty, Dalton and his colleagues (Dalton, Daily, Ellstrand & Johnson, 1998) carried out a meta-analysis of 85 studies of board composition with more than 60,000 observations and established that there is minimal support that the makeup of the board of directors influences firm performance.

A number of studies have reported that there is no relationship between board diversity and performance (Adams, Gupta & Leeth, 2009; Burgess & Tharenou, 2002; Carter et al., 2010; Dalton et al., 1998; Fondas & Sassalos, 2000; Francoeur, Labelle & Sinclair-Desgagne, 2008; Haslam, Ryan, Kulich, Trojanowski, & Atkins, 2008; van der Walt,

Ingley, Sherrill & Townsend, 2006; Thompson & Graham, 2005; Zahra & Stanton, 1988) or a negative relationship amongst diversity and performance (Shrader, et al., 1997; Tacheva & Huse, 2007; van der Walt, Ingley, Shergill, & Townsend, 2006). Randoy, Thomsen and Oxelheim's (2006) examination of the 500 largest companies in Norway, Denmark and Sweden established no relationship connecting board diversity and firm performance, and this verdict was reproduced in numerous other large sample studies of Scandinavian firms (e.g., Rose, 2007; Smith, Smith & Verner, 2006). Carter et al. (2010) undertook a study of the diversity of the boards of S & P 500 companies between 1998 and 2002, finding no relationship with performance and concluded that from their analysis there was no support for the business case for inclusion of women and minorities on corporate boards. Other studies of U.S. firms have been disappointing in terms of the findings which revealed a lack of support for women on boards, which has lead Adams and Ferreira (2009) to determine that the average effect of gender diversity on firm performance is negative. In fact, there is no agreement on the benefits of homogeneity or heterogeneity on effectiveness (Lazear, 1999; Williams & O'Reilly, 1998) and numerous studies have stated that diversity may impede group functioning and board effectiveness (Goodstein, Gautam & Boeker, 1994; Westphal & Stern, 2006). There is also evidence of the negative influence diversity can have on social outcomes such as shared leadership and cohesion (e.g. Cunningham, 2007b; Pelled, Eisenhart, & Xin, 1999; Thomas, Ravlin, & Wallace, 1996), specifically intergroup bias, where in-group members are viewed in a more positive light than are out-group members. As opposed to being surrounded by similar members, people who work with dissimilar others (i.e. out-group members) may have less-positive attitudes toward their work, the group, and the organization (Tsui, Egan, & O'Reilly, 1992; Tsui & Gutek, 1999; Williams & O'Reilly, 1999).

Miller and Triana (2009) found no direct association linking board gender diversity and firm financial performance, although they did state that gender diversity was connected with the firm's reputation and that this can be associated with performance. However, some researchers suggest that any negative effects tend to decrease over time given proper management (e.g. Harrison, Price, & Bell, 1998; Watson, Kumar & Michaelson, 1993). There is some evidence reporting positive effects of board gender diversity (e.g., Carter, Simkins & Simpson, 2003; Jurkus, Park & Woodward, 2008) such as financial

benefit. It is important, however, to acknowledge the context of that research. For example, finance is not necessarily the prime focus in a sport organisation and other measures may be more appropriate such as increased participation for example. The following section takes up this notion and explores diversity themes with a specific focus on diversity in sport and on diversity in relation to race and ethnicity.

Diversity Themes

Managing diversity in sport leadership poses some interesting challenges as despite the existence of important academic recommendations and policy initiatives to encourage diversity, both the conduct and management of sport have often been resistant to such cultural transformation (Cunningham, 2009). The domain of sport, whether at professional or community levels, and in various parts of the world including North America, continues to be dominated by groups that wield the greatest power. Sport, in this sense, still helps to facilitate the marginalisation and subjugation of, for example, women, ethnic minorities and indigenous people (Hoeber, 2010; Palmer & Masters, 2010; Thomson, Darcy & Pearce, 2010). Consequently, the policy rhetoric of cultural diversity has often not translated into sport management practice, with those of the aforesaid categories remaining marginalised or subordinated despite institutional goals of affirmative action and other equity-based reforms within sport (Coakley & Donnelly, 2009; Cunningham, 2009; Demers, 2009; Sawrikar &Muir, 2010; Singer, 2005; Spracklen, Hylton & Long, 2006; Taylor, 2004; Taylor & Toohey, 1998; Taylor, Doherty & McGraw, 2008).

Challenges exist, however, even for sport entities that are proactive with regards to diversity goals. As Taylor (2004) argues in the Australian context, these organizations must effectively manage conflicts or differences that might arise during the implementation of diversity policies and therefore need to "work to overcome . . . miscommunication, stereotyping and prejudice, and the uncertainty and anxiety that may cause for all" (Taylor, 2004, p. 241). Sport diversity, in its broadest sense, therefore involves sound management principles, the creation of intercultural trust, and a commitment to build inclusive interpersonal environments. These are important at all levels of sport, from the board of directors to coaching staff and players, and from club volunteers through to spectators (Taylor, 2004).

This section looks specifically at two inter-related, yet often separated, themes in the management of diversity in sport - the socio-cultural domains of race and ethnicity. Thus it omits those studies that focused on diversity in terms of age representation and experiences (e.g. Johnson & Miller, 2007; Misener, Doherty, & Hamm, 2008), sexual orientation and specifically sexual prejudice (e.g. Krane & Barber, 2005; Wellman & Blinde, 1997) in sport. Race and ethnicity as it relates to diversity management will be predominantly examined in the North American context - particularly in respect of African American experiences (Borland & Bruening, 2010; Cunningham, 2010; Doherty, Fink, Inglis & Pastore, 2010).

During a 1994 keynote address, American academic Joy DeSensi (1994) argued that sport programmes in the North American context faced significant demands to adhere to, mirror and directly contemplate multicultural issues and education. Since then, questions about respect for diversity in sport, whether framed under concepts like multiculturalism, interculturalism, feminism or critical race theory, have become an increasingly significant component of sport management research (Cunningham & Fink, 2006; Cunningham & Sagas, 2004; Jackson, McCullough & Gurin, 1997; Singer, 2005).

While the research agenda is quite developed in the United States research on diversity in sport leadership roles as it relates to ethnic minorities and indigenous people outside of the North American context, is still in its infancy. Nevertheless there is some research into race and ethnicity issues in Australian sport (Adair, 2011; Taylor, 2000; Thompson, Darcy & Pearce, 2010) and somewhat fewer studies in New Zealand (Palmer & Masters, 2010; Thomas & Dyall, 1999).

College sport in the United States is unequalled worldwide in terms of scale, scope or profile (Cunningham, 2010). American universities are not only places of teaching and research, but also include National Collegiate Athletic Association (NCAA) sport teams which attract significant public interest. This interest stems from students and alumni, and also from the general public (Cunningham, 2010). In this rarefied atmosphere of high performance athleticism, questions about access and opportunity to engage in

college sport – whether as players or coaches – are profoundly powerful. Within that milieu, debates about ethno-racial diversity continue to resonate (Borland & Bruening, 2010; Cunningham, 2010; Doherty, Fink, Inglis & Pastore, 2010; Hoeber, 2010).

As a result of the interest sparked by the findings of the North American research, a great deal of criticism has been aimed at intercollegiate athletic organizations in the United States for their lack of diversity in key positions such as head coaches, assistant/associate athletic directors, and athletic directors (Lapchick, 2012). The numbers of women and people from racial minorities in such positions are still relatively low and have not seen substantial increases over the past 10 years; and, in some positions, the percentages have actually decreased (Lapchick, 2012). Even more disconcerting is the evidence that underrepresented groups encounter less positive work environments than do their counterparts from dominant groups, including lower levels of perceived workplace comfort, satisfaction, and productivity (Cunningham, 2007a). Given such evidence, it appears these institutions may be impervious to the changing demographics of the United States, unaware of the benefits that diversity can provide, or simply are unable to adapt established practices.

It must be acknowledged that there is little research on ethnic minority involvement in sport governance or sport administration outside of the coaching and management roles in North American sport. Doherty et al. (2010) explored perceptions and experiences of organizational culture and diversity through interviews with eleven personnel in NCAA Division III institutions' athletic departments. They outlined a paradox: in American college sport, there has been a lack of cultural diversity in key positions such as head coach and athletic director, yet management research suggests that there are important benefits to organizations – whether in sport or business – associated with embracing different ideas, insights, values and perspectives as a consequence of engaging suitably qualified people from ethno-racial minorities. In brief, Doherty et al. (2010) concluded that in athletic departments a culture of diversity is impacted upon by a complex interaction between both driving and resisting forces, as well as combinations of what they describe as "deep" and "surface level" power. The main implication is that athletic departments need to attempt to try and strengthen forces that drive diversity (e.g. people-orientated leadership, proactive recruitment of staff from different backgrounds

and sensitivity to language and different lifestyles) and reduce forces that either constrain or oppose diversity (e.g. task-orientated leadership, power accrued via personality or longevity, tokenism and an unwelcoming community) (Doherty et al., 2010).

Essentially Doherty et al. (2010) work provides a framework for encouraging diversity in sporting contexts that in some ways mirror sporting contexts in New Zealand which Pasifika and Māori may experience.

The works of Cunningham (2010) and Borland and Bruening (2010) discuss the barriers faced by ethnic minorities in terms of gaining leadership positions, albeit in a sport coaching context. The researchers in these studies by apply multi-levelled frameworks and an intersectionality approach, the latter approach emanating from work the 1990s when Patricia Hill Collins sought to reshape the theory of simultaneous and multiple oppressions commonly referred to as "Black feminist thought" , an example of identity politics (Anderson & Collins, 1998; Collins, 1998). Essentially the theory takes a social constructionist view of knowledge in which no one group owns the perspective, theory or methodology that allows it to determine the 'absolute truth'. The politics of intersectionality theory concentrated on groups exploiting other groups. Intersectionality theory served to preserve an analysis of oppression that was relational, oppositional and structural, in spite of its diversity (Mann & Huffman, 2005). The theory proposes and attempts to analyse how various biological, social and cultural categories such as gender, race, class and ability act on multiple and frequent simultaneous levels, helping to achieve systematic social inequality.

Utilising Collins' (1998) approach Cunningham's (2010) study on race, diversity and coaching, choose to locate this within the US collegiate athletics domain. It examines how a multilevel framework consisting of macro-, meso-, and micro-level components can be used to better understand the under-representation of African-Americans as coaches of university athletic teams which in previous research has tended to focus on a single level of analysis such as either the macro-, meso-, or micro-level. Through multi-level analysis Cunningham provides evidence of continuing racial prejudice and discrimination in coaching he suggests that macro-level components such as

institutionalised practices, the political climate of the organisation, and stakeholder expectations, in conjunction with those factors operating at meso-level prejudice (i.e. prejudice on the part of decision makers, discrimination, leadership prototypes, organizational culture of diversity), are intertwined with micro-levels aspects of head coaching expectations and intentions such as occupational turnover intentions. Such a position implies that for sport to become truly inclusive, policy development and change cannot just focus on a single level and must take into account the intersectionality of macro-, meso-, and micro-level factors.

Borland and Bruening (2010) also examine diversity and race in the US collegiate athletics domain taking an intersectionality approach to identify barriers contributing to the under-representation of Black women in head coaching jobs in Division I women's basketball. Their strategy was to interview Black female assistant basketball coaches working at predominantly 'White' Division I institutions. Access discrimination, lack of support, and prevailing stereotypes were identified as critical barriers, whilst successful negotiation through these barriers could be achieved when women engaged in extensive networking, mentoring and presenting an appropriate image for athletics (Borland & Bruening, 2010). The women interviewed suggested, that for change to occur, an expansion of job pools, more mentoring by athletic department personnel, and more development programs offered for young Black females were required. Taken together, these studies conducted by Cunningham (2010) and Borland and Bruening (2010) represent the most up to date insights that draw expand and integrate many of the previous studies.

Also located in North America, Hoeber's (2010) study focuses on Indigenous perspectives giving insights into two important considerations for sport management, that of volunteers and the Aboriginal community in Canada. Hoeber (2010) provides a qualitative re-analysis of the experience of Aboriginal (First Nations and Métis individuals) volunteers through two studies. The first study based on nine focus groups provided, an understanding of First Nations and Métis individuals who volunteer for Aboriginal and non-Aboriginal sporting organizations. The second study based on five focus groups, is with Aboriginal individuals who volunteered at one of two multi-sport events (Hoeber, 2010). Hoeber's (2010) examination of First Nations and Métis

individuals' experiences challenges a typical mainstream Canadian understanding of volunteering where these voices have been largely unrecognized. Rather than accept this Hoeber's findings imply that the individuals in the study valued their contribution to their Aboriginal communities and, in particular, the opportunity to provide a guiding influence to Aboriginal youth. As such, the volunteers' engagement can be seen as part of a broader collective responsibility to help their communities through the vehicle of sport (Hoeber, 2010).

While the work of Hoeber (2010) may focus on sport participation at a volunteer level, it does provide an insight into what motivates indigenous people to participate in sport organisations in leadership roles. According to Sport New 2007/2008 Active New Zealand Survey (SPARC, 2009) a significant number of Pasifika and Māori people are involved at the voluntary and grassroots levels of sport. This is relevant to the current research as many board positions in the New Zealand sporting context are voluntary.

To date, intersectionality, indigeneity and diversity outside of the North American sport context has been under researched. In particular, there has been minimal focus in diversity studies on race/ethnicity compared to gender, and on the experiences of ethnic minorities and indigenous populations with regards to diversity outside of the North American context. The following section explores research that illustrates the experiences of indigenous people and ethnic minorities in sport, by also applying diversity themes and intersectionality to their analysis (Palmer & Masters, 2010; Thomson, Darcy & Pearce, 2010).

One important Australasian study was carried out by Thomson, Darcy and Pearce (2010). Thomson et al.'s ambitious study of Australian third sector organizations' approaches to sports development programmes with Aboriginal and Torres Strait Islander youth brings together dominant cultural traditions in sports development and Indigenous approaches. Third sector sport organisations in Australia deliver sport-development programmes through obtainment of government funding, private sponsorship, or a combination of both. Thomson et al. (2010) applied a theory belonging to the Yolngu community of Yirrkala known as "Ganma" (Marika, Ngurruwutthun & White, 1992) that literally means the bringing together of two bodies

of water to mutually engulf each other. Within this lens, five cultural and philosophical considerations are regarded as important to understand inclusive programmes. The key cultural and philosophical considerations are that: that culture is living and dynamic; across the Australian continent there is heterogeneity of cultures (whether Indigenous or non-Indigenous); kinship and spirituality underpin Indigenous considerations; Indigenous representation needs to be considered within and of the development programme; and the impact of experience includes both moving with Indigenous people and acknowledging their history (Thomson et al, 2010). This study represents a novel exploration of diversity in sport in that it adopts an indigenous perspective to underpin the research.

Three comparative case studies were purposively selected, the commonality between them being recognition and inclusion of cultural considerations at all levels, even though the activities varied from elite professional development, sport role models to community based sport competition (Thomson et al., 2010). Major implications of the findings are that sports management needs to consider that while there is no one approach to either governance or sport development that benefits Indigenous populations and that organizations need to engage deeply with underlying cultural considerations before connecting with Indigenous peoples. Thomson et al. (2010) conclude that organizational engagement needs to be strategically planned, deeply committed, prolonged, and focused on community development in order to empower and sustain sport activity within Indigenous [Australian] communities.

The relevance of Thomson, Darcy and Pearce's (2010) work for any study of cultural diversity in New Zealand sport is clear. The study alludes to the integration of indigenous involvement in the decision making process with regard to sport management, specifically what approaches can be used to facilitate indigenous interest in sporting opportunities both on and off the field. The research provides an understanding of what an indigenous population (Aborigines and Torres Strait Islanders), who may share common characteristics and experiences to those members of New Zealand's Māori indigenous population who might be motivated by to pursue such positions, and how they can be integrated.

From a New Zealand perspective, Palmer and Masters (2010) also used the intersectionality approach and a Māori feminist perspective to examine the voices of four Māori women in sport leadership roles. Their work presents the intersection between the ethno cultural and gendered identities of the Māori women and the influence this has on pathways into and within sport, as well as the effects these have on their leadership styles. The resulting interviews examine the strategies these women used to negotiate barriers to their sport involvement, especially with regards to leadership roles within sport organizations. From this it is evident that these Māori women have multiple identities manifested through three combined factors: their Māori cultural background, their identities and roles as women, and their positions within sport organizations. Palmer and Masters (2010) communicate complex ethnocultural considerations using Māori language and concepts; they explain the implications these have for the women, the leadership approaches they take, and their application to a sport organization context. The authors conclude by that suggesting sport organizations can incorporate a "quadruple bottom line" (economic, environmental, social and cultural measures of business success) where cultural considerations become the fourth consideration to understanding organizational success. The study makes no claim to being exhaustive or reflective of all Indigenous women's experiences, let alone all Māori women's experiences, but does highlight the benefits of applying the concept of intersectionality and Indigenous worldviews (i.e. Māori feminism) to research on diversity as it relates to ethnicity and gender.

These two different studies (Palmer & Masters, 2010; Thomson et al., 2010) focus on experiences of indigenous people as volunteers, in sport development programmes, and as leaders in sport. This research on indigenous contributions to sport has only just begun to go beyond the compliance requirements of human rights conventions and antidiscrimination legislation to deeply understand indigenous cultural considerations and how they can be harnessed in order to properly value indigenous people and, in turn, to develop more culturally inclusive and socially sustainable organizational practices within sport. It provides insights into areas where there is a lack of knowledge available with regards to the influence of diversity policies and practices on indigenous individuals, and the experiences of indigenous individuals in organisations such as those in sport governance.

Diversity in sport: Synthesis and Implications

As already highlighted, key socio-cultural diversity areas including race and ethnicity have begun to be considered in sport research. This discussion is strengthened, however, by a more critical analysis of the benefits and negative impact diversity can bring. A key observation with regard to the published research relates to the approaches by which the knowledge was gathered and assembled. The studies reported multiple qualitative studies of diversity which incorporated interviews and case studies. Not only did such an in-depth qualitative approach capture the data that exist in sport, but it produced knowledge and understanding, particularly from the perspective of ethnic minorities and Indigenous individuals, which could assist in bringing new sport leadership and governance frameworks and models to light.

With this in mind, there is a need to use qualitative approaches to capture in particular, with this study to highlight what it means to be a Pasifika and Māori individual in a sport governance role from the position of the participant, and how sport governance is experienced in the context of their 'real lives'.

Scholarship pertaining to the benefits diversity can bring to organisations concentrates on research around increased innovation and creativity, competitive advantage, financial performance and legitimacy. Despite the existence of important academic recommendations and policy initiatives to encourage diversity, both the conduct and management of sport have often been resistant to such cultural and institutional/organisational transformation.

Significant is the work undertaken by Cunningham (2010) in the North American context who provides us with an illustration of how change might be initiated by outlining steps taken by the NCAA to address the factors present at each of the macro, meso and micro levels. The research by Borland and Bruening (2010) helped to identify access discrimination, lack of support, and prevalent critical barriers faced by ethnic minorities. Their findings implied a need for organisations to try to strengthen forces that drive diversity and reduce forces that either constrain or oppose diversity such as decision makers' prejudices, stereotypes, and discrimination.

The insights provided into diversity in profit-driven organisations are relevant to the current research as they provide examples of diversity initiatives and inclusion in a for-profit sport organizational context. The current research is likely to lead to recommendations as to how NSOs, some of which are for-profit, might address the possible lack of diversity in sport governance roles, particularly in relation to Pasifika and Māori board members. Given the evidence of high participation rates of ethnic minorities, future attempts to manage diversity in the sport management context should not overlook the unique aspects of indigenous rights and realities (Hoeber, 2010; Thomson et al, 2010) or the experiences of women of colour, ethnic minority women and indigenous women (Borland & Bruening, 2010; Palmer & Masters, 2010).

The current New Zealand-based research seeks to examine the experiences of both an indigenous population (Māori) and an ethnic minority (Pasifika peoples) in the sport governance context. Considering how ethnocultural worldviews, identities, and values impacted on indigenous and ethnic minority individuals in the aforementioned studies, the discussion will now focus on the cultural aspects of leadership. The next section focuses primarily on leadership in relation to culture. In particular I will examine Pasifika and Māori leadership. This sets the scene for understanding how ethnocultural identity impacts on the experiences of Pasifika and Māori individuals in sport governance, a particular type of leadership.

Leadership

Leadership is a construct that defies a 'one-size fits all' definition. Hence a brief discussion of leadership definitions is followed. This is followed by a consideration of cultural influences on leadership, cross cultural leadership in New Zealand, how leadership is applied across cultures, and what impact culture may have on leadership and governance, specifically cultural barriers and enablers to sport leadership and governance. Particular emphasis is placed on Pasifika and Māori leadership practices and concepts. This leads to an explanation of how leadership relates to governance.

Leadership definitions

Following a systematic assessment of leadership studies, Stodgill (1974) concluded, "there are as many definitions of leadership as there are personas who have attempted to define the concept" (p.7). As a result, contemporary literature proposes definitional irregularity (Dorfman & House, 2004; Yukl, 1998). Yukl (1998) concluded that leadership definitions had only some common characteristics, and concluded "most definitions of leadership reflect the assumption that it involves a social influence process whereby the intentional influence is exerted by one person over other people to structure the activities and relationships in a group or organization" (1998, p. 3).

It is debatable whether for the most part researchers define leadership based on their individual viewpoint on the characteristic that attracts them the most (Yukl, 1998). Furthermore, Ospina suggests that the leadership 'field can – and must – learn from leadership studies that focus upon race-ethnicity as particularly rich contexts within which insights about the human condition as it pertains to leadership can be gained' (Ospina & Foldy, 2009, p. 877). In essence they believe that making race and ethnicity the dependent variable in studies, exploring its association to leadership opens a new agenda for empirical research with questions such as: how do people define and understand the relationship between leadership and race and ethnicity. With this in mind, as the researcher, I am interested in culture, race and ethnicity and how this has influenced the experience of leadership for Māori and Pasifika in the context of sport governance.

How culture relates to leadership themes

Adler, Brody and Osland (2000) point out that, although several definitions of leadership are regarded as 'universal', they are not. In part, this has resulted from the majority of the so-called universal leadership theories failing to account for cultural context. To date, most leadership theory, including those theories mentioned in this review, have originated from a Western or American conceptualisation of leadership (Dorfman, 1996; Smith & Peterson, 1988). Although some applicability to other cultures has been established (Bass & Avolio, 2000; Dorfman, Hanges & Brodbeck, 2004), these accepted leadership theories could, in the main, be insufficient when describing leadership within 'other' cultures or across cultures. In fact, advancing

leadership understanding in different cultural groups is an avenue for the development of leadership theory (Meindl, 1995).

Similarly, in their review of leadership perspectives and theories, Jackson and Parry (2011) suggest that the dominant understanding of leadership processes in New Zealand is still very geographically limited and slanted to the West. Indeed, their experience of living and working in an explicitly bicultural country such as New Zealand has allowed these two leadership academics to experience two rather culturally distinctive models of leadership in particular- the indigenous Māori and the exogenous Pākehā (i.e. non-Māori) models. It is therefore important to develop more awareness of, and to understand the influence of values have in directing the beliefs, assumptions and behaviours of the Māori and Pasifika board members participating in this research. Our understanding of how leadership is applied within Pasifika and Māori cultures. The commonalities and differences amongst Pasifika, Māori and Western Leadership-values and characteristics, are summarised in Table 2.1.

Pasifika leadership

Pasifika culture and leadership firstly explores 'traditional' (existing and customary) leadership as it has been reported in some of the Pacific Islands such as Solomon Islands, Tonga and Samoa. Then it considers what research there is of the involvement of Pasifika peoples in leadership and governance, specifically in New Zealand, and in particular in sport leadership and governance roles.

Table 2.1 Pasifika, Māori and Western Leadership values and characteristics

Pasifika Leadership: values and characteristics			Māori Leadership: values and characteristics			Western Leadership Theories-values and characteristics	
Common leadership values			**Common leadership values**			**Common leadership values**	
Respect	*Faaloalo*	(Tuimaleali'fano, 2006)	Respect\Power	*Mana Whānaungatanga*	(Durie, 1998)	Respect	(Jackson & Perry, 2011)
Trust	*Faamoemoeina*	(Meleisea, 2008)				Trust	(Jackson & Perry, 2011)
Commitment	*Tautau*	(Tiatia, 1998)	Commitment, Service	*Manakitanga*	(Mead, 2004)	Commitment	(Jackson & Perry, 2011)
Consensus sharing	*Talanoa*	(Le Tagaloa, 1992)	Collective responsibility	*Whānaungatanga*	(Pere, 1992)	Service	(Jackson & Perry, 2011)
			Spiritual quality	*Tapu*	(Mead, 2003)		
Formal Pasifika Leadership Roles			**Formal Māori Leadership roles**			**Western Leadership Theories**	
Chief (ascribed)	*Matai*	(Huffer & Soo, 2000)	Paramount chief	*Ariki*	(Winiata, 1967)	Social influence	(Yukl, 1998)
Chief (achieved)	*Matai*	(Huffer & Soo, 2000)	Chieftainship	*Rangatira*	(Walker, 1993)	Trait	(Bass, 1990)
			Respected Elder	*Kaumatua*	(Durie, 1991)	Behavioural	(Yukl, 1990)
			Mother	*Whaea*	(Henry, 1994)	Situational/Contingency	(Dorfman, 2003)
						Transformational	(Jackson & Perry, 2011)
						Charismatic	(House, 1977)
Traditional Leadership							
Tonga	Samoa	Solomon Islands					
Christian Faith Lineage Community Service	Christian Faith Lineage Community Service	Christian Faith Lineage Non-formal					
(Johnson Fua, 2003)	(Le Tagaloa, 1992)	(Sanga, 2005)					
New Zealand/organisational context			**New Zealand/organisational context**				
Family socialisation agent		(Teevale, 2001)	Modesty & humility		(Phiefer & Love, 2006)		
Spirituality		(Gordon et al, 2010)	Primogeniture/lineage		(Pheifer, 2004)		
Inclusion over exclusion		(Thomas & Dyall, 1999)	Inclusion over exclusion		(Love, 1991)		
Cultural activity		(Kavaliku, 2006)	Cultural activity		(Palmer & Masters, 2010)		

Leadership in the Pacific Islands

Consideration of how leadership has been perceived in some of the Pacific nations helps us to understand what cultural values and influences may impact on the representation and experiences of Pasifika peoples in governance roles within New Zealand National Sport Organisations (NSOs). To examine what cultural experiences of leadership exist within the Pacific nations authors such as Samoa (Crocombe, 1992; Epati, 1990; Le Tagaloa, 1992); Tonga (Johansson Fua, 2003); and Solomon Islands (Sanga, 2005; 2006) have drawn on insider perspectives as indigenous Pacific Island individuals to analyse leadership values, beliefs and protocols within these Islands. It is acknowledged there may be some overlap and commonality between Pasifika values and 'other' values associated with leadership practice and theory. As is evident from Table 2.1, some of the ways leadership is characterised is similar across cultures. How these values are manifested, and how their meanings are interpreted by 'insiders' and 'outsiders', however, could differ. Thus, cultural interpretation may have a significant impact on the governance experiences of Pasifika people and the people/programmes and organisations they govern. Understanding the cultural meaning of leadership characteristics from a Pasifika perspective, irrespective of whether they are unique to Pasifika cultures, could help us to understand the potential barriers and strategies this pan-ethnic minority group adopts in New Zealand sport governance roles.

In general, much of the research on leadership in Pacific communities refers to leadership being based on lineage, community status or a combination of both. As a result, leadership has traditionally been perceived as hierarchical and ascribed. The loyalty to hierarchical norms evident in Pasifika culture is consistent with Hofstede's (1980) theory of cultures which views relationships as lineal. There are, however, signs that this may be changing. In the early 1990s authors such as Le Tagaloa (1992), Crocombe (1992), and Epati (1990) concluded that leadership in Pacific communities was carried out by chiefs whose positions were assigned through lineage and status or elected through cultural practices. Thus Pasifika perspectives on leadership were often related to the official position and power held by an individual rather than on personal characteristics of the leader (Macpherson, 1996). However, although leadership is still predominantly defined by rank, recent research suggests there may be a gradual shift in the hierarchical nature of traditional Pacific Island relationships, where rank with

regards to leadership may be less important in modern times (Johansson Fua, 2003; Sanga, 2005).

Johansson Fua's doctoral work investigated the position of Tongan values in the work of Principals as leaders of their schools within a Tongan context. The professional values expressed by participants included dedication, hard work, loyalty, and commitment to their school and organization; these values were closely related to their Christian faith. Another main concern for these leaders was an emphasis on valuing relationships among educational leaders and those they lead. Johansson Fua (2003) ascribes this observation to conceptualisations of traditional leadership between nobles and villagers in Tonga, where leadership was defined by rank and was built on affinity and blood ties.

Sanga (2005) contextualises leadership from a Solomon Islands viewpoint which takes into consideration traditional leadership that is community-based and non-formal. Sanga (2005) proposes that the traditional leader in Solomon Islands is constantly answerable to their people and the success or failure of a leader lies within the hands of their people. This is consistent with Johansson Fua's (2003) observation that the leader's resonance with people is important resonates with Tongan leadership. As a way of promoting leadership development in the modern day Solomon Islands, Sanga (2005) suggests on-the-job experience, out-of-context training, and a focus on skills development.

As was the case in Tonga, Samoan culture is traditionally founded on lineage and status. In Samoa, this is specifically referred to as the *matai* system (chiefly system) which tends to be autocratic, hierarchical, and male-dominated (Le Tagaloa, 1992). Whoever is deemed the *matai* has the *pule* (power, wealth, prestige and resources) and *mamalu* (dignity, respect and honour) to be in command of communities (Huffer & Soo, 2005; Keesing & Keesing, 1956). An orator, or *matai tulafale*, is accountable for delivering speeches on behalf of the *matai alii*, or chief (Holmes & Holmes, 1992; Keesing & Keesing, 1956). As a result of these specific roles and characteristics of *matai*, the power of females and untitled men to speak out in both indigenous and non-indigenous leadership roles can be diminished (Nee-Benham, 1998). Despite the autocratic and

hierarchical nature of the *matai* system, those who are appointed to this leadership role must also earn, know and respect their role as a *matai* (Tuimaleali'ifano, 1997).

Tamasese (1994), for instance, emphasised that male servitude in Samoan society was significant in gaining chiefly titles. This suggests that the *matai* must take good care of their family and must lead with social justice so that they will be respected by everyone in the village (Huffer & Soo, 2005). The chance to be considered as a *matai* occurs through *tautua* (service) and also a *matai* is chosen following a *talanoaga* or *talatalaga* (deep discussion, dialogue, and consensus) through the members of the extended family (excluding children) (Holmes & Holmes, 1992; Huffer & Soo, 2000; Keesing & Keesing 1956; Ngan-Woo, 1985). More significantly, a *matai* may be conferred upon true heirs (ascribed) or someone who has worked extremely hard over a sustained duration of time to serve the family (achieved) even if he is not an heir of the family (Le Tagaloa, 1992). Once again, the emphasis on serving the community plays a key role in desirable leadership as it did in the Solomon Islands and Tongan communities (Johansson Fua, 2003; Sanga, 2005).

Keesing and Keesing (1956) and Ngan-Woo (1985) extend these notions and propose that a *matai* is a gift from God. This relates to the way Weber (Conger, 1989) defines charismatic authority (a characteristic associated with charismatic leaders) as a 'gift from the Divine' or an 'other- worldly' quality that a person has. This reference to spiritual power or 'other worldliness' also features in research on leadership in other Pacific Island cultures. Sanga (2005) for instance, identified one of the key characteristics of leadership as higher order accountability and school Principals in Johansson Fua's (2003) study mentioned their Christian faith influenced their leadership motives. The element of 'charismatic authority' often associated with charismatic leadership also relates to the term *mana* for Māori which will be explained in more depth later.

It is important, therefore, to put the word *matai* in context as Holmes and Holmes (1992) state it is someone that reflects every positive attitude of good leadership. *Matai* symbolises agreement in the *aiga* (family) and within the *faasamoa (*cultural practice and tradition) regarding who is fit and able to lead. So, according to Samoan culture,

good leadership could be considered as those who use authority; power, privileges and responsibility *(pule)* that is either ascribed or achieved with dignity, respect and honour (*mamalu).*

The need to gain a deeper understanding of how traditional leadership roles in some Pacific nations might be relevant to Pasifika in New Zealand, implies the need to explore some specific values associated with Pacific cultures. In particular, I wish to explore how Samoan and Tongan cultures might influence how Pasifika leadership is performed and perceived in New Zealand culture. It should be noted that any links are speculative, as there is by no means strong research evidence that their application is widespread among Pasifika individuals. The focus on Samoan culture is justified because of all the Pacific Island cultures to be examined, Samoan leadership values and systems are the most researched (Holmes & Holmes, 1992; Huffer & Soo, 2000, 2003, 2005; Keesing & Keesing, 1956; Le Tagaloa, 1992; Nee-Benham, 1998; Ngan-Woo, 1985; Tamasese, 1994; Tuimaleali'ifano, 1997, 2006). In addition, the Samoan ethnic group is the largest Pasifika ethnic group in New Zealand, receives specific research and policy attention in New Zealand (Statistics New Zealand, 2006), and the majority of interview participants from the pan-ethnic Pasifika group were of Samoan heritage. These values, which are not necessarily exclusively applied to leadership or the Samoan cultural context, are respect, trust, commitment and consensus.

Respect is a value integral to Samoan culture. Respect is at the heart of cultural values, beliefs, and practices because, with respect, also comes care, consideration and recognition of other people's views (Sutter, 1971; Tuimaleali'ifano, 1997, 2006). In Samoa, respect is called *faaaloalo* which is expressed as courtesy and being respectful (Sutter, 1971). From his leadership experience in the Tongan Public Service, Kavaliku (2006) also mentions that *auhi vaha'a* or having respect for others is a key component of leadership in Tonga , highlighting some commonalities between Pacific Island cultures as shown in Table 2.1.

Trust is another important value in Samoan culture. It means having faith in someone. In Samoa it is *talitonuina/faatuatuaina/faamoemoeina* (Meleisea 2008; Morrison & Vaioleti, 2002). The value of trust is vital in a Samoan family. Members of the

Samoan extended family, for instance, trust their *matai* in terms of his ethical leadership and consensus decision making to maintain peace in the family (Le Tagaloa, 1992; Tiatia, 1998; Tuimaleali'ifano, 1997; Vaai, 1999). Kavaliku (2006) observed that establishing trust between internal members in the organisation and important stakeholders was also essential to leadership in a Tongan context. Of course trust has recently formed the basis of considerable scholarly research (e.g., Caldwell, Hayes, Bemal & Kavri, 2008) outside of Pasifika society, so it is by no means unique to Pasifika leadership.

In Samoan culture, commitment is related to *tautua*. The commitment to doing hard work is *tautua* and means working/serving/committing yourself to the family. This is usually associated with untitled men (*aumaga*) when serving their *matai* (titled men/chief) and the whole family. In a broader sense, however, *tautua* relates to the belief that a strong community is one where members know and perform their roles well (Tiatia, 1998). As mentioned earlier, this is relevant to the work of Tamasese (1994) who stated that males' roles were considered as an element of male servitude in Samoan society. As a result of *tautua* a person can earn a *matai* title even if they are not blood related by working extremely hard over a sustained duration of time to serve the family. Kavaliku (2006) identified sharing responsibilities, and promoting ownership by persuading organisational members to recognize that they own and are responsible for any work they do within a context was also a key value within Tongan leadership.

Finally, in Samoan culture, the value of consensus, sharing and collective responsibility is considered a crucial element of leadership. Talk, the one-way delivery of words, is rejected in favour of sharing dialogue that consists of conversation/discussion and the exchanging of ideas with deep meaning. This sense of engagement is reflected in consensus building, which refers to compromise and agreement that is established with deep discussion (*talanoa / fefaasoaa'I / fetufaa'i*), and sharing or imparting information (Huffer & Soo, 2000, 2003; Le Tagaloa, 1992; Sutter, 1971; Tuimaleali'ifano, 1997, 2006; Vaai, 1999).

Within the Pasifika nations there are also distinct variances evident in the ways leadership is ascribed, achieved, delivered and perceived (Churney, 1998). In spite of

the chieftainships and hierarchical nature of social organisations in some of the Pacific Islands, the literature on leadership influences within a Pasifika context suggests that Pasifika peoples' leadership processes are cognisant of cultural values, beliefs and systems that are not necessarily related to hierarchy, rank, and ascribed status.

Due to the lack of empirical research available, much of the knowledge concerning leadership in the Pasifika nations was obtained principally from doctoral theses, conference reports and anecdotal sources. There is a need for more insider perspectives of the relationship between culture and leadership. This current study provides an opportunity to access leadership perspectives of people with Pasifika heritage through the lens of sport governance, thus helping to fill this void and to strengthen the understanding of the relationship between ethnic culture (Pasifika), national culture (New Zealand), contextual culture (sport) and leadership roles (governance). Of particular interest to this study is how aspects of Pasifika leadership may be affected or influenced by New Zealand culture.

Pasifika leadership in New Zealand

Pasifika leadership in New Zealand brings to the fore the complex cultural dimensions leadership. When addressing the Pacific Health Leadership Development Programme in New Zealand, Kavaliku (2006) reflected on the relationship between culture and leadership. He explained that culture was a way of living, and that people's knowledge and understanding concerning their culture affects their leadership philosophy, knowledge and relationships in a variety of contexts. Kavaliku (2006) highlighted that the main difficulty concerning leadership experiences of many Pasifika people in New Zealand, is the interface between the environment and their culture. He encouraged Pasifika people to recognize that their cultural leadership values are not insignificant in New Zealand; however, they do require the time and confidence to fine-tune them to the environment.

Research has established that racial-ethnic leadership is a topic of importance in organizational theory and practice (Muller, 1998). While there are ongoing cross-cultural studies of leadership (c.f. Project GLOBE, House, Javidan, Hanges & Dorfman, 2002; Hamlin, 2005), this review revealed very little examination of Pasifika leadership

and the challenges and issues surrounding Pasifika leadership in the New Zealand context. Despite this, there have been reports completed on participation of Pasifika people in public service leadership (Chu, 2010; SSC, 2002; MPIA, 2005) sport (Gordon, Sauni, Tuagalu & Hodis, 2010; Grainger, 2006; Ryan, 2007; Teevale, 2001; Thomas & Dyall, 1999; Watson, 2007) and business leadership and governance (Ah Chong & Thomas, 1997).

The New Zealand Government has made a number of attempts to engage in the issue of Pasifika people's poor representation in leadership positions within public service leadership – a sector where Pasifika people are over-represented as public servants compared with other industries (SSC, 2004). These included the Cabinet direction to apply a strategy for growing the involvement of Pacific public servants (SSC, 1993), conducting a Pacific Vision International Conference by the Ministry of Pacific Island Affairs (1999), a career progression and development survey carried out by the State Services Commission in 2000 (SSC, 2002), the State Services Commission special report on Pacific peoples in the New Zealand Public Service (SSC, 2004), and the Pacific public servants' leadership *fono* or public conference on *Pathways to Leadership: Goal 2010* (MPIA, 2005). There is concern that, if the previously mentioned attempts to enlarge Pasifika leadership are not fully realised, issues may arise such as difficulties in recognition of their cultural values as important skills that contribute to the workplace, having fewer opportunities for their direct input into decision-making, and a lack of development opportunities for them in the public service. These problems also show the importance of their cultural values to their performance in non-Pasifika organisations. The Ministry of Pacific Island Affairs (2006), for instance, reflected this concern when they reported:

> … It is difficult to develop effective and comprehensive policies without direct involvement with the people whose responses, behaviour, and attitudes will ultimately make the policies work (MPIA, 2006, p. 17).

The drive by the Government to involve Pasifika people in public sector leadership is because Pasifika represent one of the key stakeholder groups with regards to the public sector. Only in the last twenty years, however, has the pan-ethnic group 'Pacific

Islanders' or 'Pasifika' received empirical and theoretical attention in the private sector with regards to business leadership and governance (Ah Chong & Thomas, 1997). Despite high levels of engagement in the sport sector (SPARC, 2009), research into the involvement of Pasifika peoples in the roles of sport leadership is virtually non-existent. Indeed, research on Pasifika culture and ethnicity in New Zealand sport generally is in its infancy (Grainger, 2006; Gordon, Sauni, Tuagalu & Hodis, 2010; Ryan, 2007; Teevale, 2001; Thomas & Dyall 1999; Watson, 2007).

Thomas and Dyall's (1999) largely descriptive paper analysed styles and patterns of sport involvement in Pasifika culture. Their conclusions, based primarily on academic discussion rather than empirical research, suggest that current sport developments in Australia and New Zealand are likely to be more effective if sport managers understand key features of culture and differences among participants. This might lead to ways to manage sport to develop organisational cultures consistent with ethnic diversity among participants. Thomas and Dyall (1999) outlined some examples of the ways in which understandings relating to culture and ethnicity might contribute to the development of sport and sport management, and provided insights with regard to the relationship between ethnic identity, organisational culture and sport management. However some empirical research has been conducted to test their theories and suggestions since the paper was published in 1999.

One exception, however, looked at Pasifika women's netball participation in Aotearoa/New Zealand as part of an empirical study examining factors influencing participation, socialisation agents and the link between ethnicity and sport (Teevale, 2001). The study was predominately concerned with participation as players, but focus group participants confirmed family as a significant socialisation agent when pursuing leadership opportunities (Teevale, 2001). More research regarding sport leadership experiences of Pasifika peoples is needed, and this current study seeks to help address that need.

Watson's (2007) review article on sport and ethnicity in New Zealand argues that, despite this area receiving some examination in various case-studies and some general histories, there is currently no systematic scholarly assessment of the links between

sport and ethnicity in New Zealand. At the moment our disjointed understanding of this issue reflects a wider problem within sports studies in New Zealand, specifically the sparse evidence of any comprehensive study of the role of sport in New Zealand history Those examples that exist include the work of Grainger (2006); Ryan (2007) and Gordon, Sauni, Tuagalu and Hodis (2010).

There are few New Zealand sport studies that focus on Pasifika issues. An exception is Grainger (2006) who discussed how the relationship between Pasifika engagement in New Zealand sport (especially rugby) influences cultural politics and public discourse as it relates to nationalism, national identity, and an emerging "Black Pacific" culture. He claims that the emergence of Samoan players in the All Blacks has helped these players become central icons in publicly, symbolizing the transition of Samoans from colonial subjects to public citizens (Grainger, 2006).

Ryan's (2007) work represents the first sustained debate of factors influencing the relatively low participation by Pasifika or Māori players within New Zealand cricket. Ryan suggests this is a result of a blend of socio-economic factors, such as demands on time and higher equipment costs which has consequently lead Pasifika people to favour a shorter and cheaper recreational opportunity. According to Ryan (2007), if the administration of New Zealand cricket is genuinely motivated to establish strategies to encourage greater Pasifika or Māori participation, they must be more methodical and sophisticated in examining factors influencing sporting choices than they presently are. Furthermore, they must reconcile often contradictory set of assumptions and speculations, is required. The current research goes some way towards achieving recommendations as it will focus on factors that influence Pasifika or Māori engagement and experiences in national sport governance in the hope of better informing such organisations' decisions and actions.

Other research studies have sought to develop a better understanding of the experiences of sport and recreation for Pasifika living within New Zealand (Gordon, Sauni, Tuagalu & Hodis, 2010). Gordon's et al. research examined participants' experiences with, and beliefs about, sport and recreation. The researchers sought to identify factors that Pasifika believe work as enablers and barriers towards participation in sport and

recreation. Influential factors either enabling or restricting participation in sport and recreation, include spirituality and the church, the importance of family and gathering together, feeling culturally comfortable, and the different obligations competing for the Pasifika space, as also identified by Sauni (2009). Anyone working with Pasifika communities is likely to find these findings relevant in facilitating the recruitment, retention and development of Pasifika to governance roles. These studies also form a useful background to this current research, which explicitly seeks to identify enablers and barriers to Pasifika and Māori board participation.

Gordon, Sauni, Tuagalu and Hodis (2010) raised three key recommendations relating to leadership pathways, programme facilitation and cultural alignment which have implications for governance roles. Gordon et al. (2010) suggested developing leadership pathways by acknowledging the importance of Pasifika leadership in encouraging sport and recreational involvement. They stressed the importance of academic success among the Pasifika community, advocating that it may be useful to combine these two factors and to investigate with the tertiary sector in developing specific Pasifika academic pathways around sport and recreation and/or health promotion. These programmes would train Pasifika to develop, lead and facilitate recreation and sport programmes that are culturally appropriate and appealing to Pasifika of all ages. Gordon et al (2010) acknowledged the potential to develop and research a Pasifika specific sport and recreation programme that is run by and for Pasifika based around the previous outlined enablers to participation. And, finally that policy makers, and those intending to be influential around sport and recreation in Pasifika communities, need to make decisions and develop programmes that are culturally aligned and relevant. Their paper concludes by suggesting that having a visible Pasifika presence leading and organising activities was perceived as offering encouragement for participation and potentially a more comfortable cultural experience (Gordon et al., 2010).

A study that considers Pasifika leadership involvement in a business context (Ah Chong & Thomas, 1997) suggests that although some, but not all, Pākehā employees are used to the presence of Pasifika people in New Zealand society they are less likely to have experienced Pasifika leadership in organizations, and are therefore less likely to have

developed a prototype appropriate to Pasifika leaders. They therefore evaluate Pasifika leaders on the basis of a generic, leader-in-an-organization prototype, rooted in Pākehā culture. Ah Chong and Thomas (1997) findings are relevant to the current research as it is expected that many NSO board members will have had little experience interacting with Pasifika people in sport governance roles, which could influence how they are recruited, retained and developed as well as what they experience as ethnic minorities.

Overall, research into New Zealand public service has revealed the difficulties Pasifika people in leadership roles may face. These include issues such as cultural recognition, and a lack of decision making and development opportunities. The current research will examine whether similar challenges are faced by Pasifika peoples in the sport governance sector.

It is apparent from the dearth of published studies that there is a missing research link across leadership scholarship in all organisational contexts relates to a sound empirical understanding of the contribution made by Pasifika people at the governance level. Of particular interest to this study are sport organisations, where there are no published studies that address the interface between ethnic/cultural identity and governance on boards.

The current research will attempt to fill this void by examining Pasifika people's experiences in governance roles and how they are influenced by ethno-cultural identities and values. This research will also contribute to the small but growing number of studies that focus on Pasifika leadership, particularly within the sporting context. This study is also, however, spotlighting another cultural group community underrepresented in sport governance in New Zealand-the indigenous Māori.

Māori leadership

This section will examine Māori understandings of leadership from traditional and contemporary perspectives and specifically within sporting contexts. This will provide the indigenous voice that is so often overlooked in leadership literature and may contribute to new understandings with regards to governance. Key cultural values and motives are identified which inform the current research process and analysis.

Traditional Māori leadership

Traditional Māori leadership, pre-colonisation, was defined by Māori society's social structure, which included key leadership positions such as *ariki, rangatira, tohunga,* and *kaumātua/kuia* (Winiata, 1967) based on *mātamua* (primogeniture), *whakapapa* (genealogy), and *tuakana* (seniority) (Mahuika, 1992). This created a Māori aristocracy passed down through the senior descent lines (Winiata, 1967) and is similar in many respects to the chiefly system traditionally used by some of the Pacific Island nations, such as the *matai* system in Samoa. As was the case in Pasifika examples, leadership positions and expectations also influenced by important cultural values, which in Māori culture included values such as *whānaungatanga* (kinship), *manaakitanga* (caring and hospitality), *mana (*power)and *tapu(respect).* As a result, leadership authority was largely derived from these values (Nga Tuara, 1992) identified important in several key leadership texts (Baragwanth, Lee, Dugdale, Brewer, & Heath, 2001; Ka'ai & Rielly, 2004; Mahuika, 1992; Mead, 1992, 2003, 2006; Metge, 1995; Nga Tuara, 1992; Patterson, 1992; Winiata, 1967).

Whānaungatanga

Whānaungatanga represents a traditional Māori way of thinking about relationships amid people, people and the world, and people and *atua* (spiritual entities) (Bargwanath et al., 2001). Commentators advocate *whānaungatanga* is powerfully correlated with the communal living of traditional Māori society and the collective responsibility (Baragwanath et al., 2001; Love, 1991b; Patterson, 1992) and the collective identity this involved (Williams, 2001 cited in Baragwanath et al., 2001). Both of these components of leadership are mentioned in leadership theory (Inglis, 1997b, Jackson & Erakovic, 2009) and Pasifika leadership (Huffer & Soo, 2000, 2003; Le Tagaloa, 1992), showing that commonalities exist between these three areas as shown in Table 2.1. In modern contexts, *whānaungatanga* can be considered of as the 'glue' that joins together *whānau, hapū,* or *iwi* groups bringing together and consolidating kinship ties (Pere, 1982). It also denotes the "interconnectedness of all things" (Royal, 1998; p.5) revealed through hospitality, reciprocity and caring for others (Rangihau, 2001). With these explanations in mind it is easy to understand how *whānaungatanga* is considered an important component of Māori leadership.

Mana

In turn the concept of *mana* is rich in meaning and has been referred to in numerous different ways (Durie, 1998; Mahuika, 1992; Mead, 2003). *Mana* connotes both worldly and ethereal meanings (Durie, 1998). The application of *mana*, for instance, was used in the 1835 Treaty of Waitangi, to refer to authority and control or Māori sovereignty. From Western perspectives *mana* can mean prestige, power, authority, force, control and status (Mahuika, 1992; Williams, 1957 cited in Mead, 2003, p. 29). This is comparable to the Pasifika term of *atua* which can be interpreted as power (Chu, 2010) in Table 2.1. From this Western perspective, mana is has been compared to charisma which is associated with the 'mainstream' leadership literature (Marsden, 1975, 1988). Mead (2003) suggests *mana* is held by each individual, with the level of *mana* dictated by the individual's standing within the group. As a result, there is a tendency for individuals with elevated levels of perceived *mana* to be considered leaders or assigned leadership roles.

Tapu

Closely related to *mana* is the concept of *tapu*, as something becomes *tapu* when given with *mana*, and as *mana* grows, *tapu* rises (Mead, 2003; Patterson, 1992). Both traditional and contemporary Māori society place high importance on respecting *tapu* (Mead, 2003; Patterson, 1992). Whilst *tapu* can be loosely defined as sacred or derived from gods' power, it has been defined in numerous ways with regards to people, objects, and social conduct (Baragwanath et al, 2001; Barlow, 2001; Jackson, 1998; Marsden, 1975). Mead (2003) described *tapu* as the most significant spiritual quality, similar to a personal force field that can be sensed by others, though the concept is also associated with objects and significant cultural treasures such as land, ocean, rivers and forests (Barlow, 2001). *Tapu* is related to leadership and traditionally was recognized mainly by birthright, with *tapu* being the greatest amid families nearest to the main chiefly descent lines (Mead, 2003). *Tapu* can also be viewed as a system of social controls (Baragwanath et al., 2001; Patterson, 1992). Baragwanath et al (2001) suggest *tapu* is the foundation that maintains a social code of conduct, avoiding risk, defending a certain person's sanctuary, ensuring appropriate respect for leaders, and maintaining ceremony and ritual which relates closely to the concept of *manākitanga*.

Manākitanga

The Māori value of *manākitanga* encompasses the concepts of fostering relationships, caring for people, and concern in the handling of others (Mead, 2003). The Waitangi Tribunal (2004) suggested *manākitanga* could be defined through examining the word's literal meaning. Barlow (2001) defined *manāki* as projecting love for and hospitality to others, *mana as* sharing. As suggested previously *mana,* is simplistically defined as authority, influence or prestige. Expressions of *manākitanga* through *aroha* (love), hospitality, generosity, and mutual respect accept others' *mana* as having equivalent or superior significance than one's own (Turia, 2004). In doing so, all parties are elevated and their rank is improved, developing harmony through humility and giving. Along similar lines, Royal (1998) defines *manākitanga* as the "mutual elevation of *mana* in an encounter scenario" (p. 5) and Macfarlane (2004) describes this concept as an "ethic of caring," (p.105). This component of leadership shows commonalities with Pasifika leadership as they both advocate servicing the community and others; specifically commitment is related to *tautua* in Samoan culture and the mainstram leadership literature (Jackson & Perry, 2011). This discussion of how Māori values could be applied to leadership demonstrates how the cultural context can influence the meanings and interpretations of values. In New Zealand, the indigenous practices and values of Māori society have been influenced by the processes of colonisation, capitalism and Christianity which in turn have also influenced what is considered Māori leadership. The next section is a brief outline of how Māori leadership has adapted to these processes and systems in the New Zealand context.

Contemporary Māori Leadership

Contemporary Māori leadership consists of a variety of leadership values, practices and processes which could be considered evidence of Māori leadership, but which are not exclusive to Māori. Furthermore, not all of these values are expressed by all Māori in a variety of leadership roles and contexts. This is most succinctly expressed by Hirini Moko Mead, a well-respected Māori academic and leader, who stated:

> With the benefit of a lifetime negotiating a plural existence in New Zealand, Māori have built considerable capability and competitive advantage through leading and managing cultural diversity. The mark of leadership success for a

> Māori is providing leadership based on traditional principles while managing the interface (Mead, 2006, p. 14).

That Mead refers to as 'managing the interface' is largely a consequence of the process of colonisation in New Zealand, for instance, resulted in adaptations to Māori leadership structures, especially where Māori and non-Māori interaction occurred (Walker, 1993). In addition, colonisation brought capitalism and the missionaries to New Zealand shores (Nga Tuara, 1992). As a result, the link between the values of concepts such as *mana* and *tapu* which leadership were altered and the role of Māori leadership changed. In a capitalist-driven society, individualism was prioritised over collectivism, which had been the preferred method of ownership, decision-making and practice in traditional Māori society (Walker, 1993). Those Māori leaders who resisted colonisation tended to be excluded from the state power structures although they still had leadership roles in traditional aspects of Māori society (e.g. on Marae). Walker (1993) described Sir Peter Buck, Sir Apirana Ngata and Maui Pomare, for instance, as "intellectual organic leaders" who epitomized a shift in the focus of Māori leadership; from a point of tradition to a point where leadership roles were determined from above by a culture of domination. While supported by their own *iwi, hapū* and *whānau*, these leaders were evaluated as leaders within the structures, politics and culture of dominant Pākehā culture (Walker, 1993).

Walker (1993) further argued that western derived institutional structures for Māori such as *runanga* (tribal trust boards), Māori councils, incorporations and the Māori Women's Welfare League (MWWL) created shifts in understandings of Māori leadership. These shifts impacted on the representation and accountabilities of Māori leaders, as they were primarily created and legitimated by government sanction (Nga Tuara 1992). In the latter half of the nineteenth century, Māori began to take up leadership positions (including governing roles) in organisations formed, through government and Māori initiatives at the local, regional, national and international level. This has resulted in diverse models of Māori leadership which take traditional leadership roles and concepts and apply them to contemporary contexts. In summary, contemporary Māori leadership is a mix of modernity and tradition reflecting the

establishment, colonisation, integration, assimilation and cultural renaissance of Māori society.

Contemporary Māori leadership is nonetheless built on traditional leadership which fell into four main categories: *ariki, rangatira, kaumatua* and the *tohunga* (Winiata, 1967). These leadership categories have adapted Māori culture and society have evolved, and the following paragraphs attempt to consider how these traditional roles could be applied to modern leadership contexts. Winiata (1967) observed in the 1960s, that the *ariki* were on the decline, *rangatira* had almost disappeared, the *tohunga* continued a spasmodic existence, but *kaumatua* was the most persistent and universally found class of leader in traditional society. Traditionally the *kaumatua* was a male elder who led each *whānau* (extended family group), and was considered as a symbolic figurehead. Winiata (1967) suggested the *kaumatua* since colonisation have become heavily involved in the training in oratory, genealogy, history, *waiata* (song), and traditions, as well as being counsellors, advisors, benefactors, and project coordinators. Today, the *kaumatua* is responsible for many leadership functions in traditional and contemporary Māori contexts. In spite of several generations of Western influence, Māori society sustains a positive outlook to ageing and elderly people, giving them status and at the same time expecting them to complete certain defined roles on behalf of the *whānau* and *hapū*. This creates a mutual relationship in Māori society between *kaumatua* and community that is not easily eroded (Durie, 1999).

The *rangatira*, whose mandate is closely affiliated with *whakapapa* (genealogy), takes a leadership role in Māori contexts, such as *marae*. Walker (1993) maintains the fundamental philosophy underpinning the term *rangatira* has altered; it now recognises leaders by achievement as much as by ascription, yet it is still a term used to describe many Māori leaders in traditional and non-traditional leadership roles. In addition, the *rangatira* role is not exclusive to males as Henry (1994) suggests:

> Traditional patterns of Māori women's leadership continue to be recognised and practised by Māori women who conform to the traditional leadership roles: that is; the rangatira, kuia and whaea. Traditional Māori women leaders are translating

> their perceptions about leadership into the contemporary organisational environment (p. 200).

Many outstanding Māori women leaders have made significant contributions in a range of contexts such as Whina Cooper in iwi politics, Tariana Turia in national politics, Linda Tuhiwai Smith in education, Mira Szaszy and Ella Henry in business, and Farah Palmer, Maia Lewis and Waimarama Taumaunu in sport.

Besides the *rangatira* role already mentioned, other leadership roles specific to Māori women mentioned by Henry (1994) include the *kuia* and *whaea.* The *kuia* is a female elder who heads a *whānau* group and in modern contexts they are symbolic figureheads, and known as the 'mother' of the group. *Kuia t*ake specialist leadership roles that are both ceremonial and domestic, for example *tangi apakura* (the lament at funerals), *waiata* to embellish *whaikorero*, and *manākitanga* toward visitors. Other roles include the blessing of houses, *karakia* (prayers) and *karanga* (calls) onto the *marae*. In many respects, the *kuia* could be considered as the female equivalent of the *kaumatua.*

The *whaea* is seen as a motherly figure who is seen to provide guidance and direction, and background support (Henry, 1994). The inclusion of women in significant leadership roles in Māori society has led to participation by Māori women in senior leadership positions. Contemporary Māori leadership does of course; necessitate consideration of the influence of Māori leadership in the organisational context, a topic I will now explore.

Māori Leadership in the organisational context

Research into Māori leadership in the 21st century is complemented and informed by the broader area of cross-cultural leadership theory. As one of the most prolific cross-cultural leadership researchers over the past twenty years, Peter Dorfman (2003) emphasises, rather than disregards, the considerable variances within a country or culture, as well as between countries. The pertinence of this caveat has been demonstrated to good effect in several studies globally and within New Zealand that emphasise considerable variances, as well as similarities in leadership ideals and practices between the indigenous Māori and exogenous Pākehā people (Love, 1991a;

Pfeifer, 2006; Pfeifer & Love, 2004; Pfeifer, Love, & Jackson, 2004; Pringle & Henry, 1993).

One of the studies which emphasises the cultural variance in leadership on a global scale is the Global Leadership and Organizational Behaviour and Effectiveness (GLOBE) Project - a multi-phase, multi-method research project which compares the inter-relationship between culture and leadership in 62 countries around the world (Hofstede, 1980). In 2004, Pfeifer and Love (2004) chose the GLOBE Research Program survey to assess Māori and Pākehā leadership in which they collected a Māori sample which consisted of 160 participants representing over 40 *iwi/hapū* and compared this data to the original GLOBE data for New Zealand by Hofstede in 1980, which at the time did not recognise New Zealand's within-country sub-cultures, as all cultures were amalgamated as one cultural group, 'New Zealanders'. The limitations of this approach could be that 'Pākehā' leadership values in the 1980s would be quite different to those of today so may influence the outcomes of the study. Pfeifer and Love (2004) found Māori scored high on values such as modesty, patience, and integrating team members. They suggested that such variances were present due to the consultative and communal nature of Māori leadership in which success is attributed to the group instead of the individual; the drawn out decision-making process which is necessary in order to undertake appropriate consultation and communal agreement; and the focus in Māori culture on an integral and holistic approach to life (Pfeifer & Love, 2004).

Love (1991a) interviewed five Māori managers, investigating the degree to which they engaged leadership behaviour that reflected traditional Māori leadership practices. Love's findings propose the leadership style of Māori managers could be culturally distinct. More explicitly, the findings advise of a unique Māori leadership style in decision making, meeting and greeting, conflict resolution, open management and the significance of oral communication.

The study by Pringle and Henry (1993) support Love's assertions. Pringle and Henry's (1993) study used interviews to compare Māori and Pākehā women's leadership behaviour in contemporary organizational settings. The findings of these studies propose organizations managed by Māori women who have significant Māori cultural

knowledge could be more prone to adopt leadership behaviour which mirror traditional Māori values and practices and are also more likely to recognize traditional Māori leadership roles as important and efficient.

Pfeifer and Love's (2004) exploratory study of cultural leadership investigated Māori and Pākehā followers' perceptions of leaders from their own cultural perspective. The variances in perceived Māori and Pākehā leadership behaviour were assessed and findings cautiously proposed a difference in Māori and Pākehā leadership behaviour, as Māori perceived Māori leaders as demonstrating more transformational behaviour than did Pākeha followers of Pākehā leaders. These studies recognize ways in which Māori and Pākehā leaders may behave differently, how followers perceive leaders, but also how the cultural context can influence how leadership is perceived and what leadership approach is accepted and adopted.

In summary, this brief exploration suggests Māori leadership has changed as contemporary Māori and New Zealand society continue to transform. Traditionally, Māori leadership was predominantly ascribed, and based on the principals of primogeniture. This links with Pasifika leadership, especially that within Tonga (Johansson Fua, 2003) and Samoa (Le Tagaloa (1992) in which culture is traditionally founded on lineage and status.

In contemporary Māori and New Zealand society, however, leadership positions consider ascribed characteristics and values as well as achieved leadership, the leadership roles of men and women, and the degree to which traditional leadership values should and can be incorporated into contemporary leadership and organisational practices including governance. Many of these values, concepts, roles and processes could play a significant role in the experiences of Māori and Pasifika people in sport governance at the recruitment, retention and development phases of their roles. In reviewing how leadership is applied in Pasifika and Māori contexts, or by Pasifika and Māori people in other cultural contexts it needs to be acknowledged that in essence leadership is a cultural activity - it is immersed with values, beliefs, language, rituals and artefacts. Sport reflects the ideas and beliefs about race and ethnicity and the influence these have on self-perceptions, social relationships and the organisation of

social life (Coakley, Hallinan, Jackson & Mewett, 2009). As stated by Coakley et al (2009) 'sport is also a cultural site where people formulate or change ideas and beliefs about skin colour and ethnic heritage and then use them as they think about and live other parts of their lives' (p. 286). In other words, sport is more than a mere reflection of racial and ethnic relations in society, it is also a site where racial and ethnic relations happen and change. With this in mind, research that may shed light on the leadership and governance experiences of Māori and Pasifika people in sport will now be reviewed. Following this exploration of Pasifika and Māori leadership, I will consider what impact culture may have on sport participation, and, in turn, on leadership and governance.

The influence of culture and ethnicity on sport participation

There is ample evidence to suggest that Pasifika and Māori, because of their cultural characteristics, may face challenges in achieving and prospering in sport governance. Direct and indirect racism are acknowledged as barriers to sport and recreation participation (Danylchuk & Chelladurai, 1999; DiMaggio & Powell, 1983; Kikulis, 2000), which implies racism also impacts on sport leadership opportunities for ethnic minority groups (e.g. Evans, 2001; King, 2004; Palmer, 2007; Paul, 2012; Thomas, 2012). Evans (2001) indicates that despite African-Americans appearing to have overcome the barriers of breaking through to professional sports as players, they face challenges in securing proportional representation in positions of control.

This sense of isolation that Pasifika and Māori may experience in New Zealand's Pākehā-dominated sport context is also experienced in Britain by Black soccer participants in their transition from players into coaching and management (King, 2004). This emphasises the ways that racism works. It has been observed that former Black soccer players who moved into management experienced white men disassociating themselves from them and denying them access to leadership and development opportunities (King, 2004). In New Zealand Palmer (2007) indicates that, in rugby, Māori players are well represented, but there is minimal transfer to the same representation at governance level. Eitzen (2006) proposes that, if sport offers social mobility for minorities, then minorities should be found throughout the social structure, not disproportionately at the bottom.

Paul (2012) raised the issue of racism in New Zealand rugby, commenting on the lurking sense of New Zealand rugby being a divided game, with a growing number of incidents which hint that racism might be a bigger problem for the sport than anyone realises. For Pasifika individuals, an example being Pat Lam who moved from playing into coaching, are subjected to racial taunting and the reinforcing stereotype that Pacific Islanders are not great thinkers or decision makers (Paul, 2012).

In one of the most comprehensive explorations of the sport-ethnicity relationship for Māori, Hokowhitu (2007) discusses how opportunities for ethnic minority athletes are in fact limited by stereotypes and ideologies often associated with and celebrated by Māori. Māori sportspeople according to Hokowhitu (2007), as opposed to Pākehā sportspeople who are perceived to achieve through both physical and mental endurance, are alleged to achieve through natural physical attributes and, therefore, their achievements are perceived to lack moral integrity. This dualism between physical giftedness and intellectual capabilities suggests Māori may experience indirect racism when pursuing leadership roles and careers beyond the sports arena.

Research also suggests that racism when combined with sexism may create additional barriers for ethnic minority women pursuing leadership roles in sport (De Hass, 2007, 2008; Dovidio & Gaertner, 2000; Rosette, Leonardelli & Phillips, 2008). Taylor and Toohey's (1998a,b) study of 1800 women from culturally and linguistically diverse (CALD) backgrounds in Australia, for example, established that the most frequent constraints among these women were associated with gender and other social factors, as opposed to culture. This is not unexpected, based on the fact a larger amount of care and domestic responsibilities are performed by women over their life-course and they may have lower levels of financial independence and less leisure time as a result (Bittman & Wajcman, 2000). It is expected that gender will impact on Pasifika and Māori women's involvement in sport leadership (Leberman & Palmer, 2009) and that there will also be specific interactions between gender and cultural expectations (Palmer & Masters, 2010; Teevale, 2001).

Cultural conflict can also reduce opportunities in sport for ethnic minority individuals as active participants and, potentially, as leaders. Collective cultures, such as Pasifika and Māori cultures, continually go through a process of preserving cultural heritage while operating in institutions (i.e. sport) and organizations (i.e. NSOs) that tend to be influenced by individualistic values associated with capitalism and Western societies (Le Tagaloa, 1992; Pfeifer, 2006; Pfeifer & Love, 2004). The continual process of acculturation brings about moments of conflict that must be resolved (Berry, 1980; Triandis, 2000). For instance, the scheduling of sport on days traditionally associated with family gatherings could cause cultural conflict (Scraton, Caudwell & Holland, 2005) and participating in sport as participants or leaders could be viewed within some collectivistic cultures as selfish—placing the individual before family and tradition (Choudry, 1998). For example, former All Black Michael Jones due to his Christian beliefs refused to play on Sundays, which resulted in him missing the 1991 Rugby World Cup Semi-Final against Australia played on a Sunday in Dublin, Ireland (Paul, 2012). In other instances, the process of acculturation could be more seamless. Team sports, for instance, may readily reflect collectivist values associated with certain cultures, and governance has been considered as a collective leadership model that may appeal more to individuals who value collectivistic decision-making and communication styles.

Most of the studies on Māori and Pasifika engagement in sport have been about identifying barriers to participation as recreational and elite athletes rather than as leaders (Rewi, 1992; Wrathall, 1996; Teevale, 2001). These research studies, nonetheless, do reveal that there are practical, interpersonal and socio-cultural factors that impact on the involvement in sport of Pasifika and Māori people (Hyde, 1993; Rewi, 1992; Teevale, 2001; Thompson, Rewi & Wrathall, 2000; Wrathall, 1996). These could be the same factors that also influence their participation in sport leadership roles.

The limited research that exists in New Zealand identifies the lack of role models as a key barrier for minority groups to enter leadership roles (EEO Trust, 2006, 2011; Teevale, 2001). Other limitations mentioned include institutional barriers such as racism and sexism (Hokowhitu, 2006, 2007; NZOC, 2010; Te Rito, 2006), leadership categorization (Rosette, Leonardelli & Phillips, 2008), lack of access to resources

(Rewi, 1992, Wrathall, 1996), gender and cultural expectations (Palmer & Masters, 2010), lack of strategic support from governing bodies (Palmer & Masters, 2010) cross-cultural communication issues (Graves & Graves, 1985) and poor development pathways (Hapeta & Palmer, 2009; Masters, 2006; McCausland-Durie, 2007; Palmer, 2000).

Suggestions for promoting diversity in leadership roles beyond the New Zealand context, include mentoring and role modelling (EEO Trust, 2006, 2011; Garcia, Pender, Antonakos, & Ronis, 1998; Tatar, 1998; Wensing, 2000), partnerships (Thomason & Darcy, 2010), workshops (Borland & Bruening, 2010), internships (Narayanan, Olk & Fukami, 2010; Williamson, Cable, & Aldrich, 2002), culturally specific promotion and advertising (Demers, 2009; Sawrikar & Muir, 2010) and grassroots development (Hoeber, 2010). In particular, mentoring in sport leadership and management is considered an essential part of career development (e.g. Bloom, Durand-Bush, Schinke & Salmela, 1998; Harrison, Price & Bell, 2006; Pastore, 2003; Perna & Lerna, 1996).

The key mentoring areas relevant to this research include having culturally specific mentors (Carter & Hart, 2010; Comeaux & Harrison, 2007; Ensher & Murphy, 1997; Harrison, 2002); non-culturally specific mentors (Bloom, Durand-Bush, Schinke & Salmela, 1998); the level of interpersonal comfort a mentor can bring (Kalbfleisch & Davies, 1993; Rusbult, Martz, & Agnew, 1999); and diversified gender mentoring relationships (Allen, Day & Lentz, 2002; Morrison & Gilnow, 1990; Noe, 1988).

The idea of culturally specific mentors was covered by Carter and Hart (2010) who identified that should one create an intervention or programme, the mentor model utilized must be one that reflects the race, gender, and athletic culture specific to the Black female collegiate athlete (Carter & Hart, 2010). For example, Harrison's (2002) 'Scholar baller' programme is a culturally specific curriculum designed to empower the student-athletes in their academic and career endeavours. Additionally mentors who are of the same race/ethnicity as their protégé's have reported liking them more than if they were of a different race/ethnicity (Ensher & Murphy, 1997). Similarly, close relationships tend to form when both protégé and mentor share similar deep-level

attitudes (Thomas, 1993) and this may suggest that these relationships need to be developed from within the same culture.

However, not all mentors are culturally specific: Bloom, Durand-Bush, Schinke and Salmela (1998) state mentoring can be ‘‘when a non-familial and non-romantic relationship develops between the young adult and the more experienced mentor’’ (p. 268). Thus, a mentor is deemed as an individual who is not related to the protégé. Having a mentor or benefactor, who is not culturally specific may be beneficial in other ways as they could be more integrated into influential networks that could serve to promote a protégé individual’s career. This is relevant to the current research as there may not be Pasifika and Māori mentors or role models in sport governance.

In a study of diversified gender mentoring relationships, Allen, Day, and Lentz (2002) found that protégé felt greater levels of interpersonal comfort with mentors of the same gender and increased comfort resulted in more mentoring support. This is considered important to the current research as there may be minimal female Pasifika and Māori mentors or role models in sport governance.

With respect to promoting women in leadership roles, mentoring schemes have been recommended as a means for developing females’ careers offering women an authentic chance to develop into sport leaders (Abney, 1991; Berg, 2000; Marshall, 2001). Wensing (2000) reviewed the literature on mentoring in Australia and New Zealand and based on the review and a comparable debate by Lough (2001), it was apparent that the sustained employment of mentoring programs could assist in diminishing barriers for female leaders. The research reviewed has highlighted the key value of mentoring is in its ability to provide comfort, support and guidance for an individual. Particularly important was Carter and Hart’s (2010) work on culturally specific mentors and the finding from Wensing (2000) highlighting the positive influence of mentoring in diminishing barriers for women. This current research will examine how mentoring and role modelling potentially impact on participation of ethnic minorities and indigenous people in sport governance roles.

The studies highlighted in this section help to provide an understanding of the factors that may influence Pasifika and Māori entry into governance positions in sport; barriers and challenges to gaining these positions; and factors which could facilitate their recruitment, retention and development in governance roles. Following this, it now leads us to consider how leadership might relate to a key theme of this research: governance.

How leadership relates to governance

Because this study focuses on Pasifika and Māori in New Zealand sport governance, it is important to consider the place of governance in a wider organisational context. Jackson and Erakovic (2009) have alluded to the fact that a key contributing factor to the stunning collapse of some previously successful organisations was that governance and leadership processes had become detached, often through design. Common perception suggests that governance functions are the duty of the board while leadership is the responsibility of senior management, a division Jackson and Erakovic (2009) reject. They argue that management, leadership and governance require a cautious integration in a dialectical fashion (Erakovic & Jackson, 2009).

Leadership in context: Synthesis and Implications

Through an examination of leadership theory, a number of key factors emerge as important when studying leadership, affirming the need to recognise leadership as a complex and dynamic process. This view is supported by the diverse collection of leadership definitions located in the leadership literature. In addition it is important to consider the contextual variables that surround leadership. Situational/contingency studies have recommended contextual variables, such as culture, are likely to help understand leadership as a phenomenon.

The review was not meant to be an exhaustive one; however, it has revealed the lack of culturally contextualised studies of leadership, particularly within a New Zealand cultural context Pasifika and Māori in particular. Much of the leadership literature originates in USA; and therefore, it was important to examine Pasifika and Māori

understandings of leadership in traditional and contemporary contexts, in order to culturally contextualise the findings that may arise during this research.

Culturally contextualising leadership can help to understand how people of Pasifika and Māori descent gain governance positions; their motivations for being in governance; barriers and challenges to gaining governance roles and factors which could facilitate their recruitment, retention and development in governance roles. The final major theme to be reviewed is governance, with a specific focus on sport governance.

Governance

Governance, and in particular sport governance, is increasingly receiving the attention of researchers. Organisational research into governance has burgeoned over the last decade (e.g. Carver, 1997; Ferkins, Shilbury, & McDonald, 2005; Francis, 1997; Schmidt & Brauer, 2006; Shilbury, 2001), with topics covered spanning corporate and non-profit governance settings. The specialised area of sports governance shares some of the general characteristics of governing bodies, but also faces particular challenges. This brief overview starts with coverage of the environmental dynamics relating to governance concerns currently facing New Zealand sport organisations, referring to instances such as high profile governance failures, demands of multiple stakeholders, the legal environment, board structuring and leadership. An examination of the limited studies in sport governance follows, with a more detailed examination of five key themes from the published research: shared leadership; board motivation; board roles; board structure; and board outcomes.

Governance Origins and Themes

The role of the board is to establish a future direction, and not be drawn into other activities within an organisation. Carver (2002) suggests the board's focus must be at the strategic level, and he warns against taking on other responsibilities within the organisation outside of its core role. Governance is what the board is charged with doing.

The term “governance” is derived from the Latin verb meaning, “to steer”. Few explicit definitions exist in the empirical literature. To establish a clear understanding of governance, it is necessary to gauge the differences that exist between board issues which are situated in the private-for-profit setting and public non-profit setting. The need to protect and maximise stakeholder wealth has been alluded to in definitions in corporate governance with regard to the for-profit setting (Ingley & van der Walt, 2003), whereas stakeholder representation and stewardship are used in the explanation of the public and non-profit setting (Herman & Renz, 2000). Boards of NSOs, while non-profit, have integrated elements of corporate, public and non-profit governance within their structure. Governance issues are therefore examined throughout these settings in this literature review, beginning by establishing what constitutes good governance. A major contribution to the theoretical foundations of governance has been the development of four key themes of good governance: performance, conformance, policy and operations. These governance themes run through much of the governance literature irrespective of the context (Carver, 1997; Ferkins, Shilbury, & McDonald, 2005; Francis, 1997; Schmidt & Brauer, 2006; Shilbury, 2001).

Performance can be explained as a means of the board initiating a strategic focus for the future. The role of those who hold the governance responsibility is to consider such factors as the external environment and what impact this may have on the organisation (van der Walt, Ingley, Shergill & Townsend, 2006; Stiles, 2001). In the corporate context, Francis (1997) considers that the “… constructive roles directors can play in adding value to their companies …” (p. xxi) that is, the performance role, are “… quite different from those required for a traditional conformance-orientated board” (p. xxi).

Conformance can be defined as the responsibility of the board to observe and monitor. The focus situates on the areas of accountability, compliance, performance managing the chief executive and ensuring policy is being implemented as it should be (Garratt, 1996; Gay, 2002; Shilbury, 2001). Garratt (1996) encapsulates board conformance as “. . . the internal focus of the board on its performance to pre-set goals of accountability to its stakeholders . . .” (p. 10). The need to achieve a balance between the elements of conformance and performance has been a recurring theme in the literature (particularly in the corporate setting) over the past ten years (Bosch, 1995; Francis, 1997; Garratt,

1996; Shilbury, 2001; Stiles, 2001; van der Walt & Ingley, 2001, 2003; Ward, 1997). Bosch (1995) for example, cited public outrage in Australia at the excesses during the economic boom period of the 1980s and subsequent share market collapse in 1987, which led to a heightened emphasis on conformance. This included calls for increased legislation, tighter regulation and board accountability. An interest in improving company performance by strengthening the board's strategic initiative developed somewhat later (Bosch, 1995). Francis (1997) is critical of what he considers the over-emphasis on conformance. "Most books, conferences, or pronouncements on corporate governance have focussed exclusively on conformance issues, on the structure and membership of boards . . ." (1997, p. xxi). This, Francis argued, has been at the expense of the performance role of the board and a consideration of how boards can develop the organisation in the medium and long-term future. Ward (1997) observed that while the responsibility of the company lies with the board, the board is most concerned with conformance aspects of its role.

Carver (1997) is perhaps the most noted author on the governance themes of "policy" and "operations". An early author of non-profit governance, Carver (1997) established a clear distinction between what he termed "policy", the primary role of the board, and operations, the primary role of paid management. In an explicitly normative approach, the work of Carver (1997) proposed that it was the responsibly of the board to establish policies in four specific areas, that is, organisational outcomes, methods to achieve these outcomes, performance management of the chief executive, and the operations of the board itself. Carver (1997) accentuates the need for the CEO to help facilitate this process and that neither should be involved in each other's role.

This prescriptive-based distinction between the roles of the board and the chief executive provides a useful point of comparison for empirical work undertaken subsequent to the development of Carver's model. Hoye (2002), in responding to the Carver model, found that the roles of the board and paid executive are inter-related and subject to ongoing role design.

Corporate Governance Influences

The theoretical base of corporate governance can be linked back to investigations of the separation of ownership between owners and managers, known in much of the literature as the "Berle and Means" thesis (Berle & Means, 1968; Bolton & Scharfstein, 1998; Davis & Schoorman, 1997; Frankforter, Berman & Jones, 2000; Sapienza, Korsgaard, Goulet & Hoogendam, 2000; Stiles, 2001). With the advent of the modern corporation, a separation of ownership and control of wealth gave rise to a potential conflict of interest between owners and managers. Berle and Means (1968) argued that even though owners would prefer to manage their own company, it became impossible because of the capital requirements of the modern corporation. Additionally, as companies grew and increased their share capital, the proportion of shares held by the largest shareholder would decrease. This meant that the ability of the large shareholders to control the corporation was reduced, and in turn, the power of management increased (Stiles, 2001).

The corporate governance literature is therefore dominated by discussion on agency theory (Davis & Schoorman, 1997; Eisenhardt, 1989; Finkelstein & Hambrick, 1996; Fox & Hamilton, 1994; Gay, 2002; Jensen, 1983; Jensen & Meckling, 1976; Sapienza, Korsgaard, Goulet & Hoogendam, 2000; Shleifer & Vishny, 1997; Stiles, 2001; Tricker, 1983; Zahra & Pearce, 1989) developed as a consequence of the separation of ownership within corporations and to a lesser extent, stewardship (e.g., Chowdhury & Geringer, 2001; Dalton, Daily, Ellstrand, & Johnson, 1998; Davis & Schoorman, 1997; Gay, 2002; Stiles, 2001; Tian & Chung-Ming, 2001), stakeholder (Donaldson & Preston, 1995; Stoney, 2001; Sternberg, 1997) and managerial hegemony theory (Dallas, 1996; Davis, 1991; Herman, 1981; Mace, 1971; Pettigrew & McNulty, 1995, 1998; Shilbury, 2001). Theories of power and influence (Pettigrew & McNulty, 1995, 1998) are also important constructs used by a number of leading corporate governance scholars. Concerns around ownership and control of corporations, as described by these theories, are relevant for national sport organisations as they seek to clarify the relationship between national and regional entities (National and Regional Sport Organisations) and the agent (paid staff) and board. Historically known within New Zealand NSOs as the "executive committee" or "council", the contemporary term for the group who are responsible for "creating the future" is now the "board" (Ferkins,

2007). In particular, the board's role in strategic development may be impeded by tensions between, and a lack of clarity around the relationship between, the agent (paid staff) and the board, as well as the board's ability to assimilate the range of stakeholder perspectives (Ingley & van der Walt, 2001; Pettigrew & McNulty, 1998; Stiles, 2001; van der Walt & Ingley, 2003).

Non-Profit Governance Influences

It is necessary to look more closely at governance in non-profit organisations. The outputs of non-profit boards differ in multiple ways from the work of corporate boards. A key difference is that non-profit organisations are not just focused on financial gain (or at least 'breaking even'), but they also have the responsibility to safeguard service-to-mission aspirations (Inglis, 1997). Context specific research is therefore vital if we are to understand non-profit governance as distinct from corporate governance.

The non-profit literature has been dominated by a prescriptive style of writing (e.g. Carver, 1997; Hardy, 1990; Houle, 1960, 1989). This means that the writer is 'prescribing' something to the reader. It is sort of a 'how to' or 'this is how it is', and it typically contrasts with ideas such as 'conceptual' or 'critical', or reflective. Areas concerning issues such as organisation and board effectiveness, board power and the relationship between paid staff and voluntary board members in the discharge of their governance duties have been explored by scholars. The Carver (1997) model appears to be widely adopted by advocates of contemporary governance practice in New Zealand and Australian sport (Kilmister, 1999; Australian Sports Commission, 1999). Carver advocated the distinction between board policy roles and staff management roles and believes operational and trivial matters receive an unnecessary amount of focus from boards, suggesting that a board needs to reduce its involvement in the day-to-day activities in an organisation. Leland (1999) criticised this simplistic model of governance and considers the proposition unworkable in practice. She noted that a major flaw of this approach is the lack of system control. Inglis (1997a), however, considered that both Carver (1997) and Houle (1989) provide useful prescriptive contributions to sport governance thinking, but noted that the assumptions regarding board practices are empirically untested. Since the 1990s, an increasing body of research-based knowledge into sport governance has been developing and theory tested

by empirical research (Bradshaw, Murray, & Wolpin, 1992; Herman & Heimovics, 1993, 1994; Herman & Renz, 1998, 2000; Herman, Renz, & Heimovics, 1997; Inglis, Alexander & Weaver, 1999; Miller, 2002). Such theory relevant to sport governance falls largely within the domain of organisational effectiveness (Chellandurai & Haggerty, 1991). Other constructs considered relevant to areas of this study are power and influence as well as strategic functioning of non-profit boards.

Inglis and Weaver's (2000) work on prioritising strategic activities on the board agenda provided a view into how particular actions can influence the level of strategic contribution by the board. Hoye and Inglis (2004) presented an overview of non-profit governance models and considered how these models could be adapted for the context of leisure organisations. In doing so, they noted the association between governance models, organisational effectiveness and strategic expectations. The following section explores the sport management literature particularly through the lens of organisation theory in order to seek answers to such questions.

Organisation Theory Influences

The study of organisation theory, as it applies to sport, has been informed by empirically based research of sport organisations since the early 1980s (Slack, 1997). Much of this work has been developed in the traditions of generic management literature and organisation behaviour where aspects unique to sport have been identified. In a study on the size-structure relationship in voluntary sport organisations (VSOs) in Canada, Amis and Slack (1996) identified that unique factors exist within VSOs. These factors were found to consequently influence structural arrangements such as the relationship between volunteers and professionals and the attendant issue of control, something most apparent in the association, or more specifically, the lack of association, between size and decision making (Amis & Slack, 1996).

Key elements of organisation theory as they relate to sport governance have been included, to create connections between what is known about sport organisations and sport governance and to then suggest aspects of sport governance research that warrant further investigation. Some of the most powerful links between sport organisation theory and the strategic role of the board include the bureaucratisation and

professionalisation of sport organisations (Enjolras, 2002; Skinner, Stewart, & Edwards, 1999; Slack, 1985); organisation and industry structure (Amis & Slack, 1996; Cashman, 1995; Cashman, 1995; Gratton & Taylor, 2000 Kikulis, Slack, & Hinings, 1992; Shilbury, 2000); culture (Doherty & Chelladurai, 1999); effectiveness (Papadimitriou & Taylor, 2000); change and stakeholder influence (Inglis, 1991; Kikulis, 2000; Slack & Hinings, 1992;); strategic decision-making (Hoye & Cuskelly, 2007; Kikulis, Slack, & Hinings, 1995a,b; Rowe & Lawrence, 1998, Sack & Nadim, 2002) and leadership (Chelladurai &Saleh, 1980; Weese, 1995).

These studies represent substantial theoretical and/or empirical work in this area. Multiple studies have explored how the nature of sport has transformed and how sport has changed in response to environmental influences and thus provided a significant base to understand sport governance issues. The impact of paid staff on voluntary sport organisations has been identified in much of the research. For example, Shilbury (2001) implied that tensions do exist in the change from amateur to professional governance and that this has helped to bring about the requirement to analyse the role of the board of directors within sporting organisations.

In summary, organisation theory applied to sport suggests that the processes of bureaucratisation and professionalisation of sport organisations have created changing roles for those in governing positions. These changes include a rapidly shifting external environment and variable internal dynamics, such as the introduction of paid staff (Thibault, Slack, & Hinings, 1991). The few studies on the nature of strategy formulation and implementation have shown that this work has been, to a large extent, driven by paid staff and funding agencies, rather than the board (Thibault, Slack, & Hinings, 1993, 1994).

Sport Governance

Governance themes that currently exist in the corporate and non-profit contexts coupled with relevant elements from organisation theory provide a background to review the literature in support of the development of a thematic representation of sport governance (Ferkins, Shilbury & McDonald, 2005). Ferkins (2007) in one of the most comprehensive assessments to date proposed three tiers of areas relating to sport

governance: environmental dynamics, sport governance factors and ultimate governance capabilities.

Ferkins (2007) argues that it is appropriate that sport governance be placed in the context of environmental factors (environmental dynamics). These include the macro influences external to the organisation and, in this instance, associated with the New Zealand environment, and the micro influences internally related to sport and specifically national sport organisations (i.e. volunteer appeal, membership numbers and funding sources). In signifying their importance, professionalization and bureaucratisation appear as the connecting influences across macro and micro factors. The second level of the representation presents the sport governance factors that act as antecedents in building capability and centre on shared leadership, board motivation, board roles and board structure (Ferkins, 2007).

The interaction of environmental circumstances and sport governance factors lead to potentially effective governance outcomes. While it would be tempting to label these purely performance outcomes, a broader perspective views this level in terms of governance capabilities. Governance capabilities have been identified as performance, conformance, policy and operations and are connected by the umbrella notion of strategic development as discussed earlier. The outcome of research relating to sport board capabilities is also included by Ferkins (2007). Ferkins draws on current research to provide a meaningful structure to frame our understanding of the interactions surrounding sport governance. This structure also extends to the mechanisms by which sport governance might be improved. However, the framework has no mention of cultural and ethnic issues and their influence on sport governance. Nevertheless, Ferkins (2007) has done most of the groundwork for an extension of understanding of New Zealand sport governance.

Ferkins (2007) used an action research approach, which is distinctive to this type of study. In addition to creating theory the study served to initiate change within the selected organisations with the goal of obtaining a more extensive understanding of board strategic capability. Key conclusions to take from the work include that board strategic capability is appreciably affected by inter-organisational relationships. It is an

extensive concept, improved through developing equilibrium in roles and functions which consist of the design, enactment and monitoring of strategic ideas. The context for her study was within the NSOs of Squash New Zealand, New Zealand Soccer and Tennis New Zealand. A minor limitation acknowledged by Ferkins (2007) was the inability to obtain all of the voices initially deemed advantageous. For logistical reasons, this required the participants involved to be restricted to board members and the CEO. So consequently, the knowledge obtained concerning strategic development of NSO boards was restricted to this perspective and does not directly integrate stakeholder perspectives. Finally, Ferkins' (2007) is relevant to this current research as it calls for the need to investigate the impact of individual skills, competencies and motivations with regard to board involvement. Such research would require an evaluation of the overall skill set of the collective group, made up of the individual and could also capture the issue of diversity at the boardroom table. Ferkins' (2007) recommendation provides support for exploring the factors that may influence Pasifika and Māori entry for being in positions of leadership in sport; challenges to gaining these positions; and factors which could facilitate their recruitment, retention and development in leadership and governance roles.

Environmental Dynamics

Many environmental factors have produced a tighter focus in board operations within NSOs. These include influences such as greater media and public scrutiny, a larger variety of stakeholders to engage with, a tightening of the legal requirements and an ever expanding playing and business setting (Ferkins, Shilbury & McDonald, 2005). The media publicity that illuminated a failure of governance processes relating to the 2003 Rugby World Cup was an example of how governance concerns can become open to public examination. In this instance, New Zealand's leading national sport organisation, the New Zealand Rugby Union (NZRU), lost the rights to co-host the 2003 Rugby World Cup because it was unable to guarantee "clean" stadia (i.e. absence of any competing sponsors' signage). Following an independent inquiry, the chief executive and most of the board resigned (Ferkins, 2007). At issue were board monitoring and decision-making processes and an inability to balance the demands of multiple stakeholders, such as the International Rugby Board (IRB), NZRU sponsors, media and the public (Eichelbaum Report, 2002). This example showed that the

members of NSOs can no longer assume they are the only group with a “stake” in the success of the organisation and its teams, athletes and events.

Government reports in both New Zealand and Australia (Crawford Report, 2009; Ministerial Taskforce, 2001; Standing Committee on Sport & Recreation, 1997) have identified that sport organisations and their decision-making representatives must endeavour to appreciate the needs of an expanding sectors such as commercial sponsors, media, public sector funding agencies and sport service agencies, clubs, associations, individual members, and in some instances, the public at large. A key factor is the ability of a board to direct the organisation, as this is vital to its compliance in restricting or obstructing major crises and thus being able to answer any anxiety from stakeholders. In New Zealand sport many Pasifika and Māori participate and are therefore stakeholders; however, they have little or no representation in decision making so consequently there is a gap in our understanding which the current research attempts to address. A more demanding legal environment has also been referred to in the above reports as a practical issue challenging the role and responsibility of sport boards. In New Zealand, for instance, there are approximately eighteen separate pieces of legislation ranging from the Commerce Act (1986) to the Health and Safety in Employment Act (1992) impacting on the management of sport organisations (SPARC, 2001).

The need to monitor legal requirements has recently has been recently highlighted in 2006, in a landmark decision, a sport event organiser in New Zealand was found guilty of criminal nuisance after it was determined that her pre-race briefing and instructions regarding road closures were unclear. Although the ruling was subsequently overturned, this was the first reported conviction for a race organiser. SPARC the government agency for sport in New Zealand (Sport and Recreation New Zealand) responded with a challenge to boards of national sport organisations to review their risk management strategies regarding event organisation. The strategic contribution of the board and its ability to think ahead to ensure a secure future for the organisation in light of legislative “tightening” is paramount. Questions about the structure and membership of their boards face most NSOs in Australia and New Zealand (Ferkins, 2007). Two

major sports (Rugby League 2009 and Swimming in 2011) in New Zealand have since undergone independent reviews.

The report titled Rugby League – Contributing to New Zealand's future found that there was no history of sustained development, performance or success within the sport, nor the capacity to fully leverage the recent World Cup success. The Review Committee observed that the current board has made significant progress in starting to stabilise the position and reputation of the game and has put in place a number of important initiatives which will support the game in the future. However, the Review Committee found that fundamental structural flaws still exist which must be addressed. The current board has set a positive platform and provided the opportunity to enable the sport to make the changes that are needed for a sustainable future for the sport. The consultation undertaken by the Review Committee had one unanimous message that the current structure and modus operandi for the sport is not viable. The future requires defining a vision for the sport of Rugby League in New Zealand and putting in place a strong national organisation to facilitate delivering this (NZRL, 2011).

In this review cultural diversity was identified as an issue. Rugby League is one of the many sport pathways supporting the development of all New Zealanders, including Pasifika and Māori people who SPARC surveys identify as major participants in Rugby League. Effective governance of the sport will grow the sport so that it can respond to increased participation from all ethnic groups in New Zealand, including growth within the Pasifika and Māori population. The sport will help ground, anchor and develop individuals "giving our young people a place" by assisting in moving them from grassroots levels as players all the way through to governance roles. This relates to an objective of the research which is to determine factors which would facilitate their recruitment, retention and development in governance roles.

In short, the practical governance issues comprise of: unsuccessful governance attempts in decision making and board control, demands of multiple stakeholders, the changing legal environment, and the structure of boards within an advanced professional environment. The work of a board, either with regard to the strategic direction or

strategic thinking plays a crucial part in the way the concerns are approached (Ferkins, Shilbury, & McDonald, 2005).

Sport Governance Themes

Over the past 12 years researchers have focused their efforts on sport governance themes (Auld & Godbey, 1998; Doherty & Carron, 2003; Hoye & Auld, 2001; Hoye & Cuskelly, 2003a, b; Inglis, 1997b; Kikulis, 2000; Papadimitriou, 1999; Papadimitriou & Taylor, 2000; Schultz & Auld, 2006; Shilbury, 2001; Shilbury & Kellet, 2004). This section analyses the major theories and concepts that have been developed by researchers investigating sport governance. These major themes appear to have a sense of chronological development, demonstrating a considered approach by researchers to build on the previous literature. The themes are presented following Ferkin's (2007) four categories: shared leadership, board motivation, board roles, and board structure. Some studies focus on contemporary issues of practice, while others cover areas that signal issues of future concern. None specifically address the effect of diversity, particularly cultural and ethnic diversity on the role of the board; however, numerous findings from these works have significant implications for an examination in which the main focus is of sport governance development.

The theme of shared leadership in sport governance, in particular the interplay amongst paid management (referred to as the executive director) and the voluntary board has been the prevalent area of focus for researchers in sport governance (Auld, 1997; Auld & Godbey, 1998; Hoye & Cuskelly, 2003a,b; Inglis, 1994, 1997b; Kikulis, 2000; Searle, 1989b; Shilbury, 2001). Referred to as "shared leadership", these studies attempt to examine the balance of influence and power between the executive director and voluntary board.

Early foundational research by Searle (1989b) investigated the extent to which municipal recreation directors and recreation advisory board members perceived their relationship to be one characterised by fair exchange. Using data collected by mail questionnaire from 103 recreation directors and 947 recreation advisory board members across three provinces in Canada, Searle found that the perceptions of influence between the two parties differed. More specifically, he found that although both parties

believed they should have more influence, the majority of influence was held by the recreation director. Using social exchange theory, Searle concluded that this imbalance in influence was impacting on the relationship between director and board and this disparity would need to be addressed in order to enhance commitment and sense of responsibility on behalf of the board. Social exchange theory was also used by subsequent authors (Auld & Godbey, 1998; Inglis, 1994, 1997b) to consider the relationships between board members and staff in non-profit organisations.

According to Blau (1974) the theory explains what stimulates an interest in people to pursue the need to please some want or goal in anticipation of either intrinsic or extrinsic reward. Inglis (1997b) examined selected dimensions associated with the leadership shared amongst volunteer board members and staff in Canadian provincial sport organisations using social exchange theory to help explain the interaction. She also drew on studies about the nature of change and decision-making in national sport organisations to help explain shifts in volunteer control and the leadership dynamics of boards (Hinings & Slack, 1987; Kikulis, Slack, &Hinings, 1995a, 1995b; Macintosh & Whitson, 1990; Slack & Hinings, 1992). Inglis (1994) reported on data gathered as part of a larger study which utilised a questionnaire sent to executive directors, presidents and board members, to gather perceptual data on a number of leadership-related indicators. Two key findings arose from this study. The first alluded to the proficiency needed of the president and board as perceived by the executive directors. The top two criteria included having a genuine interest in the operations of the organisation, coupled with an established record in being able to dedicate themselves to the role. Inglis identified that this feeling is coherent with the idea of a reduced specialised focus for volunteers. In terms of the second finding, it framed important differences amongst actual and preferred levels of influence between paid staff and volunteer board members. Importantly, a general trend for "developing and assessing long range plans and strategy for the organisation" showed that both paid and volunteer personnel thought that the presidents and board members should have more influence in this area (Inglis, 1997).

Generally, Inglis's (1997) work noted that various roles will bring various understandings to a board environment and that comprehending how the idea of shared

leadership functions is vital to advancing the strategic role of the board. This links to the diversity research of Hoeber (2010) which provides an insight into what motivates indigenous people to participate in sport organisations. Crucially, this work identifies emerging issues amongst volunteer board members and paid staff, signaling possible role ambiguity in responsibility for strategic development. Shilbury's (2001) research emphasised the importance of the professionalisation of sport for the shared leadership dynamic amongst executive director and board members in Australian state sport organisations. He used a modified version of the tool used by Inglis (1997b) to measure executive directors and volunteer board members. Similar to the work of Inglis, Shilbury discovered that the effect of paid staff in decision making was expanding. Also consistent with Inglis' results, Shilbury found that executive directors preferred board members to have a greater impact with regard to the strategy and long range planning. Shilbury (2001) implied that this understood paradox could be a sign of the board and executive directors working together towards a common goal.

Auld and Godbey (1998) also found a variation in the levels of influence in decision-making, in favour of increasing influence by the executive director. Using social exchange theory, they found that decision-making between paid staff and the board was not perceived as reciprocal. Unlike Shilbury's (2001) conclusions, however, Auld and Godbey (1998) expressed concern at the impact of professionalisation. They considered it critical that volunteers are not marginalised from the decision-making aspects of their role as this can create apathy toward their work. The mentioned studies give understanding of the effect of paid staff on the strategic role the board may assume. Almost all the findings suggest the possibility for reducing responsibility in strategic development by the board. Future studies may be best approached utilising qualitative methods to discover rich data from many sources and include an investigation of board members' motivations to serve. Auld and Godbey's (1998) work was a quantitative study and the findings could be enhanced by the addition of a qualitative research study- a deficient my own work seeks to address. This is relevant to the current research which will provide an extensive discussion of Pasifika and Māori motivations for participation/representation in governance roles.

Motivation to serve on sport organisation boards is closely related to the ideas of shared leadership, and board cohesion. Searle (1989a, b) and Inglis (1994) investigated board member motivation to serve and board needs; while Doherty and Carron (2003) considered board cohesion. In his study, Searle (1989b) proposed some crucial questions with regard to local government recreation advisory boards. These focused on whether board members understood their roles and responsibilities and the expectations of their roles, (Searle, 1989b). This links with the work of Palmer and Masters (2010) who found that Māori board members involvement was strongly influenced by family and community involvement.

Searle believed that "… people will maintain their involvement [on sport boards]so long as they see their needs being met and the cost of involvement (e.g. time, money, effort) is not in excess of the benefits" (p. 21). He concluded that important needs of the paid recreation directors and the board members were not being met. In both his studies, Searle (1989a, b) concluded that, by understanding their respective needs the relationship will be enhanced. As a consequence, the " … future of recreation development … hinges on the relationship between the (paid) recreation directors and the recreation board" (1989b, p. 19).

Inglis (1994) built on the work of Searle (1989a) to investigate Canadian provincial sport boards. She used Searle's four needs construct which assessed growth, responsibility, contribution and recognition. An important outcome for Inglis (1994) was the addition of a fifth "relations" construct which supported the socio-relational dimensions from previous needs theories (Knoke & Wright-Isak, 1982). The results of her study affirmed that individual needs of board members are "… considered important and vary between men and women and positions held in the organisation" (p. 186). A later study by Doherty and Carron (2003) explored board cohesion in Canadian amateur sport organisations. They found that the task aspects, as distinct from social aspects, are the predominant factor in keeping the group together. Using the Group Environment Questionnaire they surveyed twelve non-profit amateur sport organisations in Canada, which generated data from 117 volunteers holding positions on executive committees. A key finding of this work established that group integration around the task was a

consistently important aspect of board cohesion and that this impacted on board member satisfaction and perception of board effectiveness.

Such studies on areas concerning motivation, cohesion and need are vital as they identify the importance of what motivates an individual to join a board, what helps to keep them satisfied and the contrasting needs that are evident between paid executives and voluntary board members. On the contrary, there may not be advancement at the strategic level if individual needs, such as group cohesion and a clear definition of roles are not met. This is relevant to the current research as it examines what factors which would facilitate Pasifika and Māori people's recruitment, retention and development in governance roles.

The roles of sport boards are sometimes unclear to participants and their stakeholders. Thus, crucial in the practical issues facing the governance of sport organisations is the consistent requirement to explicitly state the role of the board, especially with regard to a changing environment. Focusing on Canadian provincial sport, Inglis (1997a) investigated roles of the board in amateur sport organisations. She asked whether the normative management literature, describing roles of the board, was relevant for sport organisations in Canada. The four board roles which were found to be relevant were mission, planning, and executive director and community relations. These roughly equate to the rather more detailed set of roles indentified in a study of state sporting organisations in Australia (Shilbury, 2001). Shilbury (2001) was specifically concerned with the transition from a voluntary based administration to a professionalised sector and its impact on the role of the board of directors. The researcher used the following nine roles of the board based on the non-profit literature: raising funds, setting financial policy, advocacy and community relations, hiring decisions of senior staff, long-range planning, programme development and delivery, representing constituents, setting policy, and budget allocation. Using agency theory, Shilbury determined that as a sport became professionalised an increase in influence of the role of the executive director was being conceded by board members in most of the nine areas.

The work of Grove, Lavellee and Gordon (1997); Parkinson (2006); Webb, Nasco, Riley and Headrick (1998) covered the transition of athletes from a participant role to

administration role by indicating that athletes should also be asked about their perception of the most effective methods for their involvement in policies and decisions that affect them. Thiabault, Kihl and Babiak (2009) highlighted and examined the growing role which high performance athletes play in the development of policies in international sport organizations. They examined how representation and deliberative participation in policy making allow high performance athletes to not only be represented at policy meetings, but also to be involved in the formation of policies that affect them. This is relevant to the current research which will attempt through insider perspectives gained through interviews with Pasifika and Māori board members of NSOs, many of whom may be former athletes themselves to determine what factors can facilitate Pasifika and Māori recruitment, retention and development in governance roles.

The structure and composition of sport boards have not been a particular focus of published research. Nonetheless, board structure has appeared as a variable in several studies and structure is a theme that may be relevant to the New Zealand context. Hoye (2002) considered the structural elements of complexity, formalisation, and centralisation of the board in relation to board performance. He found that successful boards are less complex than unsuccessful boards. Similarly a higher level of horizontal differentiation of boards, particularly the allotment of portfolios of responsibility to individual board members, was also connected to more successful board performance. He also established that boards with seven members were seen to be more successful. In contrast to this, Doherty and Carron (2003) found that their study on cohesion in executive committees (explained earlier) indicated that groups comprised of 13 members or more perceived greater social cohesion and thus were potentially more effective. The size effect, which was found to be directly related to social cohesion, as distinct from task cohesion, could prompt superior member fulfilment and perceived committee effectiveness. It should be noted that structure may be an encouraging or inhibiting factor in certain cultural contexts.

On the matter of structure, Shilbury (2001) asserted that with regard to transforming a professional setting, the makeup and direction of boards also needs to change. He asserted that sports organisations will need to clearly define the changing role and type

of person they can attract as a board director. He suggested that to appeal to, find and select such individuals is a long-term issue. How boards are comprised and organised significantly impacts on their ability to provide strategic direction. This has relevance to the current research as it is important to endeavour to determine the impact of issues in board structure including whether board member appointments have been based on ethnicity as opposed to skill set and vice versa.

When considering board structure and the issue of a rapidly changing environment, Kikulis (2000) proposed that the volunteer board is a profound formation and core practice that demonstrates traditionality. In a conceptual contribution, she argued why institutional theory gives a robust foundation for improving our comprehension in this area. She concluded that disparity exists to the degree to which different aspects of governance and decision making in NSOs are taken for granted, institutionalized, and thus opposed to alterations. Kikulis was able to link her theoretical argument to issues of practice by asserting that the impact for managers is that they have an option in enabling or constraining what is institutionalized. Her conclusions state that this choice is made easier when structures and practices have lower levels of institutionalisation and that this process can be influenced by an understanding of the process of institutionalisation and how governance and decision-making has evolved. While Kikulis's (2000) research makes no mention of ethnicity it is relevant to the current research as it appears that Pasifika and Māori are not part of the process of institutionalization in sport governance, as they are more often than not involved in decision making at the governance levels. The current research will examine the potential impact of involving Pasifika and Māori into this process of institutionalization. This argument presents a useful backdrop for analysing the factors that both constrain and enable board strategic contribution.

Few studies have been undertaken in the sport setting on governance outcomes but, of the research that is available, we can see some differences between sporting and non-sport organisations. Inglis (1997a) included a measure of satisfaction with board performance in her study on the roles of the board in amateur sport organisations cited earlier. She found that through their position the volunteer board members assessed their performance on community relations and planning factors considerably higher

compared to the executive directors (Inglis, 1997a). The implications of this finding have not yet been fully investigated. Also using the term "performance" to discuss board effectiveness and outcomes, Hoye and Auld (2001) sought to determine elements of effective board performance in a study of state sport organisations in Australia. The study examined the relationship between board performance and selected elements of board structure, board processes and board executive relations.

In a later set of studies, Hoye and Cuskelly (2003a, b) considered board performance in conjunction with board-executive relationships. Adopting a social constructionist perspective, they found that four elements of the board-executive relationship were perceived to be associated with effective board performance: that is, board leadership, trust, control of information and responsibility for board performance. As was found in previous studies (Auld & Godbey, 1998; Inglis, 1997b; Shilbury, 2001), the paid executive appears to hold a central position in decision-making. This links to the research of Meleisea (2008) who emphasized the importance of trust in Samoan leadership.

Hoye and Cuskelly (2003a) were able to link this centrality to effective board performance. Interestingly, overall board performance was perceived as being the responsibility of the chairperson. This finding and Hoye and Cuskelly's (2003b) study encouraged scholars to consider the board-executive relationship and its impact on performance more broadly. Instead of a simple dichotomy, which is either volunteer or executive led; perhaps there are levels of responsibility variously assumed by board members and the executive. Ferkins (2007) suggests what specifically these levels might be when she identifies effective strategic planning, financial stewardship, risk management and achievement of organisational outcomes. However, to what extent responsibility for strategic development should be, or is, accepted by the board has not yet been investigated. To do so would strengthen our knowledge of an important element of governance capability. This is relevant, as the current research will examine, from the perspectives of Pasifika and Māori board members as to what factors impact on their ability to contribute to board performance and the four elements outlined by Hoye and Cuskelly (2003a).

If there is little sport governance research worldwide, there is even less sport governance research in a New Zealand context, from either a theoretical or practical point of view. Indeed, the majority of work with regard to sport governance in the New Zealand context has been conducted by the researcher Lesley Ferkins (2007, 2009, 2010, and 2012) and or colleagues.

Ferkins, Shilbury and McDonald (2009) examined how NSO boards could develop their strategic capability. An action research method was employed which focused on the case of New Zealand Football (soccer), and they concluded that increased board involvement in strategy developed the board's abilities to carry out its strategic function. Additional findings established the significance of shared leadership involving the board and the CEO, the intricate relationship in balancing this relationship and the need to integrate strategy into board processes (Ferkins, Shilbury & McDonald, 2009).

Ferkins and Shilbury (2010) built on this by using ''Interpretive'' action research to examine the case of Tennis New Zealand (TNZ). They established that the board's strategic role is notably impacted by its inter-organisational relationships. In particular, the capacity of the board to enact its strategic priorities could be improved by developing a more collaborative partnership with its regional entities and engaging in a power-sharing approach that attempts to build up regional capability (Ferkins & Shilbury, 2012).

Following from these studies on strategic capability, Ferkins and Shilbury (2012) explored what meaning board members of national sport organizations (NSOs) attach to the concept of "strategic capability". In so doing, the inquiry also recognized factors considered to restrict or facilitate board strategic function. The research was situated within the interpretive paradigm and employed a range of different qualitative methods such as cognitive mapping and visual imagery. Two NSOs in New Zealand (Squash and Football) participated as research sites, four elements were generated that served as reference points in mapping out the meaning of a strategically able board. These were grouped as the need to have capable people, a frame of reference, facilitative board processes, and facilitative regional relationships (Ferkins & Shilbury, 2012).

Summary of Sport Governance Themes

Recent sport governance literature, considers issues of practice. It also provides a rich understanding with regard to the relationship between volunteer board members and the paid executive in the areas of shared leadership and perceived influence. There is consensus with regard to the work around the trend to enhance the centrality of the paid executive in governance decision-making. Questions, however, have been raised as to whether an organisation would experience a positive or negative outcome from this. The motivation to serve on a board and the needs of board members shed some light on the type of people involved in such a critical role, as do questions of board structure and roles.

The research on shared leadership illustrates diminishing responsibility regarding strategic development by the board, and the research on board motivation promotes the idea that in order for board members to be active strategically, their individual needs must be met in some way, which is particularly important to this research. From the research into role definition, there is evidence to suggest that the strategic roles of the board and the chief executive are blurred. There has been some direct acknowledgment of the structural variable by sport governance research and the significance of the relationship between structure and strategy (Pettigrew & McNulty, 1995) has been established. The next section provides a synthesis of the literature review by drawing conclusions and indicating how governance and related knowledge has influenced the research design of the current study.

Governance and Sport governance: Synthesis and Implications

The previous discussion illustrates that sport governance research has started to consider vital environmental issues such as failures in decision making, the demands of multiple-stakeholders, the changing legal environment and board leadership. A consideration of the more mature bodies of knowledge in the corporate and non-profit governance literatures, as well as selected aspects of organisation theory highlight theoretical influences for sport.

A key observation from the literature considered in this review is the way in which the knowledge has been gathered. There are limited qualitative studies of governance in the New Zealand context, the exception being the work of Ferkins and colleagues (2007). Most studies have used surveys and questionnaires, risking superficial or narrow responses in favour of a great scale of responses with some interview work undertaken. An in-depth qualitative approach not only has the potential to capture the diversity that exists in sport, but could generate new data in multiple ways that may help in developing new governance designs.

The corporate governance literature concentrates on concerns around ownership and control of corporations as explained by agency and managerial hegemony theory. Research into corporate boards probes issues of manager dominance and control at the expense of shareholder interests. This research can inform National sport organisations who are also struggling with the increasing dominance of management involvement in governance, signalling a potential retreat by volunteer board members who have traditionally been elected to protect the interests of the membership.

In the non-profit setting, theoretical influences from the literature give direction for sport governance researchers who wish to consider board outcomes and organisational effectiveness. Although not reviewed in depth, the work undertaken by Hoye and Auld (2001) and Papadimitriou (1999) is relevant methodologically to the current study, as they adopted a social constructionist perspective to develop a means to identify elements of governance capability and effectiveness in sport organisations. The non-profit literature has also helped identify the additional complexity faced by non-profit boards in achieving financial and non-financial organisational outcomes. Overall, this literature illustrated the importance of context specific considerations to cater to the range of non-profit entities.

The governance literature is still mostly formed by a standard and prescriptive approach that does not completely clarify the diversity that is found within the sport setting. Such diversity is especially evident in the multi-dimensional nature of organisational purpose (public, private, for profit, non-profit), the diversity of sports codes, and the often-

competing demands of stakeholder perspectives. Indeed included in the latter category is cultural diversity among stakeholders.

In response to this diversity there is evidence to suggest that sport organisations have not adequately adjusted their governance structures and processes accordingly (Kikulis, 2000; Shilbury, 2001). A missing research link across governance scholarship in all organisational contexts is a sound empirical understanding of the contribution made by members who are of diverse ethnicity and gender. This is of particular concern in sport organisations where there are no published studies that address ethnic/cultural diversity on boards, or the motivations of ethnic minorities to pursue governance opportunities. There is a particular omission regarding the experiences of Pasifika and Māori people in sport governance. It is therefore pertinent to examine the level of diversity in New Zealand sport governance, with a specific focus on Pasifika and Māori participation at this level.

Contrary to their corporate counterparts, sport organisations often do not have substantial management resources at their disposal to perform the vital strategic functions that corporate CEOs undertake. Nonetheless, increasing public scrutiny and the prevalence of corporate sponsorship requires increasing levels of professionalism from many of these entities that were once mostly volunteer managed. Indeed, sponsorships hold potential for corporate input into sport boards. Sport is in a unique position to develop governance structures and processes that allow for a context specific understanding of shared leadership between paid and volunteer executives. That is, for the CEO to be focussed on maximising the commercial opportunities that exist, and for the board to understand the gains to be made from these commercial opportunities.

The studies on motivation, cohesion and need emphasise the importance of accounting for why individuals may choose to connect with a board, what keeps them satisfied individually and as part of a group, and what various needs exist amongst paid executives and voluntary board members. Despite this, the majority of motivation-related studies were conducted before the relentless movement from [amateur or service] volunteer to [executive] volunteer. This can be explained as follows; as sport consumer expectations rise and the sport environment continues to professionalise,

organisations and boards will be faced with more strategic work. Also it will be difficult for boards to help as effectively at a strategic level if individual needs, such as a sense of group cohesion and clear expectations of board roles, are not being met. It is vital from the beginning to clearly define the expectations of (executive) volunteers.

Chapter Conclusion

It is clear that key socio-cultural diversity areas such as race and ethnicity sometimes referred to as "ethnocultural diversity" (e.g., Bradshaw & Fredette, 2012) have started to gain prominence in sport research. This chapter has reviewed the multiple areas of diversity, leadership and governance as they link to understanding the status of Pasifika and Māori in governance roles in New Zealand sport. Analysis of the benefits and negative impacts diversity can bring to groups lead to an exploration of the business case for diversity and a suggestion that, on balance, sport board diversity is likely to be a'good' thing.

Additionally, emerging from the overview of relevant leadership scholarship is the clear impression that we must consider leadership as an intricate and vibrant process. Indeed, complexity and dynamism are reflected in the array of leadership definitions. Contextual variables that encompass leadership have been explored via reference to situational/contingency studies and this review illustrates that variables, such as culture, are likely to assist in understanding leadership as a phenomenon. The review of leadership was not presented as a comprehensive one; nevertheless, analysis of selected, relevant, studies has revealed an absence of culturally contextualised studies of leadership, and a particular need for research within a New Zealand cultural context that addresses Pasifika and Māori perspectives. The discussion of 'traditional' Pasifika and Māori leadership serves to cast light on some special cultural characteristics and structures that may influence the way leadership and governance may be experienced by Pasifika and Māori in New Zealand sports organisations.

This review demonstrates that sport governance research has started to address key environmental issues such as failures in decision making, the demands of multiple-stakeholders, the changing legal environment and board leadership. Despite these studies, it is apparent that the governance literature is still principally shaped by a narrow approach that does not fully explain the diversity that is evident within the sport setting. Overall, the review of diversity, leadership and governance research identifies a knowledge gap of particular interest to policy makers and leaders within New Zealand sports organisations. Key themes from a range of literatures, including those relating to

shared leadership, board motivation, board roles, board structure, and board outcomes, help to facilitate an understanding of what might influence how people of Pacific Island and Māori descent gain their governance positions; their motivations for being in these positions; barriers and challenges to gaining these positions and factors which would facilitate their recruitment, retention and development in governance roles. The following chapter details the research design, the research questions and the methodology adopted, for this research.

Chapter Three: Methodology: A mixed method approach

Introduction

Chapter Two has established that little is currently published regarding ethno-cultural diversity on NSO boards in New Zealand. This research therefore seeks to address this knowledge deficit and to gain an informed insight into the current representation and experiences of Pasifika and Māori board members. Chapter Three details the aims of the study, the chosen research approach and the methodologies and methods used.

The chapter starts with a discussion of the research paradigm outlining both the quantitative and qualitative approaches followed by a consideration of the use of case study research. A discussion of how an outsider and insider approach was achieved is highlighted and a rationale provided for the combination of methods. Next, the process adopted for the survey and semi-structured interviews is explained. The chapter concludes by examining the validity, reliability and trustworthiness of the research.

The relationship between theoretical perspectives, methodology, and methods, as it relates to the research purpose and questions, is summarised in Figure 3.1, and later discussed.

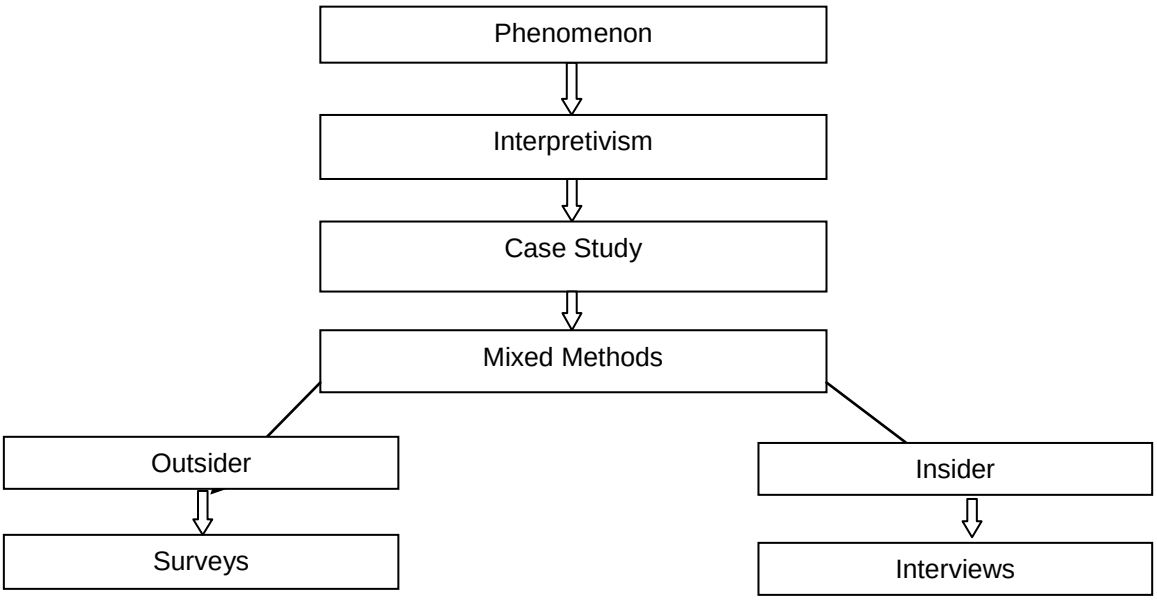

Figure 3.1 Research methodology framework

Research Aims

The goal of this research is to examine, the status of Pasifika and Māori in sport governance, and the experiences of Pasifika and Māori people in sport governance roles. The literature review revealed that, internationally, there have been very few studies that focus on diversity in sport governance. Further, New Zealand's contextual, cultural and demographic factors mean that New Zealand sport governance is subject to unique opportunities and challenges. In particular, anecdotal evidence suggests that, despite their high participation rates in sport, few Pasifika and Māori are engaged at strategic levels in sports organisations. This research is an attempt to address the knowledge deficit and to establish whether this impression is correct and why this might be so. More specifically the research aim is to determine the current status of Pasifika and Māori in governance roles in New Zealand sport.

In order to explore this overall aim, I investigate the following questions with regard to Pasifika and Māori in national sporting organisations:

1. How do people of Pasifika and Māori descent gain their governance/leadership positions?
2. Why do people of Pasifika and Māori descent enter into these positions?
3. What challenges do people of Pasifika and Māori descent experienced in these positions?
4. What factors facilitate the future recruitment, retention and development of Pasifika and Māori in governance roles?

Research Paradigms and Approaches

According to Patton (1990) a paradigm is a "worldview" (p. 37), or, as Guba and Lincoln (1994) state, a paradigm is "a set of basic beliefs" (p. 107), accepted on the basis of faith. A paradigm frames the nature of reality and therefore provides a framework for interpreting the world and makes explicit how the research should be conducted, what constitutes legitimate problems, solutions and criteria of proof (Creswell, 1994). It is the paradigm that largely determines acceptable methodologies, research priorities, conceptualisation of problems, appropriate methods and the

standards by which the quality of research is assessed. Therefore, a discussion of research paradigms is essential, as it forms the framework within which the study was conducted.

Of course, paradigms are human constructions that nonetheless, provide the basic set of beliefs that guide the researcher (Denzin & Lincoln, 1994). In essence, Denzin and Lincoln (1994) propose, a paradigm encompasses axiology (questions of ethics within the social world), ontology (the nature of reality and the nature of human being in the world), epistemology (how the world is known and the relationship between the knower and the known) and methodology (the best means for gaining knowledge about the world). There are a range of inquiry paradigms each with their own traditions in social theory and various research techniques (see Neuman, 1997; Guba & Lincoln, 1994). Most organizational research literature, however, discusses two paradigms often placed at opposing ends of an abstract continuum: the positivist paradigm, most often associated with a quantitative approach; and the interpretivist paradigm, most often associated with qualitative approaches (Crotty, 1998).

The quantitative approach is thus grounded in a world view which assumes that the social world exists externally and consequently its resources can be studied through careful observation – observation free from personal, political or religious values. Those that defend a quantitative approach to research claim that social reality is not irregular, but instead modelled and ordered. Therefore, quantitative research allows humans to detect this order and laws of nature that stand the test of time.

The main strength of quantitative research is that a broader coverage of issues is possible for a substantial number of people, and therefore data can be statistically aggregated leading to statistically generalisable findings. The quantitative approach utilises standardised measures, which require that responses fit within the view of the researcher. For example, participants' experiences or opinions must fit within a range of pre-determined categories (Patton, 2002). However, it should be noted that, while generalisations have statistical meaning, they may have little relevance for an individual case. With regard to this current research project, the quantitative approach was used to

provide descriptive statistics on the ethnic diversity of New Zealand NSOs governance boards.

Others hold that qualitative inquiry, grounded in an interpretive paradigm, is the only valid and meaningful way to study human beings. They state that all concepts are human constructions and are therefore subject to human error:

> No construction is or can be incontrovertibly right; advocates of any particular construction must rely on persuasiveness and utility rather than proof in arguing their position (Guba & Lincoln, 1994, p. 108).

A paradigm that seeks to understand the world through how humans construct meaning in natural settings, without manipulation of the natural setting, is therefore more appropriate for understanding human society.

Supporters of interpretive, qualitative approaches criticise quantitative approaches for a number of reasons: for removing the context from the phenomenon being studied; for excluding the meaning and purpose people attach to activities; for imposing outsider theories or hypotheses which have little or no meaning for the group being studied; and for assuming that 'facts' are often a reflection of value systems, of which the qualitative worldview is but another example of a value system (Guba & Lincoln, 1994).

An extensive insight into qualitative research is presented by Denzin and Lincoln (1994), who propose that it is a situated activity that positions the observer in the world. It is made up of a set of interpretive, material practices which make the world visible. These practices alter the world; they change the world into a group of representations, including field notes, interviews, conversations, photographs, recordings and memos to the self (Denzin & Lincoln, 1994). Qualitative research at this stage encompasses an interpretive, naturalistic approach to the world. Essentially, qualitative researchers examine things in their natural settings, trying to understand or to interpret, and examine phenomena with regard to the meanings people bring to them. This definition of qualitative research is clearly guided by paradigmatic assumptions of values and beliefs that work against (or alongside, or even at times, within) positivist and post-positivist

models (Denzin & Lincoln, 1994). Examples of qualitative research strategies and tools include: case study, personal experience, introspective, life story, interview, observations, historical interactional and visual texts (Denzin & Lincoln, 1994; 2008).

The major strength of qualitative approaches is that they enable the researcher to explore the issue intensively, and that the naturalistic approach means that findings are more readily applicable to the real-world situation (Patton, 1990). The qualitative researcher is not constrained by pre-determined categories. For example, open-ended, in-depth interviews allow participants to express their views in significant detail. Therefore, qualitative research leads to detailed information and enhanced understanding of a small number of cases, but is limited in that its findings are not statistically generalisable (Patton, 2002).

The "paradigm wars" (Guba & Lincoln, 1994, p. 116) often over-emphasise a confrontation between the paradigms and result in the need for choosing one or the other. In actuality, positivist and interpretivist and, by implication, quantitative and qualitative, research utilise a variety of research methods that can be undertaken across a range of disciplines. Patton (1990) challenged the idea of too strictly linking certain paradigms and methods together. Instead, Patton highlights the importance of recognising that varying methods are suitable for different situations. Creswell (1994) supports the pragmatist point of view and presented the "situationalists" school of thinking, that "certain methods are appropriate for specific situations" (p. 176).

In order to understand the context and experiences of Pasifika and Māori individuals involved in national sport governance roles, a combination of quantitative and qualitative methods was deemed appropriate. The research was considered from an interpretive perspective and positioned as a case study informed by mixed methods. One of the features of a case study is that it provides an integrative 'frame' that can accommodate a mixed methods approach. So, to make the case description meaningful, the following was undertaken: initially a literature review was conducted (to establish what is known worldwide through scholarship); this was followed by the use of insider and outsider research. Specifically this involved the design and employment of a survey (a mix of quantitative and qualitative methods to provide summary statistics and

an overview) which provided the outsider perspective. Finally, interviews were conducted with some key informants (qualitative insights adding depth to the analysis) to provide an insider perspective. The survey and the interviews are different methods of gathering and analyzing data and, by using them in this research; the research can be called a mixed-method approach (Creswell, 2009). The mixed method approach was utilised as it provides a more complete picture of the research Combining an insider/outsider approach with case study research allowed for the same phenomenon (diversity in sport governance) to be investigated from different perspectives.

The Research Approach

As the researcher, I acknowledge that I provide another reality through the way I interpret the words and meanings from the interviews and surveys. Interpretivism, in contrast to a positivistic stance, acknowledges that meanings can be culturally and historically situated (Crotty, 1998). Basically, interpretivism acknowledges that the experiences of Pasifika and Māori in sport governance roles were analysed during a specific period of time (2009-2012), in a specific country (New Zealand), and at specific stages, locations and points in their lives. Consistent with this, a social constructionist view underpins this current research. From this perspective we assume that there is no one sole truth but, instead, individuals possess the ability to see, perceive, and experience the world in various ways (Creswell, 2003). I gravitated towards a social constructionist position in favour of an objective world view that assumes meanings are not there to be found by people. My own view is at odds with positivist assumptions. Instead, I accept that people formulate their own meanings about what they hear, see and do (Gray, 2004). There can be many views of reality, and some of this variety is likely to be reflected in how Pasifika and Māori peoples in governance roles (insider perspective) see themselves and how other people (outsider perspective) view them; and the way in which people experience similar activities can vary extensively.

Participant experiences are acknowledged by this type of method as developing in the context of their social worlds, such as the world of sport governance, work and family life. Individual participants' experiences vary from those of others and what is expected

as true in one moment or setting may alter or take on different meanings in another. As the intention was to gain an overview of the situation and to explore aspects of sport board participation among Pasifika and Māori, and as I had access to all sporting codes affiliated with Sport NZ, I chose an approach that enabled me to explore a range of dimensions in search of a more comprehensive insight into Pasifika and Māori in sport governance – the case study (Stake, 2000).

Case Study

The case study was all NSOs in New Zealand. The selection of a case study approach was appropriate as it links with the use of mixed-methods in combining the strengths of quantitative and qualitative approaches to collect detailed information over a sustained period of time (Stake, 2000). Anderson (1993) viewed case studies as investigating how and why things happen, enabling an investigation of contextual realities and the variances amongst what was planned and what actually happened. Three writers (Merriam, 1998; Stake, 1994, 1995, 2000, 2005, 2008; Yin, 1981, 1984, 1994, 1999, 2003a, 2003b, 2005) have thoroughly investigated case studies as a research strategy.

Case studies add uniquely to our comprehension of knowledge of individual, organizational, social, and political phenomena. From case studies we can acquire vivid details regarding how our workplace functions, and consequently can advance our understanding of a specific phenomenon which in this case is the experiences and situation of Pasifika and Māori in New Zealand sport governance. In terms of the current research it helped provide an understanding of the motivations, barriers/challenges and facilitating factors that affect Pasifika and Māori in sport governance roles from their perspective (an insider perspective), while also obtaining knowledge from those involved in NSOs with regards to the level of engagement of and issues facing Pasifika and Māori in these roles (an outsider perspective).

In particular, the case study method is appropriate for the current study as it allows for a variety of data collection methods (Yin, 1994) to be used to investigate the situation and experiences of Pasifika and Māori in governance roles within New Zealand National Sport Organisations. This allows for a broad to narrow investigation of the issue which

was achieved through a two-phase approach to the study. The first phase used a structured survey of the issue from a national perspective. All ninety NSOs were identified as the research sites and surveys administered to the Chief Executive, senior staff or board member at each, thus the sample is of the entire population. That survey served to provide an outsider perspective on the experiences and situation of Pasifika and Māori in New Zealand sport governance. The survey allowed for background information to be gathered which informed the later Phase Two individual interviews with Pasifika and Māori board members. The survey also assisted with the identification of participants for the individual qualitative interviews.

Insider vs. Outsider Perspectives

Consistent with current research practice, I here situate myself in relation to the various aspects of my study. It is becoming increasingly pertinent for social and behavioural researchers to clarify their individual inspirations for framing their research, particularly for those who adopt qualitative methods which require reflexivity (see Creswell, 1994; Crotty, 1998; Etherington, 2004; Patton, 2002). These researchers frequently position themselves as either 'insiders' or 'outsiders' to their research field (Bonner & Tolhurst, 2002).

I am a researcher of Niuean descent and wish to acknowledge this and the inclusion of 'self' in the research process. Consistent with my social constructionist orientation, I believe my lived experiences, particularly with Pasifika culture, have shaped my worldview. This worldview acknowledges that people possess an internal sense of reality; that ordinary people construct their social reality by giving meaning and creating interpretations through their social interactions with others, their physical world and their involvement with sport. So I am, as a Pasifika New Zealander who is actively engaged in sporting activities at a national level, an insider in terms of participation, not though as a board member.

I could be considered an 'insider' by participants if they feel I can understand their perspective because of my own identity, experiences and cultural knowledge. This attachment is founded on my experiences with both cultures through academic, sporting

and cultural pursuits. My passion for sport is something which gives me some rapport and connection with my participants. However, I am also positioned as an outsider as I am not a board member of a national sporting organisation, and do not claim Māori heritage, and some participants may consider me an outsider depending on their perceptions of my ethnic identity (I am not Samoa, Tongan or Fijian), age and gender.

However, for the purposes of this research, the outsider perspective was sought in the first phase of the study via a survey which collated the views of Chief Executive or a senior staff or board member within the NSOs. Prior to administering the survey, I did not know the ethnicity of these respondents. In the event, none of the respondents in phase one survey were of Pasifika and Māori ethnicity. To complement these findings, interviews carried out in phase two of the research sought the perspectives of insiders, Pasifika and Māori board members.

It is frequent, but not always essential, for researchers who adopt qualitative methods to examine a group, organisation, or culture they belong to, and in doing so, they start the research process as an insider or 'native' (Bonner & Tolhurst, 2002; Hewitt-Taylor, 2002; Kanuha, 2000). Often insider researchers are closely involved with their research domains, contrasting with outsider researchers who may be seen as individuals who drop into peoples' lives before disappearing (Gerrard, 1995). With regard to this research, that was not the case as participants were regularly updated on the progress of the research and appreciated that someone was dedicating time to their culture's influence in sport governance.

Nonetheless, each of the benefits of any particular perspective (insider or outsider) is connected to a potential disadvantage. For instance, a loss of objectivity can be the downside of the superior intimacy of an insider perspective, especially with regard to unconsciously making incorrect assumptions built on the researcher's prior understanding and/or skill (DeLyser, 2001; Gerrish, 1997; Hewitt-Taylor, 2002). Also, frequently insider researchers are faced with methodological and ethical issues which are mainly unrelated to outsider researchers. Commonly, they face the challenge of balancing their insider role (e.g., nurse, psychologist, geographer or activist) and role of researcher (DeLyser, 2001; Gerrish, 1997; Kanuha, 2000). By acquiring the role of the

researcher it commonly works as an obstruction which removes the insider from those in the setting they are researching. There are frequent accounts from insider researchers of the problems they face in gathering data, particularly by means of interviewing, such as the insider researcher possibly being presented with a situation in which their thoughts on the possible personal nature of the data may result in a difficulty in focusing on the interview process (Kanuha, 2000).

As a researcher I do acknowledge these limitations and explain in detail how they were approached and reduced later in the discussion of the validity, reliability and trustworthiness of the research approach. However, the benefits of insider research outweigh these limitations in terms of giving marginalised groups such as Pasifika and Māori in sport governance roles an opportunity to discuss their experiences.

There must also be consideration of why the outsider perspective was utilised, indeed, why it can be regarded as important in this study. The benefits of doing the survey from an outsider perspective was to help provide a national evidence-based perspective and analysis with regard to the current status of Pasifika and Māori in governance roles in New Zealand sport. An outsider viewpoint provided an opportunity for the Chief Executive or a senior staff or board member within the NSOs to express their viewpoints as to what they see as the motivations, challenges and facilitating factors that affect Pasifika and Māori in undertaking sport governance roles. It is important to have an outsider perspective to provide a more complete picture of the situation, as opposed to analysing the situation from just one perspective.

Mixed Methods

The methods adopted in this research were a survey (quantitative and qualitative) and semi-structured interviews, representing phase one and phase two of the data collection process, each conducted at different times and with different people. The use of quantitative and qualitative tools is a characteristic of a mixed-method approach (Spicer, 2004). In the past aligning with such processes has been disparaged due to the fact that quantitative and qualitative methods emerge from differing and arguably irreconcilable paradigms (Spicer, 2004; Thomas, 2003). As alluded to by Giddings (2006), there has

been significant discussion concerning the use of mixed methods in research. Smith and Heshusius (1986) opposed the mixing of qualitative and quantitative methods in research. They believed that researchers that did so in effect ignored the different theoretical assumptions that supported the two approaches. Quantitative research was in essence positivist and objective, and qualitative research was subjective and interpretive, and consequently deemed incompatible (Smith & Heshusius, 1986).

However, it is the complementary and sometimes opposing nature of these methods and their specific input which makes them suitable for this research. Hunter and Brewer (2003) observed that researchers who adopted mixed-methods research need to be persuaded that their research problem poses more complex questions than one single method can consider. Creswell (2003) also noted that mixed methods research should clearly communicate the purpose of both quantitative and qualitative components. To examine the experiences and situation of Pasifika and Māori in New Zealand sport governance, there was support for the use a blend of quantitative and qualitative paradigms in order to completely recognize the phenomena from an outsider perspective and insider perspective.

A mixed method sequential explanatory design is employed to explain and interpret quantitative results by collecting and analysing follow-up qualitative data (Creswell, 2009). This research was characterised by the collection and analysis of data in the first phase of research (the survey) which was then followed by the collection and analysis of qualitative data in the second phase (interviews). Thus, the two forms of data were separate but connected. The clear-cut nature of this design was one of its main advantages. It was easy to execute as the steps fell into clear, separate stages. In addition, this design feature made it more straightforward to describe and report (Creswell, 1998, 2003).

The following section elaborates on how this research incorporates and employs a mixed method approach. I initially cover why there was a dual focus on Pasifika and Māori engagement in New Zealand sport governance. Then I explore the particular challenges posed by such an approach, including relevant research ethics and protocols appropriate to each ethnicity. Details are given of the preliminary stages of the research

that led to the chosen focus on the process for the survey and the semi-structured interviews.

Why focus on Pasifika and Māori engagement at the same time?

I established in the opening chapter that information about the level of Pasifika and Māori engagement in sport governance is limited, as are opportunities to investigate pertinent issues that may arise for these marginalised groups in New Zealand sport. It was, therefore, important to ask about both Pasifika and Māori involvement in sport leadership in the same survey while the opportunity was available. As this research was an attempt to provide evidence for the current status of Pasifika and Māori in New Zealand sport governance roles, it provided the potential to gain both information on how these two groups were situated in New Zealand sport, and the opportunity to guide future policy development regarding the enhancement of sport governance opportunities and pathways for Pasifika and Māori people. In terms of monitoring the research ethics from a Pasifika perspective, I acknowledge that the term 'Pasifika' is a pan-ethnic category. To help address this, where possible, the specific ethnicity of the individuals included in this pan-ethnic category will be identified. A cultural advisor for the Pasifika aspects of the research, Sione Tu'itahi, Pasifika Director for Massey University was regularly approached when cultural issues become apparent, or when cultural advice was sought, and to check that the research process was ethically sound from a Pasifika perspective.

Similar processes were applied with regard to Māori issues, specifically contact was made through Dallas Seymour, Sport New Zealand Relationships Manager of Te Rōpū Manaaki who had a vested interest in the research and provided financial assistance to the project. He gave pertinent feedback to Massey and supervisors at various stages of the research process. Seymour's experience with NSOs and Māori athletes, leaders and governors provided a source of advice and knowledge and was utilised frequently. The research, however, is not conducted from a Kaupapa Māori perspective (Tuhuiwai-Smith, 1999), but incorporates research methodologies considered appropriate to research involving Māori such as semi-structured face-to-face interviews. The study was also in an area that holds the prospect to enhance Māori development and potential

in a sector of New Zealand society that Māori are highly invested in. The primary reason for not adopting a Kaupapa Māori perspective is that I am not Māori, and Kaupapa Māori research has been defined by some as 'research for Māori, by Māori' (Tuhuiwai-Smith, 1999, p. 25). In addition I was keen to adopt a research paradigm that is inclusive of both Pasifika and Māori perspectives, thus a mixed method/case study approach was considered appropriate.

Ethical Issues

Massey University ethical approval for this research was acquired and the research functioned in line with its Code of Ethical Conduct for Research, Teaching and Evaluations Involving Human Participants (2004). This code specified guidelines for ethical conduct that included respect for persons, informed and voluntary consent, privacy and confidentiality, and acknowledgment of potential conflicts of interest. The Massey Human Ethics committee gave this project approval on 13 March, 2009 (Appendix 1). The important issues of confidentiality and trust were considered paramount to both the ethics and the eventual success of the research. These issues assume extra significance because of the small number of likely respondents. Phase two of the study encouraged participants to recount personal stories, and the number of Pasifika and Māori individuals involved in sport governance within NSOs in New Zealand is, as has been earlier established, small. Consequently, to help reduce the exposure of participants, pseudonyms have been used instead of actual participant names (Appendix 2).

Preliminary Research

Before initiating the survey, a preliminary investigation was undertaken to assemble key demographic information such as the numbers of Pasifika and Māori individuals in sport governance roles within NSOs, as there was and still is no database summarising the number of Pasifika and Māori individuals on boards. Therefore, determining the baseline data was undertaken by analysing the information NSOs provide about the make-up of their boards on their websites or in annual reports. I initially had to determine if the board member was of Pasifika or Māori descent based on prior knowledge about the individual's ethnicity, their surname and, in some cases, available

profile photos. This preliminary research revealed that there was a lack of information, further evidenced by the limited information available on some NSO websites or published in annual reports or newsletters. This type of information was seen as beneficial as it could help structure my understanding of the situation and determine the numbers of Pasifika and Māori individuals on all registered Sport New Zealand NSO boards as of July 1st 2009. Following this the survey was created to secure more detailed scene-setting information.

The survey developed from a 'scene-setting' tool to a way of determining the baseline engagement of Pasifika and Māori in sport governance, the attitudes of CEOs and senior management/boards with regards to diversity and Pasifika/Māori issues within the NSO, providing a predominantly outsider's perspective of the motives, experiences, and challenges facing Pasifika and Māori individuals in sport and sport governance.

Phase One Survey

Measures

The objective of phase one survey was to collect baseline quantitative and qualitative information regarding ethnic diversity in New Zealand NSOs. Twelve questions were formulated through identification of key areas of enquiry. Some questions were based on the Gender Balance in New Zealand Olympic Sports Report (NZOC, 2007). Before distribution, a former NSO CEO and a former Chairman were approached to pilot the survey and following some refinements a copy of the final survey was distributed to NSOs (Appendix 3).

The selection of this method was based on the capacity of a survey to gather significant descriptive information in a comparatively cost-effective manner from an extensive number of participants (Spicer, 2004; Thomas, 2003) despite the fact surveys can be functionally remote. Questions invited feedback on the representation, policies and programmes related to Pasifika and Māori people, and the extent to which the respondents (as representatives of the NSO) agreed or disagreed with a range of statements concerning potential barriers to Pasifika and Māori individuals in leadership and governance roles and how those barriers might be overcome. These statements

based on the literature related to an extensive range of issues referenced in existing leadership diversity theory, including suggested barriers such as stereotyping, board selection/composition, and cost, time, inclusive versus exclusive practices, cross-cultural communication, and suggested facilitating factors such as cultural background, presence of mentors and role models and the benefits of diversity.

The Likert scale on the survey consisted of rating options of 1-5 (1 = strongly disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree). Respondents were given the chance to present further comment or explanation for any of the above questions.

Sample

An information sheet from the researcher (Appendix 4) accompanied by a supporting statement (Appendix 5) from SPARC and Te Rōpū Manaaki was sent to all the sports concerned, outlining the purpose of the proposed survey. An effort was made to assure NSOs that completing this survey was in no way connected to funding streams or grants.

Participants in the survey were preferably the Chief Executive or a senior staff or board member within the NSOs. The first individual approached to complete the survey was the CEO or Chair of the NSO to ensure consistency. If they were not comfortable or informed enough to complete the survey, they were asked to suggest another individual who could complete this. If the CEO passed it to one of the board members to complete on their behalf, it was noted. Basic demographics such as ethnic identity, gender and age of the survey respondents were collected.

Between March and June 2010, 84 of the 90 SPARC registered NSOs (Appendix 6) completed the survey either via telephone, on-line, or face-to-face as a structured interview (third and final approach). Of the 84 completed surveys, 37 were conducted by telephone interviews, 36 were conducted as on-line surveys and 11 were conducted as face-to-face interviews. Each survey was accompanied by a cover sheet that introduced the research purpose, the background of the researcher, confidentiality, benefits of participation, and the chance of involvement in the next phase (the interview process) (Appendix 7).

For those completing the survey, in an either face-to-face or phone interview, a copy of the survey was distributed before the interview so the participant could familiarise themselves with it before the interview took place. The consent, confidentially and tape transcript forms (Appendix 8, 9, 10) were completed before the interview began. For those completing the telephone interview the same procedure occurred. For those completing the survey on-line, the survey and consent forms were sent and the participant was asked to return the survey within a 3-week period.

Data Analysis

Data were analysed using the Statistical Package for Social Sciences (SPSS) to provide sport-specific information and aggregated information across all sports (Creswell, 1994, Pollant, 2001). This helped to provide descriptive statistics and also collated the qualitative responses using content analysis (Miller, Acton, Fullerton & Maltby, 2002). A basic content analysis was conducted in terms of collating the qualitative responses and taking note of themes that came through in these comments. It could be considered as 'manual content analysis', rather than using any software (e.g. NVivo). Results from the Phase One Survey are presented in Appendix 11 and 12, and have been reported in Holland, Leberman and Palmer (2010).

Limitations

It became evident that the senior leadership contact details on the NSO databases were not necessarily up to date and this is likely to have affected the response rate. While the mailing lists captured a significant number of current CEOs or other senior positions, not all people approached responded to the survey. Further, few insights were forthcoming from qualitative results into fundamental expectations, motivations, and rationales that may have supported the responses. As such only surface-level information as opposed to a comprehensive understanding of Pasifika and Māori sport governance roles was attainted. Finally, the data produced was limited to the topics the survey focused on, possibly not considering larger issues regarding governance diversity, which may have been relevant and significant to participants.

Nonetheless, the more than 93% completion rate of the surveys provided a useful and fairly comprehensive overview of participation rates of Pasifika and Māori in governance roles within NSOs. The survey findings also triggered ideas for interview questions, and created a list of possible interview participants for the semi-structured interviews.

Phase Two Semi-structured interviews

Participant selection and interview process

The survey findings informed the qualitative stage of the research process. The phase two interviews allowed for an exploration of the lives and identities of research participants as well as feelings and emotions (Fontana & Frey, 1994; Kvale, 1996). Limited research into the experiences of Pasifika and Māori people in sport governance exists and the individual interview was chosen as the best way of gaining this in-depth and interpretative information. Both Pasifika (Macpherson, Spoonley, & Anae, 2001) and Māori culture (King, 2003) are rooted in an oral heritage so the interview method offered an ideal means by which to capture the emotion, experiences and stories of Pasifika and Māori people, and enabled full exploration of complex issues such as the motivations, barriers and facilitating factors around governance in sport.

All Pasifika (n=4) and Māori (n=33) individuals identified in the phase one survey as having a governance role within NSOs were initially approached to participate in the second phase of the research. In addition, two more Pasifika board members were identified by a Pasifika interviewee and, in light of this; they were subsequently approached to participate in the research. This resulted in six Pasifika board members being interviewed, one of whom was a woman.

	Participants Interviewed	Male	Female
Pasifika	6	5	1
Māori	18	12	6
Total	24	17	7

Table 3.1 Interview participants by gender and ethnicity

Of the thirty-three Māori approached, eighteen consented to participate. As the identified Māori board member from this sport was unavailable, they recommended that there place be taken by a Māori board member who was not on an NSO board, but rather on the Māori board of that NSO. This individual had extensive experience in sport governance at the national sport level. In total 24 Pasifika and Māori board members were interviewed, 7 women and 17 men, ranging in age from 25 to over 60. Participants were sent information sheets (Appendix 13) and the semi-structured interview schedule (Appendix 14). The semi-structured interview schedule was informed by the literature review, survey results, and the research aim which was to determine the current status of Pasifika and Māori in governance roles in New Zealand sport. Interviews involved predominately open-ended questions aimed at encouraging the participants to express their motivations, challenges and facilitating factors that affect Pasifika and Māori in sport governance roles. In particular, the findings of the interviews were broadly categorised in terms of their personal background, challenges, facilitating factors, opportunities and future endeavours. The consent, confidentially and tape transcript forms (Appendix 15, 16, 17) were completed before the interview.

Interviews were conducted at locations and times that suited participants and were completed either face-to-face or via telephone. Selection of interview mode was dictated by concerns regarding travel convenience; cost and practicality. The limitations of conducting interviews via telephone versus face-to-face included, for example, that I was unable to obtain the respondents' non-verbal reactions. Therefore it was more difficult to gauge indications of confusion or uneasiness (Creswell, 2009). The interviews ranged from 30 to 90 minutes in length.

The interview process benefited from the relational style adopted and my passion for sport, as well as my insider stance as a person of Pasifika decent. This involved introducing my Pasifika heritage to respondents initially through the information sheet and again at the start of the interview. This was beneficial in terms of connection with the Pasifika participants. With regard to the Māori participants my passion for sport and experiences within that culture is something which helped to create association and understanding when Pasifika and Māori terminology was used; in turn this allowed

participant stories to emerge with ease and flow. Participants often inquired about my own experiences within Pasifika and Māori sport. They showed a positive attitude toward the research and appreciated that someone was dedicating time to their culture's influence in sport governance, and appeared to appreciate discussing their experiences.

Data Analysis

The interviews were recorded, (non-verbal cues noted where appropriate) and then transcribed, member checked, and manually coded, recorded and cross checked between myself and supervisors. Codes were determined inductively from previous knowledge I had gained via literature reviews and personal experience (in sport; academia and Pasifika and Māori contexts) and deductively from verbatim responses by the research participants. In summary, the coding process involved a series of repeated comparisons and contrasts of phrases; phenomena and experiences in the text (Cooper & Schindler, 2001).

The text was coded, utilising the support of NVivo 9 a qualitative analysis software program that allows text to be coded, organised, and retrieved. A benefit was that reports could be created where trends and common words and examples to be identified. This allowed an extensive listing of participant responses pertinent to a specific meaning to be gathered. Using this software assisted me in keeping my mind open when it came to data interpretation, hopefully reducing bias, and relieving my own anxiety.

All of the transcripts were studied during initial coding and the data were identified and reduced into common areas, which meant a specific participant experience or event could be emphasised. In addition to the systematic coding of these data, the key transcripts were revisited often. As revealed by Rose and Webb (1998), who employed a comparable technique, this sort of process increases awareness and integrates the reasoning with a more intuitive form of understanding. Through this process I was able to acquire a deeper understanding of the participants, often reflecting more deeply on what they had commented and discovering new themes and ideas from their interviews and linkages that I had not previously identified.

In the early stages of analysis a significant number of codes (n=173) emerged. Nevertheless, as each transcript was read, coded with new codes contrasted with old, before moving to the next transcript, common words and concepts began to emerge. My depth of understanding improved and comparatively fewer new codes were required (n=85). Consequently, the coding and analysis employed was reflective of a methodological and sustained comparative manner (Creswell, 1998). Following this point, in line with the coding process, informal notes and charts to explain how codes were combined into sections and larger themes was undertaken. Although a passage was provided by the software package for these types of methods, it was beneficial to physically undertake aspects of the analysis. A benefit was being able to observe diagrams next to the transcript in question as they could be referred to quickly. Consequently, I could follow the track of the account better and use the diagrams for contrast, analysis and reflection. This additional technique helped to provide another effective and pragmatic process along with the electronic tool.

Participants commonly referred to their sport governance experience as enhancing not only their intellectual knowledge, but also their cultural experience, specifically working within their communities, which in turn meant other facets of their lives improved. This coding process emphasized that participant experiences and meanings, though coded were not restricted or self-contained, but frequently were linked and moved into others (Creswell, 1998). This was significant in order to appreciate Pasifika and Māori sport governance experiences; it necessitated not only recognising the meanings in their stories, but also securing the holistic 'big picture' or meaning of what participants were saying.

The codes were sorted into larger themes as the coding progressed. This meant printing out codes, and then arranging them into folders to illustrate possible themes. Despite this, many changes occurred and the process became difficult as Pasifika and Māori board member accounts, meanings, and how they were linked, varied from person to person. Consequently, the decisions concerning themes were not only enlightened by how the codes commonly linked and rationally made sense from a bigger picture, in contrast to collecting all personal mannerisms, but also by the focus of my research questions – what the study sought to discover and answer (Creswell, 1998). More

specifically, these choices helped to determine the current status of Pasifika and Māori in governance roles in New Zealand sport. As established earlier, associated aims included investigating what are the motives, barriers and challenges, and factors that will facilitate their recruitment, retention and development in governance roles.

Consistent with the intention to explore these associated aims, one of the research questions aimed to analyse participants' motives for entering into sport governance, codes relating to individual, service and family motives were grouped together (see Appendix 16). Another area of inquiry was how participants were introduced to governance, therefore codes relating to active engagement in sport, educational engagement and family engagement were grouped together. Modifications were additionally made to the groupings-similarities and variances between stories, experiences, and meanings within them were considered.

Credibility, Reliability and Trustworthiness

I was aware while undertaking this research that for the findings to be beneficial it was essential that they were viewed as valid and reliable. In looking at the credibility and transferability of my process, substantial time was devoted in the field to engage firstly with a wide cross-section of Chief Executives or senior staff from within NSOs board and secondly Pasifika and Māori board members. The nature of my sample was explained, along with methods of selection and approach, also providing basic descriptive information concerning them.

In social research such concepts as validity and reliability are employed to determine the quality of the research and its findings. Questions about quality, of trustworthiness or authenticity of findings, need to be addressed if research is to be judged and its findings accepted by an audience (Miles & Huberman, 1994). Four key tests are often applied to measure the rigour of both quantitative and qualitative research: construct validity, internal validity, external validity, and reliability.

Construct validity involves questioning whether the quality of findings is compromised given the tools used to measure it. Three specific tasks were proposed by Yin (1993) to

intensify construct validity: employing a wide range of sources of evidence (which included use of multiple methods of gaining information, specifically the use of a significant number of survey respondents and interviewees); developing a chain of evidence (the research was sequential as the interviews followed the survey); and allowing research informants to receive the case study reports to verify the authenticity of interpretation and analysis. The research adopted multiple sources of evidence (literature review, survey and individual interviews) as a strategy to improve construct validity of the research findings.

The precision of information and whether it corresponds with reality is the focus of internal validity. The 'truth' value of qualitative research is measured in terms of credibility; that is whether the study's interpretation or description of human experience is able to be immediately recognised by people who have had that same experience or by other people who have only heard or read about the experience (Guba & Lincoln, 1994). Creswell (1994) proposed two tactics for ensuring internal validity: triangulation and informant review of findings.

Triangulation is a useful strategy that aims to corroborate research findings and thereby add to the credibility of a study. Patton (1987) distinguished between four types of triangulation:

- Data triangulation – the use of multiple sources of evidence
- Investigator triangulation – the use of more than one researcher
- Theory triangulation – the use of a range of perspectives to interpret data
- Methodological triangulation – the use of a range of methods to collect data

This study employed data triangulation and methodological triangulation. Data were drawn from the survey and semi-structured interviews. Methods employed in the study included archival data analysis within the literature review and the multiple interviews. Investigator triangulation involved the use of my supervisors to provide checks and balances through the data administration and analysis phase. My supervisors also analysed the accuracy of the qualitative data collection phase; by, going through the procedure to check accurate interview guides, consent forms and ethical issues. Internal

validity is also about other Pasifika and Māori individuals being able to understand what the participants mention as a Pasifika and Māori phenomenon or experience. In addition regular updates were made to Te Rōpū Manaaki and the Pasifika advisor of the progress of the research.

Reliability of a study involves questioning whether the study is constant, fairly stable over time and across researchers and methods (Miles & Huberman, 1994). The survey was counted as reliable, as, before distribution, it was pilot tested on a former NSO CEO and a former Chairman. As a result they responded with advice concerning to the format, its comprehension, and completion time. Guba and Lincon (1994) suggested auditability as meaningful criteria for qualitative research. An auditable study is a clearly documented decision pathway that can be followed by a researcher who, when having access to the study's data, as well as the original researcher's perspective and situation, is able to reach the same or comparable conclusions.

Despite a survey and the employment of semi-structured interviews representing the overall forms of data collection, other methods were used, including informal discussions with regional and former Pasifika and Māori individuals in sport leadership and governance roles. The requirement for honest responses-not shallow "press pass" information – are seen as crucial to the interview process (Stiles, 1993). The relationship with the individual must be based on clear rapport and trust. I was able to show interest, empathy, and association with the participants due to my perceived insider status. The information provided by participant responses was in-depth to the degree of outlining personal journeys, as well as positive and negative experiences. After the interviews were complete, in some cases more information was acquired from some participants who did make contact with me again, providing evidence of the relationships and bonds established.

Quality assurance was not only regarded as an important priority and feature throughout the fieldwork, but also subsequently. With regard to transferability, the research process has been clearly explained, its findings, and examples from participants responses discussed in the next chapters. These chapters will provide readers with insights into sport governance from Pasifika and Māori perspectives and allow the

opportunity to evaluate the relevance of findings to other settings with which they are familiar (Seale, 1999). Where possible, summaries of the findings are provided in diagrams to show vital themes and methods to assist understanding and transferability (Elliot et al., 1999).

The concepts of dependability and conformability have been made clear in my detailed description of the nature of the research topic; why it was chosen; my prior interest, knowledge, and experience within Pasifika culture; the process used; my methodology, methods, participants' selection; and in how I approached and examined the data. Conformability was achieved as all the phases were subject to inspections from my supervisors, which has been beneficial in that they have acknowledged inconsistencies and gaps and provided potential ideas that that could increase validity. It was beneficial using mixed-methods as it provided a form of triangulation (Spicer, 2004).

The limitations that exist within my research study have been recognised and acknowledged. One key limitation that is associated with Ferkins's (2007) study of New Zealand sport governance: the dependence on a limited set of 'voices' and the absence of some stakeholder views. Additionally, not all of the Pasifika and Māori in sport roles in NSOs in New Zealand are represented in this study. Also, it is important to see the findings as relevant to a specific time, place, location and culture and consequently may not be appropriate to sport governance in other countries, locations or eras. Furthermore, expectations for concentration in terms of data and people and the amount of fieldwork had to be balanced with tight schedules, which caused restrictions, and small budgets. A substantial volume of data were captured. Ultimately how they are perceived is subject to my interpretation. Analysis is not an exact science as to how data are understood, but can be subject to a range of views. There can also be a factor of innovation and abstraction to the process, and personal insight, knowledge and 'feel' can support this. Seale (1999) suggests that understandings occasionally can be flexible and open-ended. Closely linked to this, Rose and Webb (1998) admit that some of this process takes part at a creative level where full interpretation is not possible in terms of definitive language purely as it takes place at a level that is too abstract to be represented correctly. However, this section shows that this research was conducted to

the best effect and in good faith, given these restrictions, challenges, and admissions, and in line with the procedure defined.

Chapter Conclusion

This chapter began by outlining the importance of the research paradigm and then discussed how the research approach adopted was a mixed-method case study combining both elements of outsider and insider research. The choice of a mixed-methods approach using both a survey and semi-structured interviews was examined before concluding with a section on research credibility and the centrality of the researcher's judgement for interpreting data. Limitations were identified and discussed, and these will be further elaborated later in the concluding chapter.

In summary, chapter three has detailed the purpose of the research, its approach, and methods adopted. The next chapter is the first of four chapters in which I present my interpretation of findings in light of current scholarship.

Chapter Four National Overview and the importance of service for Pasifika and Māori

Introduction

As indicated in chapter three's outline of the research methodology, the Phase one survey focused on gathering feedback from NSOs with regard to the perception of Pasifika and Māori involvement in sport governance roles. A prime aim of the survey was to gain an up to date national overview of the governance representation of Pasifika and Māori in New Zealand sports organisations. Eighty-four surveys were completed a response rate of 93% with 54 (64.3%) male and 30 (35.7%) female participants.

This chapter begins with a summary of the demographic profile of the survey participants, who can be regarded as 'outsiders', since none of the participants identified as Pasifika and/or Māori. The results of the survey are to be found in Appendices 19-24, but this chapter does incorporate a brief report on survey participants' perceptions of Pasifika and Māori representation at governance level in their organisation. I then provide a brief explanation of the perceived barriers to Pasifika and Māori in governance and national roles in their sport which will set the scene for the rest of the discussion.

The bulk of the chapter, however, draws on Phase two data, which emerged from interviews with insiders (Pasifika and Māori sports leaders). Next, interpreting data from an insider perspective, I consider how the survey results suggest that Pasifika and Māori are motivated by 'service' to participate in New Zealand sport leadership and governance. The management positions of those who completed the survey can be grouped into six categories: Chair of Board, CEO, General Manager, President of NSO, Secretary/Treasurer and Board Member. This is illustrated below:

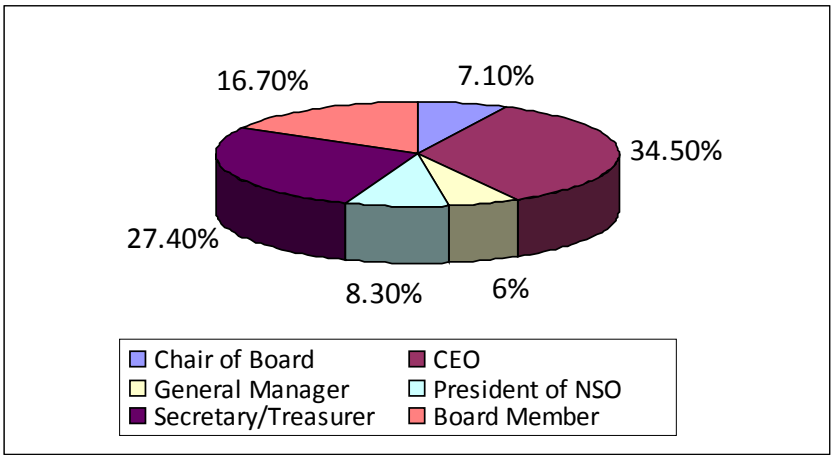

Figure 4.1: Management Position of survey participants

To provide a backdrop against which the factual questions could be compared, each participant was asked to make an assessment of their perception of representation of Pasifika and Māori in different roles within their organisation.

NSO perception of Pasifika and Māori representation at governance level

Table 4.1 illustrates that at a national policy or governance level fewer than 5% of the participants thought that Pasifika people had high representation in their organisation. A further two participants perceived Pasifika had medium representation, just over a quarter of participants (28%) thought Pasifika people had low representation and close to two-thirds (65.5%) assessed Pasifika as having no representation in their sport.

At a national policy or governance level less than 10% of the participants thought that Māori had high representation in their organisation. A further nine participants perceived Māori had medium representation, just over a quarter of participants (27.4%) thought Māori had low representation and more than a half (52.4%) assessed Māori as having no representation in their sport.

Perception of Representation (Pasifika)	Governance	Perception of Representation (Māori)	Governance
High	2.40%	High	9.50%
Medium	3.60%	Medium	10.70%
Low	28.60%	Low	27.40%
None	65.50%	None	52.40%

Table 4.1 NSO perception of Pasifika and Māori representation at governance level in their organisations

Perceived barriers to Pasifika and Māori in leadership and national roles in their sport

Seven (8.3%) participants indicated that there were barriers to Pasifika and Māori in their sport. These included a lack of Pasifika and Māori role models and peers (66.3%); a lack of Pasifika and Māori mentors (64.3%), a perception that Pasifika and Māori were lacking confidence (41.5%) and the claim that there was cross-cultural communication issues (37.3%).

The most prevalent facilitating factors identified by survey respondents as arguments for greater Pasifika and Māori involvement in sport governance roles, include role modelling, cultural appropriateness and identity issues. More specifically, respondents perceived that the more similarities that Pasifika and Māori identify between a sport leader/role model and themselves, the more likely that person is to be influenced by the message of the sport leader/role model (76.4%); family affiliation and cultural background was seen as a motivation factor for Pasifika and Māori in sport leadership roles (66%) and about half of the respondents thought that greater Pasifika and Māori input and direction at organisational level would lead to less alienating sport leadership experiences for them (52.4%). Importantly, the vast majority; seventy-seven of the eighty-four respondents (91.7%), felt there were no barriers to Pasifika and Māori in their sport.

This chapter and the following three chapters (chapters five to seven) will discuss four key themes identified by survey participants and then explored in the Phase two interviews which capture the insider perspectives of Pasifika and Māori board members: service, challenges, role models and why diversity is warranted. Where relevant, the discussion and analysis in these chapters incorporate both outsider perspective gained from the survey with the insider perspective, sometimes presenting contrasting views. Having presented the broad approach, I will now consider the emergent theme of 'service', which starts with explanation of how participants became involved in their current sports governance roles.

'Service'

Examination of and the motivations surrounding Pasifika and Māori participation in governance roles contributes to our understanding of how their governance experiences began, and from what areas their participation in sports governance evolves. How Pasifika and Māori were introduced to leadership was a key theme explored via interviews, and initial content analysis suggests that participants' can be usefully grouped in three broad areas: 'family engagement', 'active participation in sport' and 'educational engagement'. These groupings will be discussed before presenting an extensive, targeted, discussion of Pasifika and Māori motivations for participation in governance roles. The two key aspects of motivation identified, not previously highlighted in the research literature are cultural identity and values and family affiliation. These are unique to this study and supplement what is currently understood about sport governance.

Service, as it emerged from the interviews can be expressed broadly as a desire from Pasifika and Māori to give back to sport and the community through their governance. The ensuing discussion regarding Pasifika and Māori research participants' introductions to, and motivations to persist in, sport governance leads to specific recommendations which are provided to help Sport New Zealand and NSOs form strategies to increase Pasifika and Māori representation at high levels of sport management and governance, and improve board diversity.

‘Getting into leadership roles’: Family engagement

The most prevalent reasons cited by Pasifika and Māori respondents for becoming engaged with sport leadership were the influences of their family and culture. Haimoana alluded to how his family, specifically his father, had introduced him:

> *Through my father, he taught me the key aspects involved and what I needed to do within my family setting, so it wasn’t in the sport context initially.*

Pita expanded on this by suggesting that his engagement was part of a legacy, a pre-determined decision to become involved:

> *Within my family as a male I was encouraged to enter into leadership endeavours whether they were in a sport context or other from an early age.*

These responses from Haimoana and Pita, who are Māori, demonstrate the influence of generations from within families in the process of introducing leadership to individuals, particularly males in their culture. There is an idea of hierarchical support as their explanations explicitly refer to the impact of their fathers and elders in assisting them. This promotes a notion of fathers and *kaumātua* trying to maintain their legacies as they are giving a vision to young males as to where leadership could take them, giving them responsibility, explicitly encouraging the on-going development of male Māori leaders into leadership positions and that they were identified for leadership positions. It links with Pfeifer (2005) who suggests that *kaumātua* in contemporary society are now responsible for many traditional leadership functions.

Ioane built on this idea of a legacy by discussing his introduction in terms of the elders’ influence within his Pasifika culture:

> *The cultural context, my people, particularly chiefs and elders imparted their knowledge of leadership to me that I then tried to integrate into the sport context I was involved in.*

With regard to Ioane, his reference to the influence of chiefs and elders on his leadership can be linked to notions of destiny and a predetermined pathway which are relevant topics in Pasifika leadership (Le Tagaloa, 1992). By receiving this individual attention from chiefs who could be matai it could be interpreted as them identifying him as a future leader and seeking to help him achieve his destiny by imparting him with the knowledge necessary to feel motivated and empowered to lead others. Consequently Ioane has transferred this knowledge into other contexts, which were referred to as his leadership involvement in sport.

Aside from engagement in leadership with specific members of their family, the Pasifika and Māori board members alluded to experiences within their cultural environment which facilitated their involvement. As Emiri commented:

> *It was ingrained in me through experiencing various aspects of my culture; just witnessing how leadership was attained and delivered within this context introduced me to the dynamics of leadership.*

Tamaiti expanded on this, and specifically referred to a context and a place within his culture where an introduction had occurred:

> *Cultural aspects of my background such as traditional gatherings on the marae helped ingrain in me the values and factors associated with leadership, and how a male in my iwi was to conduct themselves when they had that responsibility.*

Emiri and Tamaiti's responses support the work of Pheifer and Love (2006) who acknowledged that in essence Māori leadership is a cultural activity - it is immersed with values, beliefs, language, rituals and artefacts.

These responses from the Pasifika and Māori board members as to where their leadership introductions emerged from suggested a key theme of cultural involvement and a desire to give back to sport and their people. Following from family engagement active participation in sport was identified as area where participants were introduced to leadership.

‘Getting into leadership roles’: Active participation in sport

For most of the participants their involvement in sport enabled them to learn firsthand about leadership, as illustrated by Hemi:

> *When I captained junior sport sides, it taught me the importance of setting direction and leading by example, from there I have pursued leadership opportunities all my life.*

Hemi implies that the sporting environment gave him a strong sense of purpose and clear direction. The suggestion being that by experiencing leadership at this level, the sport context, it gave him a foundation to work from which he could build on and ultimately did by pursuing and performing leadership roles. It helped him to understand the needs of those he was representing and allowed him the opportunity to demonstrate his talents and capabilities in leadership roles.

Ahorangi expressed a similar comment with regard to her experiences in netball:

> *I had a basic understanding of what leadership entailed from an on-field perspective initially.*

Ahorangi’s response suggests that the sporting environment can develop leadership skills within individuals by giving them the opportunity to experience aspects of leadership. Coakley and Donnelly (2009) propose that the sporting environment allows for individuals to be involved in a continual process of conflict, negotiation, compromise, coercion and subtle persuasion with various groupings of independent people. So, being in this environment affords individuals the opportunity to develop leadership skills. Leadership can also be developed through educational settings as is discussed below.

‘Getting into leadership roles’: Educational Engagement

Another avenue through which respondents thought Pasifika and Māori individuals were introduced to leadership, was educational engagement, specifically at college and university levels. This is illustrated by Pania:

Within college I was given a number of leadership opportunities in the likes of leading groups and acting as a role model in the role of a prefect, which I think benefited those younger Māori I knew.

Pania illustrates how the college environment provided her with the chance to experience aspects of leadership and assume a formalised position of leadership within her college, that of a prefect. This formalised role of leadership enabled her to be seen as a role model to younger individuals from her culture as it gave them a 'visual' example that a position in leadership was attainable for someone of their culture.

Rongo suggested a progression in this educational engagement by referring to his experience at a university level:

At University I became involved in committees that were run by students, and that slowly progressed to the sport context.

Rongo's tertiary experience developed a desire in him to translate his newly acquired skills attained from leadership contexts within a university environment such as committees into another context, specifically sport.

Taking the identification of this area of leadership introduction into account, Wiremu, a Māori board member, suggested NSOs should/could consider building on this through involvement with educational organisations such as schools and tertiary providers:

There needs to be stronger relationships from NSOs created with local schools, in particular areas where the demographic of Pacific Island and Māori concentration is high. Stronger links with the community, particularly the young Pacific Island and Māori community will be positive as they need to start developing young leaders.

Wiremu emphasised the need for NSOs to form relationships with key contributors from the community, to target schools as this is an area where a high percentage of

Pasifika and Māori can be reached. Again the key theme is to focus on early identification of young leaders and to move them along a development path for future leadership and governance roles. Gordon, Sauni, Tuagalu and Hodis (2010) similarly suggested that it may be useful to investigate links with the tertiary sector in developing specific Pasifika academic pathways around sport and recreation and/or health promotion.

These sentiments, with regard to forming relationships with key stakeholders, were also expressed by Pania:

> *I'd say putting money into coming to high schools and colleges. You can't get enough of people coming to speak to kids. Whether it is assemblies or in the classroom. Because it doesn't matter whether it's rugby, netball or whatever. Still kids look up to people and they still don't have access enough. Especially in rural areas.*

Pania advocates the need to place resources into making leadership opportunities available at a school and tertiary level: she suggests that there are multiple benefits in using esteemed Pasifika and Māori sport leaders and governors to deliver the programmes due to the high regard and respect they are afforded by those young people in the Pasifika and Māori community. Support for this approach is evident in the work of Thomason, Darcy and Pearce (2010) who described how the expertise of elite sportspeople is utilised to run sports clinics and attract involvement of youth from the community in their research with Australian indigenous populations.

Closely linked to the identification of educational engagement as a leadership introduction area, was the need to establish a pathway for Pasifika and Māori to progress along in terms of their sport leadership and governance development. Hemi, a Māori board member, acknowledged this:

> *They need a greater structural and pathway focus at the grassroots level, we need to develop strategies and initiatives that see these role models helping with the likes of development programmes in schools and community settings, as in most*

cases this is where the leaders of the next generation will emerge and hone their skills.

Hemi acknowledged that there needs to be better identification of Pasifika and Māori leaders who are young, particularly at the secondary and tertiary level. As this is essentially where many of the future leaders will emerge from. It also implies that making such efforts in development at this level links with a value of Pasifika and Māori culture, specifically a community and collective focus which is widely acknowledged in the work of Kavaliku (2006).

This was echoed in the comments of Whina:

We need to use what Pacific Island and Māori role models there are at a grassroots level initially, so they can move along a pathway, for instance if there is a Pacific Island/ Māori leader at that lower level our young developing leaders could seek direction and skills from them, also it would be a visual for them, evidence of a successful ethnic sport leader they could specifically relate to.

By having Pasifika and Māori to facilitate a programme it may produce an increased movement of these ethnicities into leadership and governance positions and move them along a sport governance pathway. In the first instance, this is because they can relate to the facilitators and secondly role models provide them with a real life example of people from their culture who have taken this path and achieved success. This approach is supported by research advocating increasing the number of women on boards. It has been suggested that women in corporate leadership roles provide positive role models for other women going into the workforce, giving them a goal to aspire to (Women on Boards: Why women on company boards are good for Business, 2009).

The next section will focus on why participants chose to become involved in leadership following their introduction to it, specifically their motivations to assume greater responsibility at higher levels. It will also introduce an outsider perspective from the surveys to contrast the findings.

Motivations to enter Sport Governance

Both Pasifika and Māori board members discussed their motivations for participation in governance roles. The two key aspects of motivation identified were cultural identity and values, and family, areas not previously highlighted in the research.

Cultural Identity and Values

Cultural identity and values underlay motivations for participation of Pasifika New Zealanders in governance roles. Their responses can be related to four key cultural values associated with governance and leadership in Pasifika society, specifically Samoan society as outlined in the work of Meleisea (2008), including concern for the values of: consensus/sharing, respect, trust and commitment.

Consensus/sharing emerged as an important theme from Pasifika participants. They discussed how their governance and leadership was influenced by the communal nature of Pasifika society, participation in roles with their leadership being directed towards ideas of collective rather than individual achievement. This was emphasised by Taniela:

> *I try to lead from the perspective of looking at the wider picture and how everybody in the community will be affected by the decisions we make. So that comes back to principles of Pacific Island society which advocate the values of sharing, hard work and communal endeavour.*

Taniela shows a powerful desire to serve or 'give back' to sport. His response demonstrates a strong sense of a collective vision in terms of what he wanted to achieve for Pasifika people in their organisations, and as leaders within it. Taniela infers that consensus and shared leadership is still very strong in Samoan culture within the New Zealand context, as it is throughout Samoan villages. This statement highlights the importance consensus and sharing plays in Pasifika leadership and governance, as highlighted in the earlier work of Huffer and Soo (2000, 2003), Le Tagaloa (1992) and Vaai (1999). These authors all indicate that leadership is deeply entwined with a commitment to give back to the community which is central to their responsibility to sport and their Pasifika communities.

Similar comments relating to a desire to 'give back' to the sport and community were expressed by Māori board members. Whina, for example, stated:

> *The communal nature of Māori society to me is reflected in my leadership style. It is about where it is going to take you, how we can do things together to move forward, the way I lead reflects Māori culture in the way that I try to view things from a wide rather than narrow perspective in that I am aware of all that are affected by my leadership actions.*

The notions of generosity, love of sport, social connection and appreciation have significantly influenced Whina's motivation to lead. Whina is very conscious of the cultural norms in her Māori background, specifically of supporting and giving back to others. Her motivational comments are consistent with broader research (Leberman & Palmer, 2009; Palmer & Masters, 2010) indicating that women may have a strong obligation to 'give back' due to both their cultural and gendered expectations.

Whina's response appears to relate to the Māori leadership value of *whanaungatanga*- she has alluded to the communal nature of Māori society influencing her leadership style. This is reflective of, and relates to, the ideas of collectivism and collective responsibility. She is attempting to be accountable and responsible to the collective, her people, and, in return, is seeking reciprocity. By accepting this view, and being motivated to lead in this direction, it dispels any ideas of individualism, which have been traditionally frowned upon in Māori culture (Williams, 2000).

Participants suggested that SPARC and NSOs consider aiming sport governance programs and opportunities at a level where they see value, specifically at the grassroots level in which consensus sharing and community is evident in both cultures. This was illustrated by Huia:

> *Young Pacific Island and Māori should ideally look to a get a grounding at a regional or club level before pursuing a national governance role as it is*

important for an understanding the process of governance from a lower level, they need to progress along a structured pathway.

Huia highlights the need for a structured development of Pasifika and Māori leaders, in which they would get the necessary experience and skills at each level, essentially gaining the building blocks which would allow for a meaningful contribution at the top level. The key idea is that all levels of the hierarchal ladder are covered by Pasifika and Māori, starting from the grassroots. This relates to Thomson, Darcy and Pearce (2010) who in their study described a strategic approach within a sport-development programme which offered opportunities to groom leaders internally in the programme, presenting useful roles for youth and an environment to support youth needs, whilst participating in the development programme.

Haimoana expanded on this by raising the possibility of providing leadership and governance opportunities in conjunction with specific Māori sporting clubs:

With regard to the community level and creating leaders there, maybe NSOs need to look at going to work directly with Māori clubs, give them the tools to develop their own leaders while still having a small hand in the overall operations.

Haimoana's response relates to the idea of local community-level interaction and participation and the grassroots/community sport level. Essentially, for a NSO to consider taking this approach to a community sports club which had been established by a Pasifika and/or Māori community group, then the organisational approach would need to be reflective of a community sport organisation model where family and community members are responsible for governance and members run the club. Taking this into consideration an NSO could continue to run its own Pasifika and/or Māori governance initiatives separate to the club; the club would be an example of a community-level infrastructure. This position would ensure that participation in the programme is ongoing and supported by an existing sport governance infrastructure. The positioning would enable opportunities for community-level involvement, as well as opportunities for youth to progress through to elite involvement. The programme would be community oriented, developed and delivered in the community.

Similar sentiments regarding grassroots involvement were expressed by Tipene:

> *Māori and Pacific Islanders get involved, but they get involved in levels where they can see the distinction between what they do and the outputs, a lot of them are coaches and administrators as opposed to involvement at a high governance level. So supporting people to understand the effects that they have on ground level may help to encourage more to come into that level.*

Tipene suggested that Pasifika and Māori involvement can be limited to where they see value and feel valued themselves; essentially they contribute at a community level amongst those they feel closest to in the sport. Their participation is based on the benefits it will bring to those at that level, so their contribution is isolated to one level. The inference of this is that more support and acknowledgment might be given to contributions at the lower levels by those in higher positions. This in turn may help facilitate a progression at some stage into higher levels and other forms of sport leadership and governance.

These observations are consistent with Palmer and Masters' (2010) research which found that values such as *whānaungatanga* (kinship), *mana* (status) and *manaakitanga* (support) were emphasized as important for ensuring that Māori people who worked within, or were serviced by, their organization could maintain personal well-being and individual effectiveness.

Respect is another key Pasifika cultural value alluded to by all Pasifika participants as influencing their leadership and governance behaviour, specifically gaining respect from within their community. In Pasifika culture respect is at the heart of cultural values, beliefs, and practices because with respect you care, consider and recognize other people's views (Sutter, 1971; Tuimaleali'ifano, 1997, 2006). The following response from Manu highlights this point:

> *Fortunately for me I built a level of respect within the Pacific Island community as a politician and trade unionist and that makes it easier to step into a leadership*

role in sport particular as someone who hasn't had an administrative background before but I have proven myself in other fields so that respect follows you into the sporting role with Pacific Island people.

This shows that Manu's passion for his role both in a sport and his political capacity have contributed others affording him respect, enabling him to work within his culture as a leader. The implication is that a level of respect needs to be developed and acknowledged for effective governance in Pasifika society, and this is done through achievements across a range of areas. Manu's response suggests that he gained respect in other fields and this 'followed' him into sport.

Respect was also alluded to by Māori board members such as Wiremu as influencing his leadership and governance behaviour:

I take the facets of leadership I have learnt from within my culture, which were a focus on working together and recognising how your actions affect others at all levels, so to me my Māori culture is evident in my leadership in that I will try and see how my actions at board level will affect others, I try to put myself in their shoes and understand how it would affect them. I tend to assert key values from within my culture such as respect and status when the situation calls for it.

Wiremu implies that respect is two-way. The implication is his style of leadership will foster respect from those he is leading based on the fact that he is attempting to demonstrate a leadership style which has taken into account those it will affect. It reflects a desire to be conscious of, and to experience the environment of his followers so he can better understand them and represent them. He is respectful of all levels of a leadership structure and has consequently tried to modify his leadership style to represent and suit each level. Therefore his comments can be seen as him respecting the situation and environment of those he is leading, so consequently it may bring a level of respect from followers towards him.

Wiremu's comments are consistent with the work of Pringle and Henry (1993) and Palmer and Masters (2010) in which all of the participants referred to experiences in

Māori contexts (e.g. on *marae*) or with Māori people. Like respondents in those studies, Māori respondents in the current study used Māori culture, values or terms to explain their preferred leadership style and strategies in sport organizations.

It must be acknowledged that respect is by no means unique to Pasifika and Māori cultures. Other cultures are likely to highlight respect in leadership, but there may be more of an emphasis on respect within Pasifika and Māori leadership, as was shown by the level of attention it was given by the Pasifika and Māori board members interviewed for this study.

Trust is another important cultural value in Pasifika leadership and governance. According to Le Tagaloa (1992), trust means having faith in someone. 'Mainstream' leadership scholars have long advocated demonstrating trustworthiness to establish credibility (Covey, 1989; Fairholm, 1998; Kouzes & Posner, 2007). Pasifika participants, too, advocated the importance of gaining trust within those communities they served and how it influenced their approach to governance. As the following response from Sefina demonstrates:

> *The knowledge that I have from my cultural background. That I know the needs and the aspirations of the people that I represent. It also means that I know the way they work, in a general sense. They trust in my approach. Therefore I help the organisation that I am part of to make sure that whatever they do they will be actually appropriate and responsive to the needs of Pacific Island peoples, particularly our youth.*

The value of trust is vital in a Pasifika family. In Samoan society, for example, members of the extended family trust their *matai* in terms of his ethical leadership and consensus decision making to maintain peace in the family (Le Tagaloa, 1992; Tiatia, 1998; Tuimaleali'ifano, 1997; Vaai, 1999). The value of trust, as emphasised by Sefina illustrates its importance for ensuring that Pasifika people who work within, or are serviced by, an organisation, can maintain personal well-being and effectiveness.

Sefina values her contribution to her Pasifika community, in particular the opportunity to provide a guiding influence to her people. Beneficiaries, in this case, are Pasifika youth, and so the leader's engagement can be seen part of a broader collective responsibility to help their communities through the vehicle of sport.

Similar comments were expressed by Māori board members such as Takere with respect to the need to facilitate trust; specifically, trust is a means by which to exhibit *mana*:

> *My cultural background means I have existing networks, relationships and I have the esteem and mana to approach local iwi when we are faced with access issues, so therefore I feel they can trust my approach-I have status within my community to lead effectively.*

Takere suggests he can encourage trust and *mana* based on the expertise he possesses, that others have acknowledged the skills he has which in turn has allowed him to direct day-to-day activities within his community. According to Durie (1991), in the latter half of the nineteenth century, tribes began to work closely together in pursuit of common goals and this raised Māori political awareness of the point that the concept of *mana* became applicable to Māori people generally. Essentially Takere possesses the facets of *mana*: having status, influence and power in a sport and business contexts, as well as in his leadership roles. Takere's comments can be interpreted as passion for his sport initially as a participant and volunteer, which in turn gave him the *mana* to work within the sport as a manager and leader.

This finding echoes that of Palmer and Masters (2010) who found that despite their minority status as Māori and women in group situations, the individuals in their study shared a passion for sport and had proven records as leaders. Together these characteristics may have given women in their study the *mana* to fulfil their roles effectively, despite being negatively racialized and gendered in some contexts.

The final value highlighted in participants' responses is commitment, and its relationship to service. An explanation of service has been provided earlier but this analysis places the idea of service in a different context and in relation to another theme,

that of commitment. Commitment is a cultural value crucial to the attainment and development of Pasifika leadership and governance. In Samoa commitment is related to *tautua* (Tiatia, 1998). Manu explained how it was important to develop his leadership by demonstrating a commitment through service, as this comment shows:

> *A lot of my understanding of leadership in the Samoan community for example is leadership by service to others and it's not that sort of hierarchal [sic] sense of you put yourself up there and expect people to be loyal and respect you as a leader just because you hold a certain position or title – you earn your leadership stripes in the Samoan community by the service that you have given over many years.*

The idea promoted by Manu is consistent with the work of Tiatia (1998) who suggests that governance and leadership is developed in Pasifika society through providing service to others and the whole family. That is, the right to have authority is first through loyalty and service. It shows that Manu sought to learn about both his culture and the sport industry first hand, to gain credibility and respect, to understand the needs of the stakeholders and demonstrate their talents and capabilities in leadership roles.

The strength of commitment as a key dimension came through in responses that used a variety of terms. For Haimoana, a Māori board member, there was a constant desire to exhibit leadership and governance behaviours that promoted a commitment to maintaining a legacy within his community and *whānau*; he expressed commitment in terms of 'responsibility' and his obligation to past leaders:

> *I tell myself that I have a responsibility to my family and to my community. But I also have a responsibility to those leaders that have gone before me to carry on their work. And also to carry on their values, so I need to engage my whānau in particular.*

Haimoana's response encapsulates the Māori value of *manākitanga* which includes the concepts of nurturing relationships, looking after people, and care in treatment of others (Mead, 2003). Haimoana recognises the importance of expressing love for, and

hospitality, to others. Doing this has allowed him to build unity through humility and giving. The importance of *whānau* in Haimoana's leadership behaviours may reflect the need for Māori leaders to engage in extensive team building and coordinating behaviour to demonstrate their commitment.

Commitment was also expressed in terms of being prepared to put effort into understanding and engaging with their peoples. Participants recommended that SPARC and NSOs go directly to the audience that they intended to attract, Pasifika and Māori, to see how leadership and governance existed in their cultures. This was emphasised by Rongo:

> *To understand and develop Pacific Island leadership in particular, we should be looking at where it exists and thrives, in the Pacific countries themselves. We need to analyse their leadership systems within their national sporting organizations for example in the likes of Tonga, Fiji and Samoa to see how they develop leaders, what methods they use to attract candidates to governance positions. Maybe it should be the lead of our NSOs to go to the international federations that control the various sports throughout the Pacific and see what they have done in terms of planning in this area. Once you have an understating how leadership functions in Pacific Island culture then you are putting yourself in a better position to integrate Pacific Island leaders back here in New Zealand more effectively.*

This echoes a recommendation made in a different context (Thiabault, Kihl & Babiak, 2009), that athletes should be asked directly about their perception of the most effective methods for their involvement in policies and decisions that affect them.

In his interview, Rongo emphasised the need to develop a relationship with other organisations in the Pasifika region in order to allow for a greater understanding between Pasifika peoples and non-Pasifika peoples as how to best facilitate their involvement in sport leadership and governance positions. Approaching the target audience directly allows for a comparison between the groups. Similarly, consensus and innovation may occur due to greater understanding and a concerted effort to ensure that both parties are contributing. However this must be tempered with the realisation

that governance demonstrated by Pasifika people in New Zealand may differ to how it is approached in the islands.

Matiu expressed similar thoughts with regard to appealing directly to the target audience:

> *NSOs should go directly into Pacific Island and Māori communities to see how leadership is attained and developed within the culture; this will help them understand better how to market the role. It will give them an inside perspective of how it works within the culture rather than relying on second hand reporting.*

Matiu infers that the current perception of Pasifika and Māori governance by NSOs is based on second hand knowledge. Having NSOs going directly into Pasifika and Māori cultural settings would allow personnel to experience how different cultures approach governance. It might also give them the information and resources to develop marketing strategies to attract Pasifika and Māori into governance roles, as they would then have a better understanding of what approaches are best suited to different cultures. Highlighting the values important to Māori could be helpful in trying to attract Māori board members. Whina suggests that, as it stands, the idea of board membership doesn't hold much appeal as it might:

> *We need to make the pursuit of a governance role more appealing to Pacific Islanders and Māori, clearly outline to them what the impact will be of them pursuing this role. If it could be marketed as a role which carries the key values such as mana, aroha and status then it may be seen as more relevant to them.*

Making governance involvement relevant to outcomes which relate to many of the key values in Pasifika and Māori society, such as commitment, consensus sharing, trust and respect, could assist in recruiting future board members. Such an approach is endorsed by the work of Thomson et al. (2010) who concluded that organizational engagement with indigenous communities needs to be strategically planned, deeply committed, prolonged, and focused on community development in order to empower and sustain sport activity within indigenous communities.

Family and affiliation

Whist cultural identity and values featured strongly, family also emerged as a significant influence on the motivation of Pasifika and Māori people to become involved in sport governance and leadership. The sporting context that reflects Pasifika culture is distinct from Pākeha sporting contexts in that the Pasifika sporting experience is one that greatly involves the imitable participation of extended family groups and communities participation (Teevale, 2001; Thomas & Dyall, 1999). In line with Pasifika cultural values, sport should enhance the value of being part of a greater group (Teevale, 2001; Thomas & Dyall, 1999).

The same ideas are prevalent with regard to Māori sport participation. Research conducted by Thompson, Rewi, and Wrathall (2000) identified that the main reasons that Māori participated in sport was principally for enjoyment, physical activity, fitness, excitement, relaxation, or learning opportunities. These are comparable to concepts of *whanau* and collectivism. It is accepted that the reasons highlighted for playing sport in Māori culture are similar to other cultures, but the level of attention these reasons were given by the Māori board members interviewed demonstrate the significance of sport within Māori culture as a vehicle to enhance the value of being part of a greater group.

When asked whether family affiliation and cultural background was an important motivation factor for Pasifika and Māori in sport leadership roles, more than two thirds (66.4%) of those surveyed indicated that it was an important motivation factor. This finding was supported by the Pasifika and Māori board members who described how family involvement is significant in the lives of their sport leaders.

Ioane, a Pasifika board member, talked about the positive impact of family involvement in his leadership progression, how his governance role was seen as beneficial to the whole Pasifika community and how he had a strong obligation to give back due to cultural expectations:

> *I received nothing but positive support from my family and community, there is a sense within the community that the collective nature of helping individuals to achieve status and respect as a leader will have long-term benefits for the*

community as a whole. Currently that is what I'm trying to do, looking to repay those that helped me by making sure that they have a voice in the future of this sport.

Ioane and other Pasifika board members mentioned that members of their Pasifika community feel proud and almost patriotic to see one of their own succeed. As leaders they also provide direction for their 'brothers and sisters', and add value and make a meaningful contribution to their community in an area where key values of their culture are exhibited. The drive to represent and acknowledge Pasifika culture seems consistent with the thoughts of New Zealand sociologists and researchers who assert that Pasifika ethnic pride is on the increase (Laidlaw, 2011; Paul, 2012; Teevale, 2001; Thomas & Dyall, 1999,).

Similar ideas were expressed by Māori participants such as Matiu:

To me I saw it as an opportunity to represent my iwi and try and impart some of their values onto the sport. There are significant support systems in my iwi which encourage success in many sectors so they saw my interest in an area which has a rich history in our iwi as a cause well worth supporting.

Atawhai also suggested the influence of family was positive, explaining the benefits in terms of 'destiny', legacy and enhancing family bonds:

It is a sport deep with whānau connection and involvement. During its participation you are likely to see whole generations involved, these generations are encompassed across all aspects of the sport from participating on the field all the way to board level, the transition along the pathway occurs naturally and it transcends all levels of whānau at various stages.

Haimoana suggested that NSOs to consider the concept of *whānau* when trying to recruit Māori into sport governance roles; especially when the process involved an interview:

To me organisations must recognise and utilise what Whānau support can bring, as it addresses the difficulty that can happen within recruitment situations where, reflecting their cultural training and custom, a Māori applicant is restrained in speaking too highly and too confidently about themselves. Whānau members who attend an interview can provide invaluable insights into an individual's skills and experience and add examples of their achievements. The spin-off from this is that, if successful, the new board member may carry with them a support system that has more connection with your organisation. This network can also assist in recognising possible candidates for other roles in the organisation and provide enhanced community-based support.

However, similar positive opinions and experiences with regard to family involvement did not extend to all the board members. This was illustrated by Luteru, a Pasifika board member, who suggested that the influence of family could be negative as well:

Families in the Pacific Island communities – no expectations – can be either a triumph or a tragedy. There have been all sorts of stories over the years where family's involvement has become detrimental to the development of the athlete. So there is a situation and sport clearly is a way out for them. And it is very hard to separate, impossible most of the time, to separate children from their families.

This suggests that for some Pasifika people, family can limit them. Sport, then, provides a way of separating an individual from their family. Indeed, leaders may have used sport as a way of escaping the pressures from their families. This implies that sometimes Pasifika people succeed in spite of their families, rather than because of them. They are still motivated by their families-sometimes it is to include their families in their lives, and sometimes it is about distancing themselves from their families.

A Māori board member, Huia also highlighted a certain ambivalence around the influence of family on assuming sport leadership roles:

In some cases you can have over supportive families who can be a negative influence in terms of getting in your way and holding you back, sometimes there is

a generational flow of leaders in the family and this equates to unnecessary pressure being placed on an individual to perform to the same level which cannot always be possible.

Huia implies that family influence can sometimes negatively affect performance as they feel unnecessary pressure to lead and direct to a certain standard. This may contribute to mistakes and result in a decrease in motivation to succeed in whatever activity they are participating in. It is an expectation they could do without. The findings suggest that, for Pasifika and Māori leaders, there may be more of an emphasis on 'caring for others' that hold the potential to cause additional stress and feelings of obligation. Again, it is accepted that this emphasis on 'caring for others' is commonly demonstrated in other cultures, but there is more of an emphasis on it in Pasifika culture as was shown by the level of attention it was given by the Pasifika board members interviewed.

That participants were influenced by the motives of cultural identity and value and family and affliation, which are consistent with broader research (Ah Chong & Thomas, 1997; Teevale, 2001; Thomas & Dyall, 1999) on leadership and governance motives in Pacific culture. However, participants in these studies expressed other motives such as gender identity and ethnic pride as important to pursuing leadership opportunities.

Participants in the current study suggested that SPARC and NSOs wishing to enhance diversity on their boards, appeal to the emphasis Pasifika and Māori place on family involvement. This was acknowledged by Waimarama:

Pacific Islanders and Māori place huge focus on the community and family, so any initiatives that are governance focused, may it be a workshop or development programme should be based and delivered around those values.

Wiremu also suggested that there is a clear need to appeal directly to the values of Pasifika and Māori culture. When considering how to structure governance programmes they should be developed with the notions of 'service' and community in mind as these can act as a motivating factor for Pasifika and Māori. This relates to the

idea of inclusion, by implying that a shared relationship between the community and family within these cultural settings can interact to help create a culture of inclusion. This would be the result of appealing to both rather than isolating one as a target. Thus, responses from participants in the present study were compatible with Thomas and Dyall's (1999) conclusion that sport managers must be able to understand and have the skills to manage in ways that develop an organisational culture that is consistent with ethnic diversity among participants.

Additionally, responses such as Waimarama's suggest that Pasifika and Māori people engage in activities primarily to benefit their own communities and people, as that was where they regarded the most help was needed. This relates to the belief that traditionally Pasifika and Māori societies are more focused than Pākehā on the collective rather than the individual. A second, related, reason is that volunteering was seen as a means for community development. Much of the 'helping out' mentioned by participants was done to improve the welfare and way of life in their communities. If leadership and governance programmes were established on the basis of community and family values it could be a means of directly impacting other Pasifika and Māori individuals. Overall, participants, involvement in the mainstream sport system appears to be tied to a belief that there need to be direct benefits to their communities and, particularly, youth.

Chapter Conclusion

This chapter highlighted that Pasifika and Māori board members were introduced to leadership roles as a result of their experiences in three areas: family engagement, active participation in sport and educational engagement. Following an exploration of these themes, the chapter presented an extensive discussion of Pasifika and Māori board members motivations for participation in governance roles. Analysis of the interviews identified two key aspects of motivation that previous published research does not highlight: cultural identity and values; and family affiliation. These are unique to the study and add to knowledge in this area by highlighting the key theme of a desire from Pasifika and Māori to give back to sport and the community through their sport governance role. The next chapter will discuss both the perceived and experienced challenges to sport governance participation by Pasifika and Māori.

Chapter 5 ‘Challenges’ to Sport Board participation by Pasifika and Māori

Introduction

Shilbury (2001) suggested that sports organisations will need to clearly define the changing role and type of person they can attract as a board director. He suggested that to appeal to, find, and select such individuals is a long-term issue. How boards are comprised and organised significantly impacts on their ability to provide strategic direction.

For sport and recreational organisations, it is important to understand whether ethnic minorities such as Pasifika and Māori choose not to participate in sport leadership and governance roles, or if they are experiencing social exclusion because of perceived or experienced barriers to participation. If the former is the case, then it may not be worth sporting organisations or governments investing in structural or practical changes in order to increase participation rates among this group. Through the survey this study sought to examine what challenges Pasifika and Māori face with respect to their participation in sport governance roles.

This chapter addresses first the affective barriers, for Pasifika and Māori lack of interest in taking part in sport governance roles. That section is followed by socio-cultural barriers which have been grouped into gender and culture, acculturation and racism, and then resource and interpersonal constraints. The findings from the current study are initially summarised and then a detailed discussion ensues. Where relevant, the discussion and analysis in this chapter incorporates both the outsider perspective, gained from the survey with the insider perspective, sometimes presenting contrasting views.

What we know about participation barriers

Results from the survey enabled the preparation of Table 5.1 inspired by the framework devised by Tsai and Coleman (1999) based on their study of Chinese immigrants. While the particulars of this study are very different from Tsai and Coleman’s research,

the categories and subthemes they devised provided a useful basis for categorising the types of barriers identified with respect to Pasifika and Maori sport board participation.

Table 5.1: Potential barriers to participation in sport governance roles by category, sub-category and examples (adapted from Tsai and Coleman, 1999)

Barrier Category	Sub-theme	Types of barriers identified from the interviews
Affective		Not worth investing time in
Socio-Cultural	Societal	Cultural tension between age and respect Gender (sexism) General under-representation of Pasifika and Māori
	Acculturation	The 'social' nature of Pasifika people Family commitments A lack of acceptance from their 'own' people and culture A reluctance to push themselves
	Direct and Indirect racism	Negative Perception/Stereotyping The perception that the Pasifika and Māori contribution to sport is only 'on the field' not off it Gaining acceptance from others Selecting Pasifika and Māori board members
Resources		Cost (e.g. prioritising settlement needs) Time
Interpersonal		Lack of governance skills Lack of governance knowledge Fear of the unknown (governance environment)

Affective barriers: Not worth investing time

Lack of interest or willingness has been identified as a barrier to participation in governance roles for ethnic minorities (Sawrikar & Muir, 2010). In response to the survey item suggesting that, in a European sport leadership context there is no emphasis given to inclusive social behaviours that make Pasifika and Māori feel welcome so consequently they feel unwelcome and discontinue the activity. Responses were varied, of the 84 organisations surveyed, more than half (58.3%) did not agree, but, somewhat concerning was that 41.7% agreed with the claim. The survey was positioned as an 'outsider' perspective, so it is interesting that this finding contrasted with the insider perspective from the Pasifika and Māori board members' interviews which identified that the discontinuation of participating in sport governance roles to be related to a perceived lack of interest on the part of Pasifika and Māori board members, which worked as an affective barrier. This was emphasised by Atawhai, a Māori board member:

> *Being on a board isn't really seen as attractive, they are seen as being administration roles, so I think the whole selling of being a director for a sport is difficult. There is quite a big difference between being a volunteer director. Most, the vast majority, don't have fees that run with being a director. These are keen people, dedicated to their sport; there is no remuneration connection that runs with it. The challenges for Pacific Islanders and Māori is many may be playing a role already elsewhere in the sport, so why would they want to go on a board.*

Atawhai suggests that there are some Pasifika and Māori who are yet to be convinced of the benefit of joining a board. The implication of this is that participating in sport governance is not an attractive area to pursue. Specifically, the lack of interest could be based on the lack of remuneration associated with the role and that they are already contributing in other areas. Atawhai also suggests that Māori may already be fully committed to other aspects of the sport organisation.

The outcome from the comments from Atawhai is that some Pasifika and Māori volunteers, because of the socio-economic conditions in which they live, may not be recruited into activities without some form of financial compensation. It can be inferred from Atawhai's comment that, unlike the typical sport volunteer, whose background may reflect a middle class upbringing, some Pasifika and Māori individuals cannot afford to volunteer. Essentially, they do not possess the resources, financial or otherwise, to cover the concealed costs of volunteering for board positions, such as childcare, transportation and training sessions. This is akin to the findings of Kerr, Savelsbury, Sparrow and Tedmanson's (2001) that Indigenous people in Australia suffer a similar lack of financial resources so consequently see lack of reimbursement as a barrier to volunteering.

Whina suggested that SPARC could mitigate the apparent lack of interest in sport governance roles by promoting directly to Pasifika and Māori the benefits of participating in sport governance, including highlighting factors that are likely to most interest them:

> *Essentially there needs to be more of an emphasis on considering what avenues and structures we can explore that would show Pacific Islanders and Māori that their presence in these roles would make a difference. The key to that is making it connected to the culture, make it relevant to them.*

It could be inferred from Whina's comments that if more Pasifika and Māori are to be attracted into sport governance roles then the positive benefits associated with their involvement must be acknowledged and promoted. Whina's suggestion is that in making their governance involvement relevant to outcomes which relate to many of the core values in Pasifika and Māori society such as commitment, consensus sharing, trust and respect, would be beneficial.

Similar ideas relating to the lack of interest in sport governance opportunities were expressed by Sefina, a Pasifika woman board member who questioned whether this perceived lack of interest was a result of uncertainty and a lack of awareness of what opportunities existed, and specifically what the governance role would entail:

Many Pacific Islanders simply aren't aware of what is up the road as such in terms of leadership opportunities, the desire doesn't really emerge until the end of their careers, and I would like to see a change in thinking. To me, many of my fellow Pacific Island women are focused on the survival of the game and the needs of others at grassroots level so they haven't really considered the top bracket of management currently.

The idea promoted by Sefina is that, based on her experiences, she feels there is a tendency for Pasifika women in particular to focus their efforts in areas in which they feel they will provide the most benefit-specifically the grassroots level. It is this level that the majority of the Pasifika community participates in, and therefore it is where a degree of cultural similarity exists, and promoting an atmosphere of togetherness. Sefina's comments reflect the fear that if she were to pursue governance opportunities at a higher level, then the cultural settings that she currently experiences and feels comfortable in at the community level may in some ways no longer be accessible to her.

The idea of Pasifika and Māori focusing their efforts at the community rather than governance level of sport was extended by a suggestion from Whina with regard to involving former Pasifika and Māori athletes:

There needs to be more of an effort to engage what retired Pasifika and Māori athletes there are in the sport. As sometimes they finish as a participant and that's it-they disengage from the sport, there is no opportunity for transition to other areas for them, so consequently they may feel abandoned. We should be looking to move them into positions of responsibility -albeit we don't want to overwhelm them initially but rather to continue their interest in contributing by showing them as an organisation they are still valued, they can still make a difference.

There is the suggestion here that an approach emphasising continued involvement could help with retired players' transition from an on-to off-field contributor by allowing their sport-related identities and social support systems to remain intact for a period of time.

Research with athletes has shown that this population can often feel alienated from their sport on termination of their careers (Webb et al., 1998), but those who engage in activities in the sport outside of a participant can experience a more successful postretirement adjustment (Grove et al., 1997).

Another key idea to emerge from the response of Sefina is that there is a perception that the board environment is seen as the domain of older people, that once Pasifika women have given 'service' to their community, normally over an extended period, they may then feel it is time to pursue a governance opportunity. Consequently, when this does occur they may be much older.

However, Sefina suggests that interest for Pasifika and Māori in sport governance may emerge in time; she believes that Pasifika people may consider advancing their contribution once they have gained the necessary skills at the lower level. This idea links to that of Sione, another Pasifika board member, who suggested that a generational change amongst Pasifika people will lead to a greater desire to pursue governance opportunities:

> *But what we are starting to see come through the system now, more and more, there is a new generation of, for example the kids that came from the Islands here - to do their scholarships, to do their university studies here and have moved into professions and middle management. I think they are starting to gain traction and the skills that will allow them in bigger numbers to make a bigger contribution to what was able to be achieved previously.*

As more Pasifika individuals gain intellectual knowledge and skills by gaining tertiary qualifications, Sione's hope is that they will then translate those acquired skills into an interest in pursuing leadership and governance roles. From this Sione concludes that the initial movement of Pasifika immigrants to New Zealand possibly brought people who did not have the necessary skills to be successful and make an impact in governance settings. The current Pasifika population however, has shown a marked improvement in educational achievement (Chu, 2010).

In addressing issues of Pasifika and Māori interest and engagement in sport governance participants in the present study highlighted the importance of exploiting media avenues and communication channels that are familiar and appeal to Pasifika and Māori. Such demands could be an effective means of encouraging and facilitating leadership and governance involvement. This was alluded to by Taniela:

> *Consider the media avenues in which Pacific Islanders and Māori access their information currently, particularly in terms of sport. If you could encourage sport leadership trainings and opportunities in for example Māori magazines and on Māori television then this could be beneficial.*

Taniela implies a need to attract Pasifika and Māori through specific media outlets. She suggests that it would be beneficial to explore the relevant Pasifika and Māori publications that have a large leadership and governance focus and then use them as a medium to promote and attract potential Pasifika and Māori leaders. This could be effective as in most cases the publications are culturally specific so are relevant to Pasifika and Māori. Also, by using these media, relationships could be established as mass media have the potential to reach large audiences quickly and effectively. Such access could be beneficial for an organisation now and in the future. Indeed, this idea is consistent with previous research (Sawrikar & Muir, 2010) which found that a sense of inclusion and belonging could be addressed by increasing the number of media images of ethnic minority women taking part in sporting activities. Taniela highlights the power of the media to give exposure and voice to ethnic minority groups and facilitate their inclusion. In addition to affective barriers, there are socio-cultural barriers that Pasifika and Māori may face as are discussed below.

Socio-cultural barriers: Societal

As already noted, to clarify the distinct components of socio-cultural barriers, three sub-factors are explored below: gender and cultural expectations, acculturation, and direct and indirect racism.

A barrier specifically acknowledged was that the age of some Māori people may work as a deterrent to their involvement in governance opportunities, lessening their effectiveness. Takere and Whina allude to this in their responses:

> *Being Māori on a board and also being young sometimes I found it difficult as I didn't consider it my place to question some of the decisions of the older and more senior members of the board as to me that was disrespectful, especially if it was another Māori elder on the board.(Takere)*

> *It influences me in that in my culture and upbringing I was taught to respect elders and their view was final and above all others, so in a board context initially I tended to side with decisions from whom I had the most respect for and to me carried the most māna, which in most cases was the chairman, I saw him in the role of an elder in this context. (Whina)*

The responses indicate that Takere and Whina considered it culturally inappropriate for a younger person to disrespect an older person (*kaumatua* especially). This meant that, when they were on the board or in meetings with older Māori men, they felt they could not disagree with the *kaumatua*. Thus, in Takere and Whina eyes, the age dynamics among Māori made younger Māori less effective in the governance role than they might have otherwise been.

In terms of responding to this, Ahorangi suggested that the younger board members had tried to overcome this barrier of cultural tension between and age and respect, but in some instances they may face opposition from within their own culture:

> *From what I'm observing with my peers and family is that more and more young Māori are becoming more educated and stories I have heard of late is that, that is quite threatening to some other nationalities and it also has caused a battle within their cultural society as their elders say that is not the way we do things, and the younger more educated say you have to fight fire with fire and to be able to advance in the modern world you need to be more educated, and unfortunately*

with that education some of the traditional values such as parts of tikanga are left behind. It may be at odds with the vision of kaumatua

This observation implies that the increasing emergence of Pasifika and Māori in leadership and governance roles in some situations may be opposed by those from their culture that already hold leadership and governance positions. It challenges Durie's (1999) claim that the mutual relationship in Māori society between *kaumatua* and community is not easily eroded.

Ahorangi indicates that of those already holding power may view these young leaders as neglecting traditional aspects which to them are key facets of governance. In contrast, young leaders, who through their educational background and being exposed to leadership and governance opportunities outside of their own culture and in other contexts, have become aware of the need to adapt and change if they are to advance and become successful in leadership and governance settings. Age of board members, it appears, work as barrier, in several ways.

Another example of age acting as a barrier, was the perception that governance is an area for the older generation as the following response from Emiri suggests:

A common reason communicated by our young people was there wasn't a real desire to be involved at a governance level as the role simply didn't appeal, it was stereotyped as boring and for the older generation unreceptive of ideas from new generations.

Like other young people, young Pasifika and Māori may be discouraged from pursuing leadership and governance opportunities as they have developed a perception of governance and particularly a board environment as being the domain of the older generation. Older people appear fixed, existing in an environment devoid of creativity and opportunity, and are unwilling to move with the times. This attitude about older board members is reflected in comments from both a Pasifika board member Sione and Māori member Rongo:

I think it is fair to say that there are those who have hung on to power for a long time. (Sione)

Until boards and more specifically the sport itself realises that New Zealand is now heading down the road of multiculturalism in all sectors and that different people (particularly young Pacific Islanders and Māori) have different needs and ways of doing things then the desired growth of the sport will not occur. (Rongo)

Both participants characterise boards as out of touch with today's needs. They promote the idea that the current demographic of board environments is dominated by older generations who have retained their positions for an extended period, sometimes to the detriment of the sport. These beliefs align with Kikulis (2000), who argues that disparity exists in the degree to which different aspects of governance and decision making in NSOs are taken for granted, institutionalized, and thus opposed to alterations.

In order for sporting organizations to develop and generate positive opportunities, they must consider structures that provide the opportunity for younger generations of leaders to develop skills and create an environment that promotes the notion of diversity with regards to age and culture. In addition, it seems that Pasifika and Māori face other challenges to participating at leadership level such as gender and cultural expectations.

In line with previous research (Leberman & Palmer, 2009; Palmer & Masters, 2010; Teevale, 2001;) the present study found that traditional gender roles, which relegate the domestic duties of marriage and childcare to women, might affect rates of participation among the Pasifika and Māori women board members. Sefina, a Pasifika board member, pointed this out:

Time is significant; particularly for Pacific Island women in that they are expected to fill many roles within their culture, so once they have completed all their tasks they have little time left for leisure activities let alone consider themselves in a governance capacity.

Kahurangi, a Māori woman board member expressed a similar view:

> *Just the issue of time, having a family plus work commitments can be a restricting factor on your involvement.*

These two responses illustrate that these female board members who have children were faced with trying to maintain a balance their work, family and cultural obligations. Essentially it could cause internal conflict for Sefina and Kahurangi and compromise their effectiveness as leaders and mangers in sporting contexts. This is reflective of other women's experiences in governance, as there is a clear lack of women in governance positions, as is illustrated by NZOC gender research which found that most boards (86%) have less than 50% female representation (NZOC, 2010).

Sexism has been identified as another key barrier with regard to gender and cultural expectations (Palmer & Masters, 2010). However, asked whether there was unconscious discrimination from both males and females more than two-thirds of respondents who were outsiders (71.4%) did not agree. This is possibly unsurprising as most survey respondents were male, and the majority of interviewees were also men.

Evidence in the present study suggested that Pasifika and Māori board members in the research sample had not personally experienced sexism. Nonetheless, some instances of the indirect effects of sexism on Pasifika and Māori women in leadership and governance positions were noted in the interview, this comment is from Pania:

> *I am somewhat disadvantaged because firstly I am the only woman, and second the only Māori on the board-so therefore I may not have the backing of peers, as basically I have none on the board.*

Pania may have been doubly disadvantaged. She felt that by being a minority on the board in terms of gender, it had limited her ability to fully contribute in a meaningful way. This feeling was exacerbated by the fact of being a Māori woman in a Pākehā environment. However, the experience described by Waimarama, another Māori female board member, was reported differently:

I think it depends what you go in there with. If you are going to think, well, I have to keep fighting to be heard, well, that's how it is going to be. But if people respect you I think, they already respect me because they know me; they know what I have been doing in the sport. I respect them too – it is just how you conduct yourself.

Waimarama's view suggests that each individual can attempt to diminish any potential barriers by taking responsibility, being ambitious, and adopting a positive attitude which will hopefully in turn lead to their being more respected by the other members of the board. There seems to be some evidence to support her stance: Palmer and Masters (2010) found that the Māori women in their research were successful in their roles because they negotiated the conflict they experienced by utilising networking strategies, their reputation (especially in sport) and their ability to build relationships.

Pania's and Waimarama's experiences revealed that instances of sexism do occur but can be ameliorated if the female board member is willing to take on some of the responsibility personally to overcome potential barriers through their own efforts and attitude, as distinct from adopting an attitude that regardless of their efforts their contribution will be minimal.

This idea of personal responsibility alluded to by Pania and Waimaramara, was acknowledged by Huia in the idea of shared responsibility. Huia implies that any changes must be undertaken by both the board and women themselves:

The responsibility is twofold. Firstly to take advantage from the increasingly significant assets that women bring to companies, not only must boards consider those assets, but construct a plan to make sure that their boards become more gender diverse, in addition to ethnic diversity as well. This plan needs to emerge from a careful analysis of the current skills and experiences of board members, therefore identifying any existing gaps. Then, boards should actively seek out potential female candidates who could address these gaps. Women must also aggressively hunt for possible opportunities to serve at the board level. No one

can sit back and wait for board appointments to come their way. To attract board invitations, women must promote their accomplishments, build and leverage their connections, and seek opportunities to enhance their qualifications. Once they have joined a board, they must show a desire to invest their time and talent toward learning and contributing to analysing issues. Once more women take charge of their own future; the fruits of their efforts will blossom, grow and spread the seeds for future opportunities.

Huia's comment indicates that there must be a genuine interest and dedication on the part of both the board and its female members focused on implementing a professional approach that achieves shared responsibility. This concurs with Shilbury's (2001) research findings which emphasised the importance of the professionalisation of sport. With a specific focus on the shared leadership dynamic amongst executive director and board members in Australian state sport organisations.

Following this discussion of the gender and cultural expectations that are faced by Pasifika and Māori in sport governance, I will examine the barriers relating to acculturation.

Sociocultural barriers: Acculturation

Acculturation refers to the process of cultural and psychological change that results following meeting between cultures (Berry, 1980). Published research recognises the impact of acculturation (Berry, 1980) on the participation in sport governance. The challenge for Pasifika and Māori of balancing cultural preservation with cultural adaptation, and of trying to develop a sense of belonging, were a feature of insider interviews conducted in Phase two. As predicted, a culture clash (Triandis, 2000) between Pasifika and Māori individuals' desire to participate in governance opportunities and their wish to adhere to cultural expectations of taking responsibility for the care of family evident. Huia, for example, pointed out:

It is difficult as sometimes your heart wants you to make decisions that will be to the benefit of your whānau and tamariki. But sometimes in your head you know the best overall decision may be against your cultural beliefs, at the expense of

your whānau and tamariki. So it is important to communicate to them that you may be appearing to abandon your cultural responsibility in the short term, but along the line it may be beneficial for them

Huia's acknowledgement of the conflict she faces in her role as a board member in relation to the expectations of her culture supports findings of previous research. Palmer and Masters (2010) found that the participants in their study felt pressure to resort to cultural expectations as Māori women in the presence of older Māori males or in traditional Māori contexts. In related observations, Takere and Rongo expressed the difficulty of convincing their own people of the merits of their pursuit of leadership and governance opportunities, particularly in a sport with minor Pasifika and Māori representation:

I found it difficult initially to show my people how the sport and in particular my involvement in the sport would be beneficial for Māori culture, particularly at the youth level. (Takere)

My sport traditionally isn't frequented significantly by Pacific Islanders and Māori peoples so it was a challenge for me to be accepted both as a player firstly and secondly as an administrator. I saw it as laying the foundations for Māori participation not only on the field but off it as well. My challenge was to promote the game to a different audience-my culture. (Rongo)

It seems that sociocultural challenges for Pasifika and Māori may be more complex than acceptance in the boardroom: there is the additional challenge for them of gaining acceptance within the sport if they represent a cultural minority; and there is also the difficulty in gaining acceptance from within their own culture. Rongo's response implies that it is a challenge for him to continue his participation in the sport both on and off the field. How he approaches this challenge is vital to maintaining the presence of his culture within the sport. Rongo must also work to provide an example to his own people of the difference that can be made by an individual from their culture within a sport that has traditionally not had a significant Māori presence. Rongo's view illustrates a key point about sport's relationship to culture. In the case of Rongo's sport,

the adaptations facilitate a culturally appropriate atmosphere and social networking, a type of adaption acknowledged by Ryan (2007).

A sense of lack of belonging to the group, and discomfort from being an ethnic minority may have flow-on effects that are manifested in lack of participation of Pasifika and Māori in sport governance roles. For Tamaiti, the absence of people who Pasifika and Māori can relate to, and experience governance with, in a board environment could be a prohibiting factor:

> *It is tough when there is no one else on the board they can relate to and identify with in terms of cultural background. You can feel isolated.*

Haimoana expressed a similar view:

> *Without doubt it is harder to make an impact in the sport for Pacific Islanders and Māori when there are not that many in the sport as compared to other sports where there are a significant amount of them.*

Both board members suggest that a lack of commonality can make it a difficult challenge for Pasifika and Māori pursuing leadership and governance opportunities. The premise is that that if the board lacks other members with whom they can relate and identify this makes them feel an outsider in that environment.

Participants raised the issue of the importance of SPARC and NSOs giving due consideration to which sports, more specifically whether team versus individual sports, should be pursued and supported. This was seen as crucial if sports bodies are to attract Pasifika and Māori to, and engage them in, sport leadership and governance. Ioane expresses this in terms of targeting certain sports:

> *I think there is an issue around what sports to target initially. There should be a focus on Pacific Island entrenched sports initially, which are traditionally team as opposed to individual sports, and then move into areas that are seen as potentially viable for further Pacific Island participation at all levels.*

Ioane supported the need to focus Pasifika and Māori sport governance development initially in sports where Pasifika and Māori have established a significant presence; in most cases team sports. There is no simple solution, however, to ensuring player participation will lead to board participation. For example, Palmer (2007) indicated that, even though Māori players are well represented in rugby, there is minimal movement of that representation into roles at the governance level. A range of these ethnicities are already present within many team sports and these participants might be initially targeted for leadership development. Once these targeted individuals have been moved the leadership and governance roles, it may then be possible for them to transfer their new skills and knowledge into other sports. This strategy might also assist board representation on individual sports, once providers identify the importance of developing greater levels of Pasifika and Māori involvement in these sports. Thomas and Dyall (1999) indicated that, in general Māori prefer being involved in team, rather, than individual sports, so focusing on governance roles in team sports is likely to be a necessary first step, before moving on to individual sports.

In addition to perceived lack of commonality with most other board members, participants suggested that the effects of minority representation on sports governing boards stretched beyond that of being unable to strongly identify with board culture. Once on boards their minority presence implied that, to make a meaningful contribution, minority individuals had to produce effort beyond what was expected of the other board members.

Sefina and Iwa talked about the experiences of other Pasifika peoples on boards:

> *Lack of support is a major one, based on the fact there are so few of them on boards currently, and for those in that position maybe they have to go beyond the expected scope of their role and do other things. (Sefina)*
>
> *The other difficulty is as there are not as many people serving on the roles it can sometimes be a you versus the world mentality trying to promote a Pacific Island*

worldview that you may believe in, so you find yourself searching for a balance between the two. (Iwa)

Sefina's and Iwa's responses promote the idea that as the sole representative of an ethnic group (in their cases, Pasifika) on their boards, they faced added difficulties. Difficulties include representing their culture and ensuring that, as representatives of their culture, their decisions and initiatives were considered and implemented. To be effective representatives, Pasifika people had to exert considerably more effort than the other board members. Iwa's response implies that if they wanted to have the organisation adopt a Pasifika value they would have to spend significant amounts of time trying to convince the board of its merits as alternatively, to if a non-Pasifika value were being considered the implication is that support would be more immediate It seems that the minority might have to work far harder than the majority to prove themselves as well as assert the place of divergent cultural values (Cunningham, 2010).

From the responses it can be concluded that structural issues have impacted negatively on the well-being and effectiveness of the Pasifika as board members. This finding reflects the experience of cultural minorities in non-governance roles. In their study Palmer and Masters (2010) reported that one participant was so emotionally and financially drained that she contemplated ending her leadership/management role permanently. In that study a lack of visionary guidance and support from members of the governing board, individually and collectively, was considered detrimental to well-being and effectiveness. In the present study the participants interviewed indicated similar difficulties in being effective in their roles as sport governors. This implies that the sort of 'solution' proposed by Palmer and Masters is unlikely to improve the lot of managers in the short-term. Simply Pasifika and Māori board members are struggling with the same issues that their managers are.

As a consequence of factors such as perceived lack of support and commonality there is a general under-representation of Pasifika and Māori at the governance level. Yet it is about the importantance of having management and board constituted in a way that is reflective of the sport participants it is representing. The participants' responses on this topic were grouped into two areas; the significance of reflective representation to the

participants themselves and secondly, the need to move away from token appointments to facilitate this idea.

Stakeholders emerged as an important element: the board should be reflective of its stakeholders, particularly at the participant level. Taniela draws attention to some of the related issues:

> *If the people at the lower level cannot see someone at the top who they share characteristics and qualities with then they may become disillusioned. Hence why the boards need to start to reflect those they represent otherwise they risk losing certain diverse members from their sport, you need to have a board which is diverse in age, gender and ethnicity.*

If the top level of leadership and governance within the sport does not represent the bottom level, not only in the category of ethnicity but also in terms of other diversity characteristics such as age and gender, problems might emerge. For example, an attitude of isolation might develop as the participants cannot explicitly relate to anyone on the board and might be less interested, leading to disengagement from the sport.

Matiu further expands on the issue of representation of stakeholders:

> *They [stakeholders] need a voice. They may see the current set-up of some sports as reflecting the needs of those participants of the past not the present, some are backwards in their thinking instead of embracing the new diversity within their sport at all levels.*

Matiu proposes that sports have been slow to embrace diversity and still exist in leadership and governance structures which reflect their past audiences rather than the diverse populations within their sports today and that there could be an unwillingness to promote opportunities for diverse members to contribute across a range of levels in the sport. Taken together, Tanilea and Matiu's observations suggested that the motivations of participants need to be reflected in governance settings through representation. This echoes the work of Guo and Musso (2006) who, in their study of the nature of

representation in non-profit and voluntary organisations, examined the idea of participatory representation and indicated the importance of representation that involves active constituent participation in organizational activities.

Sione too raised the idea of stakeholder linked board representation:

> *I think it's important. Otherwise you can have a situation where the black kids are playing and the white kids rule. And that's got some unfortunate connotations to it as well.*

Sione implies that a dominant ethnic group exist at the participation level, but this has not translated into other areas of the sport, particularly at levels of leadership and governance. The consequence is that it promotes negative ideas such as those that endorse one ethnicity "naturally" leading another.

This could potentially make sport participants feel that they do not have a voice in the decision making process. This could, for example, occur when a Pākehā coach is in control of a team of predominantly Pasifika and Māori players. In the case of African American coaches of university athletics teams studied by DeHass (2008), it was found that, although African Americans represent the majority of the players on these teams, they constituted but a fraction of the head coaches. Thus, it is pertinent to consider how these issues can be approached in a New Zealand sport governance context.

It is at the strategic level that organisational culture and change are driven (Cashman, 1995; Gratton & Taylor, 2000; Hoye & Cuskelly, 2007; Rowe & Lawrence, 1998). Hence it may be for SPARC to lead the drive for change, specifically to consider areas such as: partnerships, consulting other sectors, and grassroots planning and delivery.

The need to consider the influence of partnerships was raised by Huia:

> *SPARC in their role as a government agency need to look at working with other Māori organizations such as the Ministry of Māori Affairs for example, just so there is an emphasis on various parties working together to generate new ideas*

and programmes to identify and develop talented Māori sport leaders in a governance capacity. It cannot be done from one source, it must be a collaborative movement.

Huia emphasises the need to form relationships with other organisations, specifically those organisations that already have an understanding of Māori within their sport that an NSO may be trying to reach. By having the two entities working together towards a common goal it may facilitate new ideas and innovation. Such an approach is advocated by Ferkins and Shilbury (2012) who propose that the capacity of the board to enact its strategic priorities could be improved by developing a more collaborative partnership with its regional entities and engaging in a power-sharing approach that attempts to build up regional capability.

A Māori board member, Tamaiti, identified a specific example of a partnership arrangement between a NSO and a Māori organisation. This involved a commitment made from Te Puni Kōkiri to form a partnership with Surfing New Zealand and invest in the development of administration, coaching and judging initiatives. This was seen as a way forward in capitalising on business and employment opportunities that are present or emerging in the sport and the surfing industry.

Another idea associated with partnerships was to consider the ability of such a partnership arrangement to help uncover new talent. This was raised by Iwa:

Casting the net wide is important as sometimes Māori who may not necessarily be an expert or excel in sport in terms of physically playing could be great administrators, so encouraging people to take that next step is important as through partnerships we may discover these individuals.

Thus, it may be considered that not all Māori sportspeople's success is isolated to the role of a participant or player, and that there is a need to identify those Māori who are involved not only in sport but also in other roles such as administration, board membership or governance. Organisations need to look for potential candidates outside of the sport context. Therefore, if SPARC was to become involved in partnerships with

organisations such as Ministry of Māori Affairs it could help identify and develop opportunities for these individuals to contribute and develop as sport leaders and directors. For example, if SPARC and the Ministry of Māori Affairs established some form of partnership, it could promote culturally inclusive environments that could strengthen the empowerment of the Māori communities that both organisations may be trying to reach as well as the mutually beneficial outcomes for stakeholders, and it could possibly even provide the basis for long-term programme success. Collaborative partnerships with broader stakeholders, be they sponsors, NSOs or community sports organisations, can also be seen to influence cultural understanding beyond the sport programme, producing a subtle but strongly committed community-led response to issues of diversity.

A similar idea is raised in the work of Thomson, Darcy and Pearce (2010) who found in each of their case studies of sports development programmes with Aboriginal and Torres Strait Islander youth that collaborative partnerships with Aboriginal and Torres Strait Islander communities were essential to the building of relationships.

However, some respondents in the present study were sceptical about the ability of a partnership arrangement to produce beneficial outcomes; this was alluded to by Sione:

> *If there are very capable people around then it is a tad unfair not to recognise that they have something to offer. Particularly those who have been associated with the sport for a long time and deserve those opportunities. And I think people like Pacific Island Affairs and people like SPARC, well they are all about fairness and representation and recognition. So in my view not only should they be doing it they should have been doing it years ago.*

Sione's perception is that many talented Pasifika and Māori leaders and directors exist but have been poorly utilised; that is, their service and history in the sport has counted for very little and they have not been recognised in a role which is of mutual benefit. His comments are based on his view that organisations such as SPARC and Ministry of Pacific Island Affairs promote values which are centred on the notion of fairness; therefore, it should be their responsibility to promote these values by giving

opportunities to Pasifika and Māori. It could be interpreted from Sione's comment that a committed effort to recognise their talents and develop them as leaders and governors has yet to be achieved. This supports the concerns of the MPIA (2005) that there have been fewer opportunities for direct input from Pasifika people into decision-making, and a lack of development opportunities for them in the public service.

In terms of what types of partners to consider, Pasifika and Māori board members interviewed in the study suggested looking at establishing partnerships with organisations from sectors other than just those that solely represent Pasifika and Māori interests. This was raised by Ioane:

> *NSOs and SPARC should be working in a closer proximity not just with government departments such as the Ministry of Pacific Island Affairs, there are plenty of Pacific Island people on district health boards that can bring their skills to a sport governance setting even if they don't know particularly much about sport - yes it is helpful but not the overriding requirement. Once there is more Pacific Islanders on boards then the flow-on effect will occur in the next 5-10 years, it adds belief exponentially.*

The inference is that there is a need to explore the possibility of establishing relationships with boards outside of a sport context that have been identified as having a Pasifika and Māori presence. Individuals within these organisations could bring new sets of skills and perspectives to a NSO board. The outcome of a greater presence of Pasifika and Māori representation on boards will be a greater visual indicator for others of their ethnicity in the sport that their needs are represented, and this may be beneficial in the future as it may encourage more Pasifika and Māori to become involved.

Another benefit of looking of at a partnership as an approach to the issue of under-representation was the financial benefit and resources that such an arrangement may bring to sport organisations. This issue was noted by Pita:

> *I think the Pacific Island Affairs and the Māori Affairs through Te Puni Kōkiri have an important role to play in developing leadership and governance roles*

within those communities. Not only in sporting organisations but within other organisations. Because they have the funding pathway and resources available.

The inference is that by developing partnerships with these organisations it broadens the number of resources available to both partners. For the NSO it may provide the opportunity to access greater financial assistance in order to help with the development of more Pasifika and Māori sport leaders and directors, while for the other organisation it may provide the opportunity to reach new audiences and access new markets. This was alluded to by Ferkins (2007) who suggested that board strategic capability is appreciably affected by inter-organisational relationships.

Following from the discussion of partnerships as an issue that can be placed in the structure and governance context the next approach Pasifika and Māori board members identified was to consult other sectors in regards to identifying potential Pasifika and Māori sport leaders and directors. This was echoed in the statement from Sefina:

NSOs need to look in other areas as well not just the top level of Pacific Island sport leaders. There are so many more strong Pacific leaders within our community that they could look to. If NSOs sought the need to find more Pacific Island governance candidates and couldn't fill the gap from sport then they need to search others sectors such as health and education as many Pacific peoples are emerging in those areas.

To identify more Pasifika and Māori board members Sefina proposes there needs to be consideration of other areas in which they may exist; that there are many successful Pasifika and Māori leaders and directors who are on boards outside of a sport context, specifically in areas such as education and health.

An example of this partnership arrangement that was identified in the interviews was Waka Ama (outrigger canoeing); a emerging sport which, in order to grow, has sought to capture Waka Ama's unique brand and systematically market it for the benefit of the sport. Those in the sport had considered other areas or sectors in which potential Māori board members may be found. It has sought to provide support and expertise to promote

and influence the development of Wakaama internationally. Therefore, it is hoped to attract Māori individuals from outside the sport to become involved and bring new skills and ideas to a number of roles.

The benefit of attracting and utilising these Pasifika and Māori individuals is in the skill sets and knowledge they may bring as was alluded to by Wiremu:

> *There needs to be a push to approach successful Māori and Pacific Island people from other sectors to see if they would be interested in contributing in the sport context. It is about NSOs finding areas to target potential candidates. This is sometimes dependent on the structure and operation of your board, if your board operates in a commercial sense then there is deep value in bringing in a successful Māori and Pacific Island person from another business sector.*

By exploring avenues where Pasifika and Māori governance already exists, it would allow interested candidates to transfer their skills and success across contexts, which could then be replicated and passed on within the sport.

The final area of concern with regard to sport development opportunities aimed at advancing management and board representation that is reflective of its stakeholders that was highlighted by Pasifika and Māori board members in the study was the need for regional input, for example in Rongo's comment:

> *To me SPARC needs to work together with RSOs and local sports trusts in terms of setting some realistic targets in terms of Pacific and Māori representation on sport board. It has to start somewhere and it is better as a cohesive effort with backing from the top which is developed from the bottom up.*

Rongo implies the need for a concerted effort by the hierarchy of a sport, from national to regional to local level, to confront this issue; that by having all parts working together, (the top level support exists to resource the development from the bottom) this will hopefully ensure all indentified potential leaders and directors can follow a structured path. This relates to the work of Thomson, Darcy and Pearce (2010) in terms

of creating a pathway or structured system for indigenous or ethnic minority leaders to follow.

However, Atawhai expressed caution, about initiating diversity strategies and programmes at the top level of an organisation instead of development at regional level, which she considered was more achievable:

> *They (SPARC and NSOs) cannot rush straight into things especially from the top, so it needs to be approached from the grassroots up with research as to the best method; also it is important to talk with those directly involved - the Pacific Island and Māori participants - to gauge their thoughts and ideas.*

Atawhai questioned the inclusion and implementation of diversity initiatives at the very top level of governance initially. Instead, any such developments must be trialled at lower levels of governance as the benefits may not be significant, and adjustments can be made more easily at lower level. In addition, it could allow opportunity for those who the programmes are directly targeted at to experience such developments and therefore provide feedback on strengths and weaknesses of such approaches as they would be directly involved from the start. Atawhai's promotion of the idea of strengthening and improving board capacity resonates with the approach advocated by Ferkins and Shilbury (2012) of improving the capacity of the board to enact its strategic priorities by developing a more collaborative partnership with its regional entities and engaging in a power-sharing approach that attempts to build up regional capability.

The interviews identified how New Zealand Rugby had successfully implemented a diversity initiative through their Māori Rugby Development Plan. Māori rugby has a unique place within the wider New Zealand rugby landscape, and the talent and passion that exists within the Māori community sees Māori players proportionally over-represented, relative to the general population, in the professional playing ranks. The NZRU has the opportunity to foster and grow Māori rugby at the community level, through the existing tournament structures and with the introduction of specific development programmes. Ongoing funding provided by Te Puni Kōkiri (TPK) is invaluable to the support of Māori rugby. The Māori Rugby Development Plan includes

three key elements: community, provincial and competition. The community element is worth consideration as it identifies predominantly Māori schools and clubs that need assistance and develops strategies for them, provides upskilling opportunities for quality coaches, referees, administrators, managers and trainers, Identifies future talent and provides them with youth development opportunities, and exposes top NZ Māori players, coaches and managers, past and present, to local Māori rugby communities.

Another acculturation barrier raised during interviews conducted for the present study was that Pasifika people in particular may be restricted by aspects of their own culture, specifically the 'quiet nature' of Pasifika people, which may in turn lead to reluctance to push themselves for leadership and governance roles. That there may be a general lack of confidence is a theme that allows for a comparison between the outsider and insider perspectives.

In the Phase One survey, when faced with the proposition that Pasifika peoples lack confidence in their own ability, of the 84 organisations surveyed, 38 (45.2%) did not agree compared to 34 (40.5%) who agreed (Figure 5.1). One respondent who agreed with this statement commented that in their opinion a lack of confidence 'holds Pacific Islanders back'.

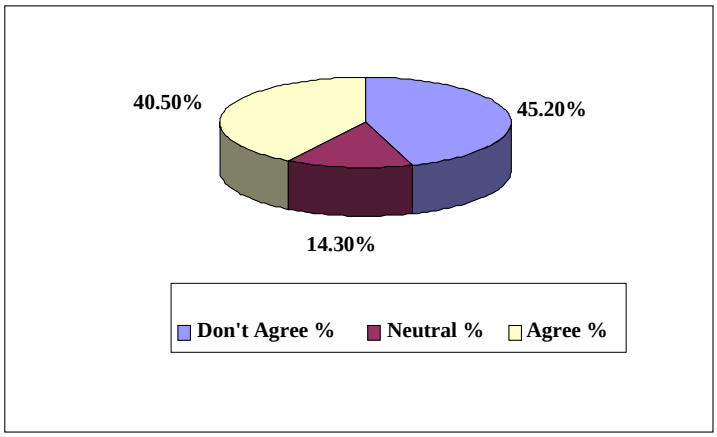

Figure 5.1: Pasifika and Māori lack confidence in their own ability

This was illustrated by the responses of Pasifika and Māori board members who referred to confidence issues, such as was shown by Ioane:

The typical Pacific person is humble and behind the curtain, unless you really push them, they won't become a leader.

Ioane's response promotes the idea that Pasifika people remain humble and modest when taking on specific leadership roles; that they have to be encouraged by others to take up leadership opportunities on offer. Essentially the consultative and communal nature of Pasifika leadership means that success is attributed to the collective rather than the individual, and this may explain why Pasifika people are hesitant to 'push their own causes' in terms of gaining leadership positions – which could be seen as individualism. These cultural values may thus be considered a major barrier, in an organizational sense, for some Pasifika peoples who may not put themselves forward for leadership roles in sport unless they are prompted or encouraged by others to do so.

This idea that Pasifika people remain humble and modest when taking on specific leadership roles was further expanded on and related specifically to aspects of Pasifika culture by Luteru:

The quiet demeanour of our Pasifika people can be a challenge. We are brought up being taught to respect authority and to respect elders. At family gatherings children are seen but not heard. The way we are taught is to show that respect is to be quiet and listen. While Pākehā children may grow up being able to discuss and debate issues with their parents, the same principle cannot be applied to Pacific Islanders.

The early teachings within Pasifika culture ingrained in Pasifika people the notion of respect, but at the expense of being able to discuss issues; thus, when they are present in a board environment their perceived lack of contribution may be misunderstood as a lack of effort and attributed to their social nature when, in fact, they are just demonstrating a value from within their culture. This understanding of the issue was reiterated by another Pasifika board member, Manu:

Pacific people are taught to be humble and not show-off. Even if you try to stand out as an individual you are still put back in your place. Consequently they are a quiet people. In a clubroom or committee situation and a Pākehā stands up to have a rant and then invites more from the floor, the islanders will not say anything, assuming that the Pākehā guy must be right and it was his place to speak his mind.

This demonstrates how the differences in cultures, particularly that of a cultural value such as respect, can be a challenge for Pasifika people when pursuing leadership and governance opportunities. The implication here is that unless the approach is made to a Pasifika person then most times they will not pursue leadership and governance roles as it is not in their nature to seek status. Within the sporting context the work of Paul (2012) emphasises that many young Pasifika men arrive in the professional rugby ranks with low self-esteem as a consequence of having their fathers making most decisions on their behalf. They are reluctant to make eye contact, keep their heads bowed and tend to keep quiet until asked to contribute (Paul, 2012).

Ioane's, Luteru's and Manu's responses imply that in some cases the responsibility of increasing Pasifika representation in sport leadership and governance should lie with Pasifika peoples themselves. That is, Pasifika peoples need to initiate the change themselves instead of expecting and relying on government agencies such as SPARC to continue to provide all the resources and opportunities for them, and they must also share some of the responsibility in the process of developing leaders. This onus on Pasifika is evident in comments from Tipene and Luteru:

I think that Pacific Island and Māori should do it themselves too. Because we can't keep blaming the system for not promoting Māori or Pacific Island people. We have got to be around the decision making table. Otherwise people just keep making decisions for us. We have got to wake up a bit and get into those roles, because we have got a lot of involvement but we tend to want to play. And when we finish playing we do other things and we don't get into the governance of those organisations. (Tipene)

There is one phrase that I kind of live by really. And it is: nothing changes if nothing changes. Therefore if nobody is prepared to actually go and try to be a voice then nothing changes, the norm remains. (Luteru)

Luteru implies that established thinking as it impacts on Pasifika and Māori representation at sport leadership level will not be challenged unless they themselves (as individuals) first take the responsibility to change the discourse. The implication is that from the start of the process Pasifika and Māori need to be involved, so that their voice is being heard and they are seen to be contributing. This challenges the strong loyalty to hierarchical norms, which is evident in Pasifika culture and consistent with Hofstede's (1980) theory of cultures which views relationships as lineal, for example they are based on hereditary and family relationships. Much of the research (Crocombe, 1992; Epati, 1990; Le Tagaloa, 1992) conducted on leadership in Pacific communities refers to leadership and entry into it as being based on lineage, community status or a combination of both. As a result, leadership has traditionally been perceived as hierarchical and ascribed. However, as Luteru possibly indicates, these traditional relationships may be changing.

In summary the challenges from within the Pasifika and Māori cultures have been covered; therefore, it is now pertinent to explore challenges outside of those cultures that affect Pasifika and Māori governance, specifically indirect and direct racism.

Sociocultural barriers: Indirect and direct racism

Direct and indirect racism within institutions are recognised as barriers to sport governance participation (Cunningham, 2010). When considering indirect and direct racism that may affect Pasifika and Māori board members the following areas are initially examined; negative stereotyping, the perception that Pasifika and Māori peoples only contribution to sport is 'on the field not off it', and gaining acceptance from others. This is followed by an analysis of the influence of indirect and direct racism in selecting Pasifika and Māori board members, by examining the effect of 'tokenistic appointments' and how the criteria for selection can influence board effectiveness.

When asked whether negative attitudes existed towards to Pasifika and Māori the majority of those surveyed who were outsiders (86%) did not agree. However, this perception was contrasted by instances of racism that were found by Pasifika and Māori participants to have hindered their participation as board members. This shows a disconnection between the outsider and insider views on the issues of racism that may affect Pasifika and Māori in sport governance. Though the outside view is that racism does not exist, the inside view is that it does based on the fact they have experienced it directly for themselves. For example, Luteru described a racial challenge faced by Pasifika people:

> *One of the main challenges actually is institutional racism towards Pacific Island peoples. One way of this is that the policies and therefore the structures of many organisations in New Zealand have not been structured to reflect and to accommodate the needs of Pacific Island peoples such as inclusive practices in governance environments.*

Luteru expresses a degree of disappointment at the progress of organisations towards adapting their operations to meet the needs of increasing Pasifika demographic within their sport. Luteru's comment conveys a sense of institutionalised practices. Activities become institutionalized when, as a result of habit, history, and tradition, they become standardized and unquestionably accepted as the way things are done (Scott, 2001). In the sporting context (though not specifically in relation to governance) Paul (2012) alluded to how the NZRFU for a long time failed to adapt their operations to meet the needs of Pasifika and Māori when they categorised Pasifika and Māori players who toured South Africa in the 1970s during the apartheid period as 'honorary whites'. Such a process promoted the notion of winning at all costs over the importance of protecting the civil rights and dignity of Pasifika and Māori players (Paul, 2012).

By maintaining the same structures sports organisations promote the idea of, and serve to reinforce, stereotypes that denigrate and subjugate Pasifika people. These factors can serve to limit the career advancement and opportunities of Pasifika peoples, thus resulting in their underrepresentation in sport leadership and governance roles. Manu raised this issue with regard to his initial experiences in governance:

Initially when I entered governance, for a long time the organisation I was involved with stayed the same, failing to adapt to and welcome the small influx of diversity and the values that this may bring. So consequently I was just assigned governance tasks of minimal importance, as that was the light that the others on the board saw me in - insignificant. So for a long time my career didn't progress, it just stagnated, and I'm sure my case wasn't an isolated one amongst other Pacific board members.

The participants interviewed in Phase Two of the present study acknowledged that a negative stereotype exists among outsiders that Pasifika and Māori contributions to sport was only through on-field participation, not off-field roles such as a leader or director. Specifically, comments from Ahorangi and Pania referred to this issue:

There are some minority of people who make the wrong assumption that Pacific Islanders and Māori people are not suited for the role - they aren't qualified or articulate enough, their only talents are restricted to on the field. (Ahorangi)

There's an underlying theme of not being good enough. Some people sort of see Pacific Island and Māori contribution as only being valued on the field and not off it? People don't assume that their talent extends off the field as well. (Pania)

As illustrated by these comments, Pasifika and Māori board members felt that negative stereotypes have categorised their talents in one area at the expense of other areas, the outcome being that they were not considered for leadership and governance roles based on others' preconceived ideas of their ability. Ahorangi and Pania's comments highlight the perception (and possible fact) that "racial beliefs" about Pasifika and Māori sporting ability exist and inform how these groups are perceived. Hokowhitu (2007) suggests when Pasifika and Māori sporting prowess is connected to 'natural' genetic effects and discredit any effort and determination exerted by Pasifika and Māori athletes to foster and advance their careers as well as athleticism.

Pania's and Ahorangi's responses are related to suggestions such as highlighted by Hyde's (1993) claim that, "a common refrain once heard about Polynesian athletes was that they lacked discipline." (p. 67). According to Hyde this "common refrain" is also remarkably similar to assertions made about African American athletes. From Pania and Ahorangi's responses Pasifika and Māori, while being perceived to possess 'natural' physical endowments for sporting success it is also, wrongly, perceived that they lacked the psychological intelligence to control their sporting behaviours. Thus, a negative perception has been created with regard to their on-field performance; similarly, there may be an assumption made that if they pursued governance roles off the field then they would also lack the discipline, experience and knowledge to succeed in sport governance roles.

Stereotypes are often used in a hegemonic process, to foster the domination of minority groups through 'natural' beliefs and explanations (Coakley & Donnelly, 2009). These stereotypes can negatively affect sport participation and enjoyment. Inaccurate stereotypes raise serious ethical concerns. Hokowhitu (2007) discusses how these stereotypes and ideologies actually restrict opportunities for ethnic minority athletes. According to Hokowhitu (2007), unlike Pākehā sportspeople who achieve through both physical and mental endurance, Māori sportspeople are said to achieve through innate physical attributes and thus, their achievements lack moral integrity. In relation to the responses from Ahorangi and Pania, the consequence and impact of the stereotypes they highlighted can have a frustratingly negative effect on Pasifika and Māori individuals with leadership and governance aspirations as well as hinder various sporting organisations in pursuit of their goals to increase Pasifika and Māori participation in all areas in their respective sports.

In response to this issue of stereotyping Pasifika and Māori board members suggested that a board which displayed openness in regard to recognising and representing the contribution of Pasifika and Māori was an important affective factor to consider when trying to attract and engage Pasifika and Māori, as Pania suggested:

Phase one is for the board to acknowledge first that the Pacific Island peoples have made great contributions. That they are valued in the organisation, and from this we can address more the needs of those two groups.

Pania believed that before any attempts are made to attract and engage Pasifika and Māori involvement in the sport the contribution of these ethnicities to the sport must firstly be recognised. By doing this it will show Pasifika and Māori people that they are valued and this in turn may help to develop a relationship between the two parties by demonstrating a commitment to acknowledge their cultural contribution and demonstrate that there is legitimate interest in their development. The comment suggests that previously Pasifika contributions to the sport may not have been recognised sufficiently, that their efforts may have been downplayed and restricted to sporting achievements as opposed to what they may have done as coaches, leaders and directors.

Such an approach might find support from Palmer and Masters (2010) who found in their study that openness on the part of the board had manifested itself through the incorporation of Māori values and practices into organizational culture and had, according to their interviewees, mostly a positive impact on the well-being of those they managed and serviced.

With regard to acknowledging the contributions of Pasifika and Māori, there are very few NSOs boards that have attempted to achieve this by having a specific ethnic requirement with regard to their board composition. The present study's survey revealed that Rugby requires one Māori representative who also holds the role of the Chairman of the New Zealand Rugby Board, while netball has a Pasifika and Māori advisory board representative who also chairs that board. By having these positions (i.e. by ensuring an ethnic requirement in terms of their board structure) these NSOs have attempted to acknowledge the contribution of Pasifika and Māori. (A full list of ethnic representation requirements for board positions or portfolios, as well as specific portfolio, held by board members concerned with Pasifika and Māori issues in in Appendix 22)

Another structural barrier faced by Pasifika and Māori board members was that of their gaining acceptance as board members once they were part of the governance process. It concerns the issue of whether gaining that acceptance would encourage them to give more input and direction that consequently may create a more comfortable leadership experience for them. Again, this theme allowed for a comparison between outsider and insider perspectives.

When faced with the statement that a greater Pasifika and Māori input and direction at organisational level would lead to a less alienating sport leadership experiences for them more than half (52.4%) surveyed who were outsiders strongly agreed (Figure 5.2).

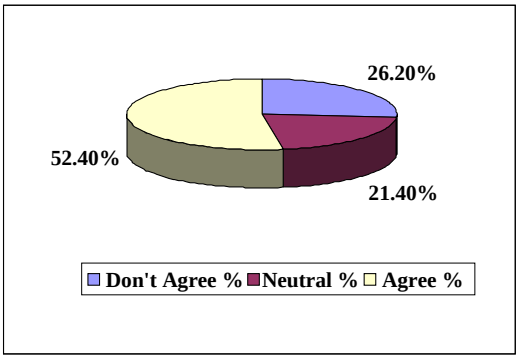

Figure 5.2: Greater Pasifika and Māori input and direction at organisational level would lead to a less alienating sport leadership experiences

The experience related by Tipene serves to illustrate the struggle of Māori and Pasifika to gain acceptance by predominantly Pākehā boards once they become part of the governance process:

> *I get the typical sort of look that most people give Māori when they are in a position that they shouldn't be in, if you get my drift.*

Tipene felt that the other board members were unsure of his ability and that, possibly, he did not merit a place on the board based on his Māori decent. The board members may have made a judgment regarding his ability based on preconceived ideas and a stereotypical view. His presence was possibly treated with suspicion.

In his interview for the present study Hemi further expanded on this issue:

> *I think my presence on the board rattled a few people, simply as they hadn't experienced someone of my culture before in that particular environment. So consequently they may have reverted to type in their approach to Māori and its customs and culture. I'm not saying everybody did, but there were certainly a few.*

This suggestion of racial stereotyping could be a result of certain conditions; for example, the degree of interaction that particular group had with Māori culture. It implies that they may have acted out of ignorance as well as a fear/intolerance for Māori culture; this would be prejudice and prejudiced feelings lead to the behaviour of discrimination. This stereotyping may be a result of these people not communicating and directly observing Māori people/culture regularly, which has led the group to rely on a distorted public image of Māori that they gain through stereotypical images often portrayed via mass media or through their limited exposure to this culture. This explanation may find support in Ah Chong and Thomas (1997) who suggested that although some Pākehā employees are used to the presence of Pasifika people in New Zealand society, they are less likely to have experienced Pasifika leadership in organizations, and are therefore less likely to have developed a prototype appropriate to Pasifika leaders. They therefore evaluate Pasifika leaders on the basis of a generic, leader-in-an-organization prototype, one that is rooted in Pākehā culture.

However, although another respondent, Wiremu, alluded to similar tendencies exhibited by board members, he suggested that the context and timing of his tenure had affected his acceptance by other members:

> *If I had been the first Māori to come onto the board then my ideas may have been met with suspicion and it could have been a case of me versus them which would be detrimental to the growth of the organisation. But fortunately for me I wasn't as there already had been a Māori presence before my tenure.*

Wiremu believed the precedent of a Māori on the board may have laid the foundations for a contribution from his culture, by introducing the board to the traditional values and systems a Māori board member may bring with them into governance. Consequently, as one who came later, Wiremu's path to acceptance may have been made easier. Moving on from the challenge of Pasifika and Māori board members gaining acceptance from others, the influence of indirect and direct racism in selecting Pasifika and Māori board members is examined.

Along with the policies and structures that have limited Pasifika and Māori progress into and through leadership and governance roles it was important in the present study to compare whether an inability for sports organisations to consider potential Pasifika and Māori board members was seen as a barrier by both an outsider and insider perspective.

This issue was specifically covered in the Phase One 'outsider' survey in the present study, through an item seeking responses to the statement: selection processes are biased against Pasifika and Māori. Just twelve sports (14.3%) agreed compared with the majority of those surveyed (82.1%) who did not (Figure 5.3).

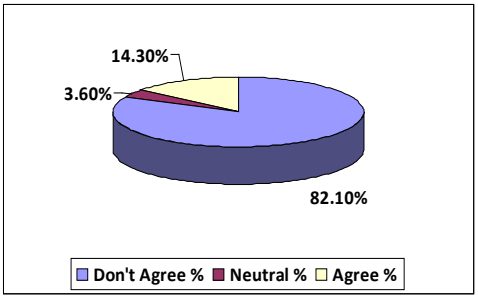

Figure 5.3 Selection processes are biased against Pasifika and Māori

This result contrasts with the insider perception of Sione, a Pasifika board member:

> *I think there has been a fair bit of ignorance over the years where potential Pacific Island governance candidates could have been found. But in the main they've had those positions almost reserved for others. They are suspicious of the*

leadership style Pacific people may bring - they feel the need to remain with the tried and trusted leadership approach that in their eyes has worked previously.

Sione suggests that Pasifika progress may have been restricted due to preconceived ideas within the organisation as to who should hold certain positions and that the Pasifika leadership approach may be at odds with the leadership stereotypes perpetuated within an organisation. It promotes the idea that people and organisations develop mindsets over time as to who can lead and what leaders should be. These characteristics develop into leadership categories such that people develop ideas of a standard example or typical leader. People then contrast a given leader with the leadership prototype they have developed in their minds, a process known as recognition-based process (Jackson & Erakovic, 2009). Those persons who possess characteristics that are consistent with the positive stereotype are likely to be viewed as more effective than are their counterparts.

Sione's comment suggests that leadership categorization and prejudice represent a common explanation for the under-representation of Pasifika people in sport leadership and governance roles. This links ideas of leadership categorization and prejudice. Firstly, in a study that is particularly relevant to the current analysis, Rosette, Leonardelli, and Phillips (2008) drew from leadership categorization theory to support to the rationale that ''being White'' was seen as a prototype for business leaders, though not necessarily for everyday employees, and White leaders were considered to be more effective than were leaders of colour, especially when the organization's success was attributed to the leader. This is supported by Paul (2012) who observes how common it is for Pasifika professional rugby coaches, such as Pat Lam, to face questions in the light of poor results as to whether they lacked the aptitude, commitment and resolve required to apply themselves in roles such as coaching, management, and governance.

In addition to whether selection processes were considered biased against Pasifika and Māori the study addressed whether the presence Pasifika and Māori on boards would be taken seriously or dealt with in a tokenistic manner. Again this theme allowed for a comparison between the outsider and insider perspectives.

When asked whether there are expectations that Pasifika and Māori will not be taken seriously by others, more than two thirds of the survey respondents who were outsiders (73.8%) disagreed. This result, however, was contrasted by interview responses from Pasifika and Māori board members who felt that their presence was sometimes seen as 'tokenistic', for example:

> *Some of our people are just there to give the impression of a diverse board. They need to contribute more on boards, rather than simply as the Māori or Pacific Islander who deals with cultural issues, I want our people to develop skills to be more than that. To me there are too many Pacific Islanders and Māori on a board, which is a small number, who are there simply because of that, a link to those communities. Now I'm not saying that isn't positive. But many of our people have significant skills to offer, but just aren't offered the opportunity to do so as there is an assumption that their value is restricted to cultural issues. (Hemi)*

From this comment by Hemi two key themes emerge. One theme that Pasifika and Māori presence on the board is based on the need to satisfy others (particularly stakeholders) that the organisation does consider Pasifika and Māori issues based on their presence on the board. The other is that Pasifika and Māori want to see themselves as contributing in multiple governance areas, rather than being restricted to issues related to exclusively their culture. They are questioning whether they are being considered to join boards simply on the grounds of their ethnicity and/or their ability to help bring more Pasifika and Māori into the sport or whether they are being recognised for the all-round skill package they may bring to many areas of governance within the organisation. Tokenism can limit Pasifika and Māori board members' access to leadership and governance roles, particularly if the ''tokens'' are perceived as being less than capable and only visible in a governance role because of race. This token designation can lead to diminishing self-esteem (Jackson, McCullough, & Gurin, 1997). As a point of comparison, Cunningham and Sagas (2004) noted that there were very few black coaches were involved in the coaching structures and support staffs of White head coaches and this tended to support anecdotal evidence that Black coaches are hired as tokens.

Pasifika and Māori board members in the present study felt occasionally their people have accepted governance positions, despite being aware the organisation is specifically looking for a representative of their ethnicity to fill the role. Hemi likened taking on these roles to a ‘‘a double-edged sword’’ because although Pasifika and Māori want to feel they attain leadership and governance roles based on the strength of their knowledge of the governance, they are also being given an opportunity, too, by virtue of their skin colour (in some cases Pasifika and Māori may not always be identifiable based on the colour of their skin, as it cannot always be seen). Thus, an opportunity is an opportunity, regardless how it arrives; it is a foot in the door of leadership and governance at a national level and this is needed for them in some cases to even think about more senior roles.

Pasifika and Māori board members interviewed in the present study raised the need to achieve board representation that is reflective of those participants it is representing, though not through means of ‘tokenistic’ appointments:

> *I certainly think in terms of it, you want Pacific Islanders and Māori to be contributing not just in issues related to their culture - they have other skills which would be of value to the board. It is about changing the perception that their presence is not just to serve as a token position related to ethnic issues but that offer as much value in other areas as others. (Tanilea)*

There is a perception that the board has attempted to reflect stakeholder representation by seeking a board member on the grounds of their ethnicity, while disregarding any other leadership and governance skills they may have. This moves into next area of analysis considering how to overcome potential ‘tokenistic’ appointments by examining the criteria for selecting board members how this can influence board effectiveness.

The participants interviewed in the study highlighted the need for board member appointments to be based on skill as opposed to background, and how multiple aspects of diversity must be considered in selection. Māori board members Tipene and Takere

believe while it is positive for Pasifika and Māori to be on boards, their selection should be based on merit and what skills they have rather than whom they represent:

> *You have to be careful as you could end up with a situation where you have got people who don't have the skills and are there just because they have a brown face. That is counterproductive really and it comes back to the issue of sports identifying leadership talent and support, that they have leadership programmes to achieve the up-skilling of candidates, culturally that are diverse and represent different ethnicities. (Tipene)*

> *Your role on the board should be warranted onto your skill set firstly, what you bring to the board, rather than you being present on a board based on your race. (Takere)*

Tipene and Takere promote the need for board appointments based on the governance skills an individual can bring as opposed to where that individual comes from and who they represent. Sporting organisations need to ensure that candidates for governance positions have been exposed to the opportunity to develop the necessary skills required to contribute in a board environment. Thus, if they are appointed based on their background, it may be at the expense of their having the required skills set, which will impede the effectiveness of the board.

Kahurangi was concerned with appointing rather than electing board members:

> *I think issues arise when a brown face is appointed to a position as opposed to being elected-I mean this raises questions - why have they been assigned this role? As they were appointed not elected I don't think their influence can be significant.*

To Kahurangi, Pasifika and Māori individuals may have been assigned their role based on their level of expertise or a particular characteristic, in this case their ethnicity. As a result, they lack a legitimising bond where the stakeholders being represented lack the authority to hold the representatives accountable. From a stakeholder point of view it

would be ideal if board members were elected, however this is not always possible. Increasingly boards are being challenged to have members based on skills, rather than being 'associated with the sport'. However, Parkinson (2006) argued that appointed representation is a dangerous approach because, typically, "the relationship between organizers and participants is often hierarchical . . . the organizer holds the power and manages the agenda, while the participants are subordinate, providing information rather than being active citizens in self-government" (p. 35). Nevertheless, it could be argued that in the case of Pasifika and Māori it could be considered.

Hemi highlighted the negative outcomes associated with appointments based on individual background as opposed to the skills an individual could bring, he argued against selecting an individual based on their history and involvement in the sport at a participant level:

> *Former players may have been selected out of a system where their longevity has seen them rewarded with a position despite deficiencies in their skill set. The premise is since they have been successful at other levels of the sport, mainly as a participant - there will be a natural transition for them to be an effective board leader. But we seem to repeat this often in sport, put a person in a position in a sport context, whereas if it was a business context we would never take that sort of risks. Sporting contexts and environments seem in the eyes of many to be volunteerism with a relaxed attitude.*

This observation implies that the representation of some board members in organisations has been based on their 'service' to the sport and historical involvement. Their appointment to a governance position is based on the assumption that the skills they exhibited at a participation level would be make them equally successful in a higher position within the organisation. While Hemi acknowledges this can occur, he recognises leadership at the participation level, particularly as a volunteer, differs significantly to leadership within top level governance, which requires different skills. Consequently, many individuals may have been appointed to governance positions without obtaining the necessary skills, and their contribution to the board is minimal and ineffective.

Hemi's concerns challenge the suggestion of Thiabault, Kihl and Babiak (2009) that selecting recently retired athletes is beneficial due to their experience in the sport system, are familiar with the issues, and they have the time to invest in committee work; so consequently, they may be better positioned to serve as representatives because of their recent experiences and current understanding of the issues that most affect participants in the sport.

In the present study, Luteru expressed similar reservations concerning appointing retired sportspeople to governance roles:

> *Too often many are taken straight from a playing role and put straight into a national governance role when they have bypassed all the necessary grounding that is required to do their role effectively. The leadership needs to be grown so they are not unprepared for a governance context.*

This echoes Shilbury and Kellett's (2004) study of touch football in Australia that found when former volunteers gravitated to employment in regional or state offices, they did not possess qualifications in sport management or sport development, and hence, did not understand the sport system in its entirety and the necessity for broader development activities throughout the sport.

Moving on from appointing retired sportspeople in governance roles, Atawhai acknowledged the need for skill-based over ethnic appointments:

> *My preference is for a diverse board, but that is diversity in a number of areas, not isolated to ethnicity. But rather diversity in the number of skills brought to the table - knowledge of the sport. Having a board that is dominated by sports enthusiasts just doesn't work now, it may have previously.*

Atawhai reiterates the need to consider multiple aspects of diversity when selecting board members, that sporting background should not be the sole determinant. Other factors including expertise and knowledge in areas outside of sport also warrant

consideration, if boards are to govern effectively. Sport New Zealand recommend that directors demonstrate the following competencies: leadership, strategic thinking, commitment to excellence, commitment and adding value, decision making, honesty and integrity, interpersonal and communication skills, organisational awareness, financial understanding and experience (SPARC, 2011).

In response to selecting board members, Iwa suggested the following:

> *To be fair from what I've seen and experienced NSOs are concerned about the issue of ethnic representation on boards. Where the problem is lies in the fact they appoint rather than elect individuals to positions of responsibility. They need to elect Pasifika and Māori individuals. But again is there a Pasifika and Māori individual willing to put themselves forward?*

To Iwa, NSOs have good intentions about inclusivity by appointing individuals to serve as representatives of otherwise underrepresented groups (e.g. racial and cultural) on various committees, but a legitimacy concern arises because appointed representatives are unaccountable to their stakeholders. For representation and accountability, Iwa promotes electing individuals from inadequately represented groups to create an accountability bond between representative and stakeholder. But he is realistic, by suggesting the success of such a process depends on Pasifika and Māori individuals putting themselves forward for consideration. These sentiments support (Thiabault, Kihl & Babiak, 2009) suggestion that elected representation, theoretically, allows for both authorization and accountability; representatives can be instructed to follow strict instructions and be responsive to the wishes they are representing or be given the freedom to make decisions based on the better argument.

The findings from the interviews with Pasifika and Māori board members in the present study support suggestions board members should be appointed based on their skill rather than their ethnicity. The intersection between social and cultural constraints can place significant barriers in the way of Pasifika and Māori participation in sport governance in New Zealand, even if there are slight differences in how leaders from different ethnic backgrounds experience these constraints. For example, for some

leaders from ethnic minority backgrounds, these socio-cultural barriers may be compounded by resource and interpersonal obstacles.

Resource Constraints as barriers to participation

As financial and time constraints can hinder people's sport and recreation participation, the present study expected to find that money constraints and time constraints (especially after childcare and housework commitments) would affect governance participation rates among Pasifika and Māori participants. However, cost was not indicated as a barrier to participation in sport governance roles, which probably reflects the relatively high socio-economic status of the participants in the study, the majority of whom were university educated. However, many of the participants strongly noted that similar to other young people, Pasifika and Māori are faced with limited financial resources which can impact on their desire to participate in sport leadership and governance opportunities.

> *Socio-economic is another challenge as well. The lifestyle and economic situation of some of our people, certainly Pacific Island peoples, don't allow for the opportunity to consider roles other than that of participant on the field in the sport. (Matiu)*

Any desire a Pasifika person may have to participate in a sport is likely to be directed toward participation as player rather than as an administrator due to the financial rewards offered to players. Matiu's response demonstrates a key idea regarding cost as a structural constraint to sport governance participation. The socio-economic status of some Pasifika people may have influenced how much they are willing or able to spend on sport both in an on and off-field capacity.

As outlined by board members interviewed in the present study, the difficulties Pasifika and Māori may face in relation to cost as a structural constraint bear out the findings of Rewi's (1992) survey of Māori sports participants. Almost all of the 295 respondents in her study believed Māori faced cost constraints limiting their participation and involvement in sport and leisure activities. Such disadvantage, however, must be

acknowledged as a reality of contemporary sports participation, which is structured in a manner that reflects a user-pay system.

Acknowledgment of time as a resource barrier to pursuing sport leadership and governance roles was expressed from both an outsider and insider perspective. More than two-thirds of Phase One survey respondents disagreed with the proposal that the organisation of time to incorporate activities, such as University (e.g., time for assignments), work (in order to pay for University costs and bills), and family commitments (to care for family members) prevents Pasifika and Māori from taking up national sport leadership roles (Figure 5.4).

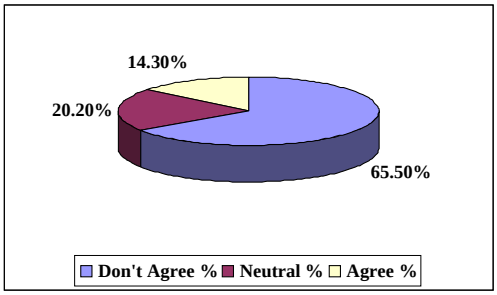

Figure 5.4: The organisation of time to incorporate activities prevents Pasifika and Māori from taking up national sport leadership roles

This result from the outsider perspective was in contrast to Phase Two responses from a female Māori board member, Emiri. As discussed they perceived time constraints as largely related to family, domestic and work responsibilities:

> *Going back even though I was still relatively young I had an important role to play in my family by looking after my brothers and sisters. It is expected that as an older female in my family that I should ensure a large commitment towards the care and guidance of my siblings. This can restrict the amount of time I have for sport, but it is a commitment I had to maintain. (Emiri)*

The constraint that comes from family commitments may be more particularly accentuated for women than it is for men (Teevale, 2001), and especially for Pasifika

women, who occupy the traditional "homemaker" role in Pasifika families (Teevale, 2001).

Interpersonal Factors as barriers to participation

Based on the findings of the present study, two interpersonal factors that constrained Pasifika and Māori participation in sport leadership and governance were: communication issues and having the skills and confidence to take part. Again, these factors allowed for a comparison between the outsider and insider perspectives.

To the proposal that cross-cultural communication issues with team-mates, coaches and management leads to confusion and misunderstanding on both sides, and prevents Pasifika and Māori from taking up national sport leadership roles, half of the Phase One survey respondents (49.4%) disagreed (Figure 5.5).

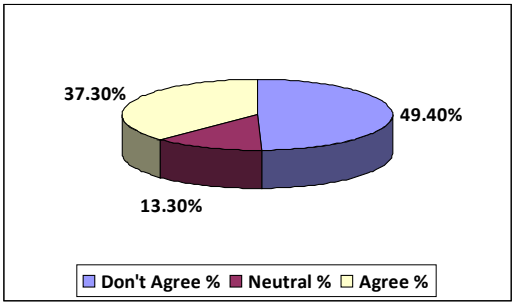

Figure 5.5 Cross-cultural communication issues with team-mates, coaches and management lead to confusion and misunderstanding

This result from the 'outsider' respondents contrasted with views expressed by the some of the Phase Two Pasifika and Māori board members who felt that Pasifika and Māori within their sport may have experienced cross-cultural communication issues with individuals in governance settings, potentially preventing them from either pursuing or taking up national sport leadership roles. This was especially relevant for those not born in New Zealand who had entered governance settings:

> *I know of many Pacific Island people who found it difficult initially to express themselves in governance and leadership situations because of the different*

cultural identities of those involved; they didn't want to be outspoken. So consequently this affected their advancement in the governance role. (Ioane)

Cross-cultural communication issues were suggested in this study as particularly relevant for those Pasifika peoples who immigrated to New Zealand. Evidence suggests immigrants experience certain unique types of constraints concerning both their minority status and the post-arrival adaptation process they undergo (Graves & Graves, 1985). These constraints include language difficulties, being unfamiliar with the new ways of life in the host country, and social isolation. These concerns were raised by Tanilea, a Pasifika board member:

Communication, particularly within the board environment, is tough for Pacific Island people; naturally as people the culture doesn't promote outspokenness, rather of modesty.

Tanilea's response highlights an important point: the language and methods of communication used favoured the administrators' and non-Pasifika leaders' ways of thinking, meaning that both parties were often 'talking past each other', with neither understanding the other, leaving the Pasifika leaders feeling disadvantaged and unable to explain themselves. This illustrates the difficulty for Pasifika sport leaders when it comes to demonstrating competence in areas often associated with effective governance. They may interpret expressing their view orally in meetings as being inappropriately 'outspoken' and, therefore are reluctant to 'speak up' as this trait is not necessarily valued in Pasifika culture or may reflect disrespect in Pasifika contexts.

Huia, a Māori board member alluded to similar communication issues:

In some board environments, Māori may not feel it is their pace to speak based on the values of our culture. So consequently in some situations we may not verbally debate governance issues. Now I'm not saying we don't have the ability to, we just don't choose to at certain times based on the way we were brought up. So

this in turn may create the impression to non-Māori that we have a communication problem.

Huia suggests that non-Māori in general fail to distinguish that Māori and Pacific people manage the expression of approval and dissent in ways which may differ from their own. Expecting dissent to be verbalised, Pākehā may interpret silence as approval, so consequently they may appear disappointed when the support they anticipated does not materialise. This can lead to both sides experiencing confusion and misunderstanding. The potential for these problems to occur was also noted by Wrathall (1996) who suggested that when sport participants, both as competitors on the field and as leaders off the field, are silent, non-Māori may interpret this as acquiescence.

Participants in the present study identified the need for NSOs to consider the environment of the board itself in relation to attracting Pasifika and Māori to governance roles:

So possibly a board with new members who are of Pacific Island descent need to go to them directly maybe before meetings in a relaxed context to ask them how they feel they can best communicate their ideas, as this may diminish any thoughts that other members have that this Pacific Island person may not be contributing. It is all about making the environment comfortable and relevant for the Pacific Island person. (Luteru)

This infers that before Pasifika and Māori are formally involved in a governance setting, they should be consulted in an environment outside of the governance context to establish how their cultural background may influence their contribution and behaviour on the board. That is, there needs to be consideration of adapting governance practices to suit the different board members' needs and interests. For a potential group of Pasifika directors, knowing they pursued this opportunity to support their community has implications for recruitment and retention. Sport governance recruitment messages should highlight how Pasifika communities will benefit from their contributions. It shows concern and commitment by the NSO with respect to the individual board member and thus to the Pasifika individual it promotes an inclusive environment as

opposed to an exclusive one. This promotes the idea of board induction protocols, which is evident in the work of Ferkins and Shilbury (2012) who propose that having a facilitative board process is a factor that facilitates board strategic function.

Haimoana expressed a similar view to Luteru, but he also alluded to the bigger challenge in terms of the organisational values and how they affect stakeholders. The board sets the values so these should filter down through the organisation over time:

> *We could consider boards changing their environment to welcome more cultures in, so it doesn't appear as foreign. This could possibly occur at a superficial level. The bigger challenge is at the operational level in terms of the values of the organization. (Haimoana)*

Haimoana implies that the current governance settings of many organisations are perceived by Pasifika and Māori as unresponsive and not reflective of their culture. Therefore, to gain legitimacy in terms of diversity in governance, NSOs need to ensure the values of the cultures that they represent are reflected in areas of their governance context. Yet, he suggests that this may be easier to achieve in some areas than in others; that it may be achievable at the lower level of an organisation but further up the hierarchal pyramid of governance such change may meet resistance. Ideas relating to the need to consider the various ethnicities and how they may best be motivated and operate in a sport leadership setting were examined by Hoeber (2010) who found that 'one approach for all' cannot be used to manage an increasingly diverse group of volunteers.

A key issue the present study raised was whether or not Pasifika and Māori held the necessary skills and experience to make a contribution in a sport leadership or governance role, and whether a lack of knowledge, skills and experience acted as a barrier for them. Again this theme allowed for a comparison between the outsider and insider perspective.

The Phase One survey of outsiders revealed that a lack of experience was not perceived to be the reason why Pasifika and Māori are less represented in national roles, with just under two thirds of respondents (59.5%) disagreeing (Figure 5.6).

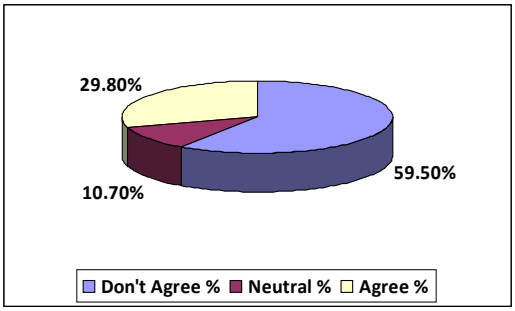

Figure 5.6 Pasifika and Māori lack the experience necessary skills for national roles

This was reflected in Phase Two responses from Pasifika and Māori board members. Although the interviews revealed that the majority of those Pasifika and Māori on boards (the interviewees) were tertiary qualified, these board members believed that with Pasifika and Māori there may be a widespread lack of skills and experience to pursue sport governance opportunities.

> *I think maybe the lack of professionally skilled people. Because during the first part of the migration from the Pacific to New Zealand most of the people who came, came for the manufacturing industry. Which is where we were as a society back then, so as a result they were blue collar non-professional people who worked in the factories. (Manu)*

It could be inferred that the type of work pursued by initial migrant populations of Pasifika people to New Zealand meant that they failed to acquire the necessary skills and knowledge to pursue governance opportunities at that stage. In drawing this inference it could be suggested that as more Pasifika immigrants arrived that they would diversify in their areas of employment and seek educational achievement which hopefully would be translated into pursuing leadership and governance roles.

However, Tamaiti questions if this education has occurred in the right area:

A lack of education in regards to the process around boards, as opposed to the process around committees in regards to the process to around talk on the park. You need to be able to be skilful enough to work on those three levels. And I think those are some of the reasons behind that.

Even if the above suggested progression has occurred, education relating to governance has not been structured in terms of gaining an introduction at minor levels of governance before moving through the levels (local, regional and national) to experience the necessary components of governance, which has resulted in some candidates being promoted to positions without the necessary experience and skills. Tipene supports this by commenting:

I find with Māori and Pacific Islanders is around not many of them having been through that process around what is governance. They get hellava confused between the role of governance and the operational side of things. They don't see the distinction between those. That is like a foreign system or process for Māori and Pacific Island people. I don't know whether you've found that, but that's what I have found a lot on boards. They just can't distinguish between the two. So they get involved in a whole lot of things that they are not supposed to.

The implication is that too many Pasifika and Māori are promoted to positions of responsibility in governance before they are ready. They find themselves in these positions without the necessary experience by not developing their governance skills along a structured pathway so, consequently, when they reach a national or senior governance role they neither have the necessarily skill set nor knowledge to make a worthwhile contribution as a board member, which in turn is of detriment to the organisation as a whole. This corresponds with Conger and Lawler's (2009) suggestion that there can be a tendency to assume that some individuals have broader expertise than they in fact do, and furthermore, that their behaviour and interaction style may not fit the group process of the board.

In response to individuals being promoted to governance positions without the necessary experience, a practical initiative raised by Emiri was to facilitate workshops focusing on developing sport board members:

> *The establishment of forums and workshops so they can generate ideas together is an avenue to explore; the group environment would favour increased interaction particularly from Pacific Island people based on the value they place on community work and inclusiveness.*

Here Emiri has acknowledged the need for inclusive involvement in development initiatives targeting Pasifika and Māori. Essentially, she suggests that a group environment suits these ethnicities and that allowing opportunities for Pasifika people to come together may produce new ideas and allow for increased innovation and creativity as the participants may feel more comfortable in such an environment. This is supported in the work of Borland and Bruening (2010) who advocated the use of development programmes and workshops for ethnic minorities in sport leadership.

With regard to improving governance skills and experiences, a recommendation included introducing internships for Pasifika and Māori in sport governance contexts:

> *Perhaps doing some governance internships where the person may not have the final say with regards to the board's direction but can sit down and have some experience at a governance level without responsibility. (Iwa)*

Iwa suggests providing opportunities for Pasifika and Māori to experience governance within a board environment without a certain degree of responsibility, so that the majority of their involvement in governance decisions would not have a significant long-term effect on the organisation. In this way they could learn from other board members, which would allow for development of a skill set in a structured and controlled environment.

This links to the work of Williamson, Cable and Aldrich (2002) who suggests internships are a relatively low-risk approach for organisations to expand their social

ties and attract prospective employees to join. They can serve as a necessary preview period for both interns and organisations so that informed employment decisions can be made (Narayanan, Olk & Fukami, 2010). With regard to potential Pasifika and Māori leaders it could be a good way for them to learn about governance as they have the opportunity to experience the role, and decide if a pursuing sport governance role is for them.

Chapter Conclusion

Discussion in this chapter has demonstrated that the data obtained from the outsider perspective of the NSOs surveyed in Phase One and the data gathered from an insider perspective of the board members from Pasifika and Māori backgrounds interviewed for Phase Two of the present study, were somewhat different. Contrasting views were presented in terms of the perceived barriers Pasifika and Maori faced to sport leadership and governance opportunities. Board members from Pasifika and Māori backgrounds also differed with regard to some of the barriers they had experienced. If these barriers are addressed and the solutions suggested by insiders considered, it may assist to increase participation in leadership and governance roles for these ethnicities.

Four of the six constraints proposed by Tsai and Coleman (1999) broadly applied to Pasifika and Māori individuals interviewed in Phase Two of this study. Importantly for sporting organisations, some of the Pasifika and Māori board members suggested that the idea of pursuing sport leadership and governance roles may not be seen by other Pasifika and Māori as meaningful and appealing. While sociocultural constraints including the cultural tension between age and respect did affect in particular the ability of some Māori board members to fully contribute in board environments, it did not entirely constrain participation.

Socio-cultural, access, resource and interpersonal barriers were shared by the Pasifika and Māori individuals interviewed for the present study. Consistent with the literature, the Pasifika and Māori women who participated in the interviews suggested their participation may be restricted because of gender and cultural constraints, an absence of a sense of belonging, community pressure to maintain their culture. The majority of

Pasifika and Māori board members alluded to a lack of representation of ethnic minority individuals in the sport leadership and governance environment; institutional racism (socio-cultural); cost and time (resources); and limited skills and knowledge (interpersonal). The next chapter will examine the issue of role models and mentors, specifically their influence on the participation of Pasifika and Māori in sport governance roles which was a key area that was highlighted in this current research.

Chapter 6 Role Models and mentors

Introduction

The issue of role models and mentors, and their influence on the participation of Pasifika and Māori in sport governance roles was a key theme explored both via Phase One survey and later in depth via Phase Two interviews. The analysis suggested that the influence of these concepts could be grouped into three broad areas: first, the perception that there is a lack of Pasifika and Māori role models and mentors; second, exploration of the areas from which Pasifika and Māori role models are identified; and third why people are chosen as role models, and what factors they attribute to them.

Lack of Pasifika and Māori role models and mentors

The first area focuses on the lack of Pasifika and Māori role models and mentors. This is because it emerged strongly from the Phase One survey of outsiders to the item stating "there is a lack of Pasifika and Māori mentors"; more than two-thirds of the survey respondents (64.3%) agreed.

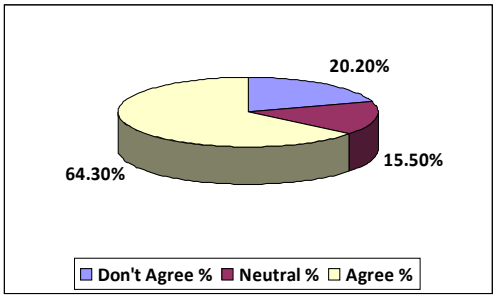

Figure 6.1: There is a lack of Pasifika and Māori mentors

A similar result emerged with respect a perceived lack of Pasifika and Māori role models or peers, as more than two-thirds of NSOs surveyed (66.3%) agreed with the statement (Figure 6.2).

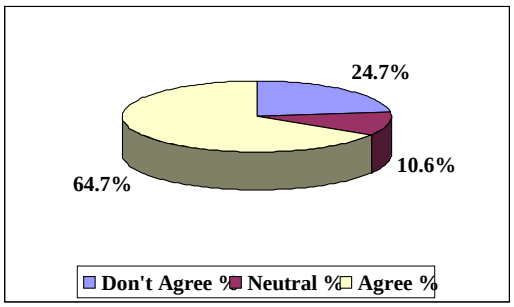

Figure 6.2: There is a lack of Pasifika and Māori role models or peers

Perceptions gained from the survey responses were endorsed by Pasifika and Māori board members interviewed in the Phase Two. Here respondents highlighted a distinct lack of Pasifika and Māori sport leadership and governance role models, which acted as a constraint to the involvement of individuals from these cultures in governance. This perceived absence was attributed to factors associated with individual NSOs as well as Pasifika and Māori themselves.

Pasifika and Māori board members interviewed suggested the absence had been perpetuated through the NSOs themselves not taking responsibility and that their structures had contributed to the issue. Luteru put the lack of Pasifika role models down to inadequate assistance provided for the development of Pasifika and Māori role models:

> *Absolutely. Yes there are plenty of Māori and Pacific Island sport role models, not only as players but in other roles as well. I don't think that they are promoted enough. I think there definitely needs to be more promotion around those of Māori and Pacific Island descent in terms of marketing.*

To understand the perceived lack of role models, the Pasifika and Māori board members' reasons can be broken into two areas; first, that the NSOs have some responsibility for this, second, that Pasifika and Māori themselves bear responsibility.

NSOs are Accountable

Some board members interviewed feel the issue of a lack of Pasifika and Maori mentors/role models is the responsibility of NSOs and that they should be held accountable. Luteru believes that the NSOs themselves have not been proactive enough in utilising what limited Pasifika and Māori role models in the areas of leadership and governance that they had. A sharper focus is required on utilising the talents of these diverse members as role models so they can try and facilitate a greater interest and the potential involvement from the diverse sections of their stakeholders.

Sione suggested that NSOs should be responsible for identifying and nurturing of Pasifika individuals' talents so that, in the future, current participants will be poised to participate in sport governance:

> *To me some of our organisations the first thing they think of with Pacific Islanders in their sport is their physical prowess, how they are big, strong, fast, athletic and tough – and that's great. So that's that the level their role model influence is at. But at some point they are going to be 20 years older than they are now. So what role do they see them when they get to that age? At the moment no one sees them in a governance role in 20 years. We need role models who are at this level – the governance level to inspire those below who currently play the game but could eventually lead it off the field.*

To Sione, NSOs view Pasifika narrowly as participants: their physical talents, according to this view, are best maximised in a participant role and this is where they can exert the most influence as a role model for other Pasifika people. NSOs have failed to consider that these Pasifika and Māori individuals may have a desire to contribute in a role opposite to playing in the future. Essentially, their contribution to the sport is viewed in the present rather than what they could achieve down the line and consideration might be given for a leadership pathway. This perceived shortcoming is manifested in an absence of culturally specific role models in governance roles within their sport.

Echoing Sione's suggestion that NSOs only view Pasifika within their sport as participants, not in a governance capacity, Hemi highlighted a perceived lack of a

structured pathway, which has resulted in a virtually non-existent group of Pasifika and Māori role models:

> *If there were more Pacific Island and Māori role models at the governance level then NSOs and SPARC could certainly make a better effort to utilise them more effectively. This is an irony however because at the participation level especially within some of our major sports such as rugby, rugby league and netball there is proportionally more Pacific Island and Māori playing than European and so at a player level there isn't a problem, but the key is the transition by them is not made from playing-coaching–governance, there is a drop-off, this is an issue for NSOs to address - it is about training, mentoring and areas of affirmative action.*

Hemi apparently believes that the NSOs have failed to take responsibility to facilitate a programme that will allow for and encourage a pathway for Pasifika and Māori once their participation in a sport physically has elapsed. Specifically, he claims that NSOs have not addressed the issue of why significant numbers of Pasifika and Māori exist at the playing level, essentially where most of the role models from these cultures are situated. He questions why this prominence is not reflected at a higher level within the organisation. Hemi alludes to the lack of training and mentoring for the diverse populations as contributing to the lack of role models, as these don't exist no individuals have been afforded the opportunity to develop the skills which enable them to be viewed as role models. This finding points to a need identified by Palmer and Masters (2010), who found that all their research participants had to initiate their own training and development opportunities in sport management.

Rongo highlighted that the issue was that NSOs had not considered what role models existed within their sport at the levels beneath national governance:

> *If you were to look down the ladder at regional and local levels I would suggest it wouldn't be as profound, there are skilled leaders from our cultures out there, and they just have not been captured as such or brought through the right system yet.*

Rongo infers that at levels below national involvement, at regional and local level, there are Pasifika and Māori who hold leadership and governance roles. These individuals, who could be considered role models, have not been adequately identified by NSOs. Rongo attributed this to a non-existent programme or pathway to encourage and identify potential Pasifika and Māori individuals to seek advancement in two areas. Firstly from an on to off-field role and secondly to pursue hierarchal development: local to regional to national representation. Again, the key idea is that of a distinct absence of a pathway that would facilitate the development of Pasifika and Māori role models within a leadership and governance context. This finding is similar to those of Gordon, Sauni, Tuagalu and Hodis (2010) who found that developing a better understanding of the experiences of sport and recreation for Pasifika living, they raised the idea of developing leadership pathways by acknowledging the importance of Pasifika leadership in encouraging sport and recreational involvement.

Some specific solutions were raised by the Pasifika and Māori board members interviewed for Sport New Zealand and NSOs to consider. These include firstly, the possibility of establishing a mentoring network and, secondly, a grassroots focus with a structured leadership developmental programme. Establishing a mentoring network was raised by Emiri and Huia:

> *As an advisory group we put forward a recommendation that the organization looks at setting up a database, with mentoring occurring across the board to help facilitate in our sport a pathway for our future leaders both on and off the field.*
> *(Emiri)*

> *The key is to grow culturally specific mentors across a range of sports, so that may have a flow on effect to the overall participation of the sport with more Māori becoming involved in different areas and levels of the sport .*
> *(Huia)*

Both board members acknowledged the importance of establishing a base from which more Pasifika and Māori sport governors can emerge. By bringing together a group of skilled Pasifika and Māori individuals they could work across a range of sports to

provide guidance and knowledge for aspiring leaders from their culture. The database could create greater organisation in terms of monitoring and possibly become a valuable resource with multiple benefits for all levels of sport both on and off the field.

This echoes Carter and Hart (2010) whose work identified that the mentor model utilized must be one that reflects the race, gender, and athletic culture specific to the Black female collegiate athlete (Comeaux & Harrison, 2007). Additionally, Borland and Bruening (2010) found that all the women in their study reported having a mentor made them aware of their position in collegiate sport to be positive influences on Black female student-athletes.

After a discussion of the reasons why NSOs may be responsible it was important to examine whether the problem was the result of Pasifika and Māori themselves.

Pasifika and Māori are responsible

Not all participants interviewed in this present study attributed the lack of role models as a problem isolated to the individual NSOs. Rather, some of the responsibility lay with Pasifika and Māori individuals themselves. Ahorangi speaks of the complex cultural forces at play:

> *Individually, Pacific Islanders and Māori have helped to create this issue. Basically they themselves need to put their hands up more. Historically we have been scared to do that, one as we don't think it is our place and that is out of the respect issue in which we as a people are always trying to follow and that is not the case in business. It is very well for NSOs to say we are going to use this amount of Pacific Islanders and Māori as role models, but unless there is actually a genuine desire from the role models themselves then it is going to be a fruitless effort.*

There are two main ideas to emerge from this. The first relates to, the responsibility lying with Pasifika and Māori themselves, as they are perceived by this respondent to have exhibited a lack of interest in pursuing leadership and governance opportunities. Consequently this has led to a lack of representation in governance and other leadership

roles, therefore an absence of culturally specific role models at high levels of sport leadership is to be expected. Second, this respondent points out that a commitment from NSOs to directing time and effort towards providing opportunities for Pasifika and Māori will not necessarily be beneficial, unless the target audience is legitimately interested in being involved. This echoes Searle's (1989) assertion that people will pursue and continue their interest in board roles so long as they see their needs being met and the cost of involvement (e.g. effort) is not in excess of the benefits. Thus, the potential benefits to their community and the individual must be highlighted.

In addition to a perceived lack of interest in pursuing leadership and governance opportunities, Ioane implies that the Pasifika culture is itself a factor in the lack of role models:

> *I heard one successful Samoan businessman, who when asked why he was so successful said that he stopped being Samoan for 20 years - he got away from the family and culture. His thoughts were that the characteristics of our culture sometimes hindered the emergence of leaders others can aspire to.*

Ioane highlights that the cultural background of this Samoan individual could have played a role in affecting his leadership progression and could potentially stop others. He suggested through this individual moving away from his culture it allowed him to gain another perspective on leadership and governance, it freed him from in many ways from the restrictions that his cultural background may unconsciously have placed on him. Ioane alludes to the fact that the sometimes suffocating nature of Pasifika culture may have restricted the development of leaders from within the Pasifika community, therefore resulting in a lack of skilled governance role models through their lack of exposure to the phenomenon in other areas. That Pasifika culture which is more focused on the collective, rather than individualism didn't allow the opportunity for individuals to pursue personal achievement, as the focus was on a collective achievement so consequently the development of potential leaders was regulated by a desire for all to achieve. This finding is similar to that of Gordon, Sauni, Tuagalu and Hodis (2010) who acknowledged that aspects of Pasifika culture such as the church and family could act as both an enabler and barrier to leadership opportunities.

Sione also suggested that Pasifika people must themselves bear responsibility for the lack of role models as having resulted from Pasifika individuals themselves:

> *We have struggled from a Pacific Island point of view with recognition or representation at the governance level. When our people have reached the end of their playing career and they don't have any aspirations or the necessary skill set to move on to a governance role they will probably reinvent themselves as a coach of their kids. You see that all the time. That's a different situation from a player that has come through with the professional skills, the project management skills, the planning, as well as having the community awareness to be able to move into a governance level and be responsible for particular areas.*

Not many athletes progress straight into board roles, instead preferring to stay and ease their way through other administration roles such as coaching. However, from Sione it can be concluded that the lack of educational achievement in Pasifika culture may have further influenced choices for Pasifika athletes who have not yet acquired the necessary skills and therefore desire to pursue leadership and governance opportunities. As a result, only a small number of individuals have emerged who could be considered as Pasifika sport governance role models. Those who do remain in the sport often do so in a role with direct interaction with their community, typically as a coach which keeps them involved in an area that they feel they have the necessary skill set to be effective.

Sione's response acknowledges that the professional sports era has exposed many Pasifika athletes to facets of leadership and governance within their careers. This holds the potential to translate into more Pasifika role models emerging in the governance environment, as they acquire the necessary components to enable them to make a worthwhile contribution in this area. This is consistent with Grainger's (2006) suggestion that the significant emergence of Samoan players in the All Blacks has helped these players become central icons in publicly symbolizing the transition of Samoans from colonial subjects to public citizens.

The implication from Sione is that Pasifika athletes situated in a professional environment provides an opportunity for their professional development. Player experience while in this context can offer the chance to improve both in a physical sense as a participant on the field and in an intellectual capacity off the field, through being exposed to the requirements and conduct needed to be a success as a professional player. Pasifika and Māori will be introduced to, and helped to develop, leadership skills.

Comments concerning the potential benefits of a professional sporting environment helping to develop Pasifika leaders, are also valid for Māori: A specific solution to the inability to attract Pasifika and Māori into governance was raised by the participants; they suggested that Sport New Zealand and NSOs engage and utilise the Pasifika and Māori role models who are already in the sport. They should consider nurturing former players who achieved success. Tamaiti and Hemi took up this theme:

> *Our great achievers in sport should be utilised more. Because I know some of them, they had have a number of challenges that came up in their career and they have developed more as individuals and leaders by having the experience of going through them so there is a need for them to utilise them more. (Tamaiti)*

> *It is looking at the situation long-term and acting on those objectives, you have to look at Pacific Island and Māori who are participants, whether they be recent or removed from the sport and say this person was a good leader on the field so we want to keep them in the sport as they have a lot to offer, how are we going to do that. (Hemi)*

Tamaiti and Hemi suggested that, of the successful Pasifika and Māori sport governors, many have been under-utilised. Specifically that they would be useful as many would have acquired the necessary skills and experience to be successful in sport governance roles, so many could just been waiting for an opportunity to apply these skills in a sport governance context. They acknowledged the need to identify and utilise former Pasifika and Māori players, to ensure that they remained in the sport in some capacity and continued to contribute, as many have a lot of ability which could be utilised by

NSOs. A response might be to use the expertise of elite Pasifika and Māori sportspeople to run sports leadership and governance workshops and attract the involvement of youth from the community. This could capitalise on the kudos associated with the 'celebrity' of successful Pasifika and Māori role models. These visitors' or 'imports' to communities could help generate enthusiasm among Pasifika and Māori. Such an approach is consistent with research about Pasifika developing their skill-set in the workforce that suggests the need for employees and managers to help motivate and engage young Pacific workers through using Pasifika role models (EEO Trust, 2011).

Role model 'types' for Pasifika and Māori board members

Analysis of interviews with respect to the value of role models for encouraging Pasifika and Māori board members, also helped to identify what type of role models and their contexts. There were three specific areas identified; non-Pasifika or non-Māori role models; role models from the sport context, and finally role models from within their own culture.

Few participants in this study alluded to having non-Pasifika or non-Māori role models. Tipene was an exception:

> *Predominately my role models came from outside of my culture and sport; rather they were individuals in the governance environment. I respected them and held them in regard not purely as they understood Māori but for their skill sets, what they had achieved as a board member. So I would place a role model for me in terms of skills rather than personality and their colour.*

Tipene based his assessment of a role model on the individual's skills and knowledge as opposed to their ethnicity and cultural title they may have. This finding resonates with Bloom, Durand-Bush, Schinke and Salmela (1998) who found that when mentoring is non-familial a relationship can develop between the young adult and the more experienced mentor. Thus, a mentor is deemed as an individual who is not related to the protégé´. Having a non-culturally specific mentor may be beneficial for Pasifika

and Māori in other ways. For example, a Pākehā mentor could be more integrated into influential networks that could serve to promote a Pasifika and Māori individuals career.

This view, however, was not shared by the majority of participants interviewed, who instead emphasised how the sport context was an area in which they had found many role models:

> *Those from within the sport, I aimed to achieve similar status and respect as to what they had gained over time. (Matiu)*

> *Strong Māori leaders who had success on and off the field as that is what I aspired to achieve. (Takere)*

Success within the sporting arena appears to be a contributing factor to the identified individual's status as a role model for potential Māori board members. This links with the idea of achievement that Māori have had in the sporting arena. In terms of race, Māori people are statistically well-represented as players and in some cases over-represented in key sports, suggesting they too dominate the sport sector (Hokowhitu, 2003a, 2003b, 2003c, 2004). National surveys also highlight that Māori (men and women) and women (Māori and non-Māori) are heavily involved in sport as participants and volunteers, especially at the community level (SPARC, 2006, 2008a, 2008b). Matiu and Takere endorse the idea that sport as a context in which Māori leaders and governors can emerge based on the success they have achieved within the sporting environment.

For Tanilea, a Pasifika board member, success within the sporting arena was a key attribute of role models who had influenced him:

> *I admired those that had been successful both on the field as an athlete and then transferred their success to an off field capacity as an administrator or leader. For me they were shining lights from my culture of someone who had pushed themselves, educated in the necessary areas for leadership and succeeded, within*

our Pacific Island community we always felt a sense of pride when one of our own had made good.

For Tanilea, role models were people able to contribute and excel within two contexts; as a successful player and also as an effective administrator. Admiration existed with respect to their achieved status in both areas and by laying a path for others to follow. The individual's sporting participation, potentially as a captain exposed them to, and helped develop, the necessarily skills to effectively contribute in another area other than playing.

Role models' reputations were enhanced by their sporting success but, also by associated respect they were afforded individually from within their own community. Role models achieved that status by individual sporting achievement, but also through perception that they had contributed to the collective achievement for Pasifika people in general. Such attribution is reminiscent of Huffer and Soo's (2005) explanation of a *matai* whom Samoans identify is someone who reflects every positive attitude of good leadership by working extremely hard over a sustained duration of time to serve the family and the community.

But the significance of success within the sporting arena as a contributing factor to an individual's status as a role model could not necessarily be considered in isolation. Role models must also align with Pasifika and/or Māori culture and community. Wiremu, a Māori board member:

Anyone who was from my tribe specifically, that had played the sport at the highest level, even in the role of a captain of a national team and then had successfully translated this into a national governance role.

A role model is developed through both playing and cultural connection, a link with his tribe. Role models are effective because of the 'pride' they bring to their people, especially their *iwi*. Over the last 30 years Māori have been exposed to new socio-political concepts that have instilled a sense of personal and cultural pride, and notions of being different from Pākehā and other New Zealanders, including recent immigrants

and other ethnic minority groups (Grainger, 2006). Being considered *tāngata whenua* (people of the land), a term implying indigeneity, is a key to their uniqueness. Wiremu echoes pride in his Māori identity by reciting his *iwi* and *hāpu* links in reference to what constitutes as a role model. Palmer and Masters (2010) work similarly found their participants expressed pride, using Māori language terms during the interview, and incorporating concepts and practices common in *tikanga* Māori and Māori settings (i.e., the *marae*) in their workplace.

Participants interviewed in the present study suggested, based on the importance they place on culturally specific role models, that Sport New Zealand and NSOs need to ensure providing Pasifika and Māori with leadership and governance opportunities in which the delivery source (e.g. by Māori, for Māori) was relevant:

> *In terms of the training, if it is for Māori it possibly needs to be done by Māori people or people who have an understanding of the culture. For cultural aspects of a training programme, I think it would be better if handled by Māori for a number of reasons. One is they know their culture, and two is to make sure that it is safe for Māori peoples. (Tamaiti)*

This highlights the need for a cultural connection between the delivery source and audience, some sort of cultural link must exist to ensure that a relationship can potentially form; this could emerge through feelings of trust. Trust may exist if, a Pasifika or Māori individual delivers the programme, the audience may feel confident of the individual being considerate of Pasifika and Māori values and conscious of the way these ethnicities learn and communicate.

Cultural connectivity was raised by Ioane, stressing the importance of using existing Pasifika or Māori to develop a link:

> *Pacific Island people like the tangibles - they learn kinetically and practically - if they see a Pacific Island person and they have been successful in the past and it can be done it will motivate them to become leaders as well, so we need to consider using prominent Pacific Island people.*

Status and community is highlighted here, as by having a visual example of a successful Pasifika person, it demonstrates to those aspiring Pasifika leaders below, a Pasifika person can achieve similar status and respect. Essentially, having a successful Pasifika person delivering a sport governance program may promote connectivity and respect from the recipients and help form relationships. Bilimoria and Wheeler (2000) indicated there may be a belief amongst audience individuals, that their requirements and concerns will be better handled through an individual they can identify with whether, gender or ethnicity related.

The participants interviewed also acknowledged the influence of older role models from their culture, for Kahurangi, a Māori board member, this was particularly accentuated:

> *I will always treasure the importance of the older generation showing us how to lead; they set an example for us to follow that we would then translate into our own children if we want them to succeed. They modelled the necessary leadership behaviours for us.*

Kahurangi viewed the older generation within her culture as role models, because her experience with them, exposed her to learning opportunities on how her culture carried out leadership and governance activities. This echoes Palmer and Masters (2010) whose work referenced a participant who acknowledged that they never underestimated the role of their *kaumatua* (elders) and ensured when considering their strategic plan that their values of *kotahitanga* (unity), *whanaungatanga* (kinship) and *manaakitanga* (support) were maintained.

Sefina, a Pasifika board member identified a specific woman from her culture as a role model:

> *Luamanuvao Winnie Laban was one of the first Pacific Island women to be involved in parliament. I could specifically relate to her as firstly she is a strong women, so gender relevant and secondly she is Pacific, so the ethnic link is there*

which makes her more of an attractive source in terms of a leadership role model for me.

Sefina has tried to associate with a culturally specific role model, someone she could connect with. Specifically, Luamanuvao Winnie Laban demonstrated that success was possible without abandoning cultural identity. She served as a unique role model for Sefina, by showing that women are competent in multiple areas and those women can be leaders in their field. In addition, this Pasifika female role model exhibited that women in leadership roles can achieve successful personal lives, combining thriving careers with successful and loving relationships with family members and friends. Explicitly, female mentors can offer another dimension to mentoring beyond what male mentors can offer.

What makes a good role model?

Analysis of the Phase two interviews also highlighted why and what factors Pasifika and Māori board members attribute to individuals who are considered role models.

In response to the statement "the more similarities that Pasifika and Māori identify between a sport leader/role model themselves, the more likely that person is to be influenced by the message of the sport leader/role model, more than three-quarters (76.4%) of those NSOs surveyed who were outsiders agreed.

This idea of role model attributes and similarities is comparable to the Pasifika and Māori board members who revealed these factors can be grouped in three areas concerning respect, connectivity and guidance.

Pasifika and Māori board members interviewed suggested an individual was considered a role model based on the respect associated with their character. Often as a result of a commitment towards their culture in their leadership and governance style:

They showed humbleness in the role, their increased mana didn't change them as an individual, sure they developed a skill set that put them above others, but they

didn't lose their link to their culture, their commitment towards it was never questioned. (Atawhai)

For Atawhai, a desire from this individual to maintain their cultural service, a willingness to maintain the relationship despite interpersonal challenges, has consequently brought about a level of respect from those they are serving. Research conducted by Rusbult and Bunk (1993) identified that individuals who are committed experience more satisfying and mutually beneficial relationships suggesting that this is more likely to occur if mentor and protégé share similar characteristics. Atawhai's relationship with this role model is developed through the similar deep-level attitudes, in addition to the race and ethnicity characteristics they share.

Atawhai's acknowledgment of this individual's commitment to their culture supports Kavaliku (2006) work that identified that sharing responsibilities, and promoting ownership by persuading organisational members to recognize that they own and are responsible for any work they do within a context was also a key value within Tongan leadership. It also supports Mead (2003) who illustrated that there is a tendency for individuals with elevated levels of perceived *mana* to be considered leaders or assigned leadership roles.

Role models were attributed respect by using Māori values to reinforce their commitment to all levels of their culture:

To me I consider them role models as they show our values - whether it be mana, aroha or whānaungatanga or manakitanga. By displaying these values it made us respect them - but more importantly it bred respect from the elders of our tribe, it showed us they had a commitment to ensure our culture was maintained and not forgotten. (Hemi)

By including leadership values such as *whānaungatanga* (kinship), *mana* (status) and *manakitanga* (support) the concerned individual had been afforded respect from others. Hemi highlighted this individual showed a cultural commitment, a commitment they

and those within their culture admired and saw as an attribute of being a role model for their people.

In addition to an individual being considered a role model through the respect associated with their character, Pasifika and Māori board members interviewed highlighted the importance of being able to relate to them, sharing common characteristics:

> *I could relate to them as I admired the way they carried themselves both as a competitor on and off the field.* *(Wiremu)*

> *Commonalty, in that they are able to establish rapport quickly and our young leaders can specifically relate to them as they share common cultural values.* *(Emiri)*

Although role modelling and mentoring are different, Wiremu and Emiri describe how role models can form relationships quickly, suggesting the specific composition of their relationship has influenced the levels of support and satisfaction. Pasifika and Māori board members interviewed in this study benefited from having a mentor, who in this case is a role model who shares their ethnicity, helping to develop comfort and interpersonal attraction that exists when individuals share similar racial/ethnic backgrounds.

These observations are consistent with Turban, Dougherty and Lee (2002) who found shared values positively influenced the amount of support protégé's received. Also, protégés of colour who perceived their mentors alike in their problem-solving styles reported greater relationship satisfaction and more likely to maintain contact with their mentors in the future (Ensher & Murphy, 1997). Therefore, to the extent that Pasifika and Māori and their mentors/role models perceive each other as having similar values, skill sets, common career goals and work beliefs, a positive relationship may ensue where more support is provided and both parties experience satisfaction, interpersonal comfort, and commitment to one another.

For example, Whina preferred a culturally specific female over a male role model:

> *I think she influenced me significantly as we shared common characteristics - we were both Māori women and played the sport together, so to see her succeed it motivated me to achieve similar success. She was able to effectively introduce me to the different areas of the role and how everything functioned, so this eased my entry into the governance role. If it was a male I'm not sure if they would have had the same impact.*

Two key ideas emerge here, interpersonal comfort and the gender influence in the role model relationship. Whina suggests how interpersonal comfort exists between her and this individual, serving to create a psychologically safe relationship, where exchanging support and increased satisfaction are facilitated. Interpersonal comfort has been described as a feeling akin to trust, where parties believe that they can talk freely with one another and express their views and opinions without repercussion (Rusbult, Martz, & Agnew, 1999). Therefore, a certain level of comfort is necessary for the development and maintenance of mentoring relationships (Kalbfleisch & Davies, 1993). Interpersonal comfort is particularly important for Pasifika and Māori who may not initially perceive themselves as similar to their role models and mentors in a sport governance context.

Highlighting interpersonal comfort issues is necessary as when connection cannot be achieved amongst individuals, cross-cultural problems and broken relationships may occur. For example, if a Pasifika and Māori individual selected a non-Pasifika or non-Māori role model or mentor and connection cannot be achieved, interpersonal comfort may become an issue. In cross-race relationships, because of historical race relations, expectations based on stereotypes, and a lack of shared experiences, individuals often feel less comfortable with one another (e.g. Smith, 1983; Thomas, 1989). This lack of interpersonal comfort may result in Pasifika and Māori individuals receiving less support, so consequently, both parties may not develop a strong bond and hence, potentially adversely affecting relationship satisfaction. Moreover, a lack of closeness in a relationship may result in a mentor, particularly those who are dissimilar on either surface or deep-level characteristics, being less willing to take risks on behalf of their protégé's (Thomas, 1998). Allen, Day, and Lentz (2002) in their work on diversified

gender mentoring relationships established that protégé's experienced increased levels of interpersonal comfort with mentors of the same gender and increased comfort resulted in more mentoring support.

The second idea to emerge from Whina's response preference for female over male role models concerns gender role model relationship. Whina considered this female favourably over the male role model, by perceiving that relationships with male mentors may be more difficult to manage and may provide a narrower range of benefits for women than for men. Male mentors may not consider the varying impacts of organizational practices and structure on the men and women they are mentoring (Morrison & Glinow, 1990; Noe, 1988).

Kahurangi, a female Māori board member had similar reservations over the impact of a male role model for her sport governance development:

> *There are male role models that I use but they just don't have the same influence and understanding of what of a woman may have for what I may experience. Especially someone who has done the hard yards like a Dame Whina Cooper. The type of connection I can associate with a female I don't think it could be replicated with a male, I wouldn't get the same value.*

For Kahurangi, a woman was likely to be particularly sensitive to women's family issues as they have traditionally concerned themselves with integrating work and family into their lives, and have an awareness of the differential treatment and expectations of women and men. The type of women Kahurangi described may serve as a unique role model for her by demonstrating that women are competent in a multiple capacities. In this regard, female mentors can offer another dimension to mentoring beyond what male mentors can offer.

The last factor Pasifika and Māori board members interviewed attributed to considering an individual a role model highlighted that it showed them an example of what their ethnicity could achieve:

> *It gives them (aspiring Māori leaders) a visual indicator of what our culture can achieve through hard work and diligence on and off the field.* *(Takere)*

Takere suggested that an individual can be considered a role model to other Pasifika and Māori through their ability to demonstrate the behaviours necessary to be a successful sport leader and governor. The idea of symbolic representation is highlighted as Ioane has described a person who embodies the characteristics of his culture-commitment. This is consistent with Parkinson's (2006, p. 30) argument that 'such symbols can be extremely important for legitimation because people feel they have had an impact on a decision . . . if they see the symbols they identify with having impact'.

The visual example provides Pasifika and Māori with a set of consistent messages as to what is valuable and worthwhile in terms of sport leadership and governance. From this, these messages and behaviours may become more significant as many Pasifika and Māori individuals may interpret them as accurate and, thus, utilise them as resources for their own actions and decisions.

Manu echoed the significance of an individual acting as a visual indicator of success for Pasifika and Māori:

> *The key to their value is the visual output that Pacific Islanders can take away- they see this person making a difference at a national level, it is always better for us as Pacific Island people to see rather than hear about success - it helps us to connect more.*

The visibility of Pasifika role models in sport governance is needed as a proving ground for future Pasifika generations aspiring to become leaders, demonstrating a career in governance as attainable. For Pasifika people, Manu indicated having a visual indicator of a member of their culture succeeding, promotes a sense of inclusion and belonging. Providing an incentive for others to join, by giving an ethnic minority group exposure and voice, possibly further negating perceptions and/or the existence of institutional racism. It shows them a pathway to follow. This echoes the findings of Powell (1999) who proposed that a positive consequence of board diversity is that employees of firms

may have increased motivation if they see a better reflection of themselves at the board level.

Atawhai also suggested using Pasifika role models as examples for future generations of Pasifika leaders:

> *The more we show off successful Māori in governance, the greater the chance to demonstrate to our mokopuna that this type of role is achievable, we need to put a face to this concept for them.*

In light of Atawhai's response, how Pasifika and Māori board members interviewed suggested Sport New Zealand and NSOs could utilise Pasifika and Māori role models in sport governance roles is considered. The need to use Pasifika and Māori role models to help facilitate the programmes was acknowledged:

> *NSOs need to use what Pacific Island and Māori role models they have to facilitate workshops, leadership programmes and recruitment events as they can provide the link, the young audience they are targeting can specifically relate to them as they see similarities in the way they conduct themselves and of course the culture they represent. This will also show them there is a genuine desire from those at the top to develop their talent; they are being identified as the leaders of tomorrow. (Wiremu)*

Wiremu reiterates the need for significant Pasifika and Māori involvement in development programmes as firstly they can establish a connection and have the necessary understanding of the cultural considerations required when working with this particular audience. This promotes the idea of legitimatisation, as the NSO is acknowledging they are genuinely interested in identifying and developing Pasifika and Māori for future sport leadership and governance roles. These observations are consistent with (Demers, 2009), who similarly suggested for women's coaching that Aboriginal communities and young women be included in the promotional material to provide a connection and demonstrate a legitimate interest.

Rongo also stressed the need to approach Pasifika and Māori role models directly to facilitate the programme, if the associated benefits were to be achieved:

> *It wouldn't hurt to go to those Pacific Island and Māori role models there are and ask them what the best method would be, in their eyes how could we improve the situation, ask them what role models they looked up to and what traits attracted them.*

There is a need to gauge existing Pasifika and Māori role models thoughts and feedback on the best approach in developing this area. Rongo believes this approach is advantageous by providing an insider perspective, and would be a valuable resource, allowing useful data collection for future sport governance planning. This is akin to the findings of Thomson, Darcy and Pearce (2010) who emphasised using of culturally specific role models in inclusive programmes.

Chapter Conclusion

Responses from the Pasifika and Māori board members concerning role models highlighted three specific themes:, an absence of Pasifika and Māori role models and mentors; that appropriate Pasifika and Māori role models for sport governance were largely those from the sport context and from within their own culture; and the factors that influence an individual's 'suitability' as a role model include respect, connectivity and guidance. These factors are relevant to the earlier cultural values acknowledged by Pasifika and Māori board members as influencing their participation in governance roles.

In light of the solutions raised in the three previous chapters by the Pasifika and Māori board members it is now necessary to consider why organisations might contemplate including diversity within their governance practices.

Chapter 7 Discussion: Why Pasifika and Māori consider it important to incorporate diversity into board membership

Introduction

National Sport Organisations need to consider why ethnocultural diversity might be embraced in its operations. This chapter examines why the Pasifika and Māori board members endorsed board diversity. Two areas are considered: the potential contribution of Pasifika and Māori to sport leadership and governance settings; and the intangible and tangible benefits of Pasifika and Māori in governance.

Pasifika and Māori contribution governance settings

The sociocultural impact Pasifika and Māori individuals can have on boards comes from individuals' ability to understand Pasifika and Māori issues and the specific attributes they bring in their leadership behaviour. A key contribution suggested by participants was that they bring an in-depth understanding of cultural issues specific to their ethnicities, as Rongo illustrates:

> *We can better understand those at the lower level of the sport, particularly those who struggle with socio-economic factors. Simply as in many cases we ourselves have been through it or known family or close friends who experience it.*

Pasifika and Māori board members bring an understanding of the motivations, challenges and facilitating factors that Pasifika and Māori may face at as players or administrators. Due to their ethnicity and specific cultural up-bringing they may have been aware of or experienced the multiple issues raised, including socio-economic hardship. They have are likely to have first-hand experience of what these situations entail for others in their culture, and can provide an insider perspective to understanding issues for Pasifika and Māori in their sport as opposed outsider board members, who may have few cultural links to Pasifika and Māori communities and, consequently, cannot operate as effectively to incorporate player perspectives.

Manu expands on the social-cultural impact that Pasifika and Māori can bring to sport governance, by expressing the impact he may have in terms of a community setting:

> *It is useful having an automatic ability to relate to people because they know you or know of you. Through my dealings in the Pacific Island community all my life I have found Pacific Island people do like to know who you are and if they connect you to a Pacific Island village for example it breaks down barriers and get people working together more quickly.*

As a Pasifika board member, Manu already has an existing relationship with Pasifika people, which has developed from birth. This relationship underpins feelings of trust and respect from those people he would be representing. Manu believes that his understanding of Pasifika culture helps him connect with others in the culture, and he is afforded a level of respect as a leader. This echoes Johansson Fua's (2003) claim with Tongan leadership that a leader's resonance with people is important.

The participants interviewed in the study expanded on how Pasifika and Māori can bring an insider stance, by outlining what attributes a Pasifika and Māori board member may bring. This was raised by Wiremu:

> *I take the facets of leadership I have learnt from within my culture, which were a focus on working together and recognising how your actions affect others at all levels, so to me my Māori culture is evident in my leadership in that I will try and see how my actions at board level will affect others, I try to put myself in their shoes and understand how it would affect them. Also in situations I tend to assert key values from within my culture such as respect and status when the situation calls for it.*

The presence and participation of a Māori board member may be beneficial based on a preferred leadership style, linked to traditional leadership practices, which recognises the organisation as a whole. This holistic view is by no means peculiar to Māori, but their world view is likely to stress the need recognising that top level governance decisions have a flow-on effect to those levels below. Wiremu advocates the idea of

‘giving back’ to his sport and community, to demonstrate that his decision-making will be reflective of the interests of those in the organisation below. He also perceives that Māori values brought to the boardroom will be beneficial to the overall function of the board. This is supports the work of Pfeifer and Love (2004) and Pfeifer (2006) who acknowledge the consultative and communal nature of Māori leadership where success is credited to the collective rather than the individual.

Rongo, Manu and Wiremu’s comments concerning the attributes Pasifika and Māori board members bring to their governance positions, links with Singh et al. (2007) (Chapter Two: Figure 2.1) framework as they have highlighted what characteristics a diverse director, who is from a group of other than the dominant group. In this case, Pasifika and Māori in a Pākehā dominated sport governance environment can bring (the visible and invisible ways in which they vary by age, sex, race, experience, career paths, thinking style and so on). Occasionally, these can be arranged as human and social capital, and in turn influences the nature of the board. The board then obtains a certain degree of diversity, which is determined by the different attributes from its members, and in addition now possesses their collective human and social capital (Singh et al., 2007).

With respect to the social-cultural impact that Pasifika and Māori can bring on boards a common theme raised is to ‘give back’ to their people through demonstrated behaviours of inclusiveness.

Intangible and tangible benefits of Pasifika and Māori governance

After explaining the impact that Pasifika and Māori sport leaders and governors may have, it is necessary to examine what benefits they could bring within a sport governance context. The participants interviewed in the study highlighted the possible tangible and intangible benefits of diversity along ethnic/cultural lines. The intangible benefits were grouped into three areas that related to the sport being made more attractive to investors, enhanced social reputation and legitimacy. Tangible benefits primarily concerned corporate performance, specifically financial and social performance, as shown in Singh et al. (2007) framework (Chapter Two Figure 2.1).

Intangible Benefits

With respect to intangible benefits, respondents illustrated that diversity benefits to the sport organisation include the ability to attract more investors and sponsors:

> *More and more these days, sports organizations are struggling in terms of financial assistance, particularly those which are non-for-profit, so if you could promote the idea of your organization being representative of all its participating parties across all levels then you may become an attractive medium for potential sponsors as they would see significant value in being associated with a sport that actively promotes diversity in all its operations. (Hemi)*

> *In a perverse way the mixing of cultures and beliefs in our sport is actually a strong selling point to sponsors. If you can create an ethnically diverse board it is now a prefect mix as it appeals to sponsors as it offers them a chance to reach a demographic that goes across a whole lot of audiences. (Wiremu)*

A diverse board membership, especially in terms of ethnicity, could enable sponsors to reach new demographics within the sport that were previously unattainable. A diverse board membership can demonstrate to all participants that they are represented in the sport at the top level. Embracing diversity offers the opportunity to reach new audiences, but can also provide an outlet for sponsors to reach new consumers, possibly facilitating their involvement in sport through association. Indeed, research relating to how to employ and work effectively with Māori also suggests that employing Māori can help improve service and increase an organisation's share of the growing Māori markets (EEO Trust, 2006).

Rongo also highlighted the benefits of board diversity for encouraging investors:

> *The key is it gives an attractive picture to potential sponsors and investors for the sport, and that's the key, visually demonstrate and effectively communicate that you have embraced diversity in your sport practically at the board level. It will*

appeal to sponsors as they will see benefits of aligning themselves with a progressive and forward thinking sport organization.

Embracing diversity is seen as a way of acknowledging and considering the changing demographics of participant involvement within sport. It highlights the notion that sponsors are motivated by a desire to align themselves with organisations, particularly sport organisations where, leadership and governance operations demonstrate innovative thinking. This finding is similar to others (e.g., Carver, 2002; Carter, Simkins & Simpson, 2003; Kuczynski, 1999) who suggest that firms which consider these issues seriously may obtain economic benefits and establish improved relationships with their investors and pressure groups.

Sport evokes personal attachment, and with this the sponsor can be linked to the diversity which is evident throughout the sport. Sport has a universal appeal and pervades all elements of life (geographically, demographically and socio-culturally). By aligning with a sporting organisation which is embracing diversity, some participants acknowledge the opportunity to cross different cultural and language borders in communication. Sport's widespread appeal and high interest facilitate high media exposure, resulting in free publicity, which makes a sponsorship deal very cost effective. Significant advertising revenue can be saved when a sport organisation attracts a lot of media attention. Hence, many organisations want to be associated with sport. The clear linkage of the sponsor to a sporting organisation stands out from the clutter, contrary to mainstream advertising in which people are bombarded with hundreds of messages each day (Coakley & Donnelly, 2009).

Takere identified another intangible benefit in the symbolic value a Pasifika or Māori board member may bring to the sporting organisation they serve:

It doesn't just affect performance, other areas can be improved. If you have diverse members on boards, be they Māori or Pacific Islanders, then an advantage may be that those stakeholders they represent especially if they are Māori and Pacific Islanders may believe in the legitimacy of an organization because of what it is perceived to be-an organisation that promotes ethnic

diversity in its governance. The benefit being in terms of trust and legitimacy those stakeholders perceive and now can now attach to the organization. They feel fairly and effectively represented.

Takere suggests that not only is corporate performance directly influenced by board performance through the boardroom interactions of diverse members, but also indirectly from the symbolic value added by board diversity, thus highlighting issues featured in Singh et al. (2007) framework. Symbolic representation is concerned not with who the representatives are or their actions, but how they are perceived and evaluated by those they represent (Guo & Musso, 2006). Essentially Takere suggests what matters may not be the Pasifika or Māori board member themselves, but their power to evoke feelings or attitudes.

Reputation was identified as another intangible benefit in reputation:

It can certainly add strength to the foundation of your organisation, if you did embrace Pacific Island and Māori representation in your governance, it could help you build a reputation amongst strong ethnic entities such as the Ministry of Pacific Island Affairs and local iwi as a leader among diversity based sport management in New Zealand. (Atawhai)

Increased diversity, it is implied, can bring a notion of status and respect which can be associated with the organisation; helping to position the organisation as a leader to those organisations who represent and guide ethnic minorities. Having a reputation as an organisation that is diversity focused can bring trust and confidence from stakeholders which can be ultimately reflected in revenue growth and profitability for the organisation. Research on how to employ and work effectively with Māori has already hinted at this theme, describing the Māori economy as a dynamic, flourishing economy interwoven with the greater New Zealand economy and offering significant opportunities for business (EEO Trust, 2006).

Closely associated with the benefit of reputation was the idea of legitimacy:

Not only does it add value to your organisation, but it can legitimatise your position as a forward thinking and innovative organisation, as by trying to structure your governance in line with some of principles of diversity it demonstrates to people you are legitimately interested in this issue, you can gain acceptance from these parties.

For an organisation to continue to exist it must act in congruence with society's values and norms, in the case of sport, in line with the values and the culturally diverse members who play within their sport. Pita implies an organisation can achieve legitimacy among stakeholders' by promoting diversity based initiatives. Such actions can be seen as advocating or campaigning on behalf of those with whom they work, and in turn should facilitate their acceptance and support.

Legitimacy is a theme broached by Cunningham and Sagas (2004) who suggest that one way of promoting legitimacy is for an organisation to make building and managing diversity part of its mission statement. Cox and Beale (1997) note that providing such integration and prominence to diversity issues not only raises awareness of current and future employees, but necessitates the strategic integration of comprehensive diversity initiatives throughout the organisation. The authors recommend that athletic directors review their own department mission statement to be certain that it contains a strong component regarding valuing and managing diversity. The survey that this current research conducted established that a small number of NSOs in New Zealand have policies relating to ethnic composition. For example, a major NSO such as the New Zealand Rugby Football Union has a constitution for Māori representation, while University Sport has a Māori participation in sport policy.

Following from legitimacy, Kahurangi highlighted the intangible benefit of a competitive advantage:

Certainly if you consider and eventually embrace diversity throughout your organisation it can give you a competitive advantage over other sports who may be competing with you for both participants and support, as it gives you a point of

difference as a leader in diversity and multi-cultural leadership and governance initiatives. It is an asset you have developed over your competitors.

From a diverse board membership the organisation may obtain and develop an asset and resource, to perform at higher levels than industry or market competitors. Kahurangi suggests diversity initiatives may present the organisation an opportunity to implement strategies that competitors cannot as effectively. It supports Richard (2000) whose study of the relationships among cultural (racial) diversity, business strategy, and firm performance in the banking industry in the United States demonstrated that cultural diversity does in fact add value and, within the proper context, contributes to firm competitive advantage.

Tangible Benefits

Following the intangible benefits associated with diversity it is necessary to examine the tangible benefits. Analysis of the interviews suggested that benefits can be realised concerning corporate performance, both in financial performance and social performance.

In terms of financial performance, Waimarama acknowledged the benefit that diversity can bring in this area:

Without doubt it can improve the financial sustainability of the organisation, the diverse membership may attract more investors, and it could benefit the bottom line also. By having diverse membership throughout all levels in the organisation, even better if they are women, those diverse members may help facilitate a competitive advantage due to the unique skills and perspective they may bring - they give you a point of difference. So consequently they can help you reach new areas and audiences which can open up more financial development due to their acquired participation.

The positive impact associated with diverse members of ethnicity and gender in board environments is raised by Waimarama. Whilst, this contrasts the findings of Dalton, Daily, Ellstrand and Johnson (1998) who found minimal support that the makeup of the

board of directors influences firm performance. It does however, support Carter, D'Souza, Simkins and Simpson (2007) who examined the relationship between the gender and ethnic minority diversity of the board of directors and the financial performance of the firm, essentially, the economic case for a diverse board of directors. The evidence on board committees indicates that gender diversity has a positive effect on financial performance.

In addition to the positive impact associated with diverse members of ethnicity and gender in board environments, marketplace understanding can potentially improve. The cultural understanding needed to market these demographic niches resides most naturally in marketers with the same cultural background. Besides gaining market penetration, organisations may benefit from the good will of diverse participants who prefer to spend their time on activities within a sport produced by a diverse leadership and governance group or to give patronage to an organisation with a diverse membership. Having a diverse membership may, bring unique perspectives necessary to facilitate organisational growth in areas identified as unattainable previously. Potentially reaching these new audiences may translate their involvement into increased organisational revenue, helping sustain the long-term financial sustainability of the organisation by developing a new market. This finding is consistent with Singh et al (2007) framework which proposes through diverse board membership intangible benefits may include better market understanding.

In addition to financial performance benefits, participants interviewed acknowledged that with social performance, a diverse board membership can potentially generate new ideas and innovative thinking:

> *In all areas it will be beneficial. These days Pacific Islanders and Māori participate in heavy numbers so we have to harness what talent we can from those areas and ensure they have a voice at the governance level, they could stimulate new ideas and rewarding avenues for the organization to follow. (Huia)*

Increasing Pasifika and Māori representation and contribution at a national level, Huia believes, could influence those at lower levels, as they would see their interests being

represented; a genuine interest in their participation exists. Possibly increasing involvement from these individuals in multiple areas as being of Pasifika and Māori descent they bring a different perspective, coming from a different culture with ways of managing and facilitating programmes. Such a perspective could help generate new ideas as how to best understand and approach working with those ethnic minorities within their sport. Again as essentially they are an ethnic minority themselves, so therefore bring an insider perspective.

Such an approach is advocated by Milliken and Martins (1996) who based on their work concluded that groups and the organisation as a whole can benefit from the multiple perspectives and perceptions of a diverse workforce. Research has shown that, in comparison with homogenous groups, racially and ethnically diverse groups make more cooperative choices (Cox, Label, & McLeod, 1991), are more creative (Ling, 1990), and produce higher quality ideas when faced with a brainstorming task (McLeod & Lobel, 1992).

Cunningham and Sagas' (2004) work suggested that it is important to consider, for example, that racial heterogeneity is positively associated with psychological heterogeneity (i.e. differences in attitudes and personalities) thereby supporting the notion that as demographic diversity increases, so too does the range of ideas, perspectives, and attitudes within the group. Thus, diverse staffs are likely to have more innovative decisions and greater decision comprehensiveness than are their more homogenous counterparts (Cunningham & Sagas, 2004).

Sefina expressed similar support for potentially embracing diversity to generate new ideas and innovation:

> *Certainly we would bring a way of thinking that is different, the ability to see things from another culture's perspective. To sustain growth and enrich development on a board you need to harness multiple perspectives from diverse areas.*

For boards to progress and move forward an element of diversity may have to exist in its members, Pasifika and Māori representation could fill this. Sefina's highlights attitudes, cognitive functioning, and beliefs are not randomly distributed in the population, rather they vary systematically with demographic variables including age, race, and gender. Therefore, an expected consequence of increased cultural diversity in organisations is the presence of different perspectives for the performance of creative tasks. Also, employees who feel valued and supported by their organizations tend to be more innovative.

Whilst, this opposes Carter et al. (2010) work which found no support for the business case for inclusion of women and minorities on corporate boards. Sefina's response supports the EEO Trust (2006) research on how to employ and work effectively with Māori , that acknowledged Māori peoples strong track record of being innovative.

Cox, Label, and McLeod (1991) similarly suggested that heterogeneous teams produce more innovative solutions to problems. Sefina's response infers that differences among board members permit them to view problems from multiple perspectives based on a collection of experiences. The multiple perspectives and natural conflict which emerges from their interaction ensures that differing views surface and are discussed. Ensuring a vast selection of potential solutions is considered, and that there is a wide-ranging exploration of the possible consequences of each option considered.

Manu built on the theme of the influence of diversity on social performance by highlighting the potential impact of organisations who fail to consider embracing diversity:

> *It would have a positive impact on the sport in the long-term as the new mix of cultures at the top level would generate new ideas and innovation that may not emerge from a board which is the same in terms of the facets of diversity.*

Growth may not be as substantial when ideas proposed are generated from a board composed of culturally and gender similar members. Members may share common characteristics, traits, and backgrounds, as opposed to including a diverse board member

who may bring a point of difference, something unique to their culture. It promotes the idea of the differences in characteristics of organisational culture. Whilst this contrasts the research of (Goodstein, Gautam & Boeker, 1994; Westphal & Stern, 2006) which suggested diversity may impede group functioning and board effectiveness. It does however have support in the New Zealand context in the research on how to employ and work effectively with Māori which suggested that successful business frequently requires employees to work in project teams in order to achieve faster and smarter outputs and better results. This, in turn, demands that employees have high levels of collaborative skills. Many Māori have acquired these skills through their culture that values shared activity and working with others (EEO Trust, 2006).

Doherty and Chelladurai (1999) suggest organizations benefit from diversity when they establish a culture of diversity. This is characterized by a respect for differences, flexibility, tolerance of ambiguity and conflict, an orientation toward people vs. tasks, and equifinality. In contrast, a culture of similarity is characterized by parochialism and ethnocentrism, rigidity, risk and conflict avoidance, an orientation toward tasks vs. people, and a ‘‘difference is deficit’’ perspective. So, according to Doherty and Chelladurai’s (1999) claims, NSOs can capitalise on diversity benefits based on the extent to which they have an adverse workforce and a culture of diversity, whereas any potential benefits are reduced to the degree that the organization has little diversity among its employees and/or a culture of similarity.

Chapter Conclusion

The chapter demonstrated why NSOs need to consider why diversity may be beneficial to integrate into their practices by considering two areas. First, the impact Pasifika and Māori may bring to sport governance settings, such an increased understanding of the motivations, challenges and facilitating factors that affect Pasifika and Māori participation in this area. Second, the possible intangible (more attractive to investors, reputation and legitimacy) and tangible benefits (related to corporate performance specifically financial and social performance) of diversity along ethnic/cultural lines were analysed. The next and final chapter will provide a summary of the key research outcomes, implications and suggestions for the future.

Chapter 8: Conclusions and Implications

Introduction

The overall aim of this research was to determine the current status of Pasifika and Māori in New Zealand sport governance roles. This research has confirmed that, at best, representation of Pasifika and Māori is low, with many sports organisations having no Pasifika and/or Māori in sport governance roles. Further, Pasifika and Māori board members face challenges that, if unanswered, will serve to perpetuate the relative exclusion of Pasifika and Māori from strategic decision making in New Zealand.

The current absence from the boardroom is particularly worrying as Pasifika and Māori respectively make up large and growing proportion of New Zealand's population. Further, Pasifika and Māori have high presence and impact in New Zealand national sports, both as participants and in leadership roles such as captains and coaches, yet there appear to be few clear pathways for them to influence the direction of their sports beyond direct participation.

To help address the perceived deficit of research into Pasifika and Māori sport governance, I sought to explore some key stakeholders' perceptions of the motives and challenges to Pasifika and Māori participation in sport governance. In particular, the research addressed the following questions with respect to New Zealand National Sporting Organisations (NSOs):

1. How do people of Pasifika and Māori descent gain their governance/leadership positions?
2. Why do people of Pasifika and Māori descent enter into these positions?
3. What challenges do people of Pasifika and Māori descent experience in these positions?
4. What factors facilitate the future recruitment, retention and development of Pasifika and Māori in governance roles?

Phase One's survey of senior members of National Sport Organisations sought the 'outsider' perspective as to the perceptions of the motives, barriers and challenges to Pasifika and Māori participation in sport governance, and what factors would facilitate Pasifika and Māori recruitment, retention and development in governance roles. Insights from this phase provided a set of base data (Appendix 11, 12) that both informed, and served as a useful point of reference for, the second element of the research, which sought 'insider' views via qualitative interviews with incumbent Pasifika and Māori board members of NSOs. Analysis of the two sets of data from these phases was presented in Chapters Four to Seven.

This concluding chapter presents some general insights regarding representation of Pasifika and Māori on New Zealand NSO boards. Attention is drawn to the multi-faceted case in favour of including greater representation of Pasifika and Māori on NSO boards. The benefits of my chosen mixed methods approach are also presented. This is followed by key findings in three broad groupings; the first, which addresses research questions 1 and 2, focuses on the pathways into governance; the second addresses question 3 and identifies the challenges for Pasifika and Māori achieving and maintaining effective membership on sports board; the third addresses research question 4 and considers factors that might influence future planning to address current inequity in terms of Pasifika and Māori representation on NSO governing bodies. This section is presented in terms of implications of the research findings and recommendations to address the perceived challenges in terms of Government/legislation; Sport New Zealand; NSO Boards and Board Chairs; and Pasifika and Māori individuals and communities. Limitations are then presented prior to a concluding comment.

Contributions to knowledge

A Business Case for NSO Board Diversity

In the course of this research, all parties acknowledged a case for board diversity in sport governance, thus endorsing, the general case for the organisational benefits of more diverse boards presented in Chapter Two. In particular, insider respondents in Phase Two outlined the potential contribution of Pasifika and Māori to sport governance settings. Analysis of those interviews provides previously unreported insights into the

motivations, challenges and facilitating factors affecting Pasifika and Māori participation on New Zealand boards, outlined later in this chapter. Alongside the case for ethnic/cultural diversity on the grounds of equity and inclusion, a business case emerged for increased NSO board participation of Pasifika and Māori, citing potential tangible organisational benefits (related to corporate performance, specifically financial and social performance), and intangible organisational benefits (more attractive to investors, reputation and legitimacy) as is illustrated in Singh et al. (2007) framework for relationships among gender diversity on boards, board performance and corporate performance.

Novel Research and Comprehensive Status Review of Pasifika & Māori on NSO Boards

This study has collated and analysed quantitative and qualitative data on a national scale with respect to Pasifika and Māori presence on NSO boards. Such data were previously non-existent. Moreover, qualitative and quantitative research tools have been creatively combined to provide a comprehensive and insightful look at ethno-cultural diversity in sport governance in New Zealand. The insider and outsider perspectives exposed some misconceptions, or at least some different perceptions that exist, with regard to the experiences of Pasifika and Māori in sport governance roles, which in turn will impact on future action concerning these populations. Further, rich insights from insiders gleaned from qualitative interviews with Pasifika and Māori participants helped to supplement the 'objective' overview provided from the compilation of quantitative survey data on a national scale.

Underrepresentation of Pasifika and Māori on NZ NSO Boards (2011)

Phase One of the study included a count of Pasifika and Māori board members on NSOs, thus providing an indication of the overall status of Pasifika and Māori at governance level. Through Phase One I also gained perceptions of Board Chairs and CEOs on a national scale. This 'outsider' view not only confirmed the poor representation of Pasifika and Māori across all sports in governance roles (approximately 5.31%), but also revealed a number of prevailing beliefs as to the access and experiences of the few Pasifika and Māori board members. Simply, the 'outsider'

perspectives gleaned from NSO Chairs and CEOs differed from the reported 'insider' insights and experiences highlighting a perception gap that is likely to inhibit any progress towards equity.

Differing perception: The insider-outsider divide

Perhaps the most startling disparity of views comes from comparisons between the perceptions of outsiders and insiders with respect to the impact of race or ethnicity as a barrier to board membership. NSO Chairpersons and CEOs surveyed for Phase One recognised the lack of Pasifika and Māori representation as a problem in New Zealand sport, but the key message communicated is that they do not see this as a consequence of racial barriers. Pasifika and Māori board members interviewed in Phase Two held quite different views, overall identifying race/ethnicity as a direct barrier to participation and, further, a cause of social marginalisation within boards.

Drivers for taking on governance roles

Research questions 1 and 2 sought to answer the questions as to how and why individuals acquired their sports governance position. Pathways by which people of Pasifika and Māori descent gained and entered their leadership positions are influenced by three general factors: family engagement; active participation in sport; and educational engagement. Family engagement and educational engagement are amply addressed in the ensuing sections, but we must recognise that Pasifika and Māori are typically exposed to sport leadership opportunities through their active participation as players. When elevated to the captaincy of a team, they may acquire basic skills required to perform in a sport context. However, governance requires additional organisational skills.

Family/community, sport participation and education each hold the potential to act as either enablers, inhibitors, or both. Hence, factors that could be considered pathways for Pasifika and Māori to enter the boardroom may in fact represent 'double-edged swords'. For example, the behaviour associated with cultural conformity that can enhance reputation and status within one's own community may be at odds with board expectations and lead to social marginalisation in the boardroom. Alternatively,

education, a factor that apparently serves to enhance access to governance positions, may indirectly lead to social marginalisation within the cultural community as traditional power structures are challenged by board membership. The following section elaborates.

Family and Cultural Expectations

Family and cultural expectations operate in a complex set of ways. The important influence of exposure to leadership within family and community is a pervasive theme to emerge from Phase Two conversations with incumbent Pasifika and Māori board members. Males in particular are likely to gain support from elders who identify individuals as future leaders and nurture them accordingly. Budding leaders learn from their elders through contact at community meetings, hui and so forth. Once Pasifika and Māori have chosen to pursue a governance role, they are faced with challenges, and some of these come from within their own culture and community. Indeed, family and community emerged as both enabler and inhibitor to effective board participation.

Overall, family is perceived as a positive, encouraging, and supportive, influence when it comes to Pasifika and Māori assuming sports governance roles. However, the very closeness of the family units and the community cohesion can, in some cases, act as an obstruction or a pressure on individuals to perform as board members. Some Pasifika and Māori members feel they are expected to shoulder unrealistic burdens as representatives of their families and cultural communities. Additionally, some are subject to cultural influences whereby an individual might be 'targeted' as a future leader. In such cases, board members are expected to conform to certain expectations, which can sometimes place unwelcome or unrealistic demands on the individual. Some Pasifika board members feel that family expectations to lead are so strong that the dreams of the family become oppressive and may serve to discourage and overwhelm. It may be beneficial for Sport New Zealand and NSOs to begin a dialogue with players', coaches and board members' families and their communities to explore the impact of such pressures that may be unwittingly placed on community members who wish to serve on sport boards.

Community Service and Personal Accomplishment

Pasifika and Māori board members are motivated by a combination of desire to serve their cultural communities combined with personal ambition and sense of achievement. This may place them at odds with some in their cultural communities, who expect them to put community first. Individual Pasifika and Māori board members in this research felt an obligation and responsibility to pursue governance positions as a form of community service. They acknowledged the shared pride that their community experiences in having one of their own reach governance status, but this is also balanced by personal satisfaction. Indeed, the 'personal-political' cannot be underestimated as a motivator, even among the communally-oriented Pasifika and Māori cultures. Several respondents acknowledged that, to gain governance positions of authority, an individual must be prepared to project their own interests.

Exposure to tertiary educational opportunities, and the related personal achievement of attaining qualifications, may also be a strong factor in shaping individual skill levels and expectations enabling Pasifika peoples and Māori to enter sport governance roles. The small number who are currently board members of sport organisations tend to be a highly educated, privileged group compared with the general Pasifika and Māori population. This theme will be revisited with respect to challenges.

Challenges to taking on governance roles

Uncertainty about governance opportunities and board support for minority presence

Pasifika and Māori entry into governance may initially be curtailed because they lack awareness of, or are uncertain about, what sport governance opportunities actually exist and what potential governance roles might entail. This lack of information in turn can lead to the perception that Pasifika and Māori are not a natural 'fit' with current or potential 'power' networks that exist. Hence, the 'old boys' network' is perceived to operate to exclude Pasifika and Māori, and progress cannot be made until this barrier is exposed and efforts made to actively seek Pasifika and Māori board participation.

Furthermore, with respect to feelings of exclusion, some Pasifika and Māori acknowledge that they themselves, like others from within their cultures, have reason to be sceptical of the benefits of joining an NSO board. This is because they sense that their presence may be undervalued by the dominant group. Awareness of their own minority status may then contribute to a perception that they lack support from the rest of the board.

Ethno-cultural Expectations Concerning Age, Status and Respect

As suggested earlier, Pasifika and Māori face challenges from within their own cultures that inhibit them from achieving sport governance positions. Pressure to conform to cultural mores, while also performing their professional governance role, creates conflict for some Pasifika and Māori board members. For example, within their cultural communities it may be deemed culturally inappropriate and disrespectful for a younger person from within their culture to represent, dispute or challenge an older person. Consequently, when that individual is positioned in a governance role they may appear less effective to other board members in both informal meetings and public forums. Where it becomes visible that they are not disputing any of the ideas and notions raised by older, more experienced members, cultural prohibitions may mean that Pasifika and Māori are ineffective. Respect for age, integral to most Pasifika cultures and Māori, and expressed through public deference, may be interpreted by fellow board members as passivity, lack of engagement, or agreement. For Pasifika and Māori board members, therefore, the issue of age and respect in their own cultural environment may undermine their performance in a board environment and thus might have to be addressed from within.

Pasifika and Māori members in this research also identified that features of Pasifika people within certain leadership roles are modesty and humility. Taken together with the cultural value of respect for elders, these can pose particular challenges for Pasifika people pursuing governance opportunities. An obvious response is to opt out. Talented younger Pasifika, in particular, may choose not to pursue governance opportunities or express their thoughts significantly as it is against their cultural background to place individual goals ahead of the collective.

The research found that the effects of culture can also manifest as more direct community intervention. In some situations, the involvement of newcomers on sports boards may be opposed by those from their culture who already hold high status leadership and governance positions, often due to seniority. Those already holding power may judge that governance is a role reserved for the older generation who are knowledgeable and experienced, and therefore have earned the 'right' to serve in the role. Pasifika and Māori board members interviewed dispute the usefulness of such 'seniority' excluding younger individuals from governance roles, and claim that such practices can be to the detriment of the sport. A new approach is expected as the generational shift over time will see more young Pasifika and Māori emerge, and this will potentially change and affect leadership structures within these cultures.

It is evident from the study that Pasifika's entrenched cultural ideas and practices relating to respect may constrain their opportunities to contribute. When situated in a board environment Pasifika peoples' apparent lack of involvement may wrongly be judged as minimal effort and credited to their social nature, whilst, in reality, this is just indicative of a value from within their culture. Clearly, such values and cultural influences are outside the direct control of any board or Sport New Zealand. However, better cultural awareness on the part of board members will enhance understandings and hopefully help board members establish protocols that are sensitive to some of the nuances of culture. It is likely that over time the influence of Pasifika born community leaders will give way to New Zealand born Pasifika leaders, a shift that may work to help bridge cultural understandings. But this is a generational shift – in the meantime, it is important for Pasifika and non-Pasifika individuals to engage and take accountability to alter the discourse.

As an addendum, I must once more stress the cultural diversity that exists within Pasifika and Māori cultures. For example there are differences in the notions of leadership amongst the Pasifika nations such as Samoa, Tonga and Fiji that will affect the enactment of leadership in a sports governance context. Within Māoridom too, differences can be observed through tribal affiliations and values. The key ideas to acknowledge are that cultural diversity exists within Pasifika and Māori cultures, and that it adds to the richness of cultural diversity, as well as its complexity.

Pressure to Conform to Cultural Gender Roles

Similar challenges concerning cultural conformity are present with regard to gender and cultural expectations. Pasifika and Māori women board members find that their traditional gender roles affect their rates of participation and thus experience indirect effects of sexism in their governance positions. Further, in line with the experiences of women highlighted in numerous gender studies of governance, being the minority on the board in terms of gender may restrict the ability of Pasifika and Māori women board members to fully contribute in a significant way. It must be stated that this study did not seek to highlight gender, but gender issues were apparent in that there was a low representation of women board members who were of Pasifika and Māori descent, a reflection of board gender composition across New Zealand organisations in general. Challenges for Pasifika women appear to be accentuated as pressures to conform to gender roles are aligned with traditional social practices and conservative cultures of their Pacific relatives.

Reconciling Commitment to Culture with Commitment to the Sport

Closely related to culture and community is the issue of acculturation, specifically the challenge that Pasifika and Māori face with regard to balancing cultural preservation with cultural adaptation and trying to develop a sense of belonging. Board members sought to be involved in governance opportunities, but doing so meant that they were sometimes at odds with the expectations of their own culture – in particular, their responsibility to adhere to cultural expectations. This particular challenge for Pasifika and Māori means that they are faced with the dual tasks of seeking to gain acceptance as minorities within sport governance whilst trying to convince members of their own culture that their presence in a governance role in this sport is of benefit to the cultural community. As minority members, Pasifika and Māori on NSO boards experience a lack of cultural commonality with other board members. To be recognised as legitimate, meaningfully contributing board members, seemingly requires effort beyond that expected of fellow board members. This is compounded by the problem as to how to present board membership to their own communities as a role that might appropriately conform to cultural expectations.

This research has shown that, consequently, Pasifika and Māori risk becoming worn out and weighed down by the expectations to satisfy both sides. There appears to be a need to build on commonalities, while recognising and communicating and individual differences that each board member brings to the governance environment, in order to positively capture the richness of the diversity that exists. An effort must be made to communicate better about these issues to help ameliorate potential barriers faced by Pasifika and Māori and work toward effective overall board performance.

Lack of Training/Education in Governance Skills

It is notable that, given that those Pasifika and Māori board members interviewed comprise the majority of Pasifika and Māori board members on NSOs, education is an important variable in them achieving governance positions in New Zealand sport. Pasifika and Māori populations are over represented in New Zealand's lower socio-economic stratum, yet the majority of participants in Phase Two of this study were tertiary educated. 'First wave' migrant populations of Pasifika people to New Zealand often had not had access to tertiary education or the essential skills and understanding necessary to seek governance opportunities. Those Pasifika born in New Zealand, however, increasingly are exposed to non-traditional leadership situations and may have opportunities to develop appropriate skills within a broader New Zealand context.

Pasifika and Māori interviewed also explicitly identified lack of education as a barrier to entry into sport leadership or governance roles for others in their communities. Further, in the event that individuals did achieve board membership, lack of training served as an inhibitor to effective board participation. Indeed, both insiders and outsiders perceived lack of formal training as influencing the effectiveness of some Pasifika and Māori board members. Moreover, those who lack an adequate skill set or familiarity with governance when they obtain a national or senior governance role are unlikely to make a valuable contribution, which disadvantages the organisation as a whole.

Pasifika and Māori Not Fully Integrated Within Board

Pasifika and Māori face challenges relating to social marginalisation within the boardroom. This is a result of complex influences. Some participants in Phase Two

interviews were frustrated that, despite having attained a governance role, they were not fully integrated. Steps taken by organisations towards modifying the way they to meet the needs of increasing Pasifika and Māori demographic within their sport, were seen as insufficient, especially with respect to Pasifika and Māori presence on boards. There is little evidence of adaptations to governance structures and institutionalised practices, and Pasifika and Māori board members feel stereotyped, leading to them being given governance tasks that lack significance. This constrains their own personal and professional development in the role and potentially serves as a road-block to further advancement within NSOs and Sport New Zealand.

Stereotyping and expectations

Negative stereotypes may restrict expectations about Pasifika and Māori board members' capabilities and aptitude to particular areas at the expense of others. One effect of stereotyping, according to the findings of this study, is to overlook Pasifika and Māori as candidates for governance roles. Those in positions of authority may have predetermined notions of Pasifika and Māori individuals' talents and capacity for development. The inference from this acknowledgment from Pasifika and Māori was that, whilst they were seen to hold the 'natural' physical gifts for sporting accomplishment, they were alleged to be deficient with regard to mental astuteness. There is a perception, attributed to media representations of Pasifika and Māori in sport as 'physical', that they may lack discipline to manage their on-field sporting behaviours. This belief may lead to an assumption that Pasifika and Māori would lack the discipline required to perform appropriately in sport governance roles.

Lack of cross-cultural understanding

Pasifika and Māori exclusion from sport governance environments may result from board members' lack of cultural understanding beyond their own Pākehā culture. Pasifika and Māori on boards might create unease among other board members because they lack opportunities for interaction and experience with people from those cultures. Thus, intolerance and stereotyping can lead to discriminatory behaviours towards Pasifika and Māori. Findings from the research suggest that this problem is not so great when there is already a precedent of Pasifika and/or Māori have already been involved

in a governance capacity within the sport. Pasifika and Māori board members lay the groundwork and beginnings for the involvement of others from their cultures, by exposing and familiarising the board with customary values and systems. Subsequently the future Pasifika and Māori acceptance onto boards may be more straightforward in sports organisations which already have a history of Pasifika and Māori board members.

Tokenistic appointments

A clear challenge acknowledged by Pasifika and Māori is to overcome tokenistic appointments to sport governance positions. The fact that there is any Pasifika and Māori presence on current NSO boards is widely believed to result from the requirement to convince significant stakeholders, such as participants, coaches, officials, partners and sponsors that the organisation recognises the issues relating to these ethnic populations. However, Pasifika and Māori acknowledge that this type of appointment is counterproductive for both the individual appointee and the board. Potential exists for a situation to arise whereby the appointee is the 'right' ethnicity, but may be deficient in other areas, lacking the skills and experience to contribute. Such appointments are detrimental to the reputation of the individual, the sport, and the cultural communities represented, as they serve to perpetuate negative stereotypes. There is a case to be made for sporting bodies to actively seek to recognise leadership talent among a range of cultural groups and ethnicities and support those individuals through leadership programmes to up-skill future candidates.

This research has demonstrated that Pasifika and Māori on sports boards can feel pigeon-holed into diversity activities. Yet, they desire opportunities to participate in a range of governance capacities, as distinct from being limited exclusively to issues that concerned their cultures. The notion raised by Pasifika and Māori participants highlighted the importance of being recognised for their potential to contribute an all-round skill package as a board member rather than merely being restricted to matters directly related to their ethnicity and/or their capacity to assist in encouraging greater Pasifika and Māori involvement into the sport.

Lack of Pasifika and Māori role models in sport governance roles

Both insiders and outsiders identified a problem relating to a perceived lack of Pasifika and Māori role models at the sport governance level. The apparent 'across the board' consensus broke down when more detailed analysis was undertaken as to the reasons this was so. Some board members interviewed felt this issue is the responsibility of NSOs and that they should be held accountable: the population of role models is meagre because NSOs fail to establish structures and opportunities for the growth of Pasifika and Māori role models. Pasifika and Māori board members interviewed noted an apparent failure to consider developing a system to recognise ongoing leadership pathways for the considerable numbers of Pasifika and Māori beyond player participation. There is potential for leaders on the field to be mentored and trained for leadership off the field, hence developing a pool of skilled individuals for governance roles and creating positive role models for Pasifika and Māori to emulate.

The challenge concerning role models is not solely attributed to NSOs. Findings indicate that many believe the responsibility also lies with Pasifika and Māori themselves. Some Pasifika and Māori are perceived to show minimal interest in seeking governance openings, and this leads to poor representation in these roles, and the consequent lack of culturally diverse role models. Given, however, the considerable barriers to Pasifika and Māori participation already identified, to blame individuals may be somewhat harsh. Indeed, the influence of the ethno-cultural community towards conformance may be so overwhelming, as to actively constrain the potential growth of board members, especially within the Pasifika community. Thus, in the short term there is likely to be a relatively small pool of accomplished governance role models and, in turn, minimal direct exposure within cultural groups to the sport governance.

Facilitating Pasifika and Maori Board Participation: Recommendations for action

Research question 4 sought to answer the question as to how to facilitate future recruitment, retention and development of Pasifika and Māori into governance roles. Broadly, these implications can be considered by policy makers (the Government, Sport

New Zealand and NSOs); boards and chairs; Pasifika and Māori individuals; and future researchers.

Government/legislative level:

At the government and legislative level there needs to be affirmation that cultural diversity is a desirable goal for effective board performance, and, importantly, recognition that board diversity is likely to have positive outcomes for New Zealand sport and cultural communities aligned with those sports. Suitable mechanisms must be put in place to support NSOs and Sport New Zealand to see that this is a priority. Moves to get publicly listed companies to identify their gender diversity on boards might be observed and a similar approach considered for ethnic diversity representation on NSO boards.

NSOs in New Zealand and Sport New Zealand

This research has provided evidence that there is a lack of proportional representation of Pasifika and Māori in sport governance roles. Assuming this is accepted as a shortcoming, with implications for future development of sport in New Zealand, Sport New Zealand and NSOs need to establish policies and enact practices to address the need for boards to reflect New Zealand society and/or participant profiles. This research has proposed that changes may be required to institutionalised structures and processes, so Sport New Zealand is in a strong position to influence future change. Examples of possible actions include:

- Encourage and potentially require boards to a conduct self-assessment with respect to diversity (this could possibly emerge through devising a self-assessment tool for diversity within the organisation).
- Actively recruit and provide governance development programmes to players, coaches and non-playing supporters from various sports so that they are prepared to take up future governance roles. This could be done in conjunction with specific Pasifika and Māori sporting clubs.
- Exploit media avenues and communication channels that are familiar and appeal to Pasifika and Māori to assist with encouraging and facilitating governance involvement.

- Focus Pasifika and Māori sport governance development initially in sports where people from those cultures have a significant presence, which in most cases are team sports.
- Consult with other sectors with the intended goal of forming relationships and partnerships, specifically with those organisations that already have an understanding of Pasifika and Māori.
- Introduce courses to promote pathways into governance, similar to the coaching certificates available within NSOs.
- Introduce internships for Pasifika and Māori in sport governance contexts.
- Establish a mentoring network in which mentors, both culturally and non-culturally specific aid with the development of Pasifika and Māori individual's sport governance experiences.
- Design these initiatives and programmes to highlight the value Pasifika and Māori place on family involvement.
- Implement initiatives via a grassroots level based in inclusive programmes in which all of those participating feel able to actively engage, safe and welcome.
- Adapt governance practices to suit the different board member needs and interests. For example, this research has demonstrated that, for Pasifika and Māori board members, knowing they participate to support and service their community has implications for recruitment and retention.
- Sport governance recruitment messages should emphasize how Pasifika and Māori communities will benefit from their contributions.
- Establish long-term strategies that connect Pasifika and Māori sport governance and community development.

Findings from this research suggest that, the more sporting organisations and governments grow and apply strategies and practices that encourage cultural diversity in sport governance in New Zealand, the more likely Pasifika and Māori will express an interest and participate in sport governance. Supporting equitable opportunity to participate in sport governance opportunities at the community level could foster the interest, skill and chances of becoming successful in sport governance at regional, national and international level (if ability and desire coexist). In combination with the

implementation of multicultural policies, this may assist in reducing institutional racism and help ensure that the personal, socio-cultural and economic benefits (Collins & Kay, 2003) of a culturally diverse sport and recreation governance populace are facilitated.

Boards and chairs

The board Chair and board members of NSOs, who may not be of Pasifika and/or Māori descent, also may need to create policies and practices to deal with calls for their boards to reflect their sport's participants. Examples of ways they might better embrace diversity include:

- Establish relationships with local Pasifika and Māori communities to enable opportunities for the chair and board members to visit and experience how governance functions in these cultures. This will help them to be in a better position to understand and adapt their own and the board's practices to the style a Pasifika and Māori board member may bring if they became part of a board.
- Proactively encourage communication/education across cultures. This might require a change or adaptation of board leadership practices to include the new diverse members who may be of Pasifika and Māori descent.
- Encourage board appointment processes to be focused on the need for skill-based (governance knowledge and competency) over ethnic appointments, and to consider multiple aspects of diversity to be considered such as gender, race and age when selecting board members.
- Require Chairs of registered NSO boards to attend 'value of diversity' workshop hosted by Sport New Zealand.
- Distribute 'evidence' produced by the current research, which presents benefits of ethno-cultural diversity for organisations and key individuals. This has been done for gender diversity, so could be done for ethno-cultural diversity. This information could be distributed through organisations such as the EEO Trust, Human Rights Commission, Sport New Zealand, the Ministry of Pacific Island Affairs and Te Rōpū Manaaki.

Pasifika and Māori individuals and their communities

In addition to action being taken by the Chair and the board members some responsibility must lie with Pasifika and Māori individuals themselves to take the initiative in addressing the need for increased board diversity in New Zealand sport governance. This research highlighted perceived reluctance for Pasifika and Māori on boards to demonstrate individual action. This might partly explain the preference for Pasifika and Māori in general to be involved in team, rather, than individual sports. With this in mind, it is possible that a preoccupation with diversity and equitable representation in New Zealand sport governance is imposing a pressure on communities who may not welcome it. For some Pasifika and Māori, being close to the community as a player or coach may in fact be more immediately fulfilling than participating in the sport at the governance level. However, Pasifika and Māori individuals at the grassroots and community level could consider the following actions:

- Actively network and consult with regional and national sport organisations when there is a discussion of any planning and development of governance systems that may affect their ethno-cultural community or individuals within it. This way, Pasifika and Māori voices will be heard and Pasifika and Māori will be seen to be contributing and challenging hierarchal norms.
- Encourage Pasifika and Māori athletes to 'give back' through involvement in governance roles at the community level. Also involve these individuals in activities such as mentoring and skills training programmes.
- Establish the need for the delivery source of such programmes to have a cultural connection with the audience. This might be achieved through the use of existing Pasifika or Māori within sports to develop links.
- Identify Pasifika and Māori role models assisted by existing player participant databases from Regional and National sporting organisations and/or through consultation with local community leaders about potential role models.
- Consult with existing role models in the Pasifika and Māori community, to identify their thoughts and feedback on the best approach in developing sport governance opportunities for aspiring Pasifika and Māori in this area.

- Consider allowing opportunities at local meetings, conferences, workshops, *hui* and *fono* for the findings of this current research to be presented to the local Pasifika and Māori community.
- A short term goal should be on those individuals who have emerged from the first two areas of engagement-family and active participation in sport, to coach and mentor them so they gain the necessary skills and training for sport governance roles.
- Actively support equal opportunities to participate in sport governance at the community level could foster the interest, skill and chances of becoming successful in sport governance at regional, national and international level (if ability and desire coexist). In combination with the implementation of multicultural policies, this may assist in reducing institutional racism and help ensure that the personal, socio-cultural and economic benefits of a culturally diverse sport and recreation governance populace are facilitated.

Future Research

This research is the first of its kind in New Zealand sport organisations and, I believe, worldwide. Considerable work is still to be undertaken in investigating the impact of board diversity in both the corporate and sporting sectors. However, support from government agencies including Sport New Zealand, the Ministry of Pacific Island Affairs and Te Rōpū Manaaki highlights increasing interest in developing a more diverse representation among boards of directors. More evidence-based research is required regarding the benefits of having ethnic diversity on boards with regards to the 'quadruple bottom line' of organisations. As mentioned earlier, there is considerable potential for other stakeholder voices to be sought in future research studies. Additional work is also warranted to investigate ways in which national boards can effectively work with existing Pasifika and Māori board members to develop and implement sport governance opportunities amongst regional and local networks.

Addressing Pasifika and Māori board members' specific roles and activities, once on boards, is an area for potential research enquiry. While not fully explored by the current research, indications suggested further probing is required, particularly with respect to

investigating productive ways of working cross-culturally to establish practices designed to ensure Pasifika and Māori board members have opportunities to contribute to all aspects of governance.

A mixed method approach that utilises both an insider and outsider perspective as adopted in this research holds potential for other studies of sport management and sport governance. In particular, a mixed method approach has potential to examine the issue of diversity in sport governance in relation to other indigenous populations in overseas contexts. Based on the rich data that emerged from this current study, future research that uses the methodology and approaches applied in this New Zealand study has the potential to contribute to the understanding of the motives and challenges to indigenous participation in sport governance.

This study promotes the idea of a case for board diversity in sport governance, thus endorsing, the general case for the organisational benefits of more diverse boards. The study is founded on the evidence that emerged from a combination of quantitative and qualitative methods. The data collection was carried out within a one year time period, and was necessarily constrained by resource availability. As my study represents the first formal enquiry into Pasifika and Māori in New Zealand sport governance, the research can be considered in its early stages. A longitudinal study that examines issues identified in this study would be a valuable additional source of information to guide future policy and practice. In particular, such a study could look for 'what is working' and what can be improved in terms of ensuring equitable representation and full participation of Pasifika and Māori on NSO boards.

Limitations

As with any research, this study of Pasifika and Māori in New Zealand sport governance was constrained by a variety of factors. A number of limitations have already been presented in Chapter Three, and here I briefly revisit some and elaborate on others.

Scope: Any research undertaking is limited by its scope. Further, design decisions taken and acted upon naturally exclude a range of other possible approaches. Early on in the thesis I established that this research set out to provide something of a 'snapshot' of Pasifika and Māori representation in sport governance roles in New Zealand national sport organisations. Further, I sought to explore some of the issues associated with standing outside the cultural and/or ethnic profile of the 'typical' Pākehā board member. We know comparatively little about Pasifika and Māori in New Zealand sport, despite the fact that they feature prominently as players in some of our major sporting codes. I chose therefore to limit my study to an under-researched area, and to seek only the voices of Pasifika and Māori board members and their NSO Chairs or CEOs and in so doing I acknowledge the absence of a range of other stakeholder voices.

I also acknowledge that this study shares a limitation with other sport studies into managing diversity, in that it focuses on desired end states with nominal consideration given to processes related to these end states (Cunningham, 2008). Despite the current study making a significant contribution to the literature by highlighting aspects that motivate, prevent and facilitate the desired 'end state' of diversity in New Zealand sport governance, the analysis of driving and restraining forces is necessarily fairly superficial. The line of questioning adopted in the interviews was intended to elicit Pasifika and Māori board members perceptions and experiences of sport governance and how these experiences had manifested into the themes of culture and diversity in their respective NSO boards.

Bias: As a researcher of Nuiean descent I acknowledge my particular 'insider'/'outsider' status, and recognise the inherent biases these roles may bring. As a scholar, however, I attempt to embed my research undertaking within a broader base of scholarship, and to capitalise on the advantage that my cultural background provides, in terms of access to Pasifika and Māori respondents, and the ability to relate more easily to respondents in the interview situation.

Rigour: Every attempt has been made to ensure rigour and to address the credibility, reliability and trustworthiness of the research. The inclusion of extended direct quotes

from the interviews within the analysis and discussion chapters enables the critic to access both the original voice of participants, and to judge the appropriateness of my interpretation. Moreover, the methodological choices were sound. The rich insights that participants provide could not easily have been accessed via a survey and semi-structured interviews proved a culturally appropriate approach given the preference that Pasifika and Māori peoples have for personal engagement. Further, people from these cultures were thought likely to relate better to someone who shares an understanding of how their culture functions.

Reductionism: Undeniably, the study serves to showcase the variety of meanings attributed to sport governance roles, yet could be criticised for failing to do justice to the diversity amongst Pasifika and Māori cultures and among the board members interviewed, a point I have made earlier. I have exposed new insights into the lived experiences, emphasising the shared experiences of Pasifika and Māori board members, but have, by necessity, neglected to grapple fully with their diversity. This is a particular concern for Māori, who, as the indigenous people of Aotearoa/New Zealand have special status and rights under the Treaty of Waitangi. As a person who might be grouped with other 'Pasifika' people, I am acutely aware that, inherent in the twinning of Pasifika and Māori, and indeed in the decision to adopt a 'pan-Pacific' term and grouping, is the possibility that I diminish the sheer diversity across these cultures in favour of a focus on their similarities, and their shared disadvantage. A focus on cultural diversity is also privileged over attendant diversity on such bases as gender, age and participant background. It was never the intention to devalue these cultural differences, which I acknowledge as important and 'real', and I try where possible to address the complexities of individual culture and experience, however, more important for this research is the attempt to understand the motivations and challenges of a broad population who participate on the New Zealand sports field, but who appear not to have much a say in its governance. Moreover findings are not offered as representative of all Pasifika and Māori sport governors in New Zealand and further research must be undertaken to enrich our understanding.

Concluding Comment

The empirical findings from this research enhance our understanding of the status of Pasifika and Māori in New Zealand sport governance. Yet, possibly of as much significance, is that the research is one of very few studies of Pasifika in sport, and the first formal attempt to review the national governance involvement of Pasifika peoples in New Zealand sport. Since the findings of this study challenge institutionalised practices with NSOs, and also present challenges to Pasifika and Māori families and communities, it is clear that there may be no simple, short term solutions to the issue of how to gain greater representation of Pasifika and Māori within the boards of New Zealand National Sporting Organisations. It is, however, my hope that this study will draw attention to some of the issues associated with ethno-cultural diversity and stimulate other researchers to explore them in the interests of bettering New Zealand sports organisation in general, advancing the governance of NSOs in particular, and improving the status and influence of Pasifika and Māori in New Zealand sport governance. Similarly, other indigenous scholars worldwide may be able to draw on the findings to affect change within their countries and communities.

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Appendix

Appendix 1: Low Risk Notification

Massey University

OFFICE OF THE ASSISTANT
TO THE VICE-CHANCELLOR
(Research Ethics)
Private Bag 11 222
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13 March 2009

Ryan Holland
39 Rata Street
Hataitai
WELLINGTON

Dear Ryan

Re: Diversity in Sport Governing Bodies/Leadership Roles

Thank you for your Low Risk Notification which was received on 12 March 2009.

Your project has been recorded on the Low Risk Database which is reported in the Annual Report of the Massey University Human Ethics Committees.

The low risk notification for this project is valid for a maximum of three years.

Please notify me if situations subsequently occur which cause you to reconsider your initial ethical analysis that it is safe to proceed without approval by one of the University's Human Ethics Committees.

Please note that travel undertaken by students must be approved by the supervisor and the relevant Pro Vice-Chancellor and be in accordance with the Policy and Procedures for Course-Related Student Travel Overseas. In addition, the supervisor must advise the University's Insurance Officer.

A reminder to include the following statement on all public documents:

> *"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been reviewed by one of the University's Human Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research.*
>
> *If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Professor Sylvia Rumball, Assistant to the Vice-Chancellor (Research Ethics), telephone 06 350 5249, e-mail humanethics@massey.ac.nz".*

Please note that if a sponsoring organisation, funding authority or a journal in which you wish to publish requires evidence of committee approval (with an approval number), you will have to provide a full application to one of the University's Human Ethics Committees. You should also note that such an approval can only be provided prior to the commencement of the research.

Yours sincerely

Sylvia Rumball

Sylvia V Rumball (Professor)
Chair, Human Ethics Chairs' Committee and
Assistant to the Vice-Chancellor (Research Ethics)

cc Dr Sarah Leberman
Department of Management
PN214

Dr Robyn Walker
Department of Management
PN214

Dr Farah Palmer
Department of Management
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Prof Claire Massey, HoD
Department of Management
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Massey University Human Ethics Committee
Accredited by the Health Research Council

Te Kunenga ki Pūrehuroa

Appendix 2: Pasifika and Māori Board Member Pseudonyms

Interview Number	Pseudonym	Gender	Ethnicity	Role	Indivdual/Team sport	Length of s	Age
1	Atawhai	Male	Māori	Deputy Chair	Team	20 years	50-60
2	Hemi	Male	Māori	Board Member	Indivdual	4 years	50-60
3	Whina	Male	Māori	Board Member	Indivdual	1 year	50-60
4	Ioane	Male	Pacific	Board Member	Team	1 year	30-40
5	Manu	Male	Pacific	Director	Team	3 years	50-60
6	Ahorangi	Female	Māori	Board Member	Team	3 years	40-50
7	Huia	Female	Māori	Secretary	Team	5 years	40-50
8	Kahurangi	Female	Māori	Board Member	Indivdual	3 years	40-50
9	Emiri	Female	Māori	Deputy Chair	Team	4 years	40-50
10	Iwa	Male	Māori	Board Member/Maori Representative	Team	1 year	30-40
11	Sefina	Female	Pacific	Treasurer	Indivdual	10 years	60-70
12	Matiu	Male	Māori	President	Team	20 years	60-70
13	Taniela	Male	Pacific	Board Member	Team	4 years	50-60
14	Wiremu	Male	Māori	President	Indivdual	3 years	50-60
15	Rongo	Male	Māori	Board Member	Indivdual	2 years	40-50
16	Haimoana	Male	Māori	Board Member	Indivdual	3 years	40-50
17	Sione	Male	Pacific	NA (Pacific administrator)	Team	2 years	50-60
18	Tipene	Male	Pacific	Board Member/Maori Representative	Team	4 years	50-60
19	Pania	Female	Māori	Board Member	Team	6 months	40-50
20	Takere	Male	Māori	Board Member	Indivdual	2 years	40-50
21	Pita	Male	Māori	Board Member/Maori Representative	Team	3years	40-50
22	Tamaiti	Male	Pacific	Board Member	Indivdual	1 years	40-50
23	Luteru	Male	Pacific	Board Member/Maori Representative	Team	6 months	30-40
24	Waimarama	Female	Māori	Board Member	Indivdual	3 years	30-40

Appendix 3: Diversity in Sport Governance and Leadership Roles in National Sport Organisations Survey

DIVERSITY IN SPORT GOVERNANCE/LEADERSHIP ROLES IN NATIONAL SPORT ORGANISATIONS SURVEY

Diversity in Sport Governance/ Leadership Roles in National Sport Organisations Survey

Hello, my name is is Ryan Holland, and I am a postgraduate doctoral research student at Massey University majoring in sports management. I would like to conduct an on-line survey on Diversity in Sport Governance/ Leadership Roles in National Sport Organisations. This survey follows on from an introduction letter I sent to you briefly outlining the research project. I am researching the level of Pacific Islander and Māori involvement in national roles, such as board members, senior management personnel, high performance directors and coaches. It is important that the individual completing this survey is familiar with those roles in your organisation. This survey should take about 15 - 20 minutes.

1 RESPONDENT DETAILS

Organisation Name:				
Respondent Name				
Position in organisation		FT Pd	PT Pd	Vol
Phone:				
Email:				
Time with the organisation				
Background/history with sport				

2 SELF ASSESSMENT

Before we ask any detailed questions, we are interested in finding out how well you think the ethnicities of Pacific Islanders and Māori are represented in your sport. Using a rating range of "high", "medium", "low" and "none" how well you think Pacific Islanders and Māori are represented in your sport:

2.1	At a national policy/governance level	*High*	*Medium*	*Low*	*None*
	Pacific Island				
	Māori				
2.2	At national management level	*High*	*Medium*	*Low*	*None*
	Pacific Island				
	Māori				
2.3	As coaches and team managers	*High*	*Medium*	*Low*	*None*
	Pacific Island				
	Māori				
2.4	As players/participants?	*High*	*Medium*	*Low*	*None*
	Pacific Island				
	Māori				
2.5	*Any additional comments*				

3 PACIFIC ISLANDERS AND/OR MAORI ON YOUR BOARD

Now, we would like to know more about who is on your national board.

3.1	How many people are on your organisation's board (including Chairperson, voting and non-voting board members)?	Total	
		Male	
		Female	
3.2	How many of these Board members are Pacific Islanders or Māori?	Pacific Island	
		Māori	
3.3	Could you please advise the names of each of the Pacific Island or Māori Board members; the approximate length of time they have served on the Board: and any special positions of responsibility/portfolios currently held by these Pacific Islanders or Māori in below		

	Name Of Pacific Island or Māori Board Member	Length of Service	Position/Portfolio

3.4	Are there any Pacific Islanders or Māori who are International Board Members? (e.g. Oceania World)	
	Name	Position/Portfolio
Pacific Island		
Maori		

			Yes	No
3.5	Does your constitution have any ethnic representation requirements for board positions or portfolios?	PI		
		Māori		

3.6	If yes, what are they:			
3.7	Is there a specific portfolio, held by one or Board members, concerned with Pacific Island and Māori issues?		Yes	No
		PI		
		Māori		
3.8	If yes, what are they:			

OTHER PACIFIC ISLAND OR MAORI LEADERS

There are other leadership roles in your sport. We are interested in finding out about:

- Management personnel
- High Performance directors
- National coaches
- National team managers

4 NATIONAL OFFICE STAFF

We are interested in the ethnic background (Pākehā /Pacific Island/ Māori/Asian/International) of the staff in your national office. Would you please advise the gender of the following positions of in your National Office?

	Position/Portfolios	Gender		Name if offered	Ethnicity				
					Pākehā	PI	Māori	Asian	Other
4.1	CEO	Male	Female						
4.2	General Manager	Male	Female						
4.3	High Performance Manager	Male	Female						
4.4	Other leadership and/or decision making roles	Male	Female						

NATIONAL TEAM ROLES

We are interested in the ethnic background (Pākehā/Pacific Island/ Māori /Asian/International) of the personnel involved with the national senior and other (e.g., junior) teams within your sport and whether the positions are full-time paid positions, part- time paid positions including honorariums, or volunteer (including payment of any expenses).

4 SENIOR MEN'S TEAM

In the senior men's team would you please advise the ethnic background (Pākehā /Pacific Island/ Māori /Asian/International) of the personnel in the following positions and also whether they are full-time paid positions, part-time paid positions or volunteer positions?

	Senior Men's team	Gender		FT Pd	PT Pd	Vol	Ethnicity				
		Male	Female				Pākehā	PI	Māori	Asian	Intnl
5.1	Coach										
5.2	Assistant Coach										
5.3	Manager										
5.4	Other (Specify)										

6 SENIOR WOMEN'S TEAM

Moving to the senior women's team, we would again like to know the ethnic background (Pākehā /Pacific Island/ Māori /Asian/International) of the personnel in the following positions and whether they are full-time paid positions, part-time paid positions or volunteer positions.

	Senior Women's team	Gender		FT Pd	PT Pd	Vol	Ethnicity				
		Male	Female				Pākehā	PI	Māori	Asian	Intnl
6.1	Coach										
6.2	Assistant Coach										
6.3	Manager										
6.4	Other (Specify)										

7 OTHER MEN'S TEAM OR EQUIVALENT

Similarly, the same questions with other men's teams.

		Gender		FT Pd	PT Pd	Vol	Ethnicity				
		Male	Female				Pākehā	PI	Māori	Asian	Intnl
7.1	Coach										
7.2	Assistant Coach										
7.3	Manager										
7.4	Other (Specify)										

8 OTHER WOMEN'S TEAM OR EQUIVALENT

Similarly, the same questions with other women's teams.

		Gender		FT Pd	PT Pd	Vol	Ethnicity				
		Male	Female				Pākehā	PI	Māori	Asian	Intnl
8.1	Coach										
8.2	Assistant Coach										
8.3	Manager										
8.4	Other (Specify)										

9 MEMBERSHIP NUMBERS OF YOUR ORGANISATION

Could you tell me the total membership of your organisation and the number of Pacific Island and Māori members?

9.1	*Total membership of the NSO*		
9.2	*Number of members*	European	
		Pacific Island	
		Māori	
		Other Ethnicities	

10 YOUR ORGANISATION'S POLICY

We now have some questions that relate to your organisation's policies and strategies relating to the ethnicity representation of Pacific Islanders and Māori.

10.1	Has your organisation developed specific written policy or strategy relating to or Māori representation?		Yes	No
		Pacific Island		
		Māori		
10.2	When was this adopted or reviewed?			
10.3	If yes, briefly outline the main focus of this policy:			
10.4	At a national level, does your organisation have any subcommittees or special groups that focus specifically on Pacific Island or Māori policy?		Yes	No
		Pacific Island		
		Māori		

11 YOUR ORGANISATION'S DEVELOPMENT INITIATIVES

We now have a couple of questions relating to your organisation's development initiatives relating to Pacific Island and Māori members.

11.1	At a national level, does your organisation run any development initiatives targeted specifically at Pacific Islanders or Māori (for example Pacific Island and Māori coach training)		Yes	No
		Pacific Island		
		Māori		
11.2	If yes, please briefly describe the initiative			
RESPONSE	*Leadership development programmes*			
RESPONSE	*Pacific Island and Māori -only tournaments or events*		Yes	No
		Pacific Island		
		Māori		
RESPONSE	*Pacific Island and Māori coach development training*		Yes	No
		Pacific Island		
		Māori		
	Other (note)			

12 BARRIERS TO PACIFIC ISLAND AND MAORI IN LEADERSHIP AND NATIONAL ROLES

This question relates to barriers to Pacific Islanders and Māori in leadership and national roles in sport in New Zealand.

12.1	Given your overall responses to the questions, do you perceive that there are any barriers to Pacific Islanders and Māori in leadership and national roles in your sport?	Yes No

		Tick those mentioned
12.2	*Attitudes of administrators*	
12.3	*Unconscious discrimination from both non Pacific Island and Māori males and females*	
12.4	*Lack of confidence in own ability*	
12.5	*The nature of many Pacific Islanders and Māori careers with breaks for domestic reasons*	
12.6	*Male networking*	
12.7	*Lack of experience*	
12.8	*Selection processes*	
12.9	*Lack of Pacific Islanders and Māori mentors*	
12.10	*Lack of Pacific Islanders and Māori role models or peers*	
12.11	*Lack of childcare*	
12.12	*Expectations that Pacific Islanders and Māori will not be taken seriously by others*	
12.13	*Notions of Pacific Island and Māori culture –are better suited to caring or expressive activities*	

The final set of questions asks you to rate on a 5 point scale, whether you disagree or agree with the following statements as they relate to sport in New Zealand.

	1 = don't agree at all 2 = don't agree 3 = neither agree nor disagree 4 = agree 5 = totally agree	Don't Agree			Agree	
		1	2	3	4	5
12.15	Administrators have negative attitudes towards Pacific Islanders and Māori					
12.16	A greater Pacific Island and Māori input and direction at organisational level would lead to a less alienating sport leadership experiences for them					
12.17	There is unconscious discrimination from both males and females					
12.18	Pacific Islanders and Māori lack confidence in their own ability					
12.19	Family affiliation and cultural background is an important motivation factor for Pacific Island and Māori participation in sport leadership roles					
12.20	European networking closes opportunities to Pacific Islanders and Māori					
12.21	Selection processes are biased against Pacific Islanders and Māori					
12.22	There is a lack of Pacific Islanders and Māori mentors					
12.23	The more similarities that Pacific Islanders and Māori identify between a sport leader/role model themselves, the more likely that person is to be influenced by the message of the sport leader/role mode					

12.24	There are expectations that Pacific Islanders and Māori will not be taken seriously by others					
12.25	A European sport leadership context there is no emphasis given to inclusive social behaviours that make Pacific Islanders and Māori feel welcome. Consequently they feel unwelcome and discontinue the activity					
12.26	The organisation of time to incorporate activities , such as University (e.g., time for assignments) work (in order to pay for University costs and bills), and family commitments (to care for family members) prevents Pacific Islanders and Māori from taking up national sport sport leadership roles					
12.27	Pacific Islanders and Māori lack the experience necessary for national roles					
12.28	There is a lack of Pacific Island and Māori role models or peers					
12.29	Financial structures could be set up to motivate Pacific Islanders and Māori to achieve higher status honours, such as regional and national leadership representation. This would reward Pacific Island and Māori leadership performers and provide assistance not only with their sport leadership but also other areas such as academic pursuits					
12.30	Cross-cultural communication issues with team-mates, coaches and management leads to confusion and misunderstanding on both sides and preventing Pacific islanders and Māori from taking up national sport leadership roles					

Are there any other comments about Diversity in Sport Governance/ Leadership Roles in National Sport Organisations that you would like to make? Thank you for taking the time to participate in this research – your contribution to the future of sport in New Zealand is appreciated.

Appendix 4: Phase One Survey Information Sheet

SPARC Supported Research

Phase One Survey Information Sheet

"Diversity in Sport Governance/ Leadership Roles in National Sport Organisations"

Researcher's Introduction

My name is Ryan Holland, and I am a doctoral research student at Massey University in sport management. I am seeking your consent to participate in a research study exploring the number of Pacific Island and Māori involved in governance or other leadership roles within National Sporting Organisations (NSO) in New Zealand.

Research Background/Objectives

At this stage the research is concerned with the level and type of participation of Pacific Island and Māori people in leadership roles at the level of NSOs by conducting an initial broad survey of Pacific Island and Māori numbers on the boards of NSOs (including voluntary and paid positions) recognized by Sport and Recreation New Zealand (SPARC). The research is supported by SPARC (see attached letter).

Participant Recruitment

You have been approached for this research as you have a senior role in the NSO targeted.

Project Procedures

If you agree to participate in the research, you will have the opportunity to choose one of the following three options to complete the survey

Face-to-face Interview

I would arrange a date, time and place convenient to you for the interview to happen. It would be a semi-structured face to face interview which I envisage would take approximately 15 to 30 minutes to complete)

Phone Interview

I would initially ring you and arrange a date and time convenient to you for a phone interview of the survey to be conducted. It would be a semi-structured interview which I envisage could take approximately 15 to 20 minutes to complete

On-line Survey

I would initially ring you and explain the on-line survey which you will be asked to complete. Then at a date and time which is convenient for you, complete the online survey. Upon completion, you would return the survey to me, Ryan Holland (details provided below). The on-line survey is based on a semi-structured interview which I envisage would take approximately 15 to 20 minutes to complete)

Project Contacts

Please feel free to contact either myself or Sarah Leberman should you have any further questions about the research. We can be reached by phone on 021 971 224 or 06-3505799 ext. 2785 or by email on R.W.Holland@massey.ac.nz or S.J.Leberman@massey.ac.nz

If you are happy to participate in the research then please can you email me and I will get back to you to arrange a time to meet, phone or provide the survey electronically.

Committee Approval Statement

This project has been reviewed, judged to be low risk, and approved by the researchers under delegated authority from the Massey University Human Ethics Committee. 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, telephone 06 350 5249, email humanethicspn@massey.ac.nz.

Appendix 5: SPARC supporting statement for research

Level 4, 78 Victoria Street
PO Box 2251, Wellington
New Zealand
Tel: 04 472-8058
Fax: 04 471-0813
www.sparc.org.nz

21 April 2010

Chief Executive Officers
National Sport Organisations

Tēnā koe

Ryan Holland PhD – Māori and Pacific Island Governance Research Project

E mihi kau ana kia a koe.

SPARC is supporting Ryan Holland in undertaking a research project in the course of completing his PhD through Massey University. Mr Holland is being supervised in his PhD by Dr Sarah Leberman and Dr Farah Palmer.

This research project is looking at the participation of Māori and Pacific Island people in governance and leadership in National Sport Organisations in New Zealand – including the current participation levels, successes, any barriers that may exist (perceived and/or real), development pathways, and any particular models in use.

The research is of an exploratory nature, given there is a dearth of research and reports on this particular topic in New Zealand and worldwide (in regards to indigenous peoples), and will begin to build a base of knowledge.

SPARC views this is as an important topic to investigate and it is our belief that this research will not only help develop a basic understanding in this area, but also contribute to the sector as a whole in time.

SPARC appreciates there are many requests for your time to participate in a range of projects and research. SPARC would be grateful if you give this project some consideration in terms of your participation.

As with any research project, participation is completely voluntary; the choice to participate is entirely up to you. Those who participate will not be individually identified unless they give their express permission. Further, non-participation will in no way have effect on your relationship with SPARC. The higher the level of participation, the higher likelihood of producing robust and reliable data upon which to base any conclusions.

Noho ora mai, nā,

Dallas Seymour
Relationship Manager, Māori

Appendix 6: List of sports

Kendo	All New Zealand Kendo Federation
Archery	Archery New Zeeland
Athletics	Athletics New Zealand
Basketball	Basketball New Zealand
BikeNZ	Bike New Zealand
Blind Sport	Blind Sport New Zealand
Bowls	Bowls New Zealand
Croquet	Croquet New Zealand
Deaf Sports	Deaf Sports Federation of New Zealand
Diving	Diving New Zealand
Equestrian	Equestrian Sports New Zealand
Fencing	Fencing New Zealand
Flying	Flying New Zealand (Royal New Zealand Aero Club)
Gliding	Gliding New Zealand (Inc)
Gymsports	Gymsports New Zealand
Hockey	Hockey New Zealand
Ice Speed Skating	Ice Speed Skating New Zealand
International Taekwondo	International Taekwon-Do Foundation of New Zealand Inc
Judo	Judo New Zealand
Karate	Karate New Zealand
Korfball	Korfball New Zealand

Marching	Marching New Zealand
Motorcycling	Motorcycling New Zealand
Motorsport	Motorsport New Zealand
Netball	Netball New Zealand
Axemen	New Zealand Axemen's Association
Big Game Fishing	New Zealand Sport Fishing Council Inc
Wakaama	Nga Kaihoe o Aotearoa
Amateur Lacrosse	New Zealand Amateur Lacrosse Union
Bobsleigh and Skelton	New Zealand Bobsleigh and Skelton Association
Boxing	New Zealand Boxing Association Inc
Canoeing	New Zealand Canoeing Federation
Billiard Sports	New Zealand Confederation of Billiard Sport
Cricket	New Zealand Cricket
Curling	New Zealand Curling Association
Darts	New Zealand Darts Council
Flying Disc	New Zealand Flying Disc Association
Football	New Zealand Football
Golf	New Zealand Golf
Hang Gliding & Paragliding	New Zealand Hang Gliding & Paragliding Association
Ice Hockey	New Zealand Ice Hockey Federation

Ice Skating	New Zealand Ice Skating Association
Indoor Bowls	New Zealand Indoor Bowls
Indoor Sports	New Zealand Indoor Sports (Inc)
Ju-Jitsu	New Zealand Ju-Jitsu Federation
Kung Fu Wushu	New Zealand Kung Fu Wushu Federation
Orienteering	New Zealand Orienteering Federation
Pentanque	New Zealand Pentanque Association
Polo	New Zealand Polo Association
Polocrosse	New Zealand Polocrosse Council
Pony Clubs	New Zealand Pony Clubs Association (Inc)
Power Boat	New Zealand Power Boat Federation
Power lifting	New Zealand Powerlifting Federation
Rafting	New Zealand Rafting Association
Rodeo Cowboys	New Zealand Rodeo Cowboys Association
Rugby League	New Zealand Rugby League (Inc)
Rugby	New Zealand Rugby Union (Inc)
Shooting	New Zealand Shooting Federation (Inc)
Underwater	New Zealand Underwater Association (Inc)
Water Polo	New Zealand Water Polo Association
Water Ski	New Zealand Water Ski Association
Off-Road	Off-Road Association
Olympic Weightlifting	Olympic Weightlifting New Zealand

Paralympics	Paralympics New Zealand
Shearing	Shearing Sports New Zealand
Skate	Skate New Zealand
Snow Sports	Snow Sports New Zealand
Softball	Softball New Zealand
Special Olympics	Special Olympics New Zealand
Speedway	Speedway New Zealand
Squash	Squash New Zealand
Surf Life Saving	Surf Life Saving New Zealand (Inc)
Surfing	Surfing New Zealand (Inc)
Swimming	Swimming New Zealand
Syncro Swim	Syncro Swim New Zealand
Table Tennis	Table Tennis New Zealand (Inc)
Taekwondo	Taekwondo New Zealand (Inc)
Tennis	Tennis New Zealand (Inc)
Tenpin Bowling	Tenpin Bowling New Zealand (Inc)
Touch	Touch New Zealand
Triathlon	Triathlon New Zealand (Inc)
University Sport	University New Zealand Sport
Volleyball	Volleyball New Zealand
Wrestling	Wrestling New Zealand

Appendix 7: Phase One Survey Cover Sheet

SPARC Supported Research

"Diversity in Sport Governance/ Leadership Roles in National Sport Organisations"

Researcher's Introduction

My name is Ryan Holland, and I am a doctoral research student at Massey University in sport management. I am seeking your consent to participate in a research study exploring the number of Pacific Island and Māori involved in governance or other leadership roles within National Sporting Organisations (NSO) in New Zealand.

Research Background/Objectives

At this stage the research is concerned with the level and type of participation of Pacific Island and Māori people in leadership roles at the level of NSOs by conducting an initial broad survey of Pacific Island and Māori numbers on the boards of NSOs (including voluntary and paid positions) recognized by Sport and Recreation New Zealand (SPARC). The research is supported by SPARC (see attached letter).

Participant Recruitment

You have been approached for this research as you have a senior role in the NSO targeted.

Project Procedures

If you agree to participate in the research, you will have the opportunity to choose one of the following three options to complete the survey

Face-to-face Interview

I would arrange a date, time and place convenient to you for the interview to happen. It would be a semi-structured face to face interview which I envisage would take approximately 15 to 30 minutes to complete)

Phone Interview

I would initially ring you and arrange a date and time convenient to you for a phone interview of the survey to be conducted. It would be a semi-structured interview which I envisage could take approximately 15 to 20 minutes to complete

On-line Survey

I would initially ring you and explain the on-line survey which you will be asked to complete. Then at a date and time which is convenient for you, complete the online survey. Upon completion, you would return the survey to me, Ryan Holland (details provided below). The on-line survey is based on a semi-structured interview which I envisage would take approximately 15 to 20 minutes to complete)

Project Contacts

Please feel free to contact either myself or Sarah Leberman should you have any further questions about the research. We can be reached by phone on 021 971 224 or 06-3505799 ext. 2785 or by email on R.W.Holland@massey.ac.nz or S.I.Leberman@massey.ac.nz

If you are happy to participate in the research then please can you email me and I will get back to you to arrange a time to meet, phone or provide the survey electronically.

Committee Approval Statement

This project has been reviewed, judged to be low risk, and approved by the researchers under delegated authority from the Massey University Human Ethics Committee. 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, telephone 06 350 5249, email humanethicspn@massey.ac.nz.

Appendix 8: Phase One Survey Participant Consent Form

MASSEY UNIVERSITY
COLLEGE OF BUSINESS

SPARC
ihi AOTEAROA

Diversity in Sport Governance/Leadership roles in National Sport Organisations

PARTICIPANT CONSENT FORM

Survey

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** (please circle one) to the interview being audio taped

I **wish/do not wish** (please circle) to have the audio tapes returned to me

I **wish/do not wish** (please circle) to have data placed in an official archive

I **agree/do not agree** (please circle) to participate in this study under the conditions set out in the Information Sheet.

Signature: ..... **Date:** .....

Full Name - printed .....

Committee Approval Statement
This project has been reviewed, judged to be low risk, and approved by the researchers under delegated authority from the Massey University Human Ethics Committee. 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, telephone 06 350 5249, email humanethicspn@massey.ac.nz.

Appendix 9: Phase One Survey Confidentiality Agreement Form

MASSEY UNIVERSITY
COLLEGE OF BUSINESS

SPARC
ihi AOTEAROA

Diversity in Sport Governance/Leadership roles in National Sport Organisations

CONFIDENTIALITY AGREEMENT

Survey

I ..... (Full Name - printed)

Agree to keep confidential all information concerning the project "Diversity in Sport Governance/Leadership roles in National Sport Organisations"

I will not retain or copy any information involving the project.

Signature: ..... **Date:** .....

Committee Approval Statement
This project has been reviewed, judged to be low risk, and approved by the researchers under delegated authority from the Massey University Human Ethics Committee. 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, telephone 06 350 5249, email humanethicspn@massey.ac.nz.

Appendix 10: Phase One Survey Authority for Release of Tape Transcripts Form

MASSEY UNIVERSITY
COLLEGE OF BUSINESS

SPARC
ihi AOTEAROA

Diversity in Sport Governance/Leadership roles in National Sport Organisations

AUTHORITY FOR THE RELEASE OF TAPE TRANSCRIPTS

Survey

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

I confirm that I have had the opportunity to read and amend the transcript of the interview/s conducted with me.

I agree that the edited transcript and extracts from this may be used by the researcher, *[Ryan Holland]* in reports and publications arising from the research.

Signature: ..... **Date:** .....

Full Name - printed .....

Committee Approval Statement
This project has been reviewed, judged to be low risk, and approved by the researchers under delegated authority from the Massey University Human Ethics Committee. 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, telephone 06 350 5249, email humanethicspn@massey.ac.nz.

Appendix 11: NSO breakdown of Pasifika and Māori representation on boards

NSO	NSO Board Number	Male	Female	Pacific Island	Maori	Pacific		Maori		Total
						Male	Female	Male	Female	
Kendo	1	6	0							6
Archery	2	5	3							8
Athletics	3	6	1							7
Badminton	4	NA								
Basketball	5	6	1							7
Bike NZ	6	8	0		1			1		8
Blind Sport	7	4	2		1			1		6
Bowls	8	3	4							7
Croquet	9	4	2							6
Deaf Sports	10	1	5							6
Diving	11	4	1							5
Equestrian	12	7	2							9
Fencing	13	5	2							7
Flying	14	9	1							10
Gliding	15	6	1							7
Gymsports	16	3	3							6
Hockey	17	5	3							8
Ice Speed Skating	18	3	5							8
International Taekwondo	19	7	0							7
Judo	20	3	1							4
Karate	21	8	0							8
Kartsport	22	NA								
Korfball	23	3	3							6
Marching	24	2	4							6
Motorcycling	25	4	1							5
Motorsport	26	8	0							8
Netball	27	3	5		1				1	8
Axemen	28	6	2							8
Big Game Fishing	29	12	1							13
Wakaama	30	3	7		7			4	3	10
AFL	31	NA								
Amateur Lacrosse	32	3	2							5
Baseball	33	NA								
Bobsleigh and Skelton	34	4	1							5
Boxing	35	5	1		2			1	1	6
Canoeing	36	6	1							7
Billiard Sports	37	7	1							8
Cricket	38	7	1							7
Curling	39	9	0							9
Darts	40	5	2		2			1	1	7
Flying Disc	41	4	0		1			1		4
Football	42	7	1							8
Golf	43	6	2							8
Hang Gliding & Paragliding	44	6	0							6
Ice Hockey	45	6	0							6
Ice Skating	46	1	8							9
Indoor Bowls	47	6	1							7
Indoor Sports	48	6	0	1		1				6
Ju-Jitsu	49	1	0		1			1		1

Kung Fu Wushu	50	5	1							6
Orienteering	51	5	2							7
Pentanque	52	2	3							5
Polo	53	14	1						1	15
Polocrosse	54	4	3		1					7
Pony Clubs	55	2	18							20
Power Boat	56	10	1							11
Power Lifting	57	9	2		1				1	11
Rafting	58	8	2		1			1		10
Rodeo Cowboys	59	6	1							7
Rugby League	60	6	1		1			1		7
Rugby	61	11	0	1	1	1		1		11
Shooting	62	7	0							7
Underwater	63	3	0							3
Water Polo	64	5	2							7
Water Ski	65	5	3							8
Off-Road	66	6	0							6
Olympic Weightlifting	67	3	0							3
Paralympics	68	6	1							7
Rowing	69	NA								
Shearing	70	13	2		1				1	15
Skate	71	4	2							6
Snow Sports	72	4	1							5
Softball	73	5	2		2			2		7
Special Olympics	74	5	6							11
Speedway	75	6	1							7
Squash	76	5	2							7
Surf Life Saving	77	5	1		1			1		6
Surfing	78	6	0		1			1		6
Swimming	79	7	1							8
Synchro Swim	80	0	5							5
Table Tennis	81	5	0							5
Taekwondo	82	7	1		1			1		8
Tennis	83	8	0							8
Tenpin Bowling	84	4	1							5
Touch	85	8	0		3			3		8
Triathlon	86	5	1							6
University Sport	87	5	1		2			1	1	6
Volleyball	88	6	1	1		1				7
Wrestling	89	6	0	1	1	1		1		6
Yachting	90	NA								
	Total	463	150	4	33	4	0	23	10	613
	Percentage	76%	24%	0.65%	5.31%	0.65	0%	3.75%	1.61%	100%

Appendix 12: Detailed breakdown of all personnel involved with National team roles in NSOs

COACH	Pakeha		Pacific		Maori		Asian		Int		Male		Female		Full-time Paid		Part-time Paid		Volunteer	
SM Coach	25	64.10%	0	0.00%	3	7.70%	5	12.80%	6	15.40%	38	97%	1	2.60%	8	20.50%	9	23.10%	22	56.40%
SW Coach	23	67.60%	0	0.00%	3	8.80%	4	11.80%	4	11.80%	27	79.40%	7	20.60%	7	20.60%	8	23.50%	19	55.90%
JM Coach	17	63.00%	1	3.70%	5	18.50%	2	7.40%	2	7.40%	26	96.30%	1	3.70%	3	11.10%	5	18.50%	19	70.40%
JW Coach	14	58.30%	1	4.20%	6	25.00%	2	8.30%	1	4.20%	22	91.70%	2	8.30%	2	8.30%	4	16.70%	18	75.00%
Total-124	79	63.70%	2	1.60%	17	13.70%	13	10.50%	13	10.50%	113	91.10%	11	8.90%	20	16.10%	26	21.00%	78	62.90%

ASST.COACH	Pakeha		Pacific		Maori		Asian		Int		Male		Female		Full-time Paid		Part-time Paid		Volunteer	
SM A.C	16	72.70%	2	9.10%	2	9.10%	1	4.50%	1	4.50%	22	100%	0	0%	4	18.20%	5	22.70%	13	59.10%
SW A.C	6	42.90%	1	7.10%	5	35.70%	1	7.10%	1	7.10%	12	86%	2	14%	1	7.10%	5	35.70%	8	57.10%
JM A.C	9	64.30%	0	0.00%	5	35.70%	0	0.00%	0	0.00%	13	93%	1	7%	1	7.00%	3	22.00%	10	72.00%
JW A.C	8	57.10%	1	7.10%	5	35.70%	0	0.00%	0	0.00%	11	79%	3	21%	1	7.10%	1	7.10%	12	85.80%
Total-64	39	61.00%	4	6.20%	17	26.60%	2	3.10%	2	3.10%	58	90.60%	6	9.40%	7	11.00%	14	21.80%	43	67.20%

MANAGER	Pakeha		Pacific		Maori		Asian		Int		Male		Female		Full-time Paid		Part-time Paid		Volunteer	
SM MGR	32	88.90%	1	2.80%	2	5.60%	0	0.00%	1	3%	31	86.10%	5	14%	2	5.60%	3	8.30%	31	86.10%
SW MGR	27	79.40%	2	5.90%	5	14.70%	0	0.00%	0	0%	17	50.00%	17	50%	4	11.80%	8	23.50%	22	64.70%
JM MGR	18	69.20%	2	7.70%	6	23.10%	0	0.00%	0	0%	21	80.80%	5	19.20%	1	3.80%	3	11.50%	22	84.60%
JW MGR	20	83.30%	1	4.20%	3	12.50%	0	0.00%	0	0%	12	50.00%	12	50.00%	0	0.00%	2	8.30%	22	91.70%
Total-120	97	80.90%	6	5%	16	13.30%	0	0.00%	1	0.80%	81	67.50%	39	32.50%	7	5.80%	16	13.30%	97	80.90%

OTHER	Pakeha		Pacific		Maori		Asian		Int		Male		Female		Full-time Paid		Part-time Paid		Volunteer	
SM OTHER	7	70.00%	1	10.00%	2	20.00%	0	0%	0	0.00%	6	60%	4	40.00%	0	0.00%	3	30.00%	7	70.00%
SW OTHER	7	71.40%	0	0.00%	1	14.30%	0	0%	1	14.30%	2	22.80%	7	77.80%	1	14.30%	1	14.30%	7	71.40%
JM OTHER	3	60.00%	0	0.00%	2	40.00%	0	0%	0	0.00%	3	60.00%	2	40.00%	0	0.00%	1	20.00%	4	80.00%
Total-24	17	70.80%	1	4.20%	5	20.80%	0	0.00%	1	4.20%	11	45.80%	13	54.20%	1	4.20%	5	20.80%	18	75.00%

	Pakeha		Pacific		Maori		Asian		Int		Male		Female		Full-time Paid		Part-time Paid		Volunteer
Total-332	232	69.90%	13	3.90%	55	16.60%	15	4.60%	17	5%	263	79.20%	69	20.80%	35	10.50%	61	18.40%	236

Appendix 13: Phase Two Interview Information Sheet

SPARC Supported Research

REQUEST FOR PARTICIPATION

"Diversity in Sport Governance / Leadership Roles in National Sport Organisations"

Researcher's Introduction

My name is Ryan Holland, and I am a doctoral research student at Massey University in sport management. I am seeking your participation in the second phase of a research study that explores the number of Pacific Island and Māori involved in governance or other leadership roles within National Sporting Organisations (NSO) in New Zealand.

Research Background/Objectives

The first phase of the research, which is now complete, was concerned with the level and type of participation of Pacific Island and Māori people in leadership roles in NSOs. I surveyed Pacific Island and Māori members on the boards of NSOs (including voluntary and paid positions) recognized by Sport and Recreation New Zealand (SPARC). The research is supported by SPARC (see attached letter).

This second phase of the research requires me to conduct one-on-one interviews with Māori and Pacific Island participants who have been identified as having either a governance or other leadership position within the NSOs surveyed.

Why me?

You have been approached for this research as you have a governace or other leadership position within the NSO surveyed

What does it involve?

If you agree to participate in the research, you will have the opportunity to choose one of the following options to complete the interview:

Face-to-face interview

I would arrange a date, time and place convenient to you for the interview to happen. It would be a semi-structured face to face interview which I envisage would take approximately 30-45 minutes to complete.

Phone interview

I would initially ring you and arrange a date and time convenient to you for a phone interview to be conducted. It would be a semi-structured interview which I envisage could take approximately 30-45 minutes to complete.

Project Contacts

Please feel free to contact either myself or my supervisor, Associate Professor Sarah Leberman should you have any further questions about the research. We can be reached by phone on 021 971 224 or 06-3505799 ext. 2785 or by email on R.W.Holland@massey.ac.nz or S.I.Leberman@massey.ac.nz

Committee Approval Statement

This project has been reviewed, judged to be low risk, and approved by the researchers under delegated authority from the Massey University Human Ethics Committee. 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, telephone 06 350 5249, email humanethicspn@massey.ac.nz.

Appendix 14: Diversity in Sport Governance and Leadership Roles in National Sport Organisations Interview schedule

Diversity in Sport Governance/Leadership roles in National Sport Organizations

Interview Schedule

Interview Number:
Date/time of interview:
Method:
Location:
Participant:
Age:
NSO:
Role:
Length of Service:
Interview Completion time:

Section 1:	Personal Background

1.1 Can you please tell me how you became involved in sport in general?

1.2 What are your motives for getting into governance/leadership of this nature?

1.3 When did your introduction to leadership start?

1.4 What is your view of leadership?

1.5 What impact do you think being Pasifika and Māori has on the board and more generally on boards?

1.6 Do you believe ethnic or cultural identity influences your style of leadership and governance?

Section 2:	Challenges

2.1 What are the challenges that face Pasifika and Māori in sport governance roles?

2.2 What challenges if any you have faced getting onto the board and or whilst on the board?

2.3 What are the barriers that you perceive affect Pasifika and Māori representation in sport governance roles?

Section 3:	Facilitating Factors

- Factors
- Family influence
- Role Models

3.1 What factors have assisted you in becoming a board member and your continuation in this role?

3.2 What role do family affiliation and/or cultural background have on your involvement in sport leadership and governance?

3.3 What role models/mentors assisted your involvement in sport leadership and governance?

3.4 What value to aspiring leaders cans a role model/mentor of Pasifika and Māori ethnicity bring?

3.5 Do you believe there is a lack of role models/mentors in sport leadership/governance roles? Why might this be the case?

3.6 Where and how could NSOs utilise Pasifika and Māori role models/mentors in sport leadership and governance roles

Section 4:	Opportunities

4.1 What are some opportunities you've had since being on a board that have helped with professional development, networks, other opportunities to lead in sport/community etc?

4.2 Do you think if there was a greater input from Pasifika and Māori at organization level it would be beneficial to?

- The organization
- Those Pasifika and Māori involved within the sport in other arrears
- To Pasifika and Māori people in general

4.3 Do you think having a board that is ethnically diverse will have benefits to?

- The board and how it functions
- The organization's outcomes
- The stakeholders

4.4 How important do you feel it is to have management and board representation that is reflective of the sport participants it is representing?

Section 5:	Future

5.1 What would be the best method of including Pasifika and Māori input and direction at organization level?

5.2 What are the factors that you think could encourage greater Pasifika and Māori representation in sport governance roles?

5.3 What are your thoughts on the benefits of utilising a "by Māori, for Māori" approach to deliver sport and recreation opportunities for Māori? Should this be replicated for Pasifika communities as well?

5.4 How can there be a better facilitation of relationships between national sport organizations (NSOs) and Pasifika and Māori sport and physical recreation organizations?

Appendix 15: Phase Two Interview Authority for Release of Tape Transcripts Form

MASSEY UNIVERSITY
COLLEGE OF BUSINESS

SPARC
ihi AOTEAROA

Diversity in Sport Governance/Leadership roles in National Sport Organisations

AUTHORITY FOR THE RELEASE OF TAPE TRANSCRIPTS

Interview

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

I confirm that I have had the opportunity to read and amend the transcript of the interview/s conducted with me.

I agree that the edited transcript and extracts from this may be used by the researcher, *[Ryan Holland]* in reports and publications arising from the research.

Signature: ..... **Date:** .....

Full Name - printed .....

Committee Approval Statement
This project has been reviewed, judged to be low risk, and approved by the researchers under delegated authority from the Massey University Human Ethics Committee. 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, telephone 06 350 5249, email humanethicspn@massey.ac.nz.

Appendix 16: Phase Two Interview Participant Consent Form

MASSEY UNIVERSITY
COLLEGE OF BUSINESS

SPARC
ihi AOTEAROA

Diversity in Sport Governance/Leadership roles in National Sport Organisations

PARTICIPANT CONSENT FORM

Interview

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** (please circle one) to the interview being audio taped

I **wish/do not wish** (please circle) to have the audio tapes returned to me

I **wish/do not wish** (please circle) to have data placed in an official archive

I **agree/do not agree** (please circle) to participate in this study under the conditions set out in the Information Sheet.

Signature: ..... **Date:** .....

Full Name - printed .....

Committee Approval Statement
This project has been reviewed, judged to be low risk, and approved by the researchers under delegated authority from the Massey University Human Ethics Committee. 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, telephone 06 350 5249, email humanethicspn@massey.ac.nz.

Appendix 17: Phase Two Interview Confidentiality Agreement Form

MASSEY UNIVERSITY
COLLEGE OF BUSINESS

SPARC
iHi AOTEAROA

Diversity in Sport Governance/Leadership roles in National Sport Organisations

CONFIDENTIALITY AGREEMENT

Interview

I ..... (Full Name - printed)

Agree to keep confidential all information concerning the project "Diversity in Sport Governance/Leadership roles in National Sport Organisations"

I will not retain or copy any information involving the project.

Signature: ..... **Date:** .....

Committee Approval Statement
This project has been reviewed, judged to be low risk, and approved by the researchers under delegated authority from the Massey University Human Ethics Committee. 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, telephone 06 350 5249, email humanethicspn@massey.ac.nz.

Appendix 18: Methodology Coding Examples

What are your motives for getting into governance/leadership of this nature?

- Individual Orientation
  - Self/personal development
  - Governance knowledge
  - Gender
- Service Orientation
  - Provide a point of difference
  - Pasifika representation
  - Māori representation
  - Lack of cultural identity in sport
  - Grassroots
- Family Orientation
  - Legacy
  - Family

Appendix 19: Pasifika and Māori representation on boards

Organisation Name	Pasifika/Māori Member	Position of Pasifika/Māori Board Board Member
Bike NZ	John Mote	Board Member
Blind Sport	John Puhara	President
Netball	Carole Maddix	Board Chair of Māori & Pasifika Advisory
Wakaama	1 Not specified 2 Not specified 3 Not specified 4 Not specified 5 Not specified 6 Not specified 7 Not specified	
Boxing	Tui Gallagher Phil Heeney	Programme Manager Programme Manager
Darts	Trixie Erceg Robert Jonathan	Director of Finance Director
Flying Disc	Jacob Tapiata	Board Member
Indoor Sports	David Brooke	Central Delegate
Ju-Jitsu	Carl Moke	CEO
Polo Crosse	Kerriann Duff	Scholarship Liaison, World Cup Planning, Policy Development

Power lifting	June Johnson	Treasurer
Rafting	Tak Matu	River Boarding
Rugby League	Mark Gosche	Director
Rugby	Bryan Williams Wayne Peters	Vice-President Māori Representative
Shearing	Veronica Cross	Wool handling, Delegate
Softball	Not specified	Board Member
Surf Life Saving	Not specified	Elected Member
Surfing	Not specified	Māori development and relationship with Te Puni Kokiri
Taekwondo	James Te Hamo	Board Member
Touch	James Daniels Darren Sykes Lance Watania	Māori strategy and relationship with Te Puni Kokiri Deputy Chair Elected Member
University Sport	Rawa Karetai Pene Delanay	Te Mana Akonga Representative Constituent Representative

Volleyball	Not Specified	Board Member
Wrestling	Andy Roche	President
	Geoff Todd	Communications

Appendix 20: Development initiatives targeting Pasifika and Māori

Organisation Name	With specific development initiatives
Athletics	In the last 6 months have introduced a talent identification programme in South Auckland. It is SPARC driven and funded along with The John Walker 'Find Your Field of Dreams' Foundation
Bike NZ	A development programme called Rotorua in Gear-a partnership with numerous organisations in the Rotorua area, significantly: Toi Te Ora Public Health and Te Papa Takaro O Te Arawa. A schools programme which is currently being translated into Te Reo
Bowls	An annual Aotearoa Māori Open Bowls Tournament held in February each year is open to Māori players from throughout New Zealand
Hockey	National Māori Hockey Tournament
Netball	ONF Development NNZ through their work with the ONF – coordinate and facilitate development workshops for ONF members in the Pacific annually. Workshops include Governance, Coach, Umpire and Officials development. Netball Legacy programme created for use by Māori &Pasifika as a resource for player development in 2007. Maori Development NNZ Te Kaihautu has in previous years coordinated and facilitated the Netball Hui programme. The hui program is an initiative developed by NNZ, with a view to increasing Māori participation in netball, by providing Māori netball officials with access to development workshops which are delivered in a manner respectful of Kaupapa Māori.

Canoeing	Some Pacific Island athletes are incorporated into New Zealand programme through collaboration with the Oceania Association programmes
Cricket	South Auckland initiative regarding Polynesian participants Specific Māori development initiatives Pacific Island tournaments
Darts	Aotearoa Māori Darts Tournament
Indoor Bowls	Introduced competition involving New Academy, Cook Islands and Māori teams-fully supported for 3 years Pacific Island and Maori-only tournaments and events
Rugby League	Pacific Island and Māori -only tournaments and events
Rugby	New Zealand Community Rugby Plan- Māori Liaison Officer E Te Rangatahi- Māori coach and player leadership programme Māori Rugby Tournaments
Special Olympics	Signed an agreement with Oceania Football Federation for the development of football and primary the geographical opportunity will be South Auckland. In the early stages of developing some regional tournaments with the focus on the Pacific Island and Māori communities within the South Auckland area
Surf Life Saving	Participate in working with At Risk Māori Youth. A specific example is the Beach Education skills at Sunset Beach (Waikato River Mouth) - high risk drowning area

Surfing	A commitment by Te Puni Kokiri to form a partnership with Surfing New Zealand and invest in the development of administration, coaching and judging initiatives was seen as a way forward in capitalising on business and employment opportunities that are present or emerging in the sport and the surfing industry. - Taha Māori All SNZ initiatives are Marae based to provide an opportunity for Māori to reunite themselves with their taha Māori. - Māori Surfers Hui - Māori Surf Tri Series - ISA Level 1 Accredited Judges course - ISA/SNZ Level 1 Accredited Surf Coaches Course
Synchro	Have tried to establish Synchro in a number of the Pacific Islands, through the Oceania swimming Association.
Tennis	Work with Aotearoa Māori Tennis Association -there is a memorandum of understanding and sense of shared objectives Aotearoa Māori Tennis Championships
Touch	Work with Māori Touch New Zealand who run the Māori Touch NZ National Touch Tournament. World Indigenous Touch 2010 tournament
Volleyball	Initiatives to improve the structure of the Auckland region Pacific Island and Māori -only tournaments and events Pacific Island and Māori coach development training-developed primarily in Auckland

Appendix 21: Subcommittees or special groups that focus specifically on Pasifika and Māori policy

Organisation Name	Subcommittee or Special Group
Hockey	Māori Hockey Council
Netball	Māori & Pasifika Advisory Group established in 2000. The purpose of the Māori & Pasifika Advisory Group is to assist the Netball New Zealand Board to develop strategies and resources for the development of the game of Netball in New Zealand for Māori and Pacific Islanders.
Wakaama	Not specified
Rugby League	Subcommittee with Māori and Pacific Island focus
Rugby	New Zealand Māori Rugby Board
Surfing	Māori Projects Special Group Subcommittee with Māori focus
Tennis	Memorandum of understating in a formal written agreement with Māori Tennis New Zealand
Touch	Subcommittee with focus on Māori strategy and relationship with Te Puni Kokiri
University Sport	Not specified

Appendix 22: Specific written policy or strategy relating to Pasifika and Māori representation

Organisation Name	Specific Written Policy or Strategy	
Wakaama	To maintain and develop the cultural identity which make the sport unique Capture Waka Ama's unique brand and systematically market it for the benefit of the sport To provide support and expertise to promote and influence the development of Waka Ama internationally	
Cricket	Increases awareness/participation for Māori (Established in 2010)	
Rugby	Constitution: Community Rugby Plan: High Performance Plan:	Māori Representation Māori Participation Māori High Performance
Surfing	Deliver Te Puni Kokiri Māori participation plan & initiatives	
Touch	Memorandum of understating in a formal written agreement with Māori Touch New Zealand	
University Sport	Māori Participation in Sport Policy	

Appendix 23: Ethnic representation requirements for board positions or portfolios

Organisation Name	Ethnic Representation Requirement
Rugby	One Māori Representative
Netball	Māori & Pasifika Advisory Board Representative
Wakaama	Māori Cultural Advise
University Sport	Te Mana Akonga Representative

Appendix 24: Specific portfolio, held by one or more board members, concerned with Pasifika and Māori issues

Organisation Name	Specific Portfolio
Netball	Chair of Māori & Pasifika Advisory Board
Rugby	Chairman of New Zealand Māori Rugby Board
University Sport	Māori sport policy and development