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An Examination of Cultural Inclusion and Māori Culture in New Zealand
Rugby: The Impact on Well-being.

A Thesis presented in partial fulfilment of
the requirement for the degree of

Doctor of Philosophy
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Abstract

This thesis presents four separate, yet related, studies. The purpose, as the title indicates, was to interrogate the inclusion of ‘culture’ (specifically in terms of ethnicity) within New Zealand Rugby environments and settings. Related to this primary objective, I also wanted to understand the impact of Māori knowledge practices on the well-being of players, coaches, other participants and communities.

Each of the four studies aims to address these broad research objectives. A Kaupapa Māori approach guided the philosophical, theoretical and methodological perspectives utilised in each of the interrelated studies.

Study 1 is a culturally progressive, Kaupapa Māori, review that synthesises the extant literature from 2008 to 2017 of ethnicity and inclusion in sport globally, and Māori and rugby in New Zealand. The results showed that the main Māori symbol used in rugby was the haka. Thus, Study 2 examines whether the haka ‘Ka Mate’ is a commodity to trade or a taonga to treasure by analysing marketing campaigns related to sporting events. The pukengā (experts) interviewed would prefer it be treated as a taonga (treasure), not a commodity to maintain the well-being of this taonga and the communities who treasure it.

The third study interrogates cultural identity and leadership practices from a Māori perspective by examining how indigenous storytelling impacted on well-being in a NZ provincial rugby team. The case study results demonstrated that a Māori motto (whakataukī), motif (maunga), mascots and a ‘maunga of success’ model were all used by the team (players and coaches/support staff) to enhance their individual and collective well-being, both on and off the field.

The fourth study presents two other case studies that explore sport for social change initiatives involving Māori and Pasifika rangatahi (youth) and rugby in New Zealand. Results showed that rugby and cultural identity can be used effectively as a waka (vehicle) to promote social and cultural change for youth.

The concluding chapter discusses the outcomes of the overall research objectives where the studies' limitations and strengths are also presented. Finally, implications for future research directions and recommendations are made.

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Glossary of Māori terms

- Ahuatanga Māori—Māori characteristics
- Ako—culturally preferred pedagogy
- Aotearoa—New Zealand
- Aroha ki te tangata—respect for people
- Awa—river
- E Tū Toa—stand strong
- E tū—to stand/take a stance
- Haka—dance-like movement sequence
- Hapū—a sub-tribe of an iwi; pregnant
- He kanohi kitea—‘a face seen is appreciated’
- He waka eke noa—‘we are all in this together’
- Hinengaro—mental/emotions; thoughts/feelings
- Hui—meeting / discussion (interview)
- Ihi-wehi-tapu—excellence
- Iwi—an extended population of people/bones
- Ka mate—I will die / Ka Mate—the name of the Ngāti Toa haka
- Ka ora—I will live
- Kai—food
- Kaitiaki—custodian, guardian
- Kanohi-ki-te-kanohi—face to face
- Kapa Haka—group performing arts or culture display
- Karakia—prayer
- Karanga—call, summon
- Kau—coming into view for the first time
- Kaua e takahia te mana o te tangata—‘don’t trample on a person’s mana’
- Kaumatua/Kaumātua—highly respected elders (singular/plural)
- Kaupapa Māori—a distinctive Māori research paradigm
- Kaupapa—purpose
- Kete—basket

Kia Tupato—be cautious
Kōrero/Kōrerorero—talk/discussion
Manaaki tangata—share and host people, be generous
Mana—prestige
Māori—indigenous people of Aotearoa
Marae—ceremonial courtyard; village plaza
Mātauranga—knowledge
Mātauranga Māori—knowledge and understanding of Māori
Matua rau—100 parents; be raised by the village
Mauao—Mount Maunganui
Mauri—life force
Mauri Ora—cultural identity
Mauri stones—heavy boulders tied to rope, anchor
Mihimihi—greeting, speech of greeting
Motuhake—sovereignty
Ngā Manukura—leadership
Ngā taonga tuku iho—ancestral gifts/treasures handed down
Ngāti—a prefix used to name a tribe of whānau, hapū and iwi
No reira—therefore
Noho Marae wānanga—live-in learning environment
Pae Tawhiti—distant horizons, to seek out distant horizons
Pākehā—foreigner; to describe non-Māori, generally Anglo-Saxons
Pakiwaitara—legends, folklore, traditional narratives
Papa—ground, foundation
Papatuānuku—Earth Mother
Parihaka—costal Taranaki settlement
Pepehā—speech, saying of ancestors
Poutama whetū—seven steps
Pōwhiri—formal welcome ceremony
Pūkenga—a skilled or knowledgeable expert

Pūrākau—narratives, ancient legends, stories

Pūtauaki—Mount Edgecumbe

Rangatahi—youth

Rangatira—chief, highly respected tribal leaders

Ranginui—The Sky Father

Roopu—group

Rūnanga—tribal council, iwi authority

Tangata—people

Tangata whenua—people of the land; indigenous

Taonga tuku iho—cultural aspirations

Taonga—treasures, both tangible and intangible passed from generations

Tapu—sacred

Tarawera—Mount Tarawera

Te Ao Māori—Māori worldview

Te Ao Mārama—the world of light

Te Hiku o te Ika—Northland, the tail of the fish

Te kete whanaketanga - Rangatahi—the developmental kit - for youth

Te kete-aronui—basket of searching

Te kete-tuatea—basket of light/know/past

Te kete-tuauri—basket of darkness/unknowing/future

Te Manawhakahaere—autonomy

Te Maunga—mountain

Te Oranga—participation in society

Te pū o te rākau—the core message

Te reo Māori—the Māori language

Te tini ā Maui—the central North Island of Aotearoa New Zealand

Te Tiriti o Waitangi—the Treaty of Waitangi (written in te reo Māori)

Te Wai Pounamu—the South Island of Aotearoa New Zealand

Tikanga—system of values, practices and protocols

Tinana—physical body

Tino rangatiratanga—self-determination
Titiro, whakarongo, Korero—look, listen and speak
Toi Ora—healthy lifestyle
Tuakana/teina—a senior or more expert/younger or less expert
Tupuna—ancestors
Tūrangawaewae—place of standing/belonging
Wahine/Wāhine—woman/women
Wai ora—physical/natural environment
Waiata—song (an expression of pūrākau to preserve knowledge)
Wairua—spirit, soul, spirituality
Waka Ama—outrigger canoe
Waka—seafaring vessels
Wānanga—to meet/discuss
Wero—a challenge
Whakaari—White Island
Whakapapa—genealogy
Whakataukī—Māori Proverbs
Whakawhānaungatanga—establishing relationships
Whānau—family/birth
Whānaungatanga—familiar connection
Whenua—land-base
Whetēro—to protrude, poke out the tounge¹

¹ These are brief explanations as many of these terms have multiple and deeper meanings, so please refer to Tauroa (2006) for further explanations and fuller interpretations.

List of Acronyms

- AIG—American International Group
- ANZ—Aotearoa New Zealand
- ASB—Auckland Savings Bank
- BME—Black Minority Ethnic
- BoP—Bay of Plenty
- CEO—Chief Executive Officer
- COO—Chief Operating Officer
- CRT—Critical Race Theory
- EDI—Equality, Diversity and Inclusion Conference
- ETTMRD E Tū Toa—Māori Rugby Development
- FG—Focus Group
- HK—Horowhenua-Kāpiti
- HQ—Headquarters
- IK—Indigenous Knowledge
- INT—International
- IPR—Intellectual Property Rights
- IRB—International Rugby Board (now World Rugby)
- KM—Kaupapa Māori
- KMT—Kaupapa Māori Theory
- LGBTI—Lesbian Gay Bisexual transgender and intersexual community
- MAB—Māori All Black
- MABs—Māori All Blacks
- MODES—Media Observation Documents and Expert Sources
- MPRA—Māori and Pasifika Rugby Academy
- NCEA—National Certificate of Educational Achievement
- NGBs—National Governing Bodies
- NPC—National Provincial Championship
- NPM—Ngā Poutama Whetū
- NZ—New Zealand (Aotearoa)

NZARE—New Zealand Association for Research in Education
NZC—New Zealand Cricket
NZers/Kiwi—New Zealander
NZMRB—New Zealand Māori Rugby Board
NZR—New Zealand Rugby
NZRFU—New Zealand Rugby Football Union (now NZR)
PE—Physical Education
PU—Provincial Union
PYD—Positive Youth Development
R&R—Respect & Responsibility Review
RWC—Rugby World Cup
scUK—Sport Coaching United Kingdom
SFD—Sport for Development
SFDT—Sport for Development Theory
SRE—Sport, race and Ethnicity international conference
ToR—Terms of Reference
TPK—Te Puni Kōkiri (The Ministry of Māori Development)
TPM—Te Pae Māhutonga (the Southern Cross model of Health Promotion)
TRFU—Taranaki Rugby Football Union
U18—Under 18yrs old
UK—United Kingdom
US—United States
USA—United States of America
WAI—Waitangi Tribunal Claim
WIPO—World Intellectual Property Office

Pūrākau – Prologue

In 1996, the year rugby turned professional, the Horowhenua-Kāpiti (HK) National Provincial Championship (NPC) 3rd division rugby team gathered around a television in a Paraparaumu² bar. This local setting was the hometown of former HK teammate and rising rugby star, Christian Cullen, who was about to debut for the national Men’s team – the All Blacks. As kick-off neared, anticipation built for the pre-match haka ritual; an iconic, indigenous (Māori), ritual that arguably symbolises the peak of rugby in Aotearoa New Zealand (NZ). The national men’s team, the All Blacks, launched into the haka ‘Ka Mate’ composed by Ngāti Toa Chief Te Rauparaha (who, having fled Kawhia in the Waikato region, settled in the Kāpiti coast in the early 19th century). Members of the HK team, especially former teammates of Cullen, eagerly watched ‘our boy’ perform the haka to the Western Samoa team, who responded with their own *Le Manu Samoa* challenge.

Suddenly, in the middle of the Paraparaumu bar, an impromptu haka broke out as the Wellington-based players (primarily of Samoan decent) loaned to the HK team, joined in performing *Manu Samoa’s* haka. Not to be outdone at ‘our home’, a group of Pākehā (a non-Māori person typically of Anglo-Saxon descent) and Māori players in the HK team (including me) performed the Ka Mate haka back at our own teammates. The atmosphere was intense. As a participant-observer, I recall the coach (a Cook Islander) pondering how to harness the potential that was on display collectively in this moment. I overheard him saying to our team captain, “if only we could tap into that power and transfer it into an on-field performance”. He had recognised the potential in this moment, but he was unsure how to capitalise on it. Alas, unlike the season before, when we made the 1995 NPC 3rd division semi-finals, in 1996 we did not progress to the play-offs. For one reason or another that powerful moment of cultural expression in the public bar seemed to drive a

² Paraparaumu is a town in the south-western North Island of New Zealand. It lies on the Kāpiti Coast, 55 kilometres north of the nation's capital city, Wellington.

wedge between these distinct social groups within our team and created more conflict and tension than connection or cohesion.

Often, reflexively, I have considered what might have happened if the passion displayed during the HK haka between the Samoan and Pākehā /Māori players had been harnessed differently. How could the coach and players have utilised the pride that was expressed about cultural identity, evident through this display, to enhance our collective well-being and performance both on and off the field? Why did this event create tension and division rather than connection and kotahitanga (unity) as I and other Māori rugby players had experienced in Māori rugby contexts?

In 1995 I was involved in both the regional and national NZ Secondary Schools' Team trials; the following year (1996) I also attended the national NZ U19s training camp and final trials. Therefore, while I was geographically located within a lower-ranked (HK) provincial union (PU) I was considered one of the top age-grade players nationally. Thus, I was heavily influenced (and socialised) by the NZ Rugby (NZR) system. Two years later (1998), I attended the inaugural NZ Māori Colts (U21s) team trials at Hopuhopu in the Waikato region. This unique Māori event contrasted many of my experiences in NZR's mainstream system that I had been a part of and ultimately was a product of.

The NZ Māori Colts trials presented nuanced firsts for me in various ways. It was, for instance, the first time that I had received a letter from the Māori Queen – Te Arikinui Dame Te Atairangikaahu; in it she wrote: “may each and every one of you be united in the bond of absolute fellowship through Rugby Union” (pers. comm.,1998 – see Appendix 1). This articulation of kotahitanga (unity) contrasted the highly competitive nature of the national and provincial NZR environments that I had experienced up to that point. Dame Te Atairangikaahu closed her letter by quoting the first Māori King, Potatou Te Wherowhero: “Kotahi ano te ngira e kuhuna ai, te miro whero, te miro pango, te miro

ma” (there is but one eye of the needle through which all threads must pass, the red, the black and the white). In summary, her message to us was to “be united and strengthened by each other” despite the different colours of our ‘threads’.

A decade later, 10 years after the HK teammates performed haka against one another, the then All Blacks’ Head Coach, Graham Henry stated that:

[NZ] Society has changed tremendously...and a coach needs to change with the people...to reflect society...the Polynesian influence in the All Blacks has become very significant. The whānau [family] is very important...the team becomes more like an extended family...you need to bring the element of inclusiveness into your coaching to be more effective. (cited in Romanos, 2007, p. 87)

This attitude of inclusiveness and responsiveness to cultural diversity expressed here demonstrated that rugby in NZ, at least at the elite-level, was engaging in what seemed to be a process of transformation in terms of its attitudes and beliefs towards ethnic and cultural diversity.

Leap forward to September 2015, the month of the 8th Rugby World Cup (RWC) tournament hosted by England and the wider United Kingdom (UK). Prior to that 2015 tournament, Aaron Smith, regarded as the best player in his position in world rugby at that time, was interviewed by Mana (a Māori-focused magazine) about the differences between playing for the reigning world champions (the All Blacks) compared with the Māori All Blacks (MABs). He responded to questions about the ‘cultural’ differences within and between these teams by saying:

It’s a special, special team to be part of the Māori [team]. I love being an All Black, but it is just different in the Māori [team], it’s very special. They both have their awesome qualities, but the Māori All Blacks [MABs] are just a bit closer to the heart, a bit more connected...the way they connect with the people”. (cited in Smale, 2015, p. 33)

Being more connected with the people – a oneness with Māoridom - was thus considered special for Aaron Smith. Again, this piqued my interest in terms of the relationship between cultural identity and motivation to be part of a team or teams. Shortly after, the All Blacks won the 2015 tournament, becoming the first men’s team in RWC history to win back-to-back tournaments. Later, during a Coaching Conference keynote address, the then All Blacks’ Head Coach Steve Hansen responded to a question about where the source of performance really came from; he stated: “Your environment is where it [performance] really starts...your job [as coach] is to inspire them [players] through that [team] environment” (Hansen, personal communication, 21/12/2015). This again, provoked my curiosity regarding how the inclusion of Māori culture would impact on team environments in NZ rugby.

Such questions and others of a similar kind have impacted my post-player, rugby coaching development and academic journey where I have championed the value in creating culturally inclusive team environments (Hapeta & Palmer, 2014). The assumption is that promoting inclusive environments, where team members of all ethnicities feel connected and have a sense of belonging, ultimately results in positive well-being (as well as likely performance benefits) to individuals and teams. These anecdotal accounts and reflective recollections summarise some of the main motivations and assumptions for my pursuing the line of inquiry herein.

Chapter 1 – Introduction

The prologue’s background and contrasting narratives, albeit auto-ethnographic and anecdotal, provide a brief backstory to the ‘phenomena’ under interrogation here. This is essentially captured within the questions: What can be learned from ethnically inclusive ‘team cultures’, conceptualised and manifested herein as traditions (practices, rituals, routines), spirituality (beliefs, values) and identity (expressions, symbols) that enhances the experience for players and others in rugby (and in sports in general)? What impact does the inclusion of these elements of cultural-connectedness (Auger, 2016; Snowshoe, Crooks, Trembaly, Craig, & Hinson, 2015) have on individual and collective well-being?

In the first narrative within the prologue, there was dis-connection in the dynamics of two disparate groups (i.e., Māori/Pākehā versus Pasifika) in the 1996 HK team who did not feel united. Yet, while the team’s demographics were geographically diverse (from urban/metropolitan and provincial/rural NZ), they also had the potential to be united insofar as they were positioned outside the dominant paradigm within NZ rugby ‘culture’ - not only as a collective of ‘grassroots’ Heartland (3rd Division) players (i.e., not highly valued professional players), but also as Māori (indigenous), and Pasifika players (i.e., Samoan, Tongan, Cook Islander and Fijian) who were then an ethnic minority in NZ rugby teams, having been so for close to a century (Hapeta, Mulholland & Kuroda, 2015).

In Aaron Smith’s (cited in Smale, 2015) narrative, he emphasised the cultural nuances that for him existed within a team that has at its core a Māori worldview and kaupapa (purpose) that essentially re-affirmed the fundamental importance of connection. The key message, from his perspective, seemed to resonate with Te Wherowhero’s whakataukī (proverb) – ‘to be united and strengthened by each other despite the colours

of their threads'. Hegemonic assimilative forces, however, appeared to be working contrary to the realisation of this aspiration. Relevant to positioning of this kind, the essence of this thesis and the studies that are at its core seek to better understand the relationship between sport and ethnicity in contemporary Aotearoa NZ, with an emphasis on NZ rugby as an influential and privileged organisation within that domain. As such, these relationship dimensions are examined separately before presenting the overarching research aim and investigative questions.

1.1. Historical 'Ethno-cultural' Exnomination

The term exnomination refers to the cultural phenomenon of 'what-goes-unnamed-defaults-to-the-norm'. When you do not explicitly define a person's ethnicity, for example, they are typically defaulted to being white (unless they quite obviously are not); exnomination is also a classic feature of societal (white) privilege (Long & Hylton, 2002). In wider NZ society, during the late 1970s and early 1980s, opinions on race-related issues were divided. In the NZ rugby context for instance, these polarised perspectives were exemplified in the activism and protests against South Africa's racist social ideologies (apartheid) surrounding the 1981 Springbok Tour of NZ (Crawford, 1985). It is perhaps no wonder, given the ethnic make-up of the All Blacks' teams from 1890 through until the end of the 1980s decade, with white Pākehā NZer players having a dominating presence (Hapeta et al., 2015), that protests did not halt the controversial 1981 Springbok tour to NZ. It has been suggested though that the depth of protest was an important wake-up call for NZ rugby that was accused of having lost touch with NZ identity (Crawford, 1985), and that this stirring has been, at least, an ongoing 'stone in the shoe' for the organisation.

The dominant narrative that sees 'Pākehā' as the baseline point is argued as being evident in a variety of recent NZ rugby-related texts (see Gifford, 2015; Johnson, Martin,

& Watson, 2014; McGee, 2012), hence confirming exnomination as being somewhat subtly present in Aotearoa NZ rugby (Hapeta, 2017) and perhaps also in scholarly work about NZ rugby. In one text based upon Johnson's (2012) doctoral research, for example, former All Blacks captain, Sir John Graham, stated "there is no differentiation between a 'Māori player' and Dan Carter [a key Pākehā player] – they're just two NZers playing for their country" (cited in Johnson et al., 2014, p. 49). This 'we are all NZers, there are no differences, we are all the same' rhetoric is due largely to the majority culture (Pākehā) not recognising or acknowledging their own privileged status.

Problematically, this 'culturally blind' (Hippolite & Bruce, 2010) belief has been reinforced by the narratives from other past All Blacks captains and coaches cited in Johnson et al's (2014) top-selling book, including such notables as Ian Kirkpatrick, Andy Haden, Andy Dalton, and Laurie Mains (notably all Pākehā). Attitudinal assumptions (perhaps unconsciously) ingrained into the psyche of these past rugby leaders highlight that the cultural identities and traditional practices of ethnic minority groups were not as explicitly celebrated within the organisational 'culture' of NZ Rugby (NZR) teams as they increasingly seem to be today.

It appears, though, that the ethnic diversity of players today is becoming more highly valued (Hodge, Henry, & Smith, 2014; McGee, 2012; Romanos, 2007). For example, former All Black player and long-serving All Black Assistant and Head coach, Wayne Smith, acknowledged:

there are different attitudes...that became apparent to us in 2006, when we were doing some work on the haka, about our country's culture...We got the Fijians, Samoans, Tongans, and Europeans to speak, and it was amazing to hear the differences in attitudes...Polynesian boys...talking about Mum, Sister, Family, Church...totally different mental models and values systems...The attitudes of Pākehā to Polynesian players in the team have changed...there is much more understanding of their values, who they are and where they come from. (cited in Johnson et al., 2014, p. 203)

Here Smith speaks to the importance of understanding and appreciating differences in attitudes and values systems between Pākehā and Polynesian (including Pasifika and Māori). Elaborating on why the team adopted this new approach, coach Graham Henry stated:

we liked them to get to know everybody, to connect with everyone in the team...generally speaking, they were pretty good at mixing... One of the key reasons the All Blacks are playing pretty well is the spirit in the group; they enjoy each other's company. (cited in Johnson et al., 2014, p.214)

The message seems to be that rugby players, coaches, administrators and volunteers at any level, regardless of ethnicity, should be able to 'mix' (their threads) together, express their cultural identities and practice their traditions in good 'spirit', without fear of marginalisation or discrimination. But is this what happens in reality? With this historical context outlined, attention now turns to contemporary practices and environments with regards to ethnicity and inclusion in NZ sport, and in rugby in particular.

1.2. Sport and Ethnicity in Contemporary Aotearoa NZ Society

In May 2016, in a 'sport for everyone' initiative that was an attempt to tackle discrimination in sport led by NZ Rugby, Sport NZ, High Performance Sport NZ and the NZ Olympic Committee, several major national sporting organisations, including NZ Football, NZ Cricket, NZ Rugby League, Netball NZ and Hockey NZ, came together. At this event, Sport NZ's CEO, Peter Miskimmin, noted that:

...sport provides many benefits to individuals, to communities and to our society...important are things like side-line behaviour, protection of children in sport, good governance and, the focus today, ensuring sport is inclusive. I applaud NZ Rugby for their leadership in this space, and all of the sports involved. They have all stepped up to say that sport is important and its value for all New Zealanders must not be underestimated.

As part of the press release from this event, NZ Football's CEO Andy Martin said there was no room for discrimination in NZ's sporting culture and encouraged greater inclusion across sport, saying "...discrimination won't be tolerated". Additionally, NZ Cricket's COO, Anthony Crummy, indicating that their sport was committed to greater inclusivity, which aligned with their vision of making cricket a game for all, stated: "This initiative is another opportunity...to emphasise the importance of making everyone feel welcome - not only in cricket but sport in general". Further, Netball NZ's CEO Hilary Poole stated that the value of inclusive sport environments was significantly impactful upon people's enjoyment of sport:

A team or club can be much like a family or whānau. People are all different but many share a common bond through sport and it's something quite special when that environment is considered truly inclusive.

In echoing Graham Henry's previously stated stance (cited in Romanos, 2007), Hockey NZ's acting CEO Ian Francis, expressed that sports needed to adapt to a dynamic and changing NZ society that:

has changed so much over the years, and will only continue to evolve. Sports need to remain relevant to their entire communities and reflect that in everything they do, right through to the top level.

The abovementioned initiative shows that, along with other sports, NZ rugby in particular is taking a leading role in advocating for attitudinal changes toward diversity and inclusion in the sporting space. The section that follows explores this idea of NZ Rugby as an organisation of influence in more detail.

1.3. NZ Rugby Leading the Way

In terms of leadership in global rugby (and even global sports), NZ has a reputation for being innovators and the All Blacks, especially, are one of the rugby world's most recognisable brands (Calabrò, 2014; Jackson & Hokowhitu, 2002). Recent NZR mantras have included "*Empowering Rugby*" and "*Better people make better players*" (Hodge,

Henry & Smith, 2014). These athlete-centred aspirations have become foundational pillars that NZR has built its formidable, organisational, international reputation upon (Kidman, 2005). Indeed, the most recent motto launched by NZR at their 2009 Annual General Meeting, '*inspiring and unifying New Zealanders*' (NZR, 2009), which in 2015 was shortened to '*inspiring and unifying*', aligns with the aspirations embedded in Te Wherowhero's kotahitanga (unity) whakataukī (proverb) mentioned earlier. NZR's Chief Executive Steve Tew suggested that this new approach stemmed from a desire to encourage greater diversity and inclusion across all sports:

Rugby is not unique in the challenges it faces to be considered truly inclusive in terms of gender, ethnicity, sexual orientation and ability. This is not about creating a single policy aimed at one particular area of inclusion but teaming up with other sports to get the message across that everyone should be encouraged and be able to participate and enjoy sport without prejudice and in welcoming environments.

Building on this growing consideration of acknowledging and addressing diversity within sport and particularly in rugby, this thesis seeks to examine this notion further, especially from a Kaupapa Māori perspective. The separate but interrelated studies that make up the core of the work are not an attempt to examine all areas of diversity, discrimination or inclusion in sport in general. Rather, they interrogate one element of diversity (ethnicity), and the inclusion (or exclusion) of that for a specific indigenous ethnic minority (Māori), within one sporting context (NZ rugby). This is pursued within various realms (extant literature, sport marketing, team culture, and sport for development) with an overarching consideration of the impact these realms may have on kotahitanga (unity) and hauora (well-being). This thesis, thus, focuses on exploring in particular Māori' experiences of and opportunities to express their cultural identity through rituals, values and symbols in and through rugby.

1.4. Research Objectives

This thesis, considered as a whole, seeks to explore the following overall objectives:

1. Why and how is Māori culture being increasingly incorporated into NZ rugby settings?
2. What impact does the inclusion of Māori culture (in various forms) have on the well-being of Māori and non-Māori in such environments?
3. What lessons emerge from the inclusion of aspects of Māori culture in rugby-related contexts in scholarly sport publications, sport marketing campaigns, teams' or community initiatives?
4. What recommendations can be made for rugby, and other sports, for practitioners and researchers that enhance the well-being of Māori, and the promotion of inclusion and diversity in that space?

At its core, the thesis is broken down into four separate but interconnected studies.

Firstly, study 1 is a review paper that explores the evident themes regarding ethnicity and inclusion in sport/rugby that emerge from within the recent body of literature (2008-2017) that is especially relevant to the NZ sport and rugby contexts. Key to this paper is investigating how ethnicity and inclusion have been researched in sport/rugby, internationally and locally, and what conclusions can be identified and extrapolated from the scholarly literature that has been published. This work extends to identifying gaps and limitations in the research that need to be addressed further.

Secondly, study 2 interrogates the use of haka in several sport marketing contexts through a critical lens, and also through the 'lens' of three kaumātua (Māori elders) with knowledge and expertise in the art of haka and tikanga Māori (Māori customary protocols). By sharing their pūrākau about haka, and their responses to viewing particular sport marketing campaigns featuring haka, their perspective helps understand how these sport-marketing practices may affect Māori well-being.

Then, study 3 examines why and how Māori culture is increasingly being included into the 'culture' of rugby teams, focussing on a specific team that has a strong, indigenous, identity, with attention to the impact of this initiative upon the well-being of all those involved in the team, including Māori, Pākehā and Pasifika members.

Finally, study 4 considers how the power of cultural identity, heritage, and connection might be harnessed to facilitate positive developmental experiences for rangatahi (youth) through rugby when ethnic diversity is recognised and embraced. This article presents two case studies: one involving an education ‘plus’ rugby Academy (Feats) and the other a Māori rugby initiative (E Tū Toa) where rugby ‘plus’ Māori culture is the focus. One is a lower-level, provincial union programme (Feats) and the other is a higher-level, national kaupapa that is funded by NZ Rugby (NZR).

Each of the four studies has its own distinctive focus and method of data collection and analysis. All, however, share an overall Kaupapa Māori perspective and methodological stance, which will be articulated further in the next chapter.

1.5 Chapter Summary

This chapter has outlined the historical and contemporary sport and rugby contexts within NZ and demonstrated the call for change in regards to ethnicity and being more culturally inclusive. It has also demonstrated how NZR has recently assumed a leadership role in this space. The main issues and research objectives, therefore, have been outlined, and the specific focus of the four inter-related studies explained. Thus, this chapter has addressed the ‘what’ question/s and the following chapter presents the ‘how’ by outlining the epistemological, ontological, theoretical and methodological perspectives employed overall, as well as the specific methods used in each study in addressing their research objectives.

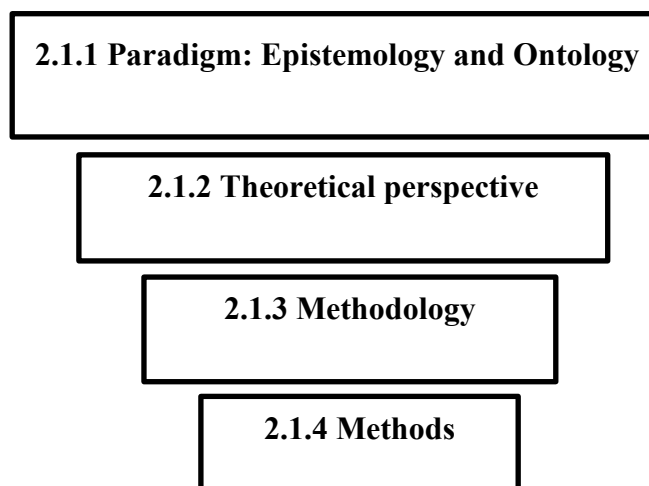
Chapter 2 – Philosophical Perspective

2.1. Introduction

Sociologists (Crotty, 1998; Denscombe, 2003; Denzin, Lincoln & Smith, 2008; O’Leary, 2014) suggest that in designing their processes social researchers need to be cognisant of four essential elements: epistemology (the theory of knowledge), theoretical perspective (philosophical positionality), methodology (design, strategy, plan of action) and methods (techniques or procedures). Important to this research, however, was the fact that the research design not only had to encompass the above four elements but that these conventional essentials needed to reflect a Māori worldview; especially if we were to truly comprehend how Māori understand and interpret their experiences and lived realities of cultural inclusion and the impact of this on well-being. The most natural fit for this research was, therefore, to take a Kaupapa Māori (KM) research approach.

With the above mentioned in mind this chapter is presented in six parts; firstly, each of the four foundational elements above are explained in terms of how they were utilised throughout this work (Figure 1), with specific examples provided in terms of how they aligned with KM aspirations. Thereafter the principles of ethical KM research are then explained. Finally, the chapter concludes with a brief summary.

Figure 1. Four elements of social research (adapted from Crotty, 1998)



2.1.1 Epistemology and Ontology

When conducting research there are argued to be three main ways to know: objectivism, constructivism and subjectivism (and their variants) (Crotty 1998; Denscombe, 2003; O’Leary, 2014; Smith & Sparkes, 2013). Our epistemic decisions regarding these three ways thus deal with the very nature of knowledge and questions about ‘how we know what we know’ (p. 8) and ‘what it means to know’ (Crotty, 1998, p. 10).

Māori scholars also acknowledge there are many ways to know (Jahnke & Taiapa, 1999). Selecting a philosophical grounding is essential for justifying the kinds of ‘valid and legitimate’ knowledge possible; yet years of research tells us that some ways of knowing, and knowledge types, are more privileged than others (Smith, G., 1997). Responsively, various challenges have arisen from, for example, feminist and post-colonial scholars, and especially from indigenous researchers. In the NZ context, one such challenge has come from Māori researchers who have argued the importance of research design incorporating Māori knowledge forms and ways of knowing, especially if we are to understand more deeply Māori lived experiences and their interpretation about their realities. This Māori-informed approach to research is called Kaupapa Māori (KM), and the section that follows looks to explore KM-informed research in more detail.

By drawing on KM epistemology, the research herein looks to challenge the academy’s dominant episteme, with KM research highlighting the validity and legitimacy of Māori knowledge and ways of knowing (Bishop, 1998; Smith, G., 1997; Smith, L., 1999; 2003). KM has been theorised as the foundational “base on which the superstructures of Te Ao (the Māori world) may be viewed” (Pihama, Cram, & Walker, 2002, p. 32). It is literally a philosophical tūrangawaewae (place of standing/belonging) or positionality.

Pihama et al. (2002) suggest that 'kaupapa' is derived from two concepts: 'kau' and 'papa'. 'Kau' can be translated as 'coming into view for the first time' and 'papa' can mean ground (also with reference to earth mother) or foundation, being 'the first time we came to view the world and explore our place within it'. Thus, Pihama et al. argue that the genesis of KM as a philosophical perspective reaches back thousands of years. Prior to European contact, a Māori worldview, for instance, was normal as there was no other paradigm to consider. It was not until the colonisers arrived with their western gaze (Borell, 2017; Jahnke & Taiapa, 1999) that Māori were required to consider ways of knowing, being and doing from alternative paradigmatic perspectives other than their own; all being rather foreign to them and their tikanga (traditional, customary, cultural practices).

Although Māori and Pākehā essentially co-exist within Aotearoa New Zealand (NZ) society, Jackson (1987) suggested that they often demonstrate varied perspectives and perceptions of phenomena. Pere and Barnes (2009), for example, suggest that when presented with the same visual images, Māori and non-Māori will perceive these quite differently and this variance in perspectives can also create tension in regard to what is considered to be the 'right way' of knowing, being and doing in many contexts. At the epistemic level, Crotty (1998) also positions ontology (being) parallel to these considerations, suggesting that these two 'merge' together insofar as ontological issues deal with understandings of 'what is', 'how things really are' and 'how things really work' (p. 10) from a lived reality perspective.

In relation to Māori ways of knowing, being and doing, this research work draws on a critical theory perspective. According to critical theory scholars Coakley, Hallinan, Jackson and Mewett, (2009), critical theories come in many forms, and they explain that, in addition to reflecting society, "sport is a site where culture and social organisation are

produced, reproduced and changed” (p. 39), and so sport is a site ripe for critical research. Despite the diversity of critical theory approaches, they are all based on three fundamental assumptions;

- 1) groups and societies are characterised by shared values and conflicts of interest;
- 2) social life involves continuous processes of negotiation, compromise, and coercion, because agreements about values and social organisation are never permanent; and, finally,
- 3) values and social organisation can change over time, because there are shifts in the power balance between groups of people in society.

With reference to this present thesis, two studies involve primarily a critical perspective - the narrative review of literature (study 1) and the paper exploring haka as a symbolic ritual used in sport marketing (study 2). The remaining two studies are more from a functionalist perspective. Indeed, study 3, involving a provincial rugby team, and study 4, including rangatahi involved in two case studies, seek to examine these settings and highlight learnings that can be shared with wider audiences in order to improve the functionality of these kinds of environments to help make other sport/rugby teams more culturally inclusive, and to specifically make rugby experiences more functional for Māori.

All four studies have a pragmatic intent in terms of examining participants’ experiences of what works in reality. Both these ways of knowing and being (epistemology and ontology), thus, informed the theoretical perspective adopted herein, which will now be explained.

2.1.2 Theoretical Perspective

Long and Hylton (2002) have suggested that, in the past, white people rarely engaged in what it meant to be white in a white society. Their research conducted within English football, cricket, and rugby league (all colonial sports) lends support to the notion that the process of identity formation, and being identified, is less problematic for white people, as associations are more positive, taken for granted and less open to question. According to Long and Hylton (2002), whiteness is often reinforced through “a series of discursive techniques that includes the power not to be named, ‘exnomination’...where only whiteness can make sense of an issue...[and] contributes to understanding white identity as it makes sense of ‘our’ news, ‘our’ television, important dates in ‘our’ calendar, and ‘our’ sport” (p. 89). Consequently, non-whites (i.e., ethnic minorities) tend to face marginalisation or discrimination due to society and sport’s traditional hegemonic ‘mono-culture’ (Donnelly, 1996; King, 2005). This present research work deliberately counters dominant perspectives within the academy by employing a KM theoretical position.

Prominent Kaupapa Māori Theory (KMT) scholars (Pihama et al., 2002; Smith, G., 1997; 2000; Smith, L., 1999; 2000; 2013), posit a KM research approach that is not only epistemological/ontological in nature, but also is inherently a critical theoretical perspective that impacts upon our methodological choices. Crotty (1998) stated that our theoretical perspective is our view of the human world and of social life within it where, as researchers, we bring with us a number of assumptions and biases. In explicating and reaffirming the selection of any standpoint (our *tūrangawaewae*), one must “state what these assumptions are. This is precisely what we do when we elaborate our theoretical perspective” (p. 7). Thus, earlier in the prologue I shared *pūrākau* (narratives) that acknowledge my personal standpoint, assumptions and biases. As a Māori male heavily invested in rugby and academia, I need to be acutely aware of and acknowledge my

‘insider’ perspective. Because I benefitted, directly, from playing and coaching rugby from the ‘grassroots’ through to a relatively high-level, I have a genuine interest in wanting to ‘give back’ (Te Rito, 2006) to a sport that provided me myriad opportunities (including a Manawatū Rugby Tertiary Study Scholarship). In considering potential biases, I decided it was best to be upfront about this status as the primary researcher and in relation to other members of the research team. Utilising dual critical (KMT) and functionalist theoretical approaches also facilitated the aspiration of giving back (reciprocity).

Along with myself (the PhD candidate) two other collaborators identify as Māori (Palmer and Stewart-Withers). Moreover, members of the collaborating team involved in this thesis by publication are currently involved in rugby: one as a sport psychologist and consultant, who has also played a role in creating effective team cultures that sometimes included tikanga and te reo Māori (Hermansson). Another is as an ex-national player and national team captain, the current Chairperson of the NZ Māori Rugby Board and sitting Director on the NZR Board and also holds a governance role with Sport NZ, and advocates for diversity and inclusion in sport and rugby (Palmer). Another of the collaborators (Kuroda) is an ethnic minority scholar in NZ who has conducted research on cross-cultural variances in rugby teams (Kuroda, Palmer, & Nakazawa, 2017). Thus, all of us have a tūrangawaewae related to the field of interest that informs our assumptions and biases.

That said, the KM convention acknowledges the legitimacy and validity of Māori worldviews (explained in 2.1.3. below), where an insider research position (Taylor, 2011) is considered ideal. This viewpoint, potentially, adds trustworthiness and credibility to the way that, in this case, rugby is researched, organised, managed, marketed, coached, played, and consumed by those who are often silenced in academic literature on the topic

of diversity and inclusion in sport; that is, the indigenous voice, the Pasifika voice, the regional voice, and the youth voice.

Therefore, from a critical and functionalist perspective these studies strive to produce robust scholarship that interrogates culturally inclusive practices in NZ sport and rugby. The critical insider perspective (i.e., to the indigenous and rugby ‘worlds’) aimed to identify pathways to promoting health and well-being and functional platforms for genuine diversity and authentic inclusion in NZ rugby, both for Māori and non-Māori. By providing an opportunity for often silenced perspectives, knowledge and voices to be centre-stage, limitations in knowledge and practice may be revealed and perhaps rectified. In order to provide a solid platform from which to be heard in research and practice, a KMT perspective was employed in undertaking the studies.

The dual critical and functionalist approaches employed here are also an attempt to improve rugby (and sport) settings from a ‘non-ruling elite’ viewpoint (Coakley, 2008; 2015; Donnelly, 1996; King, 2005). In that regard, an indigenous (KMT) perspective, divergent to dominant theories, was considered desirable for interrogating the participants’ lived realities. As such, a culturally responsive theoretical approach that would inform the methodology and methods was used.

2.1.3 A Kaupapa Māori (KM) Methodology

Because qualitative lines of inquiry are heavily influenced by our paradigmatic worldviews, both epistemological (knowing) and ontological (being), they also provide the axiological (doing) pathway for the next downward level, which is methodological. As Crotty (1998) articulated, a research methodology is a plan of action, a strategy or design choice that links to methods. A more applied-level research strategy or interpretation of KM is that it essentially encapsulates the “ground rules, customs, and

the right way of doing things [as Māori]” (Taki, 1996, p. 17). In a research design context, then, in relation to the right (tika) way for conducting KM research, prominent Māori scholar Distinguished Professor Graham Hingangaroa Smith (1997) suggested that KM is founded upon three ‘ground rules’ as key elements outlined below:

1. the validity and legitimacy of Māori constructions are taken for granted;
2. the survival and revival of Māori language and culture are imperative; and
3. the struggle by Māori for autonomy over their lives and cultural well-being is vital to Māori.

The inter-related studies presented in this research employed various KM methodologies. As Professor Linda Smith (2006) articulated, academics positioned in the ‘margins’ who deliberately choose alternative, counter-hegemonic, and anti-colonial research methodologies risk being marginalised themselves, but also can be innovative:

... the margins are also sites of possibilities that are exciting and on the edge ... People who are often seen by the mainstream as dangerous, unruly, disrespectful of the status quo and distrustful of established institutions are also innovative in such conditions; they are able to design their own solutions. They challenge research and society to find the right solutions. (p. 24)

Thus, resistance and struggle are vital to the survival and revival of Māori culture and language, and subsequent struggles for autonomy over their lives and cultural well-being (Smith, G., 1997; 2000). These tensions and experiences articulate the ontological reality of researchers who utilise decolonising or KM methodologies (Smith, L., 2000; 2003).

The survival and revival of Māori culture and language is imperative to KM research and practice. Therefore, we considered this strategic aspiration when designing the research objectives, questions, ethics, methods of sharing knowledge and outcomes gifted to the researchers by the participants and the people and cultures they represent (Smith, L., 1999). A functionalist intent was to contribute towards the survival and revival of Māori culture (in various forms and manifestations). Historically, researchers often used Māori participants as ‘guinea pigs’ (Stokes, 1985, p. 3) for hit-and-run ‘helicopter’

research. Such deficit and culturally destructive research methodologies and practices have offered minimal reciprocal benefit for Māori whānau (family), hapū (sub-tribe) and iwi (tribe). This approach frequently results in scepticism and resistance by Māori communities towards academic research and researchers (Jahnke & Taiapa, 1999; Pere & Barnes, 2009). We deliberately avoided some of these ethical dilemmas by largely having Māori (3/5) researchers working with Māori, and by keeping front of mind how this research would be for Māori, thus enhancing the trustworthiness, reliability, legitimacy and validity of the findings to Māori.

Kaupapa (aim/purpose/goal) presents an overarching, collective, vision and broader commitment to the research goals. In KM research, the kaupapa should connect Māori political, social and economic aspirations to cultural well-being. Kaupapa should question dominant, hegemonic, ideologies originating from colonisation and the imposition of assimilative institutions (Pihama et al., 2002). Education, health and sport systems are examples of such colonial institutions in NZ society.

Originally, KM originated as a Māori movement in education, and it was a practitioner-based approach before it became a research approach (Smith, G., 1997). It aligned philosophically and pragmatically with Māori worldviews and values that considered the advancement and development of Māori people and knowledge within Māori education (Bishop, 1998; Bishop & Glynn, 1999; Smith, G., 1997; Smith, L., 1999; 2003), social work (Walker, Eketone, & Gibbs, 2006; Walsh-Tapiata, 2003; Ware & Walsh-Tapiata, 2010), health sectors (Came, 2012; 2014; Cram, 2014; Cram, McCreanor, Smith, Nairn, & Johnstone, 2006; Cunningham, 1998; Durie, 1994; Glover, 2000; 2002). In western health models, bio-scientific medical definitions dominate. A Māori view of health, however, defines holistic well-being as involving spiritual, social, emotional and physical dimensions (Durie, 1985; 1994; Ministry of Education, 1999).

Further, an individual's health status is considered vis-à-vis their whānau, including the health of their hapū and iwi. Physical education (Erueti & Hapeta, 2011a; 2011b; Hokowhitu, 2004a; Palmer 2000) and sport (Hapeta & Palmer, 2009; Hodge, Sharp, & Heke, 2011; Holland, 2012; Te Rito, 2006; 2007) have also been areas where knowledge selection and constructions have been contested by Māori scholars.

With this in mind, the studies presented in this thesis employed an overarching KM perspective, ensuring that the research processes were aligned with Māori worldviews and aspirations, particularly in sport and specifically in and through the sport of rugby.

2.1.4 Kaupapa Māori Methods

Methods appropriate for a Kaupapa Māori approach to research provide a means of expressing knowledge and experiences in ways that are culturally relevant and appropriate for Māori. While the philosophical, theoretical and methodological pathways have already been forged by the seminal works of prominent Māori scholars (Bishop, 1998; Bishop & Glynn, 1999; Smith, G. 1997; 2000; Smith, L., 1999; 2000; 2013) often one finds that the 'tool box' is still dominated by colonial methods.

Various conventional literature review methods, for example, are a tool that KM researchers have used to stocktake research in the past (Pihama, Tipene, & Skipper, 2014; Pihama & Southey, 2015; Tiakiwai & Tiakiwai, 2010). In Study 1 herein, a culturally progressive narrative review method was used to align with KM perspectives and aspirations. Pūrākau are contextualised and crafted narratives to effect engagement that vary depending on the storyteller, topic, purpose and audience (Lee, 2005; 2009). Other forms of traditional knowledge transmission that incorporate pūrākau include: haka (dances), waiata (songs), and pakiwaitara (myths or legends), so that te pū (the core) o te rākau (messages) are recalled, recounted and remembered in alignment with Māori views.

In studies 2-4 we specifically employed a pūrākau or storytelling method to acquire mātauranga Māori (knowledge) from the participants. In fact, all studies in this thesis present forms of pūrākau, including: from academic literature (Study 1: the past); from kaumātua and sports marketing discourse regarding haka (Study 2: the past and present); as experienced and expressed by present players and coaches (Study 3: the present) and of rangatahi (youth) rugby players as the leaders for tomorrow (Study 4: the future).

2.1.5 KM Research Ethical Considerations

Recently, Professor Linda Smith and colleagues questioned if KM ways of doing research are being institutionalised away from their indigenous contexts, becoming: “new technologies of cultural assimilation, of governance and the disciplining of knowledge” (Smith, L., Maxwell, Puke, & Temara, 2016, p. 133). These authors recommended that scholars employing KM ‘honour the traditions’ and critical roots of KM research. Further, Smith, L. et al. also pondered if KM methodologies are actually “expanding the known worlds of...mātauranga for the well-being of indigenous Māori people?” (p. 133) as they were intended to. Thus, it was crucial in this research work to closely consider these questions and ensure that our investigations were expanding upon the ‘known’ worlds in order to benefit Māori peoples’ well-being. Conscious of this, we honoured as best we could KM’s critical roots and sought to contribute to scholarship by examining gaps in mātauranga for Māori well-being.

For the purpose of this research the studies underwent separate ethics review processes, and although study 1 did not require an ethics application the others required a Low Risk Notification to be lodged (see Appendices 2-4). Regardless of the separate processes, every study adhered to ethical principles as articulated in the Massey University Code of Ethical Conduct when Working with Human Participants (the Code).

The Massey University Human Ethics Committee's (MUHEC) Code's five key principles are:

1. Autonomy: To what extent will doing this research enable others to freely decide to participate in light of their own beliefs and values?
2. Avoidance of harm: To what extent will doing this research risk or cause harm?
3. Benefit: To what extent will doing this research create, support or make likely benefits?
4. Justice: To what extent will the benefits and burdens of this research be fairly distributed?
5. Special relationships: To what extent would doing this research honour the ethical norms generated by the special relationships that the researcher has? (MUHEC, 2017)

Adopting a KM research approach added necessary layers of complexity and protections on top of gaining full or low risk consent from the MUHEC. Recently, Linda Smith and colleagues (2016) also appeared to reconsider questions and ethical dilemmas for Kaupapa Māori researchers that she had raised in the past (Smith, L., 1999), by asking:

- who helped define the research problem and questions?
- for whom is this study worthy and relevant? Says who?
- which cultural group/s will gain new knowledge from the study?
- who will gain most from this study?
- to whom is/are the researcher/s accountable?

As the PhD candidate, I was mainly responsible for considering all of these questions at the outset of each study, as I was the driving force behind the studies and often the direct face of the research. It was important to gain voluntary and informed consent with the Māori and non-Māori research participants, especially when discussing 'things' related to Māori knowledge, identity and well-being. Further, including myself as the candidate, three out of the five co-authors of these studies were Māori (consistent with the notion of research by Māori, with Māori, for Māori) who helped define the problem, and in some cases co-designed the research objectives and questions.

Additionally, the aim was that Māori would gain new knowledge to enhance their well-being and experiences in rugby. Further, the wider rugby community and supporting structures in general are also likely to gain new knowledge. Finally, scholars and practitioners with an interest in indigenous rights, ethnic inclusion and diversity should gain knowledge from these studies.

Additionally, there are also certain ethical principles and cultural values fundamental to KM engagement. For example, Te Awekotuku (1991) articulated a set of ethical guidelines and suggested that these ‘cultural values’ are important considerations in all KM research:

- aroha ki te tangata (a respect for people)
- he kanohi kitea (a face seen is appreciated)
- titiro, whakarongo, korero (look, listen and speak)
- manaaki tangata (share and host people, be generous)
- kia tupato (be cautious)
- kaula e takahia te mana o te tangata (don’t trample on peoples’ mana)

Respect for people (Aroha ki te tangata) was demonstrated by allowing participants to select their own space and meet on their terms, going to them at their places at a time they decided. Only two interviews were, opportunistically, held at the PhD candidate’s work setting when participants were there for other purposes. All remaining narratives were gathered in-person at locations suitable to participants from as far south as Wellington, to as far west as Taranaki, and as far north as Tauranga. This was because it is important to ‘front up’ to the community and meet people face-to-face, especially when introducing research ideas (a Māori concept known as ‘he kanohi kitea’ or a seen face). This also reinforces the value of observing and being present in person in authentic Māori contexts. Titiro, whakarongo...korero (look and listen...and then speak if necessary) emphasizes these preferred forms of learning and communicating, in order to develop

understandings first; thus providing an informed platform from which to speak (lastly), if necessary.

Sharing, hosting, and displaying generosity toward people (Manaaki ki te tangata) also underpinned this collaborative research, enabling knowledge to flow both ways. This manifested in multiple ways including member-checking, sharing results and ‘giving back’ to close a project, but not to end the relationship. Additionally, kai (food) was always shared with or provided for participants by the researcher/s to thank them for their time and their integral contributions.

Kia tupato is about being cautious and careful and suggests that researchers must be culturally safe, and reflexive about insider/outsider status, and about how they may impact on the participants and their communities. It also cautions that in community research, things can come undone, sometimes without the researcher being aware or informed. We took nothing for granted in our relationships with participants; by employing the member-checking process we ensured that there was continuous dialogue between the researcher/s and participants. All transcripts were returned to participants who took the opportunity to review their contributions carefully. Employing this strategy also related to the value of *Kaua e takahia te mana*: ‘Do not trample on the mana (dignity) of people’. Keeping them informed included simple things like letting them preview abstracts and draft manuscripts before they were submitted. The approaches we used were genuine attempts to uplift their mana.

Not flaunting your knowledge (*Kaua e mahaki*) values culturally appropriate ways to share knowledge, and being generous without being arrogant. Sharing dialogue back and forth with participants was an ongoing and empowering process for participants and those in their communities in our studies; some of whom took the opportunity to carefully review and edit their narratives before gifting their final approval. Also, being

rugby/Māori ‘insiders’ the author/s could speak in a common ‘code’ and only when required by tikanga, in te reo Māori (the Māori language).

Awareness of KM’s three fundamental elements, alongside the multiple layers of ethical values and complexities, helped frame the interdependent studies within these KM conventions. At times, consideration of, and being culturally responsive to, ethical dilemmas or questions, was somewhat atypical of what might constitute ‘standard’ academic scholarship. Invitations to participate, for example, were not through lengthy letters or email, but in person. Being culturally responsive also required us to utilise concepts and frameworks that were appropriate to KM cultural conventions and aspirations.

2.2 Chapter Summary

As Figure 1 (shown earlier) illustrated, this chapter started out broadly and eventually narrowed the focus to provide more specific details. Initially, it introduced the philosophical perspective that informed the studies that collectively make up this thesis. It highlighted how a KM research approach was employed throughout as an overarching perspective, applied at the epistemological and ontological levels. Furthermore, the chapter explicated how the theoretical perspective also utilised and drew upon KMT. The methodological considerations introduced the KM ‘ground rules’, which also included making connections to both critical and functionalist perspectives and aspirations. The final two sections of this chapter outlined the specific methods used in the studies of this thesis and then explains how the formal (MUHEC, 2017) and informal (KM) ethical considerations were navigated.

Having provided the conceptual framework and foundational platform for this thesis, the following four Chapters (3-6) comprise the inter-related studies (i.e. the

publications) that make up its core. The details of the status of the articles are shown in the formal DRC 16 document that follows each publication, and their references appear in the final list of references at the end of the thesis.

Chapter 3 – Study 1

A Kaupapa Māori, Culturally Progressive, Narrative Review of Literature on Sport, Ethnicity and Inclusion

Abstract

This Kaupapa Māori narrative review identifies themes in literature concerning sport, ethnicity and inclusion, from an indigenous ‘culturally progressive’ perspective. Scholars suggest that sport influences national identity and in Aotearoa/New Zealand, rugby is a rich site for examining such connections. Inclusiveness within sport is an expressed desire, although the academic scrutiny on this is limited. This study identifies and examines themes within the literature (2008-2017), using a ‘Ngā Poutama Whetū’ (seven steps) review process, contributing nuanced understandings from the content. Results suggest that racist othering, representations and practices of ethnic minority exclusion are a reality in sport, although, locally, at least, the ‘cultural climate’ in sport strives for greater ethnic inclusivity. Conclusions suggest that current research in this domain is largely theoretical, insofar as challenges to organisations, power and privilege. However, future research should explore participants’ lived experiences at the intersections of ethnicity and inclusion in sport.

Introduction

To date, scholarship that synthesizes ethnic or cultural diversity and inclusive practices within sport is scant (Coakley, 2015; Cunningham, 2015); however, it is an area that is receiving increased attention from sport practitioners (Dagkas, 2016). There have been continued calls for more scholarly interrogation of the connections between sport and ethnicity globally (Adair & Rowe, 2010; Coakley, 2015; Cunningham, 2015; Dagkas, 2016; Donnelly, 1996) and locally within Aotearoa New Zealand (NZ) society (Dickson, 2007; Palmer, 2006; Watson, 2007).

Such interest was evident in four international Sport, Race and Ethnicity (SRE) conferences (2006, 2008, 2010 and 2012), and two Equality, Diversity and Inclusion (EDI) conferences (2008, 2011) in NZ where the intersections of sport, ethnicity and marginalized minorities were interrogated. An analysis of the learnings from the 2008 and 2011 EDI conferences, suggested that in smaller research communities, such as Aotearoa NZ, academics and practitioners ought to work closer together (Myers, Pringle, & Giddings, 2013). Furthermore, indigenous Māori scholars and activists at the 2011 EDI conference pushed for other ethnic groups and immigrant communities to speak out more against contexts that reinforce hegemonic privilege (Myers et al., 2013).

Spaaij, Magee and Jeanes (2014) argued that global sport communities continue to be unwelcoming, elitist and exclusionary to particular minority groups who do not reflect “the dominant white, male, high socio-economic status, high ability hegemonic discourses that continue to be pervasive within sport” (pp.140-141). This view is also supported by Cormack and Robson (2010) who stated that dominant, ethnic majority members often find it difficult:

to see themselves as having a culture or belonging to an ethnic group...this opposition may take the form of an assertion of nationalism, for example...‘we are all New Zealanders’ ...has the effect of declaring that expressions of minority

ethnicity are at best, insignificant, and at worst, ‘unpatriotic’. It serves to reassure members of the dominant group...that theirs [ethnicity]...is the legitimate one. (p.5)

These arguments suggest that although ethnic diversity and inclusion in sport is an aspiration at the applied level in NZ (Miskimmin, 2016), there remains limited synthesis and analysis of sport and ethnicity in Aotearoa NZ, especially in relation to Māori, the indigenous people of Aotearoa NZ (Watson, 2007).

Sport and Identity in NZ

Dickson’s (2007) research on national identity and sport, commissioned for Sport NZ, summarised key findings from more than 70 national and international publications, including peer-reviewed journal articles, books, chapters and unpublished theses. He concluded that sport is well placed for developing the dominant majority group’s preferred national identity, while non-majority preferences are often ignored (see Bruce, 2013). This resonates with the findings of other local (Cormack & Robson, 2010) and international scholars in terms of ethnic minorities, national identity and dominant ‘ruling elite’ groups (Coakley, 2015; Donnelly, 1996; King, 2005; Spaaij et al., 2014). Watson’s (2007) historical review of research explored issues of ethnicity within NZ sport and revealed that, to that point, there had been “no systematic scholarly assessment of the connections between sport and ethnicity” (p.1). Similarly, in reviewing NZ’s Regional Sport Organisations and other sport providers’ responsiveness to cultural diversity, Spoonley and Taiapa’s (2009) study discovered that “there was relatively little” (p. 17) literature on this issue.

Sport, Rugby and Māori identity

The importance of sport to Māori identity and society has been explored by several indigenous scholars (e.g., Erueti, 2015; Hippolite & Bruce, 2010; Hokowhitu, 2008; Palmer & Masters, 2010; Te Rito, 2006; 2007) and government agencies focused on Māori wellbeing and development (e.g., Te Puni Kōkiri, 2006b). In particular, the role

rugby, as the nation's ideologically dominant sport, plays on Māori well-being and identity has been closely analysed (Hokowhita 2004b; 2005; 2007; 2008; Te Puni Kōkiri, 2006a; 2006b; 2012).

The Ministry of Māori Development, Te Puni Kōkiri (TPK), highlighted that Māori “have been avid players of rugby since its introduction in 1870” (TPK, 2006a, Fact sheet 23). In 2004, over 26,000 players (20%) of all registered rugby players in NZ identified as Māori. Furthermore, 54 (34%) of the 160 NZ-based professional rugby players were Māori, representing the highest conversion rate from amateur to the professional ranks of all ethnic groups in NZ (TPK, 2006a). In 2017 more than 41,000 (26.67%) registered players identified as Māori, and 27% of high performance players identified as Māori (NZ Māori Rugby Board Annual Report, 2017). Māori, therefore, are heavily invested in rugby and over-represented at the elite-level of the game compared to their 15% status of NZ's overall population (Statistics NZ, 2017). In light of the increasingly diverse cultural demographics of NZ society, reflected in rugby, there remains limited published literature examining the lived realities of Māori in rugby from an indigenous perspective.

Historical research examining the ethnic make-up of the ‘All Blacks’ (the national NZ men's rugby team) over the period 1890-1990 revealed that for around 100 years Pākehā (predominantly Europeans of Anglo-Saxon descent who settled in NZ) averaged a 90% majority position in the team (Hapeta, Mulholland, & Kuroda, 2015). Thus, a Pākehā worldview dominated team culture, creating an environment that was ‘culturally blind’ to ethnic diversity (Hapeta, 2017). A significant shift in the ethnicity of All Blacks (AB) players started to occur in the 1990s decade where Māori and Pasifika player numbers doubled from 10% to 20% on average (Hapeta et al., 2015). In the 2000s Māori and Pasifika players collectively represented 40%, and now they comprise almost 60% of AB players. The changing ethnic makeup of this team has influenced the overall culture

of the AB team, which included the pre-match ritual of the haka ‘Ka Mate’ (composed by Ngāti Toa chief, Te Rauparaha).

In 2006, for instance, the team worked on educating the culturally diverse players about the meaning and importance of the haka (Hodge, Henry, & Smith, 2014) and shortly after his appointment as the Head Coach of the All Blacks, Graham Henry expressed:

[NZ] Society has changed tremendously...and a coach needs to change with the people...to reflect society...the Polynesian influence...has become very significant. The whānau [family] is very important...the team becomes more like an extended family...you need to bring the element of inclusiveness into your coaching to be more effective. (in Romanos, 2007, p. 87)

This statement from Henry signalled a significant ‘culture change’ toward inclusivity and cultural diversity in elite, professional rugby in NZ, at the level of the All Blacks (Hodge et al., 2014) and at the Super Rugby level (Hapeta & Palmer, 2014). However, after rugby players of Fijian descent were racially abused in 2015 (Sherwood, Smith, Egan, & Mathewson, 2015) and 2016 (Murphy, 2016; Sherwood, 2016), along with several other incidents (Mercer, 2016; Rattue, 2016; 2019) scepticism grew about how inclusive of diversity the NZ rugby domain really was. Scholar, Richard Light (cited in Mercer, 2016), in response to some of the furore, stated “they [rugby people] live in a surreal bubble and are losing touch with reality”. Because of these publicly scrutinised and other high-profile incidents, NZ Rugby (NZR) commissioned an independent ‘respect and responsibility review’ panel to examine and report on the ‘underlying culture’ of rugby in NZ (Cockburn & Atkinson, 2017).

In the terms of reference for this review, a perspective on inclusiveness included creating a safe environment where people are treated with dignity, are valued and respected

and not abused, harassed, humiliated or discriminated against. Additional to the findings regarding diversity and inclusion in NZ rugby broadly, the report found that, in terms of Māori experiences within NZ rugby, “there are still issues of racism that need to be acknowledged and explored” (Cockburn & Atkinson, 2017, p. 40). To address racism and create an ethnically inclusive rugby environment, the report suggested interventions that included celebrating cultural identity. Specifically, adopting bi-cultural practices that would allow Māori to thrive - where their Māori identity “is acknowledged and reflected and they do not have to ‘switch modes’ to a mono-cultural environment or suppress the very things they value most” (Cockburn & Atkinson, 2017, p. 41). However, the findings suggested there was still some way to go and work to do to achieve genuine inclusivity in NZ rugby in regards to ethnic diversity.

Research on Rugby from an Indigenous Perspective

According to Professor Linda Smith (2006), knowledge is “one of the key commodities of the 21st century” (p. 20). As gatekeepers of knowledge, editors of journals, article reviewers, as well as public and private funding providers have the privilege to determine whose and what knowledge counts in the ‘knowledge economy’ (Smith, L., 2006). As a result, existing academic ‘regimes of control’ (Smith, L., Maxwell, Puke, & Temara, 2016, p. 132) tend not to recognise, understand or indeed value indigenous knowledge. This raises the question ‘how do we include ethnic minority voices and indigenous knowledge in sport scholarship’?

In order to privilege an indigenous perspective, this review uses an adapted ‘culturally progressive’ review process (Onwuegbuzie & Frels, 2016) to incorporate a narrative approach from a Kaupapa Māori (KM) worldview. Reviewing literature from this perspective seeks to counter the privileged mono-cultural voice within academic literature (Coakley, 2015; Donnelly, 1996; King, 2005). The timeframe covered for the

papers to be reviewed (2008-2017) was to dovetail with the seminal local studies of Dickson (2007), Palmer (2006), Spoonley and Taiapa (2009) and Watson (2007), and the international SRE and EDI conferences (2006-2011) mentioned previously. In their review of the EDI conferences, Myers et al. (2013) suggested that research needs to move beyond measuring disadvantage (i.e., deficit theory), and indicated that there were promising signs that some research explored alternatives. Thus, the intent of this review was to:

1. Contribute an alternative analytical, interpretative lens that offers indigenous understandings of knowledge contained in extant literature (2008-2017) regarding ethnicity and inclusion within sport scholarship.
2. Apply Kaupapa Māori (KM) analytical themes to relevant international and local studies of sport, ethnicity and inclusion; with a focus, if possible, on rugby and Māori.
3. Synthesize the arguments and extrapolate conclusions from the selected studies, for the benefit of players, coaches, administrators and scholars regarding sport, ethnicity and cultural inclusion, especially in relation to rugby and Māori.

Alternatives in Reviewing Extant Literature

Review methods are useful for interpreting findings across multiple, individual, qualitative and/or quantitative studies to combine knowledge and synthesise the conclusions drawn from them (Atkins, Lewin, Smith, Engel, Fretheim, & Volmink, 2008). Review article variations are also becoming increasingly popular in research (Smith & Sparkes, 2013). Quantitative researchers typically employ systematic review approaches including meta-analysis, meta-synthesis, meta-summaries and rapid reviews, with the latter involving an accelerated or streamlined version of the previous three (Onwuegbuzie, & Frels, 2016). These review types tend to be exhaustive, linear, detached, deductive, objective and population aggregative. These can be useful, except perhaps when aspiring to do research that enhances outcomes and experiences for ethnic minorities and indigenous peoples positioned within the margins of society who tend to

be ignored or silent in the published literature (Coakley, 2015; Hokowhitu, 2008; Onwuegbuzie & Frels, 2016; Smith, L., 2006). Alternatively, commonly used methods for synthesizing qualitative research include theoretical, methodological, historical and general narrative review approaches (Onwuegbuzie, & Frels, 2016). These options appear to align best with a Kaupapa Māori perspective, because this approach to literature reviews allows for non-exhaustive, non-linear, iterative, reflexive, inductive and subjective interpretations to be used.

A Kaupapa Māori Review Method

Paradigms and perspectives, therefore, are fundamentally important for researchers to consider when conducting research, as they guide decisions and actions and provide the appropriate analytical and interpretative frameworks (Denzin, Lincoln, & Smith, L., 2008). Onwuegbuzie and Frels (2016) posit that a ‘culturally progressive’ narrative review requires that researchers work towards cultural awareness of their beliefs; as well as acquiring cultural competency along the way and/or generating cultural knowledge in order to communicate the role that culture plays in the review process. Moreover, they argue that a culturally progressive literature reviewer:

responds respectfully and effectively to research and other knowledge sources stemming from people (i.e., participants) and generated by people (i.e., researchers, authors) who represent all cultures, races, ethnic backgrounds...and other diversity attributes in a way that recognises, acknowledges, affirms and values the worth of all participants and researchers/authors and protects and preserves their dignity.
(p.36)

Such an ‘unconventional’ approach, compared with more traditional variations, can challenge higher learning institutions, where “individuals, and ideologies...reproduce a situation almost exclusively of Whites talking to Whites about Whites in white spaces” (King, 2005, p. 404). The decision here, therefore, to review the extant literature from a

culturally progressive, KM narrative perspective seemed appropriate in seeking to counter this ‘Western, Educated, Industrial, Rich, Democratic’ (WEIRD) dominance (Henrich, Hein, & Norenzayan, 2010). Onwuegbuzie and Frels’ (2016) comprehensive literature review (CLR) process is presented in Figure 1, highlighting three phases: exploration, interpretation and communication, and seven distinct steps.

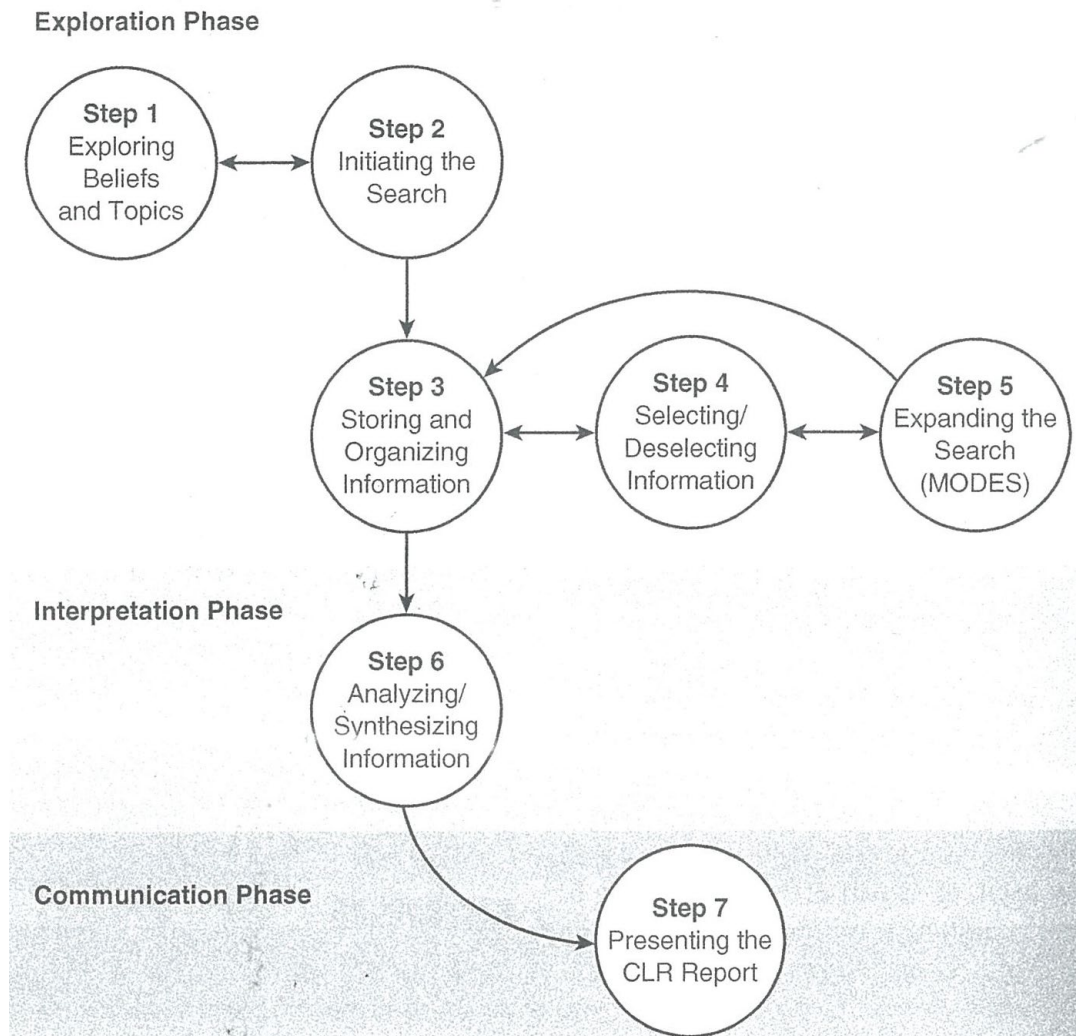


Figure 1. Onwuegbuzie and Frels’ (2016) ‘seven steps’ to a comprehensive literature review

‘Kaupapa Māori’ is a term that has become synonymous with an indigenous movement in NZ that was practitioner-based before it became a research perspective applied both locally and internationally (Rodriguez, George, & McDonald, 2017; Smith, G., 1997; 2000; Smith, L., 1999; 2000). It aligned philosophically and pragmatically with

Māori worldviews and values that mainly considered the advancement and development of Māori people and Māori knowledge (Pihama, Cram, & Walker, 2002). Kaupapa Māori concepts and practices when applied to research involves an epistemological, ontological, axiological and methodological stance that aligns with research perspectives that examine cultural production, power relations and ideological struggles (Donnelly, 1996; King, 2005; King & Springwood, 2001; King, Staurowsky, Baca, Davis, & Pewewardy, 2002; Pihama et al., 2002) in institutions and organisations such as sport (Coakley, 2008; 2015).

Functional Kaupapa Māori sport researchers (e.g., Erueti & Palmer, 2014; Hapeta & Palmer, 2009; 2014; Hodge, Sharp, & Heke, 2011; Palmer & Masters, 2010; Te Rito 2006; 2007) analyse the meanings and experiences of Māori in sport, and on sports in general as potential sites for cultural wellbeing and transformation. Critical Kaupapa Māori sport researchers (e.g., Hippolite, 2008; Hokowhitu; 2004b; 2005) also advocate for action and social change within sports institutions, structures and contexts that aim to challenge and transform exploitive and oppressive practices (Coakley, 2015; Pihama et al., 2002)

Respected Māori scholar, Sir Mason Durie (2004a; 2004b; 2010) articulated that the tools of one worldview ought not to be used to analyse and understand another. Thus, an adapted version of Onwuegbuzie and Frels' (2016) 'seven steps' review model that reflects an indigenous worldview is presented for this review (see Figure 2). This model titled 'Ngā Poutama Whetū' (the seven steps) incorporates Kaupapa Māori principles (see Pihama et al., 2002) as a tool that rejects the colonial canons (Adair & Rowe, 2010; Smith, L. et al., 2016) and is used here for identifying, selecting, reviewing and synthesizing literature on sport, ethnicity and inclusion.

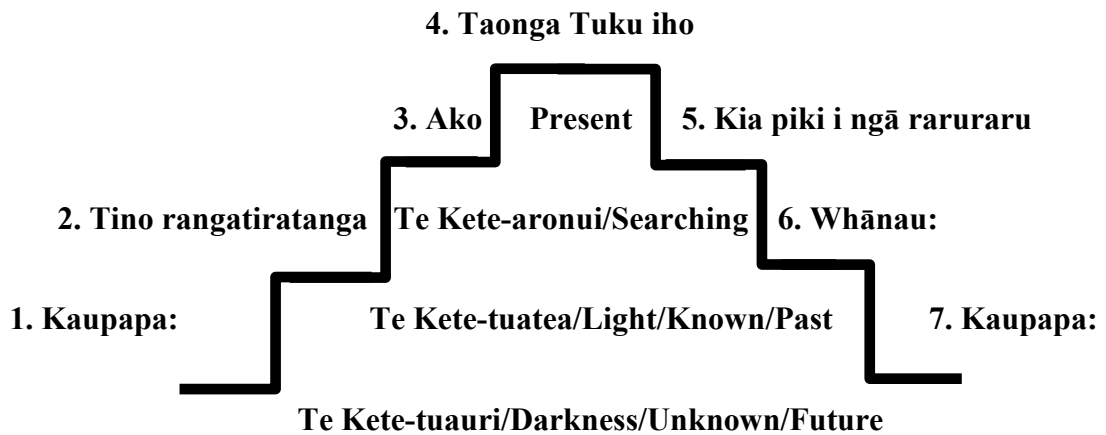


Figure 2: Ngā Poutama Whetū (NPW): a KM culturally progressive narrative review approach

As Durie (2004b) suggested, critical indigenous scholars reject “the tools of the colonizer...[and place] greater emphasis on the construction of models where multiple strands...make up an interacting whole” (p.1140). Literally, Ngā Poutama Whetū (NPW) translates into ‘the stairway to the stars’ and from a KM perspective there is a meaningful narrative of enlightenment implied about Tāne, known primarily as the Māori God of the forests and birds, and his ascent to the heavens to retrieve the baskets of knowledge (Kāretu, 2008). Tāne has other claims to significance, especially in relation to the separation of his parents Ranginui, the Sky Father, and Papa-tū-ā-nuku, the Earth Mother, whereby he is/was credited with allowing light into the world (Kāretu, 2008).

This multi-faceted model, thus, is underpinned by an indigenous perspective of knowledge attainment, symbolised by these three ‘kete’ (baskets). Scholar Reverend Māori Marsden (2003), suggested that the basket of darkness, ‘Te kete-tuauri’, represents the unknown or things not yet known (indicative of future knowledge). ‘Te kete-tuatea’ (basket of light) represents what is known or extant knowledge that we have already been enlightened with (handed down from past generations). Finally, ‘Te kete-aronui’ is the pursuit of knowledge that we currently seek (the life-long search). These past, present and

future realms of knowledge, which are potentially ‘messy’ and non-linear (Jackson, 2015), supports Webster and Watson’s (2002) notion that analysing the past is an essential feature when reviewing literature to prepare for the future.

NPW begins with the kaupapa, which is about the collective aims and aspirations of Māori (Pihama et al., 2002). In particular, KM research, which in this case is focused on literature in the area of sport, ethnicity and inclusion, explores the lived realities of ethnic minorities and indigenous peoples. Kaupapa, therefore, is most pertinent to consider in a ‘culturally progressive’ narrative review at the start (NPW step 1) and then revisited again (NPW step 7) at the end of the review process. At step 1, (i.e., CLR’s exploring beliefs and topics) we considered what key words and topics to include in our search to locate and identify literature. These included “sport”, “ethnicity” and “inclusion” spanning the decade 2008-2017 to identify studies related to the kaupapa (NPW step 1) that have been published in international peer-reviewed journals. For the local literature the key words “Māori” and “sport” were used to identify publications in the same data bases that were to be searched.

Next, the NPW step 2, the principle of tino rangatiratanga (self-determination) was applied when reviewing the abstracts of the literature that emerged. This principle also reinforces the autonomy for KM researchers to determine which articles should be considered as relevant to the review’s kaupapa. In alignment with CLR’s step 2 (i.e., initiating the search) this involved identifying publications in two search databases that are commonly used in review research within sport (Schulenkorf, Sherry, & Rowe, 2016). At the time the search was conducted SportDiscus and Scopus returned 27 and 26 international publications, respectively. For local studies, SportDiscus (44) and Scopus (38) also returned multiple ‘hits’.

At step 3 of the NPW model, the KM principle of ako (culturally preferred pedagogies and reciprocity) was considered. The CLR process identifies this step as storing and/or organising information. In an applied review context, we considered if the research design and methodologies were organised in line with the ako principle often underpinning KM research, which is sometimes referred to as research ‘by, with, and for’ Māori (Bishop, 1998; Smith, G., 1997; 2000; Smith, L., 1999; 2000). Although meeting all three of these criteria would be ideal, the decision was made to include articles (to step 4), if they met at least two of the three criteria for KM research.

During NPW’s step 4, the KM principle of taonga tuku iho (treasures to pass on) was applied, consistent with CLR’s step 4 (de/selecting information), to decide whether to include or exclude studies. An adapted NPW position involved appraising and evaluating each study’s overall applicability, to see if the aims aligned with the kaupapa of this paper, and if so it progressed. If the article was not aligned with the kaupapa, it was excluded. The consideration of contributions as ‘taonga’ (valued treasure) meant that if theoretical assumptions or findings were deficit-based they were not considered. If articles were strengths-based or had perceived value for Māori or other Indigenous/ethnic minorities’ aspirations, then they were included. Because this review wanted to reveal extant literature on sport, ethnicity and inclusion that focused on the lived realities of ethnic minorities and indigenous peoples, the exclusion criteria below were also considered to be justified:

- Research that merely considered ethnicity as one of many variables (i.e., sports-related injuries, epidemiological, or psychological studies).
- Quantitative data collection methods (e.g., close-ended surveys) that did not give voice to ethnic minorities and/or indigenous peoples’ lived realities.
- Articles where ethnicity was only a secondary or minor focus with regards to diversity and inclusion in sport (e.g., articles that primarily focused on diversity and inclusion in sport with regards to gender, sexuality,

disability, and religion and where ethnicity was only mentioned in passing).

- Articles that were ‘for’ indigenous peoples or ethnic minorities, but it was unclear whether they were ‘by’ such researchers or conducted ‘with’ them (as research participants).

During NPW step 5, we adapted and applied the KM principle ‘kia piki ki ngā raruraru o te kainga’ (socioeconomic mediation) to question whose and what knowledge counts as valid or legitimate in the ‘knowledge economy’ (Smith, L., 2006). Onwuegbuzie and Frels’ (2016) stress the value of expanding a search to include Media, Observations, other Documents, Experts and Secondary data sources (MODES). However, in order to align with scholarly expectations we could not consider such other ‘sources’ as robust if they were published outside of rigorous, peer-reviewed, journal articles.

After the ‘exploration’ phase (steps 1-5) comes the NPW analytical phase (also CLR’s step 6). Here we applied the KM principle of whānau (NPW step 6) to reveal the ‘richness’ of emergent concepts (tangata) regarding their inter-relatedness with others (Whānau/hapū) and synthesized these translations into themes (Iwi). Initially, translation occurred by arranging papers chronologically and then comparing or contrasting emergent, conceptual themes (Iwi) from paper 1 with those from paper 2 and so forth, consistent with Onwuegbuzie and Frels’ (2016) procedure. For included articles, we identified concepts (tangata) and considered these vis-à-vis themes (Iwi) throughout subsequent studies.

Pragmatically, the qualitative analysis, synthesis and subsequent translation processes could not and were not simply reduced to mechanistic conventions, which we acknowledge may prove difficult to replicate. However, to facilitate replicability, during this step, we used preliminary indigenous concepts that help to explain relationships that includes singular units (tangata – people) to compile broader codes (whānau – family),

then developed categories (hapū – larger collectives in Māori communities/society) in order to identify themes (iwi – the bones or tribes that Māori often affiliate with). To determine if studies related, in terms of supporting or refuting previous themes, we compared and contrasted if/how these whānau and hapū inter-related (translated) to iwi (themes) in other local or international studies.

Admittedly, scholars have previously used this style of thematic analysis (Braun & Clarke, 2006; 2012; Braun, Clarke, & Weate, 2016) to code, categorise and organize themes within and among studies (Atkins et al., 2008). None (to our current knowledge), however, have done so from an indigenous/Māori perspective in the way that we have here using the proposed ‘NPW’ model.

Finally, step 7 of the NPW model reconsiders the Kaupapa (reconnecting with step 1); the CLR defines this as the communication phase, which seeks to express the results and findings making them accessible for readers. The re-interpretation and then re-presentation of the extant literature directly links to the kaupapa of this review. We sought to contribute an alternative, culturally progressive, analytical lens (NPW) that offers KM understandings from international and local literature on sport, ethnicity and inclusion; apply KM principles to relevant literature and where possible in rugby by/with/for Māori; synthesize the arguments and conclusions from these studies for the benefit of inclusion for sport players, coaches, administrators, scholars and others with an interest in the topic.

For the international literature, at the time of conducting this review research, the key words “sport”, “ethnicity” and “inclusion” were searched in the SportDiscus (27) and Scopus (26) search databases. The same respective databases were used, the exception being that the key words “Māori” and “Sport” were used instead, to identify local studies published in SportDiscus (44) and Scopus (38). Eventually, eight articles each from the

international and local publications were included in this study after progressing through the NPW (seven steps) review process, because these articles met all of the criteria and focussed directly on the kaupapa of this KM, culturally progressive, review.

Results

This section presents the results of this KM narrative review. The international (Table 1) and local (Table 2) results consider the three ‘kete’ of knowledge: past, present and future, insofar as the literature identified from the past decade (2008-2017) are synthesized and discussed herein. As Onwuegbuzie and Frels (2016) suggested, on occasion the translated results are likely to be presented in a delineated (by time) and potentially ‘messy’ (Jackson, 2015) fashion, which in this case reflects the fluidity and non-linearity and intertwined fusion of Māori temporal perspectives (Jackson, 2015; Palmer, 2016).

Table 1. International Literature

Author/s (Yr) Country	Title (Kaupapa)	Tangata (Concepts)	Whānau (Codes)	Hapū (Category)	Iwi (Theme)
Sawrikar & Muir (2010). Australia INT#1	The myth of a ‘fair go’: barriers to sport and recreational participation among Indian and other ethnic minority women in Australia.	Gender; ethnic minority; racism; whiteness; role models; media.	Minority groups; Racism; Whiteness.	Racism. Representations.	Racism INT 2; NZ 1-5 & 7-8 Representations NZ 3-7
Bradbury (2011). United Kingdom. INT#2	From racial exclusions to new inclusions: Black and minority ethnic participation in football clubs in the East Midlands of England.	Racism and exclusion within pre-existing and homogeneously White local football networks. Cultural identity. Inclusion.	Racism. Whiteness. Inclusion. Cultural identity.	Racism. Inclusion.	Racism INT 2 NZ 1-5 & 7-8
Gems (2012). United States (INT#3)	Sport and the Italian American Quest for Whiteness.	Physicality; assimilation; stereotypes; immigrants; racism; Whiteness.	Stereotypes; minority groups; Racism; Whiteness.	Stereotypes, Racism. Whiteness.	Representations INT2 & 8; NZ 3 & 5-7
Spaaij (2012). Australia. INT #4 <i>and</i> (2015). Australia. INT #5	Beyond the playing field. Experiences of sport, social capital, and integration among Somalis in Australia. <i>and</i> Refugee youth, belonging and community sport.	Refugee immigrants; social capital; integration; clan; community; belonging; racism.	Minority groups; racism; sense of belonging; integration.	Integration (& inclusion); racism; belonging.	Racism INT 1-2; 6-7 NZ 1-5 & 7-8
Abdel-Shehid & Kalman-Lamb (2015). Canada. INT #6	Multiculturalism, Gender and ‘ <i>Bend it like Beckham</i> ’.	Whiteness; racism; assimilation; hegemony; social inclusion; core culture; ‘other’ gender stereotypes.	Racism. Whiteness. Stereotypes; core culture; Inclusion.	Racism; Whiteness; Stereotypes; Inclusion.	Racism INT 1-2, & 4-5 NZ1 5 & 7-8
Hwang (2015). Taiwan. INT #7	Assessing the sociology of sport: On ethnicity and nationalism in Taiwanese baseball.	Ethnicity; enlightenment; translation; mimicry; resistance; reflection.	Mimicry of majority group (from ethnic minorities).	Mimicry; Whiteness.	Representations INT 2 & 8 NZ 3-7
Rankin-Wright et al. (2016). United Kingdom. INT #8	Off-colour landscape: Framing race equality in sport coaching.	Equality; ethnicity; gender; BME; whiteness similitude and diversity/inclusion.	Egalitarianism; (ethnic) minority groups; Whiteness.	Whiteness; Inclusion (& integration).	Representations INT 2 & 7 NZ 3-7

Table 2. New Zealand Literature

Author/s (Yr)	Title (Kaupapa)	Tangata (concepts)	Whānau (Codes)	Hapū (Category)	Iwi (Theme)
Hokowhitu & Scherer (2008). NZ #1	The Māori All Blacks and the decentring of the white subject: Hyper-race, sport, and the cultural logic of late capitalism.	Whiteness; dominant discourses; media; equality and segregation; privilege.	Whiteness; Minority groups; media.	Whiteness; Racism.	Racism NZ 2-5 & 7-8 INT 1-2 & 4-7.
Hokowhitu (2009). NZ #2	Māori rugby and subversion: Creativity, domestication, oppression and decolonization.	Subversion domestication; oppression; de-colonial; dominant white narratives.	Whiteness; minority groups; resistance.	Whiteness; Resistance; Racism.	Racism NZ 1,3-5 & 7-8 INT1-2 & 4-7.
Palmer & Masters (2010). NZ #3	Māori feminism and sport leadership: Exploring Māori women's experiences.	Mana wahine (gender); racism; intersectionality; ethno-cultural identity; leadership.	Minority groups; Racism; Gender; Core values.	Racism; Representations.	Racism; NZ 1-2 & 4-8 Representations INT 2-3; NZ 5-7
Hippolite & Bruce (2010). NZ #4	Speaking the unspoken: Racism, sport and Māori.	Silence; Racism; Cultural competency; equality.	Racism; egalitarianism; invisibility; silence.	Racism.	Racism INT 1-2 & 4-7 NZ 1-3 5 & 7-8
Calabrò (2014). NZ #5	Beyond the All Blacks. Representations: the dialectic between the Indigenization of Rugby and Postcolonial strategies to control Māori.	Cultural continuity. Colonial dominance; marginalization; egalitarian ethos; silence; racism; discrimination; mana; leadership; marketing; media; stereotypes.	Cultural dominance; racism; stereotypes; silence; symbols.	Representations; Racism.	Representations INT 2-3 & NZ 3 & 6-7 Racism NZ 1-4 & 7-8; INT 1-2 & 4-7
Erueti & Palmer (2014). NZ #6	Te Whariki Tuakiri (the identity mat): Māori elite athletes and the expression of ethno-cultural identity in global sport.	Ethno-cultural identity; symbols and expressions; public and private.	Cultural symbols; public & private identity expression.	Representations. Symbols/Rituals	Representations INT 2-3 NZ 3& 5-8
Forster, Palmer, & Barnett (2016) NZ #7 <i>and</i> Palmer (2016) NZ #8	Karanga mai ra: Stories of Māori women as leaders (In environmental sustainability, employment rights and sport); <i>and</i> Stories of Haka and Women's Rugby in Aotearoa New Zealand: Weaving identities and ideologies together.	Dominant (western/ colonial) discourse, leadership, theorizing, pūrākau, silence, stereotypes, racism, whiteness, Māori identity and values. Sociology, history, haka, hegemony, margins.	Whiteness; racism; dominance; stereotypes; silence; Māori identity.	Whiteness, Racism, Representations.	Racism NZ 1-5 & 7-8; INT 1-2 & 4- 7 Representations INT 2-3 NZ 3 & 5-8

Discussion and Integrated Analysis

The international literature selected through the NPW process indicated that research of this kaupapa tended to be conducted in and across four cultural or colonial contexts, including Australia, the United Kingdom (UK), North America (Canada/United States) and Taiwan. While the literature spanned various sports, colonial sports such as Football/Soccer dominated the studies (4/8), as did Rugby (Union) in the local research (5/8). Regardless of the cultural context or sporting code, two major themes emerged (i) 'Racism, otherness and assimilation', and (ii) 'Representations and expressions of identity', which are discussed below. Later, in the concluding section, future research directions that address the gaps and limitations identified herein are recommended.

Theme #1: Racism: Otherness and Assimilation

The findings within the 10 studies (international = 4, and local = 6) that highlighted this theme, indicated that while ethnic racism still exists in sport in some colonised countries (e.g., expressed through 'othering'), some ethnic minorities felt they were successfully assimilated into (White) society, in part due to being athletes who gained status and high recognition through sport.

Sawrikar and Muir's (2010) research involved focus groups that examined the experiences of ethnic minority women in Australian sport. Of their 94 participants, 38 were from four countries: Iraq (n = 11; 12%), Japan (n = 10; 11%), Somalia (n = 9; 10%) and India (n = 8; 9%), while the remaining 56 women came from 30 other countries outside Australia. The results of this study revealed that Australian sport's dominant 'us' versus minority 'other' psyche was a major theme. Their participants reported experiencing both covert 'institutional racism' and overt racism within Australian sports settings. Also due to public hostility some participants experienced (e.g., being called 'terrorists') feelings that their safety was compromised.

In the United Kingdom (UK), Bradbury's (2011) research demonstrated similar trends. His qualitative, semi-structured, interviews with Black Minority Ethnic (BME) amateur Football (Soccer) 'workers' at 10 case study clubs aimed to identify issues they faced around access and sustainability of participation levels as players, coaches and managers. The 'locally grounded narratives' of respondents suggested that racism existed at multiple levels of Soccer, not only in Leicestershire county, but UK-wide. Further, unchallenged BME stereotypical assumptions and overtly racist remarks continued to circulate within "the largely under-researched area of 'race', culture and identity in amateur football" (p. 24).

Other Soccer-based studies supported both Sawrikar and Muir (2010) and Bradbury's (2011) studies. Indeed, Spaaij's (2012; 2015) three-year, ethnographic field-based study, which included 51 Somali refugees involved in Australian clubs, found that the inclusive/exclusive ethnic boundary was often a difficult border for those participants to cross, due to the entrenchment of the 'us' versus 'other' racist attitudes, deeply ingrained into sport's psyche.

Additionally, Canadian-based scholars Abdel-Shehid and Kalman-Lamb (2015) provided a deconstructive analysis of the UK-based film '*Bend it like Beckham*', which is about the daughter of a strict Indian couple in London, who is not permitted to play organized soccer. Exploring the seductive 'myth' of sport (Soccer) as an instrument for social inclusion, those scholars argued that the film actually did little to challenge the inequalities and racist stereotypes of Indian persons in the hegemonic structure of English (and Canadian) society.

In the United States (US), however, Gems' (2012) historical analysis revealed that the sporting successes for early Italian migrants (from whom he himself descends) countered originally racist, derogatory and stereotypical "perceptions of Italians as

gangsters and greatly aided their gradual inclusion, acceptance and identity as [White] Americans... Sport and popular culture [music, movies] afforded a means other than crime to achieve recognition” (p. 486). Thanks to the achievements of Joe DiMaggio (famous Baseball player) and others in sport, especially boxing, early Italian immigrants, while initially subjected to racism, were eventually accepted into ‘mainstream’ (White) American society.

Through our analysis, the majority of these international findings, identified within the theme above, were able to be translated and related to some of the experiences of indigenous Māori in Aotearoa NZ. For example, due largely to the spread of Christianity and colonisation, Māori were eventually assimilated, but in many cases are still marginalised in NZ society, and as we saw in Gems’ study (2012), sport became a way for them to gain some degree of ‘entry’ into ‘White’ mainstream NZ society. Hokowhitu’s (2009) critical and de-colonial examination of NZ rugby, for example, traced the genesis of dominant racialized discourses back to the 1888-1889 ‘Natives’ team’s rugby tour to Great Britain. He argued that, while some historical moments of ‘creative flair’ within the Māori game subversively disrupted and fractured dominant discourses of Māori rugby players in NZ, this legacy of resistance to colonial dominance needed to be escalated.

This notion of resisting racist and disrupting majoritarian (i.e., coloniser) perspectives and dominance also featured in Palmer and Masters’ (2010) investigation of Māori women’s experiences in sport leadership roles. Their study explored the barriers that such women faced and the strategies used to negotiate their presence in the male-dominated and often racist structure of sport. These authors, for instance, argued that organised sport is “one of the most privileged, Eurocentric and masculine institutions in NZ” (p. 332). The participants in their research reported using hybrid leadership styles

that integrated Māori values along with their ethno-cultural and gendered identities, which also placed additional strain on their wellbeing. These scholars also reinforced the necessity for future studies to examine intersectionality in sport with regards to indigeneity and gender.

Calabrò (2014) did exactly that in her year-long, field-based, ethnographic study of Māori rugby in NZ that included first-hand interviews with 18 Māori participants. Her research, which included some key figures in both NZ and Māori rugby, confirmed that the marginalisation of Māori rugby was often ‘silenced’ and concealed by seemingly egalitarian policies. As a result, Calabrò (2014) recommended that Māori should use rugby to politically reassert their identity in NZ’s colonized landscape.

Furthermore, Hippolite and Bruce’s (2010) critical KM research involving 10 Māori pukengā (experts) who collectively had 360 years’ experience in NZ sport settings, assessed the lived realities of these participants in regard to NZ sport’s ‘cultural competency’. True to rejecting the colonial canon, they adapted the ‘cultural competency continuum’ (Cross, Bazron, Dennis, & Isaacs, 1989), which extends from cultural destructiveness at one extremity to cultural proficiency at the other. Between these polar-opposites are four other points: cultural incapacity; cultural blindness; cultural pre-competence; and cultural competence. Their pukengā expressed beliefs that NZ sport reflected “colonial ways of thinking that frequently ignore or devalue Māori values or interpret assertions of self-determination as separatist and divisive” (Hippolite & Bruce, 2010, pp. 85-86). Indeed, the participants’ informed views suggested that NZ sport was positioned between cultural incapacity and cultural blindness. In concluding, however, they suggested that the collective aspiration of these pukengā for NZ sport lay between cultural competency and towards sport becoming a culturally proficient institution.

Theme #2: Representations and Expressions of Identity

This theme is about the representations (or lack of) and/or expressions of ethnic rituals, symbols and identity in sport as indicated in the literature. It examines the balance and in/visibility of how ethnic diversity is represented or celebrated in sport. Returning to Sawrikar and Muir's (2010) Australian study that interrogated the mainstream media's portrayal of sport in that country, they found that "one of the most significant barriers to participation in sport...is a feeling that sport is an exclusively white institution...[which] generates social exclusion" (p. 366). Indeed, their ethnic minority participants believed that representations of sport participation within the mainstream media were largely exclusive to white Australians.

Related, albeit indirectly, to the subliminal saturation (i.e., over-representation) of whiteness in Australian sport was Bradbury's (2011) UK-based study. In it he argued that despite the high-levels of representation of BME participants in Soccer at the 'grassroots' level, issues of 'race' have traditionally been under-researched and marginalized as being 'unworthy' of (White) academic scrutiny. The normalisation of whiteness in football/soccer alongside the invisibility of BME players in the research space they saw as 'WEIRD' (Henrich, Hein, & Norenzayan, 2010).

In the US, an 'Italian quest for whiteness' involving representations of 'similarity' expressed as 'we're just the same as you' were uncovered by Gems (2012); a finding synonymous with Hwang's (2015) observations from Taiwan where he highlighted the notion of 'mimicry' of western ways in Baseball. Hwang argued that cultural rituals in the local game mimicked those in US Baseball traditions. It appeared that Taiwanese Baseball players and spectators were culturally blind to western, colonial ways of hegemonic assimilation through sport.

An explicit example of dominant culture representations was offered in Abdel-

Shehid and Kalman-Lamb's (2015) study of the UK-based film '*Bend it like Beckham*' that reinforced a 'culture clash' understanding of society. This 'clash' is where non-hegemonic groups are blamed for: "their refusal to fully integrate to the principles and norms of the liberal state, thereby reasserting the centrality of whiteness" (p.143). Instead of promoting multiculturalism and challenging cultural and gendered stereotypes, they argued that the film clearly demonstrates that ethnic fusion is not ideal, suggesting that "it must be England versus Asia and England must prevail" (p.148).

Another UK study by Rankin-Wright, Hylton, and Norman (2016) that involved interviews with 'key' (all white) stakeholders (N = 15) from nine UK sport National Governing Bodies (NGBs) reinforced a similar theme. Drawing on Black feminist and critical race theory (CRT), Rankin-Wright et al. identified 'whiteness' as one of three key themes. These scholars argued that colour-blind ignorance to whiteness was a key feature within the sport coaching UK (scUK) sector, a workforce weakened by its white similitude. The authors also found that ethnic diversity within the scUK workforce did not automatically equal inclusion and that agency to advocate for BME groups was left up to individual champions, rather than policies to ensure that practices and people were inclusive of diversity.

In terms of the international studies, then, the representations, reflections and consequent normalisation of whiteness featured across various continents from the Australian, Asian, North American and UK contexts. In Aotearoa NZ, Hokowhitu and Scherer's critical investigation (2008) of historical Māori rugby representations in mainstream NZ media also demonstrated the centrality of whiteness. These scholars argued that the mediated and dominant discourse of egalitarianism served only to veil the reality of historical Māori and Pākehā segregation within NZ rugby. However, they suggested that more recently, the 'hyper-race' post-modern condition is de-centring the dominance of

whiteness whereby new ‘hybrid’ identities are challenging white privilege, such as with the inclusion of blonde-haired, blue-eyed, white-appearance players (e.g., Daniel Braid, Tony Brown and Christian Cullen) selected to ‘represent’ the Māori All Blacks’ rugby team due to their distant whakapapa (genealogy) links.

Hokowhitu’s (2009) later investigation reinforced these critiques in relation to a specific Māori ritual (i.e., the haka) important within NZ rugby and how that is represented in the dominant discourse. Hokowhitu indicates that the haka ritual was first performed by the Natives rugby team (predominantly Māori players) that toured the UK in 1888-89. Furthermore, the first sanctioned NZR (Union) team captain, Tamati (Tom) Ellison, a Māori, introduced the haka ritual to the national men’s team, and has also been credited for the eventual adoption of the Black Jersey and Silver Fern emblem. According to Hokowhitu, Ellison’s subversive creativity and mana (prestige), however, have been obscured by dominant ‘popular memory’ that positions Māori “within the margins of a superior white nation...only able to perform [their] practices in [a] segregatory fashion...as token gestures within broader colonial society (e.g., the *haka*)” (p. 2321).

Other investigations into Māori rugby concurred with these findings. Calabrò (2014), for example, argued “that the All Blacks representations conceal more than they reveal of the connection between Māori and rugby...[who] as indigenous subjects [are] trying to cope with enduring manifestations of colonialism” (p. 392). Specifically, she discussed the haka ritual with her ‘interlocutors’ who reiterated that, in the public platform now provided in professional rugby contexts, the haka represents a dramatization of the team’s mana (respect) as well as acknowledgement of their opponents. Moreover, this ritual also represents a way for Māori to “transmit their knowledge to the younger generations, reinforce their sense of identity, and exercise their culture” (p. 393), even if “the country [NZ] usually fails to recognise it” (p. 395).

Moreover, in an attempt to make heard the untold and often silenced stories of Māori women, including within rugby, Forster, Palmer, and Barnett's (2016) paper used a mana wāhine (Māori feminist) and pūrākau (narratives/storytelling) approach to share their auto-ethnographic accounts of leadership as Māori women. In particular, as the former Black Ferns' (the NZ Women's national rugby team) captain over the period 1997-2006, Palmer's pūrākau provided a mana wāhine perspective of their team's haka ritual as she recounted what that represented to them. Additionally, similar to Māori rugby, according to Forster et al. (2016), the Black Ferns players have struggled to gain recognition, resources and credibility in this hyper-masculine sport.

Closely related to these 'representations', in the literature there were other expressions of cultural identity as a representative form of celebrating cultural diversity. Erueti and Palmer's (2014) investigation, specifically on expressions of Māori ethno-cultural identity with elite-level athletes, examined the lived realities of ten Māori Olympians and/or Commonwealth Games team members. These environments had been making explicit efforts to include authentic bicultural dimensions within the overall team culture (Hodge & Hermansson, 2007). Employing critical race theory (CRT), Erueti and Palmer (2014) used a pūrākau methodology to investigate the public and private ways that such Māori athletes expressed their identity. Their analysis of the athletes' narratives revealed that the inclusion of tikanga (protocols) and mātauranga Māori (knowledge) into the Games team environment "encouraged a public expression of ethno-cultural identity for Māori elite athletes. Subsequently, the different strands of their identities as Māori, NZers/Kiwis, athletes and as part of a team/whānau were weaved together to enrich their experience, [and] wellbeing" (Erueti & Palmer, 2014, p.1071).

Participants' insights also suggested that there were benefits for them privately, including for some reconnecting with their whenua (land-base) and whānau (family).

Overall, from their perspectives, these Māori athletes advocated that it was seen as acceptable to be unique and to express identities dissimilar to the dominant group. This suggests that expressions of diverse ethno-cultural identities in some NZ sports teams and settings at least (e.g., the Olympics and Commonwealth Games), are starting to be ‘normalised’ and celebrated.

Conclusions

The aim of this KM narrative-review was to identify key themes from relevant global and local studies of sport, ethnicity and inclusion; with a focus on indigenous or ethnic minorities and, where possible, on rugby and for Māori. While the results presented here may not apply to all sports contexts and participants, the reviewed literature has identified and illuminated some commonalities, especially in terms of racism and representations of cultural diversity that differs from the academic and sports’ hegemonic ‘mono-culture’ (Coakley, 2015; Donnelly, 1996; King, 2005).

In terms of the international scholarship reviewed, it is clear that racist representations and ethno-cultural exclusionary practices are still a reality today for many indigenous and ethnic-minority players, coaches and leaders in sport. Once included in mainstream sport and society, there is also the risk of assimilation and the annihilation of cultural difference, which ethnic minority individuals in sport either accept or resist. This review highlights that in some NZ sports, aspects of Māori culture are becoming better integrated, but there is still a tendency to ignore or minimise the role that ethnic minorities can play in NZ sport. Some of this scholarship, however, comes from a non-Māori perspective, and the issues of tino rangatiratanga (self-determination), therefore, are not sufficiently addressed, which necessitates further, critical, Kaupapa Māori studies of sport.

Internationally, sport has an impactful influence over national identity and culture, as well as ethnic minority culture and identity, and in NZ, rugby continues to be a rich site for

examining ethnic identities and how minority cultures are ignored, assimilated or fully integrated into the culture of the organisation, the club, or the team. The impact that this has on the well-being of teams and individuals (players and coaches in particular), however, is largely unexplored.

Critically, though, current scholarship in this space appears to be peripheral insofar as it questions the organisational structures or power relationships privileged in the sport of rugby at more latent, analytical levels rather than at the practitioner and coalface of rugby. There does appear to be a desire from NZR and other sports organisations to address issues of diversity and inclusion and provide culturally safer and more enriching sport settings. Further research is required that explores the impact of culturally inclusive settings on Māori and non-Māori participants' well-being, because, as Calabrò (2014) suggested "Māori engagement with mana in the context of rugby will continue to be played out in contradictory ways for some time to come" (p. 402). Through applying a KM lens and proposing the indigenous 'Ngā Poutama Whetū' model, this present review has sought to contribute nuanced understandings of themes and findings that may bridge the gap between extant scholarship and the lived realities of ethnic minority and indigenous people in sport.

The 'snap shot' provided by the international and local literature reviewed here has limitations, such as studies not included through the KM-alignment screening process utilised. Furthermore, non-English journal publications, for example, were not included in this review, despite some ethnic-minority experiences potentially being published in other languages. Another limitation of this research was that other scholarly works, such as non-peer reviewed publications and dissertations were excluded. In this latter regard Smith, L. et al. (2016) asked if axiological 'mayhem' is at play within the academy, and a search of NZ University library data bases revealed that there were over 50 Māori Masters' theses or PhD dissertations in sport; yet this level of scholarship is not reflected

within published, peer-reviewed, journal articles. As such, we cannot and do not claim that all perspectives are represented in this KM, culturally progressive, narrative review. This point prompts us to reconsider the question posed earlier: ‘how do we include ethnic minority voices and indigenous knowledge in sport scholarship’? Is the silence reflective of either minority authors’ hesitancy to publish or perhaps also an issue of ‘silencing’ through manuscript acceptance rates when WEIRD ‘worldviews collide’ with others?

In summation, while starting to grow, there remains scant scholarship as expressed by scholars (e.g., Dickson, 2007; Spoonley & Taiapa, 2009; Watson, 2007), with regards to research that critically analyses the intersections of ethnicity, national culture and sport. In particular, there needs to be more research that explores what the lived realities are for Māori as people heavily invested in rugby. Therefore, we reiterate Erueti and Palmer’s (2014) recommendation that future research is required using KM methods, undertaken (ideally, although not exclusively) by Māori researchers with and for Māori communities; especially studies that examine the realities facing Māori in sport, and rugby in particular, so that dominant discourses can be analysed from indigenous perspectives. Indeed, as these scholars posit, further research is needed that interrogates how “incorporating elements of tikanga and Mātauranga Māori for the purposes of national identity on the international stage...impacts on Māori and non-Māori athletes” (p.1072) in terms of their holistic well-being.

Finally, this study disrupts to a degree the whiteness in sport scholarship and contributes to the kōrero (discussion) privileging an indigenous lens and the often silenced voices of ethnic minority and indigenous communities; re-interpreting and re-presenting the extant scholarship from an indigenous worldview. With this in mind, we close with a reminder to the academy. As prominent Māori scholars already alluded to (Durie, 2004b; Smith, L., 2006) and as King (2005) once suggested: sport and all scholars

must be mindful of the implications of their social and epistemological positionality, as neither the “epistemological status of whiteness as the implicit framework for the organisation of what we know as human sciences nor the epistemological status of white scholars as the authorized agents of institutional knowledge is called into question by a field” (p. 402) that is dominated by white academics.

Indeed, similarly in sport, in academia we cannot claim to be inclusive of diversity, if we demonstrate exclusionary practices. The proposed Ngā Poutama Whetū as an analytical tool, may help move the conversations along with regards to an alternative and ‘culturally progressive’ way to review literature within domains of this kind.



MASSEY UNIVERSITY
GRADUATE RESEARCH SCHOOL

**STATEMENT OF CONTRIBUTION TO DOCTORAL THESIS
CONTAINING PUBLICATIONS**

We, the candidate and the candidate's Principal Supervisor, certify that all co-authors have consented to their work being included in the thesis and they have accepted the candidate's contribution as indicated below in the *Statement of Originality*.

Name of Candidate: Jeremy William Hapeta

Name/Title of Principal Supervisor: Emeritus Professor Gary Hermansson

Name of Published Research Output and full reference:

Hapeta, J., Palmer, F.R., Hermansson, G., & Kuroda, Y. (Published April 9, 2019).
A Kaupapa Māori, Culturally Progressive, Narrative Review of Literature on
Sport, Ethnicity and Inclusion. *Kōtuitui, NZ Journal of Social Sciences*.

In which Chapter is the Published Work?: Chapter Three (3)

Indicate the percentage of the Published Work that was contributed by the candidate: 80%

Describe the contribution that the candidate has made to the Published Work:

This paper proposes an original, Kaupapa Māori specific, 'culturally progressive' research method for reviewing literature. This model was conceptualised and created by the candidate who modified the 'Seven Steps' model to a comprehensive literature review. He also conducted the thematic analysis by applying an adapted (Kaupapa Māori) 'tangata, whānau, hapū, iwi' analysis of the themes within the literature. The candidate constructed the draft iterations for the paper and presented aspects of the study's preliminary results at the 'Sportmeet: Sport Breaks Barriers' International Congress in Rome, Italy (20 April 2018). The candidate contributed significantly to this publication from conception, data collection, analysis, through to the final manuscript submitted.

Candidate's Signature

Date

Principal Supervisor's signature

Date

GRS Version 3- 16 September 2011

Chapter 4 – Study 2

Ka Mate: A Commodity to Trade or Taonga to Treasure?

Abstract

This paper advocates for change regarding commodification of Māori rituals in sport, arguing that haka are important taonga, symbolising Māori practices of knowledge transmission. Indigenous research methodologies, based on Kaupapa Māori Theory (KMT), were utilised in this study. The literature reviewed highlights ongoing commodification of ‘Ka Mate’ (a haka composed by Ngāti Toa chief Te Rauparaha) by transnational corporations in sport-related settings. A critique of promotional advertisements for sport events illustrates how recent legislation has had minimal impact. Further, it presents three examples, which coincided with the 2015 Rugby World Cup, of how corporate sponsors used haka for commercial purposes. This study includes pūrākau of three pūkenga immersed in te ao Māori, who suggest that haka, including Ka Mate, should be treasured rather than traded by non-Māori, to ensure wellbeing of Māori and their taonga tuku iho. Conclusions provide recommendations for sport marketing researchers and practitioners alike.

Introduction

Haka have many purposes and forms. One particular haka, ‘Ka Mate’, composed by Ngāti Toa chief Te Rauparaha (Kāretu, 1993), has received global exposure, due mostly to being adopted as a pre-match ritual by the New Zealand (NZ) national men’s rugby team (the All Blacks). Increasingly, the All Blacks and Ka Mate have become symbols of NZ national identity and pride (Gardiner, 2007; Johnson, Martin, Palmer, Watson, & Ramsey, 2013a, 2013b; Johnson, et al., 2014), but not without controversy and debate (see Bruce, 2013; Frankel, 2014; Jackson & Hokowhitu, 2002; Sturm & Lealand, 2012).

Kāretu (1993) argues that “performers [of haka] really do not appreciate what they are saying or why they are saying it, [and] greater cognisance has to be taken of the crucial role played by the language” (p. 86). Kāretu, also suggested that Ka Mate had become “the most abused of all haka” (p. 65). A quarter of a century later, it appears that many still abuse Ka Mate and fail to fully understand its purpose. In essence, this paper seeks to address whether indigenous knowledge forms like haka are considered commodities for trade, or taonga to treasure.

Aligned with concerns about appropriation and competing issues of meaning, this paper utilises qualitative and Kaupapa Māori (KM) approaches to critique how haka, especially Ka Mate, are used for sport marketing purposes (Hoerber & Shaw, 2017) and how this resonates (or not) with indigenous perspectives. Indeed, through the inclusion of often ‘silenced’ indigenous voices in scholarship, this article acknowledges the value of pūrākau. The following sections outline the indigenous methodologies used, the literature reviewed, exemplar cases analysed and implications discussed.

Methodology

Kaupapa Māori (KM) originally referred to a body of knowledge that has always been integral to the development of Māori epistemological and ontological constructions (Lee,

2005; 2009; Pihama, Tipene, & Skipper, 2014). It refers to Māori-centred philosophies, frameworks and research practices, underpinned by principles including tino rangatiratanga (Lee, 2005; 2009; Smith, L., 2000). Kaupapa Māori Theory (KMT) is also about developing a critique of Pākehā systems and is broadly described as research by Māori (although not exclusively), with Māori and for Māori (Smith, G., 2000) to pursue self-determination in all aspects of knowledge creation and application.

Keeping this aspiration for tino rangatiratanga in mind, this study adopted Kaupapa Māori conventions. The primary author has Ngāti Toa whakapapa and consent (by Māori); the research includes pūrākau of Māori pūkenga (with Māori); and the critique of literature, legislation and practices reaffirmed the mana of mātauranga Māori (for Māori).

Mātauranga Māori Ways of Knowing

Mātauranga Māori was created from the worldview that Māori descend from Papatūānuku and Ranginui, and reside in Te Ao Mārama (Pihama & Southey, 2015). This philosophical perspective is passed on from generation to generation (Smith, G., 2000) through pūrākau incorporated into rituals like haka. As a result, Takiwairua Marsden, suggested mātauranga Māori often “remains invisible to [Māori]...” (cited in Royal, 1998 p. 85). This, combined with ongoing marginalisation of indigenous peoples’ knowledge systems through Western research practices, has maintained and perpetuated key elements of colonisation in research (Smith, L., 1999).

Conducting KM research can enhance a stronger sense of cultural identity (Auger, 2016; Cram, 2014; Durie, 1997, 2003a; 2003b; 2004a; 2004b; Houkamau & Sibley, 2010; 2011; Muriwai, Houkamau, & Sibley, 2015; Snoeshow et al., 2015) that benefits indigenous communities. How mātauranga Māori interacts with other ideologies and disciplines of knowledge privileged in scholarship (Hoerber & Shaw, 2017; Pihama &

Southey, 2015) also creates an opportunity for new understandings and action. The use of pūrākau (as told through haka and by pūkenga), therefore, provides a means of analysing the ‘space’ between mātauranga Māori and dominant sports marketing practices.

Pūrākau

Passing on mātauranga Māori through pūrākau, core messages within Māori stories, is a traditional and valid pedagogical process that should be protected and understood as an anthology of knowledge still relevant today (Lee, 2005; 2009; Pihama et al., 2014, Pihama & Southey, 2015). The use of Pūrākau as a research strategy that is similar to narrative inquiry (Lee, 2009), honours oral traditions and is utilised here to highlight key messages in indigenous forms of expression, including haka.

Haka can be used for celebrations, protests, acknowledgement and identity that may align with nationality (i.e., New Zealander), ethnicity (Māori), sub-culture (e.g., sport), a movement (e.g., Māori sovereignty) or a brand (see Gardiner, 2007). The benefits of pūrākau embedded within ngā taonga tuku iho such as haka, however, tend to be absent in sport marketing research.

This paper presents pūrākau in regard to haka in general and, in particular, Ka Mate; firstly, from the perspective of pūkenga knowledgeable in mātauranga Māori who are also rangatira from iwi closely associated with Ka Mate (i.e., Ngāti Toa, Ngāti Raukawa and Ngāti Tūwharetoa/Ngāti Porou); secondly, by critically reviewing literature and legislation from a KMT perspective, and; thirdly, by including parts of the pūrākau from pūkenga who responded to exemplar expressions of haka in sport marketing platforms.

This involved kanohi ki te kanohi kōrerorero with three pūkenga (purposively selected for their expertise in mātauranga-a-Ngāti Toa and mātauranga Māori in relation to haka) from Ngāti Toa, Ngāti Raukawa, and Ngāti Tūwharetoa/Ngāti Porou. The kōrerorero opened with whakawhānaungatanga, ranged between one and a half to four hours in length, and were guided by open-ended questions related to:

1. How mātauranga of haka (including Ka Mate) were handed on to them.
2. How Māori/wider NZ society are passing on haka today.
3. How they wanted it handed on to future generations.
4. The use of haka in sport marketing.

Once transcribed, the pūrākau were member-checked by the pūkenga and are presented here as authentically as possible (Stride, Fitzgerald, & Allison, 2017).

Mātauranga Māori: Pūkenga Pūrākau

The following initial excerpts demonstrate the importance of haka to mātauranga Māori. In this pūrākau, the Ngāti Toa pūkenga expressed the Māori philosophy of matua rau - it takes a village to raise a child - highlighting that traditional pedagogical approaches often included haka:

My children have been immersed in Ngāti Toatanga. Through regular cultural activities and events, including the haka, since their early years. Not just taught by me, but it has been an integral part of their growing up at hui-a-iwi, marae and rūnanga hui, wānanga, kapa haka, waka ama.

The Ngāti Raukawa pūkenga also explained the mātauranga and emotional response of his first embodied experience of Ka Mate:

[The All Blacks] came to North America...in 1972-1973 and we went to watch the game [vs British Columbia, Vancouver, 19 October 1972]. Our father told us that when he got up to do the haka...to get up with him. When you are 9-10 years old you just don't do that...our father must have taught us Ka Mate because the haka performed that day was Ka Mate...away they went. And up jumped our father in the middle of the stands, doing Ka Mate and he is looking at us. I was sitting there going, who is this strange man? We weren't going to get up...everybody was looking towards us...our father did a solo performance... I'm

here with my mother, I don't know who that man is...It's alright to do it at home, but not publicly in a strange place in front of a whole lot of strangers...it was quite a vigorous performance. I never asked my father, but on reflection it was probably a combination of a lot of pride [as Māori in Canada] and a bit of a tangi for home.

This experience of mātauranga Māori as a child was precious and powerful for him, and expresses how expectations of appropriate behaviour can differ depending on cultural contexts and age/wisdom of the performers/observers. There is also a suggestion that, whilst their father may have taught the Ka Mate words and actions to them, the nuanced meaning associated with it was less evident at the time.

Reflecting upon his haka development, the Ngāti Tūwharetoa/Ngāti Porou pūkenga shared a pūrākau of the values and messages instilled into a specific haka:

I am forever grateful to those guys, who didn't have the best tuition technique, but were actually handing on the haka... 'Mangumangu Taipo: E kore taka te ingoa Māori i runga i a koe. He mangumangu taipo nei hoki tatou, pakia! Te kupu a Tohu ki ngā iwi, e rua. E kore piri te uku ki te rino ka whitingia e te ra ka ngahoro'. I love that haka because of what it says: 'whatever is heaped upon you, through the duration of your life, when the sun shines, your true self will be revealed'...it means you need to strengthen your backbone...be resilient, because life will throw many things at you! But if you're strong in your spirit and your hinengaro, your tinana, your whānau is strong, all of these things that Tā Mason [Sir Mason Durie] has said to us, if you're strong in all those areas you can endure all of these things and that to me was encapsulated in that particular haka.

The purpose of that haka (Mangumangu Taipo) was to pass on key messages about resilience and perseverance. Pūrākau were deliberately embedded into the lyrics, as Kāretu (1993) had emphasised, and these were passed on to students through haka as lessons (on resilience and perseverance) regarding how to thrive as Māori in modern society.

Having used partial segments of pūrākau to highlight the importance haka and mātauranga Māori have within te ao Māori, the next section applies a KM lens to review literature and legislation related to haka and Ka Mate.

Literature and Legislation

Academics suggest that sport scholarship lacks the innovation required to have meaning for specific communities (Sparkes, 1995; Stride et al., 2017). Hence, few studies in sport marketing have impacted at the level where sponsorship decisions are made, and even fewer examine the impact on indigenous communities or utilise their research methodologies (Hoeber & Shaw, 2017). This suggests a KM analysis of haka in sport marketing may provide innovation in sport scholarship.

Haka, especially Ka Mate, have been associated with global brands and corporations aligned with rugby teams and events, such as Heineken, Adidas and the American International Group (AIG). This review, therefore, explores sport marketing scholarship focusing on Ka Mate and the All Blacks (Jackson, Batty, & Scherer, 2001; Jackson & Hokowhitu, 2002), alongside contemporary use (and arguably misuse) of Ka Mate by transnational agencies and sponsors (Frankel, 2014; Grainger, Newman, & Andrews, 2005; Jackson & Andrews, 2005; Sturm & Lealand, 2012).

In the early 1990s, McKay and Miller (1991) were trailblazers in illuminating the link between sport branding and national identity ‘down under’ when they highlighted that increasing commodification of Australian sports by multi-national corporates was a potential threat to national identity:

NZ Breweries has attempted to increase awareness of its premier beer, Steinlager, by sponsoring Rugby and yachting...The international, and in the corporate sense multi-national, nature of Australian sport is illustrated ...when the Queensland minister for sport stated...he did not want Queenslanders subsidizing NZ’s All Blacks team or its bid for the America’s cup. (p. 91)

Shortly after the 1999 RWC campaign, Jackson, Batty and Scherer (2001) examined global/local debates with a focus on sport (rugby) and the corporatisation of national identity. Jackson et al. (2001) highlighted how Adidas used Ka Mate to ‘localise’

and embed itself into the NZ market while using the All Blacks as part of their global marketing campaign. They also mentioned the resistance encountered from groups, including Ngāti Toa, who claimed Adidas exploited Ka Mate and Māori culture (Reid, 2000). Jackson et al. (2001) recommended that to avoid possible future disjuncture, global sport marketers should create clear processes and procedures when entering 'local' markets to understand cultural values and traditions. Subsequently, Jackson and Hokowhitu (2002) provided an example of cultural resistance towards the corporatisation of NZ identity revealed in a Māori intellectual property rights (IPR) lawsuit that unsuccessfully challenged Adidas using Ka Mate. The lack of success seemed to suggest that:

...the [IPR] system is totally inadequate to recognise and protect Māori cultural values and rights...the system was developed to protect private economic rights...when you talk about Māoritanga cultural heritage rights, these are collective by nature...they don't belong to one individual; they belong to the whānau, the hapū, or the iwi. (Harcourt, 2000; as cited in Jackson & Hokowhitu, 2002, p.135)

Numerous Māori scholars (e.g., Muriwai, Houkamau, & Sibley, 2015) reinforce that Māori rights are collective. Jackson and Hokowhitu (2002) highlighted the problems Ngāti Toa faced in protecting cultural spaces where indigenous identities are constructed, acknowledging that cultural commodification was and is a challenge many indigenous peoples experience worldwide (Auger, 2016; Durie, 2003). They warned that while new media technologies can advocate for social change, they can dually be avenues of exploitation or eradication of indigenous interests.

Scholars Sturm and Lealand (2012), for example, explored local/global media mechanisms used to evoke NZ nationalism during the NZ-hosted 2011 Rugby World Cup (RWC). They suggested that from the announcement that NZ would host the tournament: "it was clear [that] this event was not just about a series of games...[it] was as much about

financial returns, visitor numbers and showcasing NZ to the rest of the world” (p. 46). Indeed, they argued powerful, contemporary and deliberate strategies and media technologies created:

‘imagined communities’ whereby these myths, images, discourses and narratives reconfirm a shared sense of national identity and unity [along with] the occasional embracing of Māori culture. (Sturm & Lealand, 2012; p. 48)

Global media often achieve these imagined communities by “very fast cutting” (Horne, Tomlinson, Whannel, & Woodward, 2012, p. 87), saturation, symbolic construction and representation where pre-coded myths are deliberately embedded into advertising campaigns. Sturm and Lealand (2012) also argued that RWC 2011 met the interests of a powerful few:

[The] NZ government who had poured millions into RWC...the IRB who endorsed its (inter)national appeal for global audiences to increase their revenue streams; the sponsorship of transnational corporations...and the NZ Rugby [NZR] union carefully managing the national team with a view to expanding the reach of the All Blacks ‘brand’. (p.51)

Frankel (2014) suggested that corporates Ford, Lego, Sony and Fiat had all extracted value from Māori culture to sell their products. She also discussed the boundaries of protection around traditional knowledge, using Ka Mate to illuminate the commodification of cultural property and IPR in the public domain. Frankel (2014) considered haka as performance art, but suggested that descendants of Te Rauparaha, who have legally fought to gain rights over its use, were unsuccessful in Trade Mark registration because “the intellectual property system was not designed to protect traditional knowledge” (p. 2). Change eventually came, according to Frankel, in the form a Waitangi Tribunal claim in October 2011.

The “Ko Aotearoa tēnei” Ministry of Justice report (Waitangi Tribunal, 2011), describes the 262nd claim lodged to the Waitangi Tribunal in October 1991, as being one

of the most complex claims ever lodged. Commonly referred to as ‘WAI 262’, it involved claims concerning the indigenous flora and fauna and Māori cultural intellectual property. It is within the WAI 262 claim that Ngāti Toa sought to cease the exploitation and regain some control over Ka Mate (Frankel, 2014).

Essentially, WAI 262 extends beyond the relationship between Pā and Parliament and as such impacts all New Zealanders (Frankel, 2014). The claim explains key themes of the six claimants’ concerns, the Crown’s responses to these, and the main recommendations made (Waitangi Tribunal, 2011). Fundamentally, claimants sought to protect Māori culture and identity. Their concerns were that existing policies allowed, among a myriad of examples, Ka Mate to be used in foreign television advertisements by corporate companies who used traditional knowledge about taonga tuku iho without acknowledgement or in some cases consent (Waitangi Tribunal, 2011). The WAI 262 report concluded:

- (1) Māori are entitled to prevent offensive and derogatory uses of their taonga (both tangible and intangible);
- (2) Kaitiaki obligated to oversee the use of taonga have the right to be consulted and where appropriate give consent to the commercial use of such works; and
- (3) Māori are entitled to prevent offensive and derogatory uses of mātauranga Māori. (Waitangi Tribunal, 2011)

Findings and recommendations from WAI 262 set a precedent, and was closely followed by the ‘Haka Ka Mate Attribution Act’ (henceforth ‘the Act’, Ministry of Business, Innovation & Employment [MBIE], 2014). Eventually, after a process that began in 2012 (post the RWC, 2011), the NZ government acknowledged the importance of Ka Mate to Ngāti Toa and passed legislation requiring attribution to Ngāti Toa, including in commercial uses, of Ka Mate. In line with WAI 262, the Act (MBIE, 2014) states:

- (1) Ngāti Toa have a right of attribution in relation to Ka Mate.
- (2) The right of attribution applies to (i)-(iii) described below.
- (3) Anything to which the right of attribution applies must include a statement that Ngāti Toa Chief Te Rauparaha composed Ka Mate.
- (4) The statement must be: (a) clear and reasonably prominent; and (b) is likely to bring the identity of Te Rauparaha, as the composer of Ka Mate and a chief of the Ngāti Toa tribe, to the attention of the audience (viewers or listeners).
- (5) However, the right of attribution is subject to any written waiver given, or written agreement entered into, by the rights' representative (Ngāti Toa).

According to the Act (MBIE, 2014) the right of attribution applies to:

- (i) Any publication of “*Ka Mate*” for commercial purposes;
- (ii) any communication of “*Ka Mate*” to the public (local or global);
- (iii) any film including “*Ka Mate*” shown in public or issued to them.

However, it is important to note that the Act (MBIE, 2014) is NZ-based legislation and does not apply offshore. Despite ongoing discussion since the 1990s at the World Intellectual Property Office (WIPO), regarding an international treaty for the recognition of traditional knowledge and cultural expressions, progress has been slow (Tuffery-Huria, 2016). Mindful of the Act's (2014) intent, the following section provides a critical contextual analysis of three exemplar cases where Ka Mate has recently been used in sport marketing platforms.

Exemplar Cases

Thus far, this paper has considered the haka in relation to mātauranga Māori and literature preceding the Act (MBIE, 2014). Attention now turns to the critical textual analysis, from a KM perspective, of three mediated haka representations publicly disseminated post-Act (2014), prior to and following the 2015 RWC; these being:

- (1) Jacomo's 'Hakarena' campaign;
- (2) Heineken's 'Fight or Flight' competition;

(3) Tennis star Caroline Wozniaki's haka lesson.

Jacomo's 'Hakarena' Campaign

In a pre-tournament RWC 2015 promotion, former English rugby captain and 2003 RWC winner Matt Dawson featured, along with several support actors, in an online video for United Kingdom (UK) clothing company Jacomo, which parodied Ka Mate. They blended music and moves from the hit Spanish dance-song the 'Macarena' by Los del Río (1993) with Ka Mate lyrics and gestures to create a 'hybrid' dance they called the 'Hakarena'. This campaign began with eight seconds of subliminal fast-cutting (Horne et al., 2012), then Dawson stated:

[I]t's the world's biggest rugby event and it's on home soil. England have an amazing chance to be crowned world champions for just the second time in history. But, there is a major obstacle – the All Blacks...with awesome power, strength, depth and one secret weapon – the haka. They are using it to intimidate us... [but] we've got our own secret weapon...Ka mate, ka mate [background lyrics]. (Dickson, 2015)

Then, several actors perform the 'Hakarena' where for example, a slap of the chest associated with haka, became a chest caress. At the time, Ngāti Toa Executive Director, Sir Matiu Rei, stated: "this video is disrespectful and belittling to our cultural performance, the All Blacks and Māori people...I feel for New Zealanders, not just Māori, I feel sorry for anyone who has to watch it" (cited in Te Kanawa, 2015). This public expression of indignation by Sir Matiu Rei demonstrated that Ngāti Toa see Ka Mate as a taonga to be treated respectfully, not as a commodity to be belittled in order to promote a brand and sporting event.

Heineken's 'Fight or Flight' Competition

The 2015 RWC, hosted by England, enlisted Heineken as a major sponsor. Heineken's activation strategy commissioned a media agency to create a competition for customers

set in a Dublin bottle store. A promotional video capturing the tournament's progress depicted unsuspecting customers flipping a coin for a chance to win free tickets to the RWC final. Upon the outcome, customers were informed 'Well done. Now for your next challenge...', and were immediately surprised by three 'Māori' actors who leapt out and performed a generic haka. At the conclusion, the actors challenged customers to perform their best haka for a chance to win the free RWC tickets. In challenging customers, the actors performed a haka. However, want-to-be 'winners' responded with amateur performances of Ka Mate.

While Heineken may argue that they had no control over which haka participants responded with, they did control the renditions publicly distributed online to consumers, and they could have respectfully taken, at the least, steps to acknowledge Ngāti Toa. Indeed, such 'behind the scenes' editing decisions, highlight a limitation of how the Act (2014) can be considered and enforced when dealing with global companies unbounded by national borders and legislation.

Furthermore, NZ media journalist Kenny (2015) stated that Heineken was "the latest company to rip off the haka for advertising". Former politician and Māori party co-leader, Sir Pita Sharples, also labelled this advertising strategy "shameful and insulting" (cited in Kenny, 2015) to Māori and wider NZ society. This suggests that attributing Ka Mate to Ngāti Toa is not enough. Wai 262 (Waitangi Tribunal, 2011) goes a step further and insists Māori are entitled to prevent offensive and derogatory uses of taonga and mātauranga Māori.

In any case, the unsuspecting shoppers performed Ka Mate while judges and other shoppers watched on in amusement in a Heineken-saturated bottle store, highlighting that this production was the manifestation of a transnational marketing strategy. Whether intentional or not, the use of any haka for commercial purposes, performed with little

understanding of the nuances and meanings of this cultural ritual, and distributed to the public without appropriate acknowledgement, disrespects the intended spirit of Wai 262 and the Act (2014).

Wozniaki's Haka Lesson

A more recent example of strategic haka use by sport sponsors was at the 2016 International Tennis Tournament in NZ. Organisers of the newly named Auckland Savings Bank (ASB) Classic secured several high-profile, 2015 RWC-winning All Blacks who provided top international Women's tennis star Caroline Wozniaki a "personal haka lesson" (TVNZ's One News, 2016). This story was covered by national media, appearing on the national primetime News bulletin.

It is important to note that from a mātauranga Māori perspective, movements and gestures in haka can be gendered. Many haka include facial movements, such as pūkana and ngangahu performed by men and women; whētero traditionally performed by men; and, pōtete usually performed by women. In the televised footage Ms. Wozniaki was instructed on the words and actions of Ka Mate and encouraged to "poke out your tongue" (whētero), a practice inconsistent with tikanga Māori (Mead, 2016) because wāhine do not normally protrude their tongue due to the symbolism of this gesture (i.e., an extension of male genitalia). This scenario demonstrated an example of corporate sponsors dislocating a distinctive local ritual from its cultural meaning. Despite this display occurring in NZ, where the 2014 Act applies, there was no verbal or written attribution to Ngāti Toa or Te Rauparaha in the News story.

To date, few studies have considered the impact that appropriation of haka has on the lived experiences and/or well-being of Māori, and Ngāti Toa. This paper contributes

to the ongoing dialogue by privileging the voices of pūkenga, thus bringing this analysis back to a mātauranga Māori perspective.

Pūkenga Discussion

To understand the impact that use of Ka Mate (and haka generally) for commercial purposes has had on the mana and sense of well-being of Māori communities, key pūkenga were asked to share their responses to videos of the aforementioned marketing campaigns. The Ngāti Toa pūkenga seemed most deeply affected. He expressed passion for passing mātauranga Māori on to his children, grandchildren and future generations in culturally appropriate ways. His response reflected the intent of Wai 262 and the Act (2014), and acknowledges Ngāti Toa as kaitiaki who ‘gifted’ Ka Mate to the world.

His wero calls for others to perform it with respect, as the continuity of traditional rituals becomes increasingly valued but still threatened in contemporary Māori/NZ society (Kuroda, Geisler, Morel, & Hapeta, 2017; Muriwai, Houkamau, & Sibley, 2015). Kuroda et al. (2017) and Muriwai et al. (2015) for instance, posit that strong cultural roots and a secure cultural identity are central to holistic well-being, and that the respectful treatment of taonga tuku iho like haka plays a role in this. This pūkenga believed, however, that the exemplar global media strategies presented to him as part of this study undermine the well-being that Māori could gain from seeing their taonga on the world stage:

The commercialisation of Māoritanga, including the haka, in that way [‘Hakarena’] is abhorrent and manifestly unjust and is in need of a watchdog to monitor these and further developments...

Indeed, this pūkenga was aware of the kind of revenue generated for brands associated with mega-sporting events like the RWC. Heineken, for instance, recompensed their investment in 2015 RWC sponsorship with sales soaring by 4.5% (Gunsorknives, 2016). This Ngāti Toa pūkenga added:

Heineken's motive is clear, to recoup their huge investment as a [RWC] sponsor... they do that by making heaps of money through beer sales, by offering the public a distinctive advertising and marketing formula that pokes fun - not admiration or reverence - towards NZ's indigenous culture and Ngāti Toa's haka without knowing the background or context.

In terms of Heineken's 'Fight or Flight' competition, the Ngāti Raukawa pūkenga discussed concerns about the way in which the advert had been filmed, edited, produced and publicly distributed:

It's [Ka Mate] certainly something that is known throughout the world, [but] obviously not very well looked after. I have no ill will against the individuals...performing something that they have seen or heard that has captured their curiosities, to the extent that they know a little bit about how to perform it, what we [Māori/Ngāti Toa] might say out of ignorance. ... but it is the deliberate setup that is really disappointing. I think Heineken can't plead ignorance.

Finally, in a commentary regarding the haka lesson at the ASB classic involving several high profile All Blacks and Caroline Wozniaki, the Ngāti Toa pūkenga said:

NZ Rugby makes a lot of money off Māori and the haka. They knowingly allow this to occur... they [NZR] could provide improved guidelines to sponsors to ensure that the commercialisation of the haka is done in a culturally appropriate way. NZR's relationship with Ngāti Toa should be based on respect for the haka.

Present Practices

Collectively, the pūkenga concurred that the current All Blacks do a far better job with tikanga and performing Ka Mate compared to past renditions by previous generations. Previously, it was perceived to be "a non-event at the time...it wasn't done very well" (ex-All Black Andy Haden, cited in Johnson et al., 2014, p. 106). Indeed, Sir Graham Henry (ex-All Black Coach, 2004-2011), stated that haka performed by the modern All Blacks now are: "very meaningful and a lot of work's gone into it...they [players] take performing haka and understanding the meaning of them particularly seriously...it's a

part of our legacy, a very important part of NZ culture” (in Johnson et al., 2014, p. 207).

The Ngāti Raukawa pūkenga agreed that Ka Mate is now given greater respect:

I remember [prominent Ngāti Toa pūkenga] described the haka as a ‘Taonga ki te ao’, a Gift to the world...that’s probably shared by most of Ngāti Toa. It’s nice to see that it’s given due regard...being cared for in that way. In the way that they [current All Blacks] perform it...I think there is an element of pride there. People have been given good instruction, Māori, Pākehā, Pacific Islander.

This aligned with another Ngāti Toa member quoted in the New York Times saying “the All Blacks perform it fantastically. It's just when it starts selling the All Blacks’ brand and all the other sponsors that go along with it, that we want to have a talk to them about it” (Wi Neera, 2009).

The importance that the pre-game haka has for the current Māori All Blacks Team (MAB) was also underscored by the Ngāti Tūwharetoa/Ngāti Porou pūkenga:

The haka is the most unifying apparatus or implement that we have in the team that drags and pulls them together...you have to practice it...all day, every day...in the lifts, in your rooms, tuakana, teina. Where one goes, we all go. If someone’s struggling, hop on, he waka eke noa, help them...it’s serious. You can joke around with different things, but this [haka] is serious...the most unifying mechanism...we have in our tool kit.

This pūkenga also highlighted how respect for the haka has helped with public relations and sponsor relationships:

There is a lot of interest in the haka, when we [MAB] go places. Everyone wants to ‘throw peanuts at the monkeys’...get them to perform. We [MAB management] do some stuff around that...if it is tikanga-based, we perform the haka. If I speak and we need tautoko we could do a haka, but most of the time we sing a waiata...but if not I will turn it around... teach them a song and get them to perform.

When quizzed further to elaborate on the perceived impact that corporate sponsors and global mega-events have on Māori communities, this pūkenga said:

...people are treating it [haka] with disrespect...I go home sometimes and the old people come down and visit me when I'm on holiday and they say, '*there are things not right here*'. When I see people doing things, I can't do anything, with regards to the denigration of the things we hold tapu, dear and close to us...except continue to show disdain where I have the opportunity. If I'm on a public platform...say we don't take kindly to that. Also, to just do it right...showing people that this is actually special to us.

This suggests the global misuse and appropriation of cultural taonga like haka impacts negatively on the well-being of indigenous populations. Despite exasperation with the status quo, the pūkenga involved sharing their pūrākau aspired unanimously for better treatment of Māori culture and taonga in the future.

Passing on Haka to Future Generations

Pūrākau are effective for passing on mātauranga Māori and well-being through various forms including haka. This is expressed by the Ngāti Toa pūkenga who suggested that haka is best learned in:

...the same way as my kids, through regular involvement and engagement at Ngāti Toa and other cultural activities alongside their whānau, hapū, iwi and taught by their peers, rangatahi, as well as their pūkenga, kuia.

The desire to see traditional rites of passage continue and thrive in a context that is imbued with mātauranga Māori is apparent in the pūrākau of this pūkenga. Nonetheless, when taonga are taken out of a Māori context, the Ngāti Raukawa pūkenga suggested:

... pressure needs to be put on [the] NZR to address it...that's the level that the discussion needs to be at. They need to have a discussion with Ngāti Toa about it. Be interesting to see what their [Ngāti Toa's] response is!

Conclusions

As demonstrated, Heineken, Jacomo and ASB are not the first corporates to use the haka for commercial purposes. If history continues, and the rights and concerns of Māori and iwi (like Ngāti Toa) are ignored, the commodification and misappropriation of taonga

will continue unabated. Sponsorship plays a key role in sustaining sporting organisations like NZR in the professional era (NZR, 2016). Similarly, Ka Mate plays a major role in presenting a particular narrative about NZ's national identity and race relations, especially in the domain of sport and rugby. Ka Mate has also been repackaged by trans-national corporations to create global brands that are locally connected, relevant, nostalgic, exotic and imbued with certain values associated with sport and indigenous cultures. Unfortunately, WAI 262, the 'Haka Ka Mate Attribution Act' (2014) and past scholarly critiques have not had much impact regarding how it is used, attributed or expressed, even when performed in NZ where the Act (2014) should be applied. Nonetheless, a "pūrākau approach can challenge dominant discourses that continue to de-centre Māori experiences, cultural notions and aspirations in ways that resonate and connect to our people" (Lee, 2005, p. 13). It is necessary, therefore, to include Māori and indigenous voices, realities, stories and epistemologies in the IPR and marketing debate, ensuring that these perspectives are not excluded from important dialogue and decision-making.

The ritual of haka as a form of pūrākau has created international awareness of this indigenous form of knowledge. Perhaps including more indigenous pūrākau in sport marketing scholarship will create greater awareness of indigenous rights and concerns regarding respect of taonga. The debate about whether haka should be used as a commodity to trade or taonga to treasure is ongoing, but the use of pūrākau in scholarly and organisational debates should be encouraged to make progress in this dialogue space, perhaps from an 'either/or' to an 'and-and' conversation.

In the meantime, this paper illustrated how global corporations connected with sport continue to sidestep issues of cultural exploitation and misappropriation of the haka by subtly using editing techniques and mediated expressions of this indigenous ritual to avoid breaches of IPR and specifically the Act (MBIE, 2014), which requires attribution

to Ngāti Toa but is only applicable in NZ. As a result, they dislocate taonga tuku iho from whakapapa to benefit their brands, irrespective of the impact their appropriation has on the overall well-being of Māori. Perhaps they are simply not aware of the 2014 Act, and the wider implications for indigenous well-being when taonga are not treasured.

The pūrākau of pūkenga, which opened and closed this analysis from a KM perspective, recognises how much traditional forms of identity expression and knowledge dissemination are cherished, and how deep the impact that the appropriation of Ka Mate has on the well-being of their communities and mātauranga Māori generally. So, in closing, is it acceptable for corporations to appropriate cultural taonga for the purposes of global trade? The pūkenga suggested it is time for key players (Ngāti Toa, Māori, NZR) to e tū:

Ngāti Toa should be more forthright in analysing and monitoring the responsiveness of NZR to ensuring the haka is conducted in a way that is respectful, and consistent with sponsors' contractual obligations. Ngāti Toa needs to be more interested in maintaining the mana of the haka, safeguarding its reputation as the owner of the haka...the public, especially Māori, need to be vigilant...to not accept untoward commercialisation of indigenous cultural icons such as the haka.

Or, as Olsen (2015) suggested, just “as Te Rauparaha did in 1820, NZ needs to step from the darkness and into the sunlight in its approach to protecting the culture of its Indigenous people” (p. 59). It is time sport organisations, event managers, media and sponsors aligned with Māori, WAI 262 legislation (MBIE, 2014), and Ngāti Toa aspirations to ensure that these treasures are represented in culturally responsive and appropriate ways. As a major organisation in NZ's sporting landscape, NZR could play a lead role in guiding global corporations and sponsors in relation to access and appropriate use and attribution of haka. We can no longer turn a culturally blind eye (Hippolite & Bruce, 2014) to disrespectful ways the haka is re-presented and re-packaged for commercial purposes.

The NZR appear to be responding to this karanga with the establishment of a Kaitiaki Group for haka within the All Blacks, a pūkenga for the Māori All Blacks, the adoption of a Respect and Inclusion programme in 2017, a Cultural Sub-Committee of the NZ Māori Rugby Board, and the appointment of a Māori Cultural Advisor in 2018. Time and kaupapa Māori analyses will tell whether these formalised roles and strategies can turn the tide concerning mis-appropriation and exploitation of taonga in sport marketing strategies by global brands. In closing, this paper ends with the wero of a Māori Television reporter to put an end to belittling the mana of the haka and thus Ngāti Toa Rangatira: Engari e manako ana ko Ngāti Toa Rangatira ka whai māramatanga te Ao, kia kua e whakaiti te mana o te haka. (Te Kanawa, 2015)



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**STATEMENT OF CONTRIBUTION TO DOCTORAL THESIS
CONTAINING PUBLICATIONS**

We, the candidate and the candidate's Principal Supervisor, certify that all co-authors have consented to their work being included in the thesis and they have accepted the candidate's contribution as indicated below in the *Statement of Originality*.

Name of Candidate: Jeremy William Hapeta

Name/Title of Principal Supervisor: Emeritus Professor Gary Hermansson

Name of Published Research Output and full reference:

Hapeta, J., Palmer, F., & Kuroda, Y. (2018). Ka Mate: a commodity to trade or taonga to treasure? *MAI journal: a New Zealand Journal of Indigenous Scholarship*, 7(2), 170-85.

In which Chapter is the Published Work: Chapter 4

Indicate the percentage of the Published Work that was contributed by the candidate: 80%

Describe the contribution that the candidate has made to the Published Work:

This paper used research methodologies based on Kaupapa Māori theory and research practices that were employed by the candidate throughout this study. The candidate drafted the literature review, which highlights continual commodification of the haka "Ka Mate". He also conducted the 1:1 interviews with pūkenga (as key informants), and transcribed and analyzed these narratives. The candidate gathered the three promotional advertisements from two specific sport events as examples, to use for data (textual) analysis purposes. He wrote the draft for the paper and presented an earlier version of it at the Native American Indigenous Studies Association's (NAISA) annual (2016) conference in Hawai'i.

Candidate's Signature

Date

Principal Supervisor's signature

Date

GRS Version 3– 16 September 2011



Chapter 5: - Study 3

Cultural Identity, Leadership and Well-being: How Indigenous Storytelling Contributed to Well-being in a New Zealand Provincial Rugby Team

Abstract

The purpose of the paper was to explore the application and interpretation of indigenous stories introduced in 2015-2017 in relation to the identity and leadership (well-being elements) of players and coaches of a men's provincial rugby team in Aotearoa/New Zealand (NZ). The study utilised a Kaupapa Māori case study approach, and indigenous forms of storytelling (pūrākau, whakataukī) to encourage participants to share their narratives and experiences of how the inclusion of Māori knowledge in a team context influenced their sense of identity and leadership and thus well-being on and off the field. Semi-structured, one-on-one, interviews alongside focus group discussions generated the data (narratives) collected. Data were thematically analysed utilising aspects of an indigenous model of Health Promotion known as Te Pae Māhutonga (TPM). Specifically, the cultural identity affirmation (Mauri Ora) and leadership (Ngā Manukura) elements were illustrated as these were applicable to high performance sport contexts. Analysis revealed that the team narrative, values and expectations were enhanced by embracing Māori stories (pūrākau) and symbols. In particular, this enhanced the cultural identity, sense of belonging, leadership and well-being of a number of team members on- and off-field. Neither the players, nor coaches, disclosed any negative impacts to their well-being from incorporating indigenous storytelling (pūrākau, whakataukī) into their team building practices and culture. Sport-related research and practices that are informed by indigenous knowledge and values can benefit the well-being of indigenous people (in this case Māori), collectives (rugby team), and individuals (researchers, players and coaches). Further research exploring how indigenous knowledge is integrated into sport-related

contexts is needed to understand whether the wellbeing of a wider range of teams and individuals (women, non-indigenous) may benefit from the inclusion of indigenous knowledge, values and practices.

Introduction

Whāia te iti kahurangi, ki te tūoho koe, me he maunga teitei

“Reach for the stars, and if you should fail, let it only be to the loftiest mountain”

In relation to this special issue [Journal submitted to], renowned Māori health scholar Emeritus Professor Sir Mason Durie suggested that indigenous resiliency is shaped by myriad forces including: demographic transitions, human capability, cultural affirmation, attitudinal biases, the economy, lifestyle environments, state policies, indigenous mobility and leadership (Durie, 2011). To consider all these forces is beyond the scope of this paper, but a sharper focus on specific aspects of indigenous resiliency such as cultural identity (Mauri Ora) and leadership (Ngā Manukura) is possible.

The opening whakataukī (proverb) speaks of aspirations and resiliency that many indigenous peoples worldwide demonstrate as they seek to reclaim resources, values, healthy environments and autonomy post-colonisation (Durie; 1997; 1999, 2004a; 2011). Māori, the tangata whenua (people of the land) in Aotearoa/New Zealand (NZ), have also experienced dispossession of their lands, knowledge systems and practices due to colonisation, and continually fight to reclaim these taonga (treasures), essential for Māori well-being. Despite calls to acknowledge the needs of other ethnic minority groups in NZ, Māori retain specific rights as tangata whenua, represent 16 percent of NZ’s population, and are growing faster than non-Māori populations due to a younger demographic (Statistics NZ, 2013a; 2013b; 2016).

Comparatively, Māori rights have gained more prominence than those of many indigenous peoples worldwide, due to many iwi (tribes) and hapū (sub-tribes) signing a covenant, known as Te Tiriti o Waitangi (Māori version)/The Treaty of Waitangi (English

version), with representatives of the British Crown in 1840 (Durie, 2005). Despite decades of breaches of this covenant, the interpretation and application of ‘*contra proferentem*’ (Suter, 2014; Waitangi Tribunal, 1987) by the Waitangi Tribunal (established in 1975) and ongoing settlements between the NZ government and iwi may eventually restore Māori autonomy and well-being (Durie, 2005). The United Nation’s (UN) Declaration for the Rights of Indigenous Peoples (DRIP), which NZ signed in 2010, also insists that the rights of indigenous peoples worldwide should be protected and recognised (United Nations, 2007).

In citing the World Health Organisation’s Declaration on the Health and Survival of Indigenous Peoples (Durie, 2003b), Sir Mason Durie described holistic well-being as a:

perspective incorporating four distinct shared dimensions of life...spiritual, intellectual, physical, and emotional. Linking these fundamental dimensions... manifests itself on multiple levels where the past, present, and future co-exist simultaneously. (p. 510)

One way of passing on indigenous knowledge is through pūrākau; Māori narratives that share “philosophical thoughts, epistemological constructs, cultural codes, and worldviews” (Lee, 2009, p. 1) that “provide a conceptual framework of representation” (Lee, 2009, p. 5). According to one particular pūrākau, about how Māori came to Aotearoa, Te Pae Māhutonga (TPM), or the Southern Cross constellation, was used by early voyagers to navigate their way across the Pacific Ocean. Elements of this pūrākau were incorporated into Durie’s (2004a) indigenous model of health promotion (TPM), aspects of which are utilised herein as an analytical framework (see Figure 4).

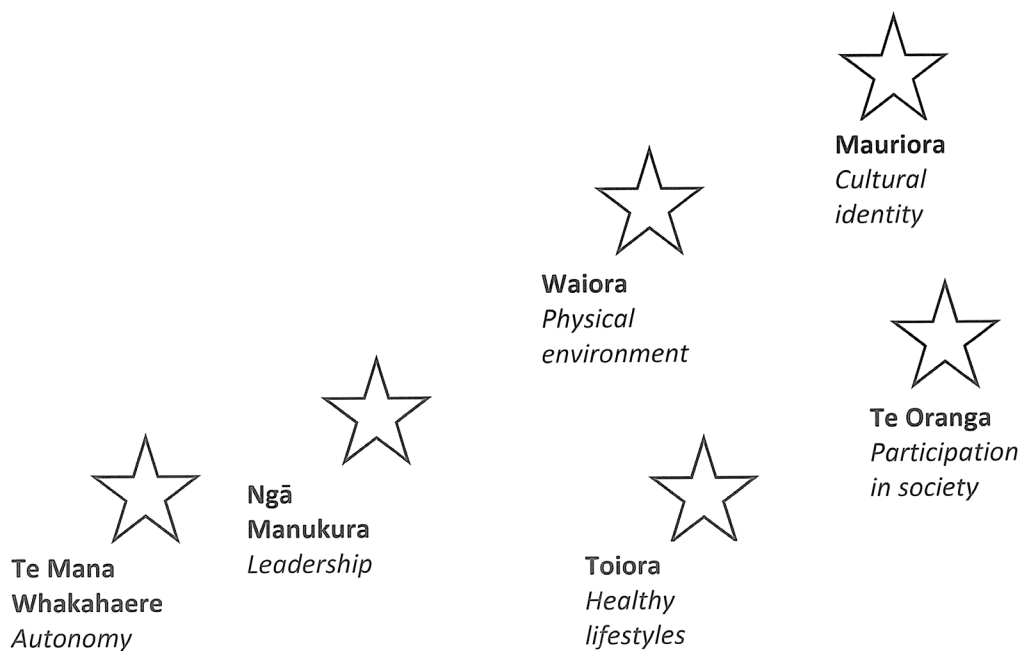


Figure 4. Te Pae Māhutonga – a Māori model of Health Promotion

From a Māori perspective, the TPM model (Durie, 2004a) depicts six key elements of holistic health and well-being: Mauri Ora (Cultural Identity), Waiora (Physical Environment), Toiora (Healthy Lifestyles), Te Oranga (Participation in society), Ngā Manukura (Leadership), and Te Mana Whakahaere (Autonomy). While acknowledging these interconnected relationships, this paper focussed on Mauri Ora (Cultural Identity) and Ngā Manukura (Leadership) specifically because, as Durie suggested, the development of a secure, positive cultural identity (Mauri Ora) is an essential and fundamental right. Meanwhile leadership (Ngā Manukura) that reflects indigenous worldviews, values and aspirations in tribal, community and institutional contexts is considered paramount for indigenous well-being (Durie, 1997; 1999; 2004a; 2011).

An institution where Māori express Ngā Manukura (leadership), Mauri Ora (identity affirmation) and mana (prestige) is organized sport (Edwards, 2007; Hippolite, 2008; Hokowhitu, Sullivan, & Williams, 2008; Leberman, Collins, & Trenberth, 2012; Watson 2007). Consequently, Māori identity has become closely associated with sports introduced by colonisers (Hippolite, 2008; Hippolite & Bruce, 2010; Hokowhitu et al.,

2008; Palmer & Masters 2010; Te Rito, 2007; Thompson, Rewi, & Wrathal, 2000) such as rugby union (rugby). There is, for instance, a NZ Māori Rugby Board, a Māori Representative on the NZ Rugby Board, Māori rugby tournaments, development programmes, and teams and individuals who gain mana through rugby (Mulholland, 2009). Further, Māori symbols and rituals are integrated into major international (e.g., Rugby World Cup) and community events. The All Blacks (national men's rugby team), Māori All Blacks and Super Rugby teams (e.g., the Chiefs), also incorporate aspects of mātauranga Māori (Māori knowledge) to enhance team culture and global awareness (Hapeta & Palmer, 2014).

Research has explored the role that sport plays in positively affirming cultural identity and connectedness (Bergin, 2002; Erueti & Palmer, 2014; Hirini & Flett, 1999) for indigenous peoples (Stronach & Adair, 2010; Tatz, 2009), and for Māori (Ellis, Spelling, & Toma-Dryden, 1999; Erueti, 2015). Most of this scholarship has focused on the impact Māori culture has on elite and professional athletes and teams. Scant studies have examined how Māori culture is utilised in semi-professional and provincial level teams, and what impact this may have on well-being. This paper, therefore, is based on a case study that examined how Māori knowledge and values may be incorporated in a team to benefit Mauri Ora and Ngā Manukura.

Methods

Kaupapa Māori (KM) refers to a body of knowledge integral to Māori epistemological and ontological constructions of the world (Lee, 2009; Pihama, Tipene, & Skipper 2014). Kaupapa Māori research refers to Māori-centred philosophies, frameworks and methods that re-affirm the importance of mātauranga Māori while providing a critique of dominant Pākehā (non-Māori, usually of Anglo-Saxon origin) knowledge that “wields the greatest power” (Adair, Taylor, & Darcy, 2010, p. 308). Despite the presence of Māori people,

knowledge and culture in rugby as stated, rugby as a colonial sport is still a Pākehā dominated institution with the potential to marginalise Māori (Hippolite, 2008; Hippolite & Bruce, 2010). Scholars for instance, have examined how the appropriation of Māori rituals such as the haka ‘Ka Mate’ in NZ rugby (Jackson & Hokowhitu, 2002) and other elite-level sport settings (Erueti, 2015; Erueti & Palmer, 2014) enhances or hinders Māori well-being. Others suggest the incorporation of the haka enhances the well-being of all New Zealanders by creating “a strong and moving experience of bonding and belonging” (Hodge & Hermansson, 2007, p. 9) that creates a unifying, bi-culturally harmonious setting.

This study considers how pūrākau - crafted narratives that are contextualised depending on the storyteller, topic, purpose and audience to effect engagement (Lee, 2009; Foster, Palmer, & Barnett, 2016; Te Awekotuku, 2003; Wirihana, 2012) - were embedded into the stories of a provincial men’s rugby team. In particular, the influence of pūrākau as whakataukī (proverbs), models and symbols on identity (Mauri Ora) and leadership (Ngā Manukura) in a team that included Māori and non-Māori (Pākehā and Pasifika) members was analysed. Applying an indigenous storytelling approach to sport practices and research will promote interdisciplinary work, that weaves together “the personal and social fabric of our lives” (Smith & Sparkes, 2009, p. 280) to impact in a meaningful way the communities it serves (Stride, Fitzgerald, & Allison, 2017). The knowledge this study contributes for instance, could encourage more indigenous peoples in sport to affirm their identities and leadership potential through storytelling in ways that contribute to their holistic well-being.

The ‘Steamers’ are a semi-professional, men’s provincial rugby team based in Mount Maunganui, Bay of Plenty (BoP), NZ. The BoP is a “heavily Māori populated” (Hokowhitu et al., 2008, p. 6) region (26% Māori) and accounts for 11.5% of NZ’s total

Māori population (Robson, Purdie, Simmonds, Waa, Rameka, & Andrewes, 2016). The 2015-2017 Steamers and their team-building practices were the phenomena investigated herein. The purpose of the study was to explore the interpretations of these practices in relation to the well-being of players and coaches. After the 2016 and before their 2017 rugby season kicked off, the first author [PhD candidate] visited the team's base for a day seeking permission to conduct this study. A fortnight later, those who were available during pre-season (18 players and 6 coaches) consented to participate in the following:

- a one-on-one, 90 minute interview with the Head Coach/Director of Rugby;
- four semi-structured focus group discussions (60-75 minutes in duration) with Māori (FG1), Pasifika (FG2) and Pākehā(FG3) player groups, and with coaches (FG4);
- a one-on-one, 60 minute interview with a staff member who was absent during the FG discussions; and,
- two follow-up interviews with two participants to clarify meanings alluded to in the earlier interviews.

All discussions opened with *mihimihi* (introductions), which aligns with KM practices, and the following topics that guided the interviews were; coaching/player philosophies; attributes and competencies; team culture, identity, values and artefacts; leadership, group dynamics and relationships. All interviews were audio-recorded and later transcribed.

To assist with theming aspects of indigenous well-being, TPM (see Figure 4), was employed as an analytical tool, although participants were unaware of this latent analysis. In particular, the focus was on participants' expressions of cultural identity (*Mauri Ora*) and leadership (*Ngā Manukura*) (Durie, 1997; 2004a; 2011). Thematic analysis (Braun & Clarke, 2006; Braun, Clarke, & Weate, 2016; Clarke & Braun, 2013) of these participant narratives (Smith & Sparkes, 2009) using a Māori model (Durie, 1997; 1999; 2004a; 2011) aligns with a KM approach to research that acknowledges that multiple interpretations of stories exist.

Results

The analysis identified that team-building practices employed by the Steamers were based on pūrākau; a whakataukī (used at the start of this paper) adopted by the Coach in 2015 as the team ‘motto’; a model that became known as ‘The Maunga (mountain) of Success’ co-constructed by the head coach and players; a transformed team mascot eventually known as ‘Heme’; and, the use of a maunga motif to incentivise learning of local pūrākau of maunga.

Maunga of Success

After “underwhelming” consecutive performances (last-place in 2013 and 2014), the head coach (who identifies as Māori) became an agent of change in 2015 by initiating the reconstruction of the team’s narrative, which was, to that point:

a mentality of ‘she’ll be right’...around strength and conditioning...the minimum acceptable level...was how they operated...enjoy summer...start getting fit, fast, strong and having this end point of...the same place or worse than last year. They were never moving forward...if you finish last in the championship and your mentality is that you only need to get back to the same point as where you were...regardless of whoever comes in as the coach...if we didn’t change that mentality, we were always going to struggle.

Upon encountering Coach John Wooden’s ‘Pyramid of Success’ (Wooden & Carty, 2010) (Wooden & Carty, 2010) (Wooden & Carty, 2010) (Wooden & Carty, 2010) (Wooden & Carty, 2010) model on a work-trip to the United States, the head coach drafted the ‘Maunga of Success’ (see Figure 5) that incorporated the whakataukī used to introduce this paper. The model included 5 tiers; Physical, Technical and Tactical, Brotherhood, Leadership and finally the ‘ultimate-competitor’ to inspire the team to realise their well-being aspirations on and off the field. Although this model is similar to others used in sports team contexts, including Wooden’s Pyramid of Success (Wooden & Carty, 2010) and Maslow’s Hierarchy of Needs (Maslow, 1943), it was firmly founded upon an indigenous worldview.

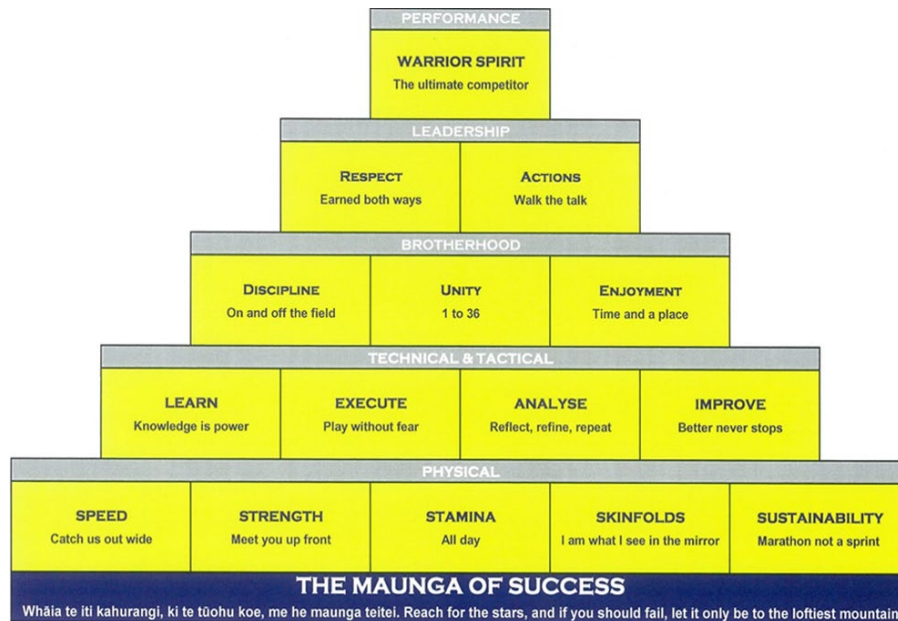


Figure 5. BOP Coach’s Maunga of Success Model

There are pūrākau that refer to the significance of the environment for health (Warbrick, Dickson, Prince, & Heke, 2016) and the importance of maunga as cultural forms of identification and sense of belonging (tūrangawaewae), that signify acts of resistance against post-colonial disturbances and post-modern fragmentations (Pihama, 1997). The coach embraced these pūrākau by underpinning the model with a whakataukī that referred to maunga. This created an attitudinal change to physical well-being (tier 1), and skills and mind-sets (tier 2) that were now considered “non-negotiable”. To make the model more meaningful to players, the coach empowered players to co-construct tiers 3 (brotherhood) and 4 (leadership). Brotherhood (tier 3) featured in all FG discussions:

It’s [tier 3] made me consciously aware of how I integrate with people, socially. Are we strong enough to call each other out? As a reminder, am I willing to do that? Relationships are always something we need to work on. (FG3)

In 2015, I was at [another team]...the culture there is a lot different to here. I felt a bit uncomfortable there...there are no ‘big dogs’...all the boys here are on the same-level. (FG2)

It's hard for a team to get buy-in if the coach says '*do this*'... What makes a good team great is what we can do and what we buy into...gives us a little edge. (FG1)

Similarly, leadership (tier 4) also featured in narratives and was described as earning respect, walking the talk, and being and doing the very best they could on and off the field:

All you can do is the best that we can to help them become the best they can...driving the on-field stuff, but you've got to learn to drive the off-field first...a better person makes a better rugby player...making good decisions and having good habits. (FG4)

It has made me a better Dad, finding ways at home, instead of getting frustrated with the kids, is asking them questions to actually deal with [issues] better. Then they can come up with their own answers. (FG4)

The All Blacks' modern mantra (Hodge, Henry, & Smith, 2014) that 'better people make better rugby players' featured in narratives about leadership. One off-field example was a player's past practice of being "on the waipiro [alcohol] a bit over the holidays" (FG1), which had changed as a result of the team's revised narrative:

This summer I have just been working hard over the last few months...for me it is just more sustainability and skinfolds, I'm never going to be the fastest or strongest in the team, but I'll definitely have stamina. (FG1)

The pursuit of excellence and reaching their potential on and off the field, was reinforced by the whakataukī and the 'maunga of success' model. In fact, some players reached higher honours and made the 2017 Māori All Blacks team for the first time, while others received full-time professional contracts with one of NZ's five Super Rugby franchises in 2018.

Maunga-as-a Sense of Belonging

From a KM perspective, the adoption of a whakataukī and model imbedded with 'maunga' narratives aligned with their steaming maunga motif (see Figure 6), which depicts Whakaari (White Island) and the region's geothermal resources at a superficial-

level. At a deeper level, it is also a narrative of love and heartbreak connected with Tarawera and Pūtauaki that ensures the people of the Mataatua and Te Arawa waka (ancestral sea-vessels) are inextricably linked. Understanding this deeper pūrākau helped to create a sense of tūrangawaewae in a team that includes Māori, represents a region with a significant Māori population, and is based in Mount Maunganui (Mauao).



Figure 6. BoP Steamers' Motif

Team-building initiatives incorporated pūrākau about regional maunga to engage players who were often raised in other regions or countries, and thus created a stronger sense of connection to a geographically spread region:

... we had some challenges, we are from Te Kaha [East] to Katikati [North-West] to all the way down [South] in Reporoa, we are pretty spread...there has been friction...a lot of history...to give those groups an identity and connection to our regions we named them after Maunga in the area...they all had to go away, do some research, come back and present it...players are creative...some pretty good

presentations, but it stuck...I tried to bring it back so they can connect with it.
(Head Coach)

Indeed, to encourage place-based connections, team ‘mini-groups’ were formed and named after the region’s significant maunga:

- Mauao (Western BoP/Tauranga area)
- Whakaari (White Island North-Eastern)
- Pūtauaki (Central, Kawerau area)
- Tarawera (Southern BoP near Rotorua)

The majority of players, regardless of ethnicity, felt that this initiative helped galvanise them, as this comment from the Pākehā FG illustrated:

Those four mountains just gave me some learning of the place...a bit more belonging...I knew when I tripped up to Whakatane [regional city] what I was looking for, Pūtauaki and Whakaari...I had something to identify with other than ‘the Mount’ [Mauao]. (FG3)

Mascots Matter – Cultural Identity and Mana

The Steamers may have demonstrated Ngā Manukura (leadership) as change-agents (McAdams, 2013) by transforming their mascot from an earlier version to one more in keeping with their desired cultural identity (see Figures 7 & 8).



Figure 7. ‘Hori BoP’ Mascot



Figure 8. Heme Mascot

The term 'hori' is offensive for Māori with derogatory connotations, referring to something in poor condition or broken. The initial 'Hori BoP' mascot originated in the late 1970s, at a time when Māori were demonstrating resistance towards social injustices in NZ such as racism. Figure 7 presents this caricature as dishevelled (torn boots and jersey), overweight and amateur in appearance:

growing up...I remember 'Hori BoP'...I guess it was a sign of the times...[he] probably wasn't the most athletic person...has some negative connotations amongst Māori...which wasn't the [artist's] intention...but an important part of BoP history. I wanted to bring him back...it had to be something current players...could identify with. (Head Coach)

Throughout the 2015-2017 seasons, players and staff re-wrote (McAdams, 2013) their mascot narrative (Smith & Sparkes, 2009), rejecting the notion that 'Hori' represented them. They pooled together resources to re-design their mascot (Figure 8):

The team commissioned an artist to reinvent and bring [the mascot] into the 21st century...the new version was presented to the team...we had a good discussion...to be honest they were mixed. They loved how it looked, but there were differing opinions about what he meant. Some: '*he's just a poster*'...'*a marketing tool*'...others spoke up...'*I disagree...I remember 'Hori BoP', but I also know that when I look at that [Heme] I see a warrior*'. We like to think our area is synonymous with promoting Māoridom through international activity...when those points were raised we said 'let's have a deeper look'. (Head Coach)

Eventually Hori BOP was replaced by an athletic-looking mascot, who for the most part of 2015 was nameless until the semi-final that year where the name 'Heme' caught on:

a player said "Hemi" everyone was like, that sounds alright...not too far removed from Hori – Hemi. Then he wrote it on the board as Heme...no one realised and I [coach] said "*Oh isn't Hemi spelled H-E-M-I?*" [player replies] "*yeah, but he is me*". So that was it, once that happened it made it connect you know? ...that's pretty cool. (Head Coach)

We went through the season [2015] without really giving it [Heme] an identity...then we had a meeting and the boys talked about what they thought the 'ultimate competitor' was...and it developed from there. Initially [2015], it was

just a mascot, but now we've given him the name and values [2016], so you strive to be like that. (FG3)

Latent-level explorations of what or who Heme represented were revealed when a Pākehā player was quizzed during the FG interviews about Heme's brown skin-colour and he responded with "it's the colour on the inside that matters" (FG3). This suggests that Heme represented universal team values and goals irrespective of skin colour. A Pasifika player, however, mentioned connecting "more with the [Maunga of Success] values" (FG2) than the mascot, which suggests that not all players saw themselves reflected in the meanings associated with the mascot Heme.

Discussion and Conclusions

The Steamers demonstrated that incorporating pūrākau about maunga into their team stories helped them to connect to their team's high performance aspirations, to each other, to their communities and to their place (tūrangawaewae). The pūrākau aligned with maunga (Pihama, 1997) in whakataukī, models, symbols and characters aligned with indigenous values of resilience, resourcefulness, excellence and holistic well-being (Warbrick et al., 2016).

In challenging some stereotypes of Māori (Came, 2012) within NZ rugby narratives (Hapeta, 2017) and wider NZ society (Hokowhitu et al. 2008), the team presented an alternative discourse that rejected narratives of being laid back, casual, unfit and broken and aligned more with an image associated with high performance (fit, strong, healthy, determined). Some scholars may argue that the transformation from Hori to Heme reinforces stereotypes of Māori as aggressive, physical-beings by embracing the warrior metaphor (Hokowhitu et al., 2008). Narratives expressed by most participants, however, indicated alignment with a figure in peak condition rather than a violent or aggressive caricature.

Sport in New Zealand is promoted as an avenue for healthy living and well-being (Goodwin, McKegg, Were, & Mika, 2013; Te Puni Kōkiri, 2006a; 2006b). This study demonstrates how sport practitioners and researchers can utilise indigenous knowledge (pūrākau), health promotion models (TPM) and methods (KM) to achieve holistic well-being. The broader narratives suggested Māori values, stories and symbols (Edwards, 2012) benefitted well-being (identity and leadership) in the team environment, but also in other contexts (e.g., as a father). This suggests that indigenous storytelling can enhance collective well-being (task and social cohesion) and individual well-being through a sense of connection (Auger, 2016; Houkamau, 2010; Houkamau & Sibley 2010; 2011; Muriwai, Houkamau, & Sibley 2015) to a particular place and identity (Mauri Ora), and opportunities to demonstrate leadership (Ngā Manukura) on and off the field.

Māori are highly engaged as players and leaders in rugby; in 2017, for example, 27% of players identified as Māori (New Zealand Māori Rugby Board, 2017). From a KM perspective, teams like the Steamers who embrace Māori stories, transform depictions of Māori, and enhance the mana and relevance of local pūrākau in a sport that is influential in NZ society, thus demonstrating influence and leadership beyond the rugby sphere. Incorporating Māori knowledge into team-building initiatives in this instance, created a place where indigenous (Māori) and non-indigenous (Pākehā, Pasifika) men could feel a sense of well-being.

However, findings from this case study, where all coaches but only 60% of the players were available pre-season to be interviewed, and within a region with a significant Māori population, means the findings cannot necessarily be generalised to other regions and team contexts in NZ and globally. Like pūrākau, the narratives shared in this case study are contextual. Future research should examine teams with different contexts, demographics, resources, and motives. The sharing of more contextualised stories will

aid in understanding the impact indigenous knowledge may have on the holistic wellbeing of indigenous and non-indigenous individuals and communities.

In conclusion, the BoP Steamers, provided an example of how a sense of belonging, identity and leadership on and off the field can be enhanced to benefit wellbeing by including indigenous knowledge through stories, models and symbols. In regard to performance also, it is notable that having been bottom of the Table in 2013 and 2014, the team made the semi-finals in 2015 and 2016, and only lost the 2017 final in extra-time. In closing, we refer back to the meaning of the whakataukī that opened this paper; in 2017, while reaching for the stars, the team shared a stronger connection to their purpose, people and place through pūrākau, as this narrative illustrates:

We went up it [Mauao maunga] on a really clear day and you could see everyone's mountain...look over the whole region and see Pūtauaki, Whakaari, Tarawera it showed that we were representing the whole region; we're all part of that. (FG3)



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**STATEMENT OF CONTRIBUTION TO DOCTORAL THESIS
CONTAINING PUBLICATIONS**

We, the candidate and the candidate's Principal Supervisor, certify that all co-authors have consented to their work being included in the thesis and they have accepted the candidate's contribution as indicated below in the *Statement of Originality*.

Name of Candidate: Jeremy William Hapeta

Name/Title of Principal Supervisor: Emeritus Professor Gary Hermansson

Name of Published Research Output and full reference:

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Indicate the percentage of the Published Work that was contributed by the candidate: 80%

Describe the contribution that the candidate has made to the Published Work:

This research employed Kaupapa Māori research methodologies and practices that were used by the candidate throughout this study. He conducted all 1:1 interviews with the coaching and management staff and the focus group discussions 'on site'. Later, the candidate transcribed and analysed these narratives. He gained access to the images used as examples, (mascots, motif) to use for data (textual) analysis purposes. The PhD candidate wrote the draft for the paper and will present the key findings from it as part of a panel discussion at the 23rd IUHPE World Conference on Health Promotion in Rotorua. The candidate contributed significantly from inception to the final submission.

Candidate's Signature

Date

Principal Supervisor's signature

Date

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Chapter 6 – Study 4

Sport for Social Change with Aotearoa New Zealand Youth: Navigating the Theory-Practice Nexus through Indigenous Principles

Abstract

Indigenous worldviews and scholarship are underrepresented and underdeveloped in the sport management and sport for social change space. Given that many sport for social change initiatives target indigenous populations this is concerning. By adopting a Kaupapa Māori (KM) approach, a strengths-based stance, and working with two cases from provincial and national NZ rugby settings - the Taranaki Rugby Football Union's (TRFU) and partners Feats' Pae Tawhiti (seek distant horizons) Māori and Pasifika Rugby Academy (MPRA); and the E Tū Toa (stand strong), hei tū he rangatira (become a leader) Māori Rugby Development (ETTMRD) camps - we provide an illustration of indigenous theory-practice. We argue sport for social change practice that focuses on indigenous people would be greatly improved if underpinned by the principles of: perspective, privilege, politics, protection and people. Any sport for social change praxis that looks to work in partnership with indigenous populations ought to thus be informed by an indigenous standpoint.

Introduction

Research and practice are influenced by philosophical paradigms, which make explicit a position on the nature of reality (ontology), how we can know about it (epistemology) and what role values play in research (axiology). Indigenous worldviews, therefore, *ARE* theory³ and indigenous philosophical paradigms generally presume a relational ontology that is often about a place-based existence that links to a particular territory (Davidson-Hunt & O'Flaherty, 2007; Smith, L., 2013). For most indigenous people there is no theory-practice gap, because theoretical understandings of the world are inseparable from the past, present and future practices of life (Arbon, 2008). Everyday practices are informed by theories about creation, cosmology, ancestors, genealogy accounts, values and principles, governance and leadership structures, and rules and norms that determine behaviours and connections in the material and non-material worlds, which are context and event specific (Henry & Foley, 2018; Smith, L., 2013). As indigenous (Māori) academics, we argue that practice is, therefore, an embodied expression of theory⁴. It is about a “profoundly relational way of thinking predicated upon profoundly relational ontologies” (Reddekop, 2014, p. 6). The practice of sport represents one of the most embodied expressions of theory that is relational and reflective of philosophical paradigms, but that are contested in communities and societies where they exist.

³ This said, we understand ‘theory’ in itself is problematic and a contested concept because it is often predicated on particular sets of assumptions, propositions, or accepted facts which align with Western traditions of philosophy and understandings about what might exist and how this is then known (Smith, L., 2013).

⁴ Keeping in mind that for many indigenous peoples the theory-practice relationship has been seriously disrupted and uncoupled as a result of colonisation and ongoing marginalisation: see Henry and Foley (2018) who, in reference to research, point out that “[i]n many instances the ‘mainstream’ non-indigenous academic training that many indigenous scholars received within the academy can taint, dominate and limit their ability to research in a culturally safe and confident manner” (p. 214).

In considering the theory-practice gap as it relates to academic scholarship, what counts as theory and whose theories are privileged, especially within the academic space - “Knowledge is power, but power is also knowledge” (Alvares, 1992, p. 230) – is important because power determines what is knowledge and what is not (also see Gardner & Lewis 2000; Smith, L., 2013). This issue has most recently been argued in the sport for development space (Spaaij, Schulenkorf, Jeanes, & Oxford, 2018, pp. 34-35⁵). The issue of power and knowledge through research also becomes one of how, where, and for whom is indigenous theory and practices documented or evidenced.⁶ The theory-practice gap is also one of translation, enabling outsiders to learn and grow their insights while simultaneously maintaining the ethos of alternative worldviews such as indigenous worldviews (Henry & Foley, 2018).

This paper, therefore, looks to make higher level contributions to *the nexus between theory and practice within sport for social change through indigenous theory and practice in Aotearoa New Zealand (NZ)*. Firstly, we acknowledge the forward and timely thinking of this special issue [the Journal the paper submitted to] for providing an opportunity and space to consider the role of theory in informing practice and posing the questions: is/can there be a universal theory of sport for social change?; and, can indigenous practice inform sport for social change theory? We argue that from an indigenous perspective there cannot be a universal theory; however, also that there is some universality of principles (Rigney, 1999) that ought to underpin sport for social

⁵ We acknowledge that various sport for development writers over the years have also made this point.

⁶ There is still a lack of regard for ideas, values, beliefs or epistemologies that are embedded deeply in a wider worldview. Rather, an instrumentalist approach to ‘how can we benefit’ from incorporating facets of indigenous knowledge is utilised. What constitutes valuable, valid and reliable indigenous knowledge; thus, it is still the dominant world order that decides which indigenous knowledge is worthy of use and which cultural frameworks are useful. In deciding what is and is not ‘useful’, indigenous knowledges are placed in binary opposition to Western knowledges (Briggs & Sharp, 2004, p. 667; Stewart-Withers, 2007, p. 13).

change research by and for indigenous peoples. The universal principles that we see to be important to consider in this article are:

- **Perspective** - this is about being informed by indigenous culture and value systems (philosophical positionality).
- **Privilege** - this takes for granted indigenous ways of knowing, being and doing and refers to privileging indigenous voices.
- **Politics** - this is about being underpinned by political integrity that values indigenous struggles, resistance and the need for autonomy and self-determination.
- **Protection** - this is about guardianship, remaining culturally safe, reclaiming the right to have a voice and share knowledge, values and processes underpinned by indigenous ways of creating and embodying knowledge. This also includes ‘ethics of care’ for places and people involved in this process.
- **People** - this acknowledges that past, present and future relationships play a vital role and people need to be empowered for ‘social change’ and transformation to occur.

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In addressing the theory-practice nexus via an indigenous set of principles, it is important to acknowledge the ‘place’ where this nexus is being researched (Aotearoa NZ) and the Indigenous people of this land (Māori). Māori is the modern-day term used to refer to the tangata whenua (people of the land) in Aotearoa, now referred to as New Zealand (NZ). The 2013 Census in NZ revealed that 15.7% of NZ’s population were of Māori descent, but fewer (13.4%) self-identified as Māori, of which more than half identified with two or more ethnic groups (Statistics New Zealand, 2013a; 2013b) suggesting cultural identity for Māori is complex. In 2015 it was estimated that more than 712,000 NZers identified as Māori, and 51% of the Māori population was under 24 years of age (Statistics NZ, 2015).

For a thousand years, a Māori worldview influenced everyday life in Aotearoa. For instance, Māori means ‘normal’ and only became meaningful to tangata whenua as a collective identity due to colonisation by predominantly Anglo-Saxon missionaries, colonisers and institutions now referred to as Pākehā. Prior to colonisation, Māori had grouped themselves according to collectives known as whānau (birth), hapū (pregnant), iwi (bones), waka (seafaring vessels) used by ancestors to get to Aotearoa, maunga

(mountains) and awa (rivers). This Māori worldview has come to be known as Kaupapa Māori. Pihama, Cram, and Walker (2002) suggest that ‘kaupapa’ combines the concepts ‘kau’ (coming into view for the first time) and ‘papa’ (ground, foundation) to encapsulate the “ground rules, customs, and the right way of doing things [Māori]” (Taki, 1996, p.17).

This paper adopts a Kaupapa Māori (KM) approach and provides an illustration of indigenous theory informing practice in the sport for social change space, which then contributes to the sport for social change body of knowledge. In addition to the fact that indigenous worldviews (theory) and ways of being and doing (practice) are silenced (Harvey, 2002) and/or positioned at the margins in many disciplines (Smith, L., 2006), two other concerns underpin this paper. That sport for social change agendas:

- by nature are inherently deficit (Coalter, 2013; Cunningham, 2015); and marginalised people often bear the brunt of this deficit lens;
- often overlook community members as knowledge sources when looking to the ‘world of evidence’ in decision making (Coalter, 2007).

With this in mind, this paper argues the importance of a strengths-based stance (Paraschak, 2013), which is the paradigmatic position for these indigenous Kaupapa Māori (KM) sport for social change cases based in Aotearoa NZ (Pihama et al., 2002). This research begins from a ‘ground-up’ perspective, and later considers a ‘top-down’ viewpoint, in examining how sport (in these cases rugby) is used to positively change the lives of Māori and Pasifika⁷ youth in NZ while simultaneously recognising a higher ontological relational positionality.

⁷ Although this paper focuses on the role of sport and rugby in particular as a development tool for indigenous youth and/or from an indigenous worldview, Pasifika and Māori communities tend to be invested in rugby, and experience similar levels of marginalisation and discrimination in New Zealand society. One of the cases studied included both Māori and Pasifika youth, and so it was important to acknowledge the voices of Pasifika youth and analyse their experiences of sport for development initiatives based on indigenous practices and principles. Some non-Māori scholars even consider Māori as part of the Pasifika peoples collective, along with Fijians, Tongans and Samoans (Lakisa, Adair, & Taylor, 2014).

This paper is presented in six parts. Following this introduction, the work briefly overviews the sport for social change literature globally and alongside local Aotearoa NZ-based youth development scholarship to locate the need for this kind of paper. Then section three introduces the two cases from provincial and national NZ rugby settings that make-up the study: the Taranaki Rugby Football Union's (TRFU) and Feats Pae Tawhiti (horizons) Māori and Pasifika Rugby Academy (MPRA); and the E Tū Toa (stand strong), hei tū he rangatira (become a leader) Māori Rugby Development (ETTMRD) camps. This section also defines the conceptual tools and methods used to analyse the data thematically. The following two sections present the results of these two case studies separately, which are then discussed together. The final section concludes by offering recommendations and implications for future sport for social change research, especially when conducting research with Māori, Pasifika and other indigenous populations 'glocally' (Horton, 2009).

Sport for Social Change Debates: Locating an Indigenous Ontology

Sport is argued to offer huge promise in achieving personal, community, national and universal development goals (Levermore, 2008). Buy-in from all spheres has also occurred in that governments, civil society, bilateral and multilateral institutions and the private sector in the fields of sport, education, business, health, social welfare, community and international development see sport as "having the capacity to contribute a range of social policy and social justice agendas" (Rossi & Jeanes, 2016, p. 483). In NZ, 74 percent of adults (2.5 million people) take part in sport and recreation in any given week (Sport New Zealand, 2015). Furthermore, sport and active recreation is a source of enjoyment for most participants surveyed, particularly men (Sport New Zealand, 2015).

While sport has the capacity to create transformation, other scholars have also warned that: "there is a need to think more clearly, analytically and less emotionally about 'sport' and its potential...which hides much more than it reveals" (Coalter, 2007, p. 7).

In terms of the apparent theory-practice ‘divide’ and the closing of this perceived ‘gap’, Coalter (2007) also suggested that this may prove difficult for those who are already ‘heavily invested’ in sport:

with demanding, if often ill-informed, masters...nobody in high office reads social science journals...as one ascends the intervention hierarchy the capacity to absorb complex information dwindles by the bullet point...some of the key target audiences will not read this. I hope that those who might talk to them...eventually engage in the necessary conversation. (p. 7)

Thus, to close the theoretical-practical divide, there must be a commitment on behalf of both parties to demonstrate that they value each other's positionality. This may, however, be easier said than done, especially within the platform of academic journals. Traditionally, the very nature of this forum type fails to reflexively recognise its privileged position. Meaning that ‘gate keepers’ to this platform (i.e., editors, peer-reviewers) can think and behave (consciously and unconsciously) in ways that protect their patches. If manuscripts, for example, do not conform to their ontological, epistemological and axiological ‘norms’ then submissions may be rejected; discarded as the antithesis to scholarly practice and knowledge. Dickson (2007) suggested that manifestations in knowledge-sharing that are not littered with jargon, dense with terminology, inaccessible to practitioners, is unlikely; which is paradoxical because to be published, typically, one must demonstrate a certain level of rigor or engage with the writings of the ‘gate keepers’. Often special issues create space for the voices of often silenced indigenous scholars to be heard (also see Spaaij et al., 2018).

In reflecting on “15 years of dedicated SFD [Sport for Development] research... the field of SFD has experienced significant growth and progressive sophistication over time” (Schulenkorf, 2017, p. 249). In terms of scholarship, major contributions have been made from the disciplines of sport management and international development, for example, with many seminal articles and texts produced (e.g., Burnett, 2015; Coalter 2010; 2015; Darnell, 2010; 2012; Darnell & Hayhurst, 2011; Giulianotti, 2016; Kidd,

2008; Levermore, 2008; Levermore & Beacom, 2009; Lyras & Welty Peachey, 2011; Schulenkorf, 2017; Schulenkorf & Adair, 2014; Schulenkorf, Sherry, & Rowe, 2016; Sherry, Schulenkorf, & Chalip, 2015; Sudgen, 2015; Welty Peachey, 2015; Young & Okada, 2014). Thus genealogy has been outlined often, literature reviewed, including integrative reviews (Schulenkorf, Sherry, & Rowe, 2016), the field mapped, the state of play outlined (Darnell, Chawansky, Marchesseault, Holmes, & Hayhurst, 2016; Sherry et al., 2015), and complexities, experiences, impacts and missed opportunities explored (Coalter, 2013; Darnell, 2010; 2012; Darnell & Hayhurst, 2011; Hartmann & Kwauk, 2011; Kay, 2009; 2012; Spaaij, Schulenkorf, Jeanes, & Oxford, 2018). There is a growing body of country- and region-specific knowledge (Hayhurst, Kay, & Chawansky, 2016; Lindsey & Grattan, 2012; Sherry, Schulenkorf, Seal, Nicholson, & Hoye, 2017).

Ensuing in-depth, up-to-the-minute, critique has also occurred (e.g., Rossi & Jeanes, 2018; Schulenkorf, 2017; Schulenkorf et al., 2016) and there is support for the fact that much of what occurs in the SFD field is messy, claims that are made lack evidence (Coalter, 2013; Jeanes & Lindsay, 2014; Levermore, 2011), there is a dearth of skills and knowledge with regards to monitoring and evaluation (Coalter, 2007, 2010; Coalter & Taylor, 2010; Harris, 2018; Kay, 2009, 2012) and what is argued can often be contested (Coalter, 2015; Levermore, 2011).

While recognising the contributions made by Lyras and Welty Peachy (2011) who developed SFD Theory (SFDT), Schulenkorf, (2012) with the S4D Framework, the co-constructed evidence from academic practitioner partnerships (see Spaaij, 2013), or the contributions made from pracademics (Clegg, 2008), one specific concern is the need to lessen the theory-practice gap or the research-practice quandary. Hence, we play our part by offering an indigenous voice. Before doing so, though, we review the work of other indigenous scholars in this space.

As stated prior, because indigenous ways of knowing and being are relational, there is an understanding of the interconnection of all things, with focus being on the interrelatedness, and interdependence of the self with others and their greater surrounds (Martin & Mirraboopa, 2003). In Te Ao Māori (a Māori worldview) the past, present and future are interconnected; physical and spiritual are one. Thus, to address the theory-practice nexus from an indigenous worldview, this paper is premised on the notion that ways of knowing and being (theory) are hybridised, becoming synthesised into ways of doing (practice). Thus the sport for social change praxis that looks to work in partnership with indigenous populations ought to be informed by an indigenous standpoint thus worldview.

Historically, on almost all collective measures in NZ, Māori and Pasifika feature negatively in relation to health, education and socio-economic outcomes. This, however, is a deficit view that tends to lay blame at the feet of these marginalised communities and thus masks the real problem that exists – ignorance of the societal and institutional structures that privilege dominant majority groups, pipelining Māori (and other minorities such as Pasifika) into vulnerable positions, isolated and outcast to the margins (Smith, L., 2006; Wacquant, 2007).

Organised sport is an institution in NZ that does seem to appeal to Māori and it is an area that where Māori achievement and excellence is visible and celebrated. As a result, Māori are significant contributors to sport and recreation in NZ, and Māori adults and young people participate in sport in high numbers. For instance, the 2013/14 Active NZ survey found that 81.2% of Māori participated in sport and recreation activities in a four-week period, 68.2% of Māori participated in sport and recreation activities in a seven-day period, and on average, Māori participated in 4.2 activities in a 12-month period. Enjoyment was the primary reason for Māori participation, followed closely by health and fitness (Vercoe, 2017).

Indigenous scholars in NZ have critiqued ‘ad hoc and piecemeal’ positive youth development (PYD) scholarship that involved rangatahi Māori because this body of work mainly focused on ‘at-risk’ populations (Harvey, 2002; Simmonds, Harre, & Crengle, 2014; Ware & Walsh-Tapiata, 2010). In the NZ context, in the ‘first known’ study using a KM and focus group methodology with rangatahi Māori (Māori youth), it was argued by Harvey (2002) that there “is little knowledge of Māori peoples’ leisure understandings, experiences and participation” (p.71). In reality, there is a plethora of knowledge of this in practice as Māori youth are very active and involved in leisure activities, including sport (Sport New Zealand, 2012). What Harvey perhaps meant was that there is little published research (read knowledge) of how Māori understand and experience leisure activities, including sport. What Harvey’s research did contribute, though, was a nuanced and culturally appropriate approach to conducting leisure research with rangatahi Māori.

Ware and Walsh-Tapiata (2010) suggested that Māori youth development initiatives have since moved beyond the ‘deficit’ approach that dominated previous discourse, towards strengths-based approaches that includes youth who are not necessarily ‘at-risk’. Indeed, these indigenous scholars claim that recent research with rangatahi Māori has developed innovative, holistic, KM methodologies with affirmative approaches that are both empirically and empathically: “grounded in a Māori worldview that emphasises the importance of definitions of being and acting Māori and locating Māori people and experiences as the focus of the research” (Ware & Walsh-Tapiata, 2010, pp. 21-22).

Further, Simmonds et al.’s (2014) three-part study with rangatahi Māori involved: a literature review (part 1), analysis of extant national (NZ) survey data (part 2), and a qualitative focus group case study (part 3) with eight rangatahi Māori. Their study revealed five key indicators and seven factors that contributed towards positive youth

development (PYD). These key indicators were collective responsibility, navigating two worlds (i.e., Māori/Pākehā), cultural efficacy, health, and personal strengths. The contributors to PYD identified were positive relationships, activities, cultural factors, socio-historical, education, health/healthy lifestyles, and personal characteristics (Simmonds et. al. 2014). Through their results, they developed “Te Kete Whanaketanga – Rangatahi” (The Developmental Kit – for Youth), a model based upon the weaving together of these ‘themes’. This woven ‘kete’ (basket) model illustrated the interconnectedness of the indicators and factors that together contributed towards PYD for rangatahi from a strengths-based, Kaupapa Māori perspective.

Contrary to deficit theorising, this present paper focuses on youth development in and around rugby. In line with these views, this study adopts a strengths-based stance that is paradigmatically positioned within a ‘home-grown’ Kaupapa Māori perspective (Pihama et al., 2002) that positions Māori (and Pasifika) youth at the centre of the research. Moreover, alongside the study with ‘at-risk’ youth (plus-sport), a case study of rangatahi Māori who were flourishing in their rugby (sport-plus) and experiencing a relative degree of success and confidence in education insofar as that they were still attending school (Ware & Walsh-Tapiata, 2010) is also presented.

The Plus-Sport and Sport-Plus Cases

The philosophy underpinning ‘sport for social change’ originates from the ‘Sport for Development’ (SFD) scholarship (Coalter, 2007), which has been broadly defined as:

the use of sport to exert a positive influence on public health, the socialisation of children, youth and adults, the social inclusion of the disadvantaged, the economic development of regions and states, and on fostering intercultural exchange and conflict resolution. (Lyras & Welty Peachey, 2011, p. 311)

In the context of this paper we applied the SFD explanation to the use of rugby to positively influence Māori and Pasifika youth, encouraging them to reconnect with their place of belonging (tūrangawaewae) and stand strong (e tū toa). Within the body of SFD

literature, three types of approaches are usually taken: ‘sport-only’, ‘sport-plus’ and ‘plus-sport’. Sport-only provides activities and sporting opportunities with no other associated educational activities. With sport-plus, activities are augmented with other development opportunities outside of the specific sport. Finally, plus-sport’s primary focus is on developing the individuals or communities, with sport being used to attract people (Cunningham, 2015).

Conceptually the work involved assuming a ‘ground-up’ position means acknowledging tūrangawaewae (place of standing, where one belongs), which is terrestrially founded upon the whenua (land base, foundation) and celestially in whakapapa (genealogical ancestry) (Durie, 1999). That is, these local plus-sport (MPRA) and national sport-plus (ETTMD) rugby case studies examined the lived realities (ontologically) of youth within these rugby settings and their respective facilitators/coaches involved with delivering these sport for social change initiatives. These rugby-specific cases explored how the lives of these youth were potentially enhanced and/or transformed, interrogating how their lives were impacted through their involvement in these rugby initiatives based on predominantly indigenous principles.

Methods

This KM-informed paper presents two specific case studies as local (MPRA) and national (ETTMRD) examples of two quite different rugby initiatives from the NZ context, both with their respective ‘plus-sport’ and ‘sport-plus’ intents specifically to promote positive social change for Māori (MPRA, ETTMRD) and Pasifika (MPRA) youth. Although they are two specific, rugby-related, cases that cannot be generalised, these local and national examples may have relevance and provide potential implications for the global sport for social change community of academics, practitioners and prac-ademics to consider.

Stake (1995) offered four defining characteristics of qualitative research, which are valid for case studies: ‘holistic’, ‘empirical’, ‘interpretive’, and ‘emphatic’. The notion of holistic, although it may align with Māori conceptions of health promotion and well-being (Durie, 1999), in this instance means that researchers considered the interrelationships between social phenomena (inclusion of ethno-cultural values, practices, rituals or symbols in developing ‘team culture’) and their contexts (education, rugby) when defining the case. Empirical, means researchers based their study on observations in the field (i.e., immersed in-camp for four days). Interpretive means that the researchers relied upon insights, intuitively, and saw their research essentially as an interaction between researchers and participants (i.e., the knowledge generated from the focus group discussions), aligning with constructivist epistemic perspectives. Finally, empathic means that the researchers reflected upon the vicarious experiences of their subjects in an emic way, requiring an accurate ethnographic description from an ‘insider’ perspective and from the ‘native’ viewpoint. Thus, the ‘plus-sport’ and ‘sport-plus’ cases in this study met such conventions as outlined by Stake, but we also acknowledge their limitations in that they are site-specific contextualised spaces. In terms of the formal ethics approval process, this research project was evaluated by peer reviewers and judged to be low-risk in nature. Thus, a low-risk ethics notification was lodged and accepted by the Massey University Human Ethics Office.

Case Study 1: The Māori and Pasifika Rugby Academy (MPRA)

The MPRA case study is a partnership initiative between Taranaki Rugby Football Union (TRFU) and a local education provider ‘Feats’ (also called Pae Tawhiti – which means to ‘seek out distant horizons’) that uses education ‘plus-sport’ and particularly rugby as a nuanced conduit in an attempt to change the livelihoods of youth identified as ‘at-risk’. The majority of the MPRA youth involved were ‘at-risk’ insofar as they had either dropped out of mainstream education and/or had no formal qualifications to enable them

to flourish in the future. These ‘at-risk learners’ were enrolled into Feats’ National Certificate of Educational Achievement (NCEA) Levels One and Two programmes with these being deliberately targeted by the Feats and TRFU ‘plus-sport’ partnership.

Data collection at the site included all ‘MODES’ (Media, Observations, Documents, and Expert sources) and semi-structured, focus group interviews with four past graduates from 2017 and another focus group with four of the course facilitators including Feats and TRFU staff. The interview questions were open-ended and both focus groups were held at their central-Taranaki Stratford ‘campus’ located in the middle of Feats’ other two sites in the north (New Plymouth) and south (Hawera). Other documents were collected and observations noted while ‘on-site’ to complement the primary data gathered from the MPRA youth and other expert sources.

Case Study 2: The E Tū Toa Māori Rugby Development (ETTMRD) Camps

Generally, rugby is considered NZ’s national sport and a sport that Māori have been heavily invested in since the 1800s (Hokowhitu, Sullivan, & Williams, 2008; Mulholland, 2009). The NZ Māori Rugby Board (NZMRB) was established as an incorporated society in June 2000, under its own Constitution, though the origins of the Board extend back to the 1870s. The NZMRB’s 2017 Annual Report indicated that Māori remain invested in this sport (rugby) as participants, with 26.67% of registered players identifying as Māori, and 27% involved in High Performance programmes and teams (NZMRB, 2017).

This specific ‘sport-plus’ ETTMRD case study comes from a NZ Rugby (NZR), centrally funded, national model specifically to cater to Māori Rugby development aspirations at the rangatahi (youth) level. Typically, the five NZ Super Rugby franchises (i.e., Blues, Chiefs, Hurricanes, Crusaders and Highlanders) select elite-level players (which may include Māori youth) for their respective regional Under 18 (U18s) teams. These top five franchise teams comprise the country’s top 150 U18s players. Those whom

miss out on these ‘top five’ squads realistically have no other pathways in terms of being selected into the National Schools’ U18s team. The other key feature of this site is that the majority of the 150 players identified through these Super rugby pathways are still in mainstream education.

Usually, a national NZ Schools’ team and a ‘B’ team, the NZ ‘Barbarians’ (U18s), are selected from these ‘top five’ elite-level franchise teams. However, since 2016, in an augmented NZR ‘sport-plus’ initiative mandated through the NZMRB and funded by the NZR, players with Māori whakapapa (genealogy) who miss selection into the ‘top 5’ regional franchise teams are offered an opportunity to attend Māori rugby development camps. These ‘sport-plus’ ETTMRD camps are offered regionally throughout the three traditional Māori regions (Te Waipounamu; Te Tini ā Maui; Te Hiku o te Ika) and then the best of these players, and other Māori players not required by the five Super rugby franchise teams, are invited to trial for the national Māori U18s team.

The main development kaupapa (purpose) for these players however, is not necessarily all about the rugby. At the (‘sport-plus’) ETTMRD camps, both regionally and then nationally, coaches and facilitators use rugby as a pipeline to drive other off-field development messages to the rangatahi through indigenous values, practices and principles. The “E tū toa, hei tū rangatira” aspiration is that these youth will stand strong and develop into rangatira (leaders) tomorrow. Instead of focusing only on micro and macro rugby-related skills, these rangatahi are also explicitly taught life skills and are proactively encouraged to embrace and celebrate their whakapapa (genealogy) and identity as Māori.

Data at this site were collected throughout the first author’s (PhD Candidate) ethnographic observations over four days spent immersed ‘in-camp’ at the National Māori U18s trials. In-depth field notes were taken and opportunistic ‘impromptu’ kōrero

(conversations) were had with staff (coaches, managers, cultural advisors) and players. After the national Māori development camp, a further follow-up focus group was conducted with a selection of the 40 rangatahi who attended the national camp, (or one of the regional camps), once they had the opportunity to reflect upon their experiences within those settings. Two of the six participants for this focus group were not part of the 2018 National Māori Development Camp because they were selected in the ‘top 150’ U18s players and were, therefore, involved in one of the ‘Top 5’ franchise camps the week prior. However, both of them had been part of the regional Māori development camp earlier in the year and/or were involved in the 2017 National Māori camp. Thus, they were still able to provide insightful reflections, as well as the ability to share perceived differences across ‘mainstream’ (franchise) settings and the indigenous ‘sport-plus’ settings (regional and national).

Data Analysis: Navigating the Narratives

Additional to the primary sources, as mentioned above, this study employed multiple data ‘MODES’ including, but not limited to: Media, Observations, Documents, Experts in the field and other Secondary data sources (Onwuegbuzie & Frels, 2016). Some of these expert sources included coaching staff and cultural advisors from the TRFU and NZ Māori All Blacks’ (MAB) teams, through to the rangatahi themselves in the form of focus group discussions.

The focus groups were audio-recorded and transcribed by the first author (PhD candidate), which aided with familiarisation, the initial stage of thematic analysis (Braun & Clarke, 2006). Typically, after this stage initial codes are then generated. Braun and Clarke (2006) use this phase to develop thematic ‘maps’ to link across themes. Themes were reviewed to determine if they should be included or excluded depending on the

supporting evidence. Sometimes one theme can be collapsed into another, and this systematic process helps with the next phase, defining and naming themes.

Because of the indigenous principles guiding this paper, a wayfinding model was used to help with defining and naming themes. Wayfinding is the ancient Polynesian practice of navigating the open oceans using deep-knowledge and intense observation of the celestial bodies in the sky and the swells of the water (Spiller, Barclay-Kerr, & Panoho, 2015). Walker (1990) described how the Polynesian ancestors of the *tangata whenua* of *Aotearoa* (Māori in NZ) had been living in Samoa and Tonga for over a thousand years before reaching the shores of *Aotearoa* in AD 800 after a long sea voyage that would have utilised the practice of wayfinding. The authors, therefore, felt this indigenous practice and the theoretical principles embodied within it, to be an appropriate, strengths-based approach to analysing the data collected from these case studies that involved Māori and Pasifika youth as wayfinders.

All data MODES were coded to search for and identify themes that were consistent with and aligned to the five ‘waypoints’ of the indigenous ‘Wayfinding’ model of leadership (see Figure 9) as explained by Spiller et al. (2015), which are:

1. **Orientation:** relates to the whole ‘waka’ as a needle and introduces key principles of orientation (knowing where you are and going).
2. **Implementing values:** relates to the hulls of the ‘waka’ and presents guiding values to orient by. From a Te Ao Māori (Māori worldview) perspective, this can refer to tikanga (protocols) and kaupapa Māori principles.
3. **Human dynamics:** relates to the waka rudder, mast, sails and mauri stones (anchor) and relates to cultural identity, self-knowledge, alignment, collectivism and well-being.
4. **Deepening practices:** relates to the cross beams on the ‘waka’ and is about the planks of connectivity that connect values with practices to support a holistic view that secures interpersonal relationships.

5. **Exploring and discovering destinations:** speaks to the island where the end is a new beginning; this element explores new worlds of possibilities for leaders (rangatira).

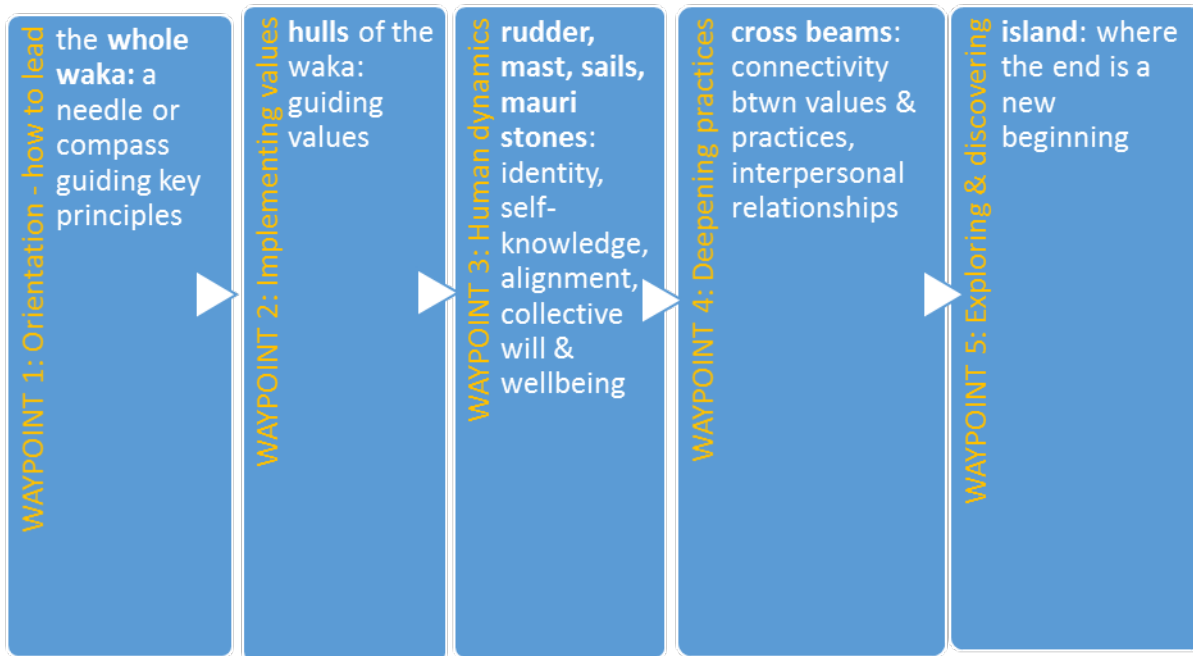


Figure 9. The Five Waypoints for Wayfinding (adapted from Spiller et al., 2015)

This tool was employed so that the past, present and future pathways for these rangatahi could be ‘mapped out’ and navigated in regards to the sport for social change focus of this special issue [Journal paper submitted to]. The five waypoints are reference points for the purpose of navigation and have long been used for journeying. They metaphorically relate to parts of a double-hulled ocean-going waka or sailing vessel (see Figure 10).



Figure 10. A Double-Hulled Waka (copyright permission from Nina Estrella)

Thus, the waka and five waypoints within the wayfinding model of leadership helped us to code, categorize, organise and synthesise our case studies' data-sets thematically (Braun & Clarke, 2006) and from an indigenous perspective (McGuire-Adams, 2017). The analysis employed both semantic and latent considerations including inductive 'bottom-up' and theoretical 'top-down' approaches to align with closing the 'gap' between lived realities and theories of sport (rugby) for social change. The final phase is reporting the results, therefore the directions that these rangatahi wayfinders are heading is discussed in the next section.

Results

Finding our 'Feats' – An Education 'Plus-Sport' Approach

*Inā kei te mohio koe ko wai koe, i anga mai koe i hea,
kei te mohio koe. kei te anga atu ki hea*

If you know who you are and where you are from,
then you will know, where you are going

From a KM perspective this whakataukī (proverbial saying) essentially asks questions of one's cultural identity and place of belonging (tūrangawaewae). It also relates to the purpose of this paper, exploring how rangatahi are 'finding their feet' and 'standing tall' through the practice of indigenous principles in and around rugby. Ultimately related to orientation (waypoint 1), this refers to the capacity to know who you are (also linked to cultural identity), where you have been (past) in order to determine where you are at (present) and, therefore, where you are going (future). Due to the plus-sport/sport-plus nature of these two sites, results will be presented separately and, following this, discussed together later.

At the TRFU/Feats' MPRA 'plus-sport' site, rangatahi were encouraged to share their personal pepehā (narratives), which anchored them both terrestrially with their tūrangawaewae (place of belonging) and celestially with their tupuna (ancestors) (Durie, 1999). After the researchers when engaging with the youth shared their pepehā, the MPRA youth were encouraged to consider – 'who I am, who I descend from; where I am from and where do I belong' prompts that are an implicit part of the pepehā process (waypoint 3). Pepehā were delivered in both Te Reo Māori and English by the non-Māori (Fijian and Kiribatian) youth, with varying degrees of confidence and competence witnessed from all the youth.

In discussing some of the key values (waypoint 2) and lessons that the youth had had instilled into them either growing up (past) or within the MPRA (present), the consensus was that a genuine respect for people and forgiveness were core values that had been taught. One of the rangatahi Māori mentioned his 'Nan' *taught him about respecting all people, "even though I didn't learn it [in the past], but eventually I did"* [now]. In the focus group with the MPRA's facilitators, this was also evidenced and is exemplified in the following commentary:

If you come from a space of respect and respecting them [MPRA learners] and seeing them for the potential of what they could be, then you get what you expect. They give it back to you, if you respect them...we don't have a hierarchy here. I'm just Cheree, I'm not the CEO...they know if you [care], it is from the heart. (Feats' CEO)

Attitudinally, this also exemplifies a strengths-based standpoint, rather than a deficit position. The CEO clearly articulated that she viewed these learners for their inherent potential 'of what they could become' in the future, not defined by their past or why and how they ended up at Feats. This forgiving disposition leads to the next value that was discussed by the youth.

Overall, learning forgiveness was more specific to the MPRA site than in their lives in general. One of the key contributors to this specific lesson was the Academy's manager from TRFU. This reinforced the 'plus-sport' concept because life lessons were deliberately taught, not left to chance or to be 'caught'. *"I reckon he taught us lots because he always used to tell us stories. That's pretty much what helped us out. Life stories, like back home in Samoa"* (Wha). Further:

How you treat people. Love your enemies, as you love yourself. No matter what they do to you. Because when I was at [Mainstream] school, whenever you're feeling down, there's none there...at school I'm sitting beside a palagi [European] so he was like scared to talk to me and I just go to him 'are you ok?' (Rua).

Look after your family no matter what...you can have an argument...just forgive them. They can make you so angry that you want to beat them up. Just forgive them...my Dad moved away from us when I was 6 years old and didn't really have contact with me and my older sister...that is what made me an angry person...my little brother is a young angry man. I just want to teach him that there is more to life than being angry...I want to get that out of him...he doesn't have the right to make people feel that way. (Toru)

In terms of human dynamics (waypoint 3), cultural identity was identified by the youth as being positively affirmed in the MPRA environment. As Toru stated *"we don't get singled out [here] because we're Māori, we don't get singled out because we're Pasifika. Here we're all the same, it feels like we're just a family to be honest"*.

‘Family’ was a theme also consistent with collective will and the well-being of the group (waypoints 3 & 4). The Fijian youth elaborated: “*before at [Mainstream] School we had different groups, like the Islanders and Māori and Palagi*”. It appeared that there they were segregated, rather than being a cohesive collection of combined cultures. Another youth originally from Kiribati concurred: “*we just used to have beef. They [non-Pasifika] used to mock our language*” in mainstream school settings. Seemingly, the educational backgrounds that these youth had come from, un/intentionally, did not positively affirm their cultural identity; although, in the MPRA environment, the orientations (waypoint 1) appeared to align for them in terms of coming together as one collective ‘family’ (whānau/fanau) unit.

The level of self-knowledge for the MPRA focus group participants was enlightening. Toru who was self-reportedly “too angry to go to school” was vividly open about his ‘anger management’ issues: “*I was the angriest person...couldn’t take a joke...because I couldn’t handle the banter...I didn’t have a sense of humour...just took it too serious*” (Toru). One of his close friends, also reflected upon the role that he had played in their relationship:

He always used to get angry every time I mocked him...I’d tell him, don’t take me serious...I used to be a real shy person, didn’t really like communicating with people. But now after this course I learnt I can talk to people and how to talk to them. (Wha)

Deepening practices (waypoint 4) is relational, about connectivity and interpersonal relationships. At the MPRA, the youth said they learned everything they know from ‘Story-Man’ on their hour-long return journeys, twice a week, to and from the TRFU’s Headquarters (HQ) in New Plymouth. On these 30 minutes each-way trips ‘Story-Man’, as they affectionately referred to him, was some kind of ‘*All-Samoan’ action hero who shared ...life-changing stories. That’s what it was – inspirational*” (Toru). The youth genuinely ‘connected’ with facilitators and the feeling was mutual. The

TRFU and Feats' MPRA facilitators also demonstrated the importance of interpersonal relationship consistent with this waypoint when discussing their 'jobs':

I still love going to work, I can still say that after 26 years! It is not a place, it's a fantastic energy. Feats attracts the most amazing people. It is not financial for our facilitators...it is the same money as 26 years ago. It is about the reward of working with those ['at-risk'] people...and our partnership with TRFU is what makes it [MPRA] really special. (Feats' CEO)

I really love it [MPRA role]. Growing up and raised in Samoa, I always had that village community in my heart. I always loved people. I knew right from the start that rugby is just an extension of our lives. You know we coach skills and things like that, but in my heart, I just want to coach the people...I love it and it's not so much for the [MPRA] learners, but I'm learning myself too having been away from Samoa for a long time. I love connecting back into my fanau, into our PI community. (TRFU's MPRA manager)

Employment and education opportunities were two major discussion points for the MPRA rangatahi in terms of exploring their future destinations and becoming rangatira (leaders) tomorrow. The majority (eight out of twelve) of MPRA's 2017 intake were mainstream education, 'drop-outs' without any formal qualifications and 'at-risk' of or probably already on a trajectory towards unemployment. However, in terms of social change at this educational 'plus-sport' site, post-MPRA, many rangatahi were in employment. In particular, one of them, who was geographically isolated and currently seeking employment, mentioned, "*When I see my mates like ones who were on this [MPRA] course, they all have jobs now*" (Wha). Another who was in full-time employment post-MPRA and apparently '*not very talkative*' or confident beforehand literally discovered his job through his online research:

I found their [current employer] phone number on the Internet, called them up, asked them if they were looking for workers and they said "yeah". Then they gave me a month's trial, I'm there full-time now (Tahi).

This is not to be understated for someone who initially had no confidence. The other 'job seeker' amongst the group proudly disclosed that he had positive news to share regarding his employment pathway:

I got accepted into work for the Fitness and Personal Training Course. I got a message the other day from the work tutors saying that I've been accepted. I start next month. Something cool that I can do...because I've got a lot of unfit people in my family...not just me. (Toru)

Although these examples of positive outcomes were specific to the four in this focus group, they all agreed that these experiences were not atypical for the majority who graduated from the 2017 MPRA intake. The only exception, who was not employed or 'job-seeking', was 'Rua', because he wanted to be a builder if he could not pursue his ultimate dream of being a professional rugby player. Thus, he returned to his past school so that one day he would be able to "*build my own house and my own furniture...that's why I'm back doing Gateway*".

This youth's pathway, post-MPRA, led him back into education once again. After admittedly not thriving in the mainstream, this young man returned to his former high school to pursue the NCEA level-three certification required for him to undertake a building apprenticeship. This was primarily because 'Feats' does not offer NCEA Level-3, but also because he felt like he had the capability to achieve success and flourish with his new skills-set, especially the confidence that the MPRA instilled in him to be brave and ask questions:

I came here [Feats] because some of my subjects were hard and I was struggling...I've learned so much here [at Feats] that I've taken there [back into Mainstream]. Because at School I was always scared to ask questions, but here I could ask anything...[Feats' facilitator] told me 'don't be scared, this is your home. These are your brothers and sisters'. (Rua)

For the record, in 2017 Feats enrolled 12 youth into the MPRA, 10 males and 2 female learners. Only four of these youth entered with NCEA Level-1, the other eight had no formal qualifications. By the end of the year, four of these eight who had no qualifications had achieved NCEA Levels-1 and -2 while another had completed Level-1, something that was seemingly impossible for them within Mainstream education. For the four youths who entered with NCEA Level-1 already, three of them completed Level-

2. The only one who did not complete NCEA Level-2 was because he went into full-time employment.

These are all ‘amazing feats’ for these ‘at-risk’ youth who were potentially destined for other outcomes, at least in terms of the negative statistics facing them. This ‘plus-sport’ approach, assumed by the MPRA facilitators, provides some interesting comparisons in terms of the other case at the ‘sport-plus’ site. Once again, results there are discussed in terms of the five waypoints.

E Tū Toa, hei tū he Rangatira – ‘Sport-Plus’ Māori Development

As a traditional cultural ritual, a pepehā (narrative) connects people through whakapapa (genealogy) with their tupuna (ancestors) and tūrangawaewae (place of belonging) in Te Ao Māori (the Māori world). It is a rite of passage that grants access into the Māori world. Thus, in terms of orienting themselves, rangatahi at the ETTMRD ‘sport-plus’ site were made to stand and deliver their pepehā on the first day in front of the 43 other players and staff. During this *whakawhānaungatanga* (familiarisation) ritual, some rangatahi, having come through the regional camp pathways, were able to competently and confidently deliver their pepehā and ‘e tū toa’ (stand strong) during what can be an emotional and intimidating ritual. However, some were clearly not confident standing in Te Ao Māori to share their personal narrative. Indeed, a minority openly admitted that they ‘didn’t embrace’ fully their Māori whakapapa (genealogy) growing up. As an ‘insider’, I [PhD candidate] deliberately took note of these rangatahi and paid particular attention to them with informal conversations throughout the four days spent together ‘in-camp’. During the focus group interview one of the rangatahi, for example, mentioned:

It [ETTMRD regional camp] was, I guess, different [to Super Franchise camp]...it was easier to fit in [to Super Franchise camp] compared to the Māori camp...I was not exactly comfortable like to talk in public [pepehā] or anything...but nah I saw the value in it...still a good thing to do, finding out you’re close relatives with other boys. (Iwa)

When quizzed further about his level of comfortableness or awkwardness navigating Te Ao Māori, he mentioned he was “comfortably uncomfortable”, primarily because he had grown up in a predominantly Pākehā family and environment. The majority of rangatahi views were best encapsulated by a player who went to the same Super Franchise camp as well as the 2018 ETTMRD regional and 2017 National camps:

I think all Māori families, where you come from you're always going to appreciate your whānau and appreciate where you come from...well and truly, like I have no doubt the boys appreciate where they're from! That's just taught to us as young fellas and we uphold it going into our young adult life and adult life. Not just whānau, but also your friends as well. (Tekau)

In terms of orientation it was noted that the majority of the rangatahi expressed similar attitudes and beliefs to this view at the poroporoaki (closing ceremony) the night before they dispersed back to their schools again. Some even mentioned their desire to embrace their Māori cultural identity more fully once they returned to everyday life.

Implementing identifiably Māori values was a determining driver at the ETTMRD camp – they were everywhere to be seen, heard and lived; from our arrival at the pōwhiri (formal welcome ceremony) on the first day and everyday right through to the poroporoaki on our final night together. Tikanga (correct traditional principles, protocol and practices) were observed by all and overseen by the Kaumātua of the Māori All Blacks (MAB) Team and the team's own Cultural Advisor who kept everybody culturally safe in Te Ao Māori. The walls of the whare (house) where everybody slept, for example, had values, taonga and past Māori rangatira (leaders) plastered all around the walls (see Figure 11). The rangatahi were immersed in positive, affirmative messages of connection with: tapuae (MAB rugby legacy), tribal affiliations (pepehā), maunga (mountain), awa (river), whēnua (land-base/tūrangawaewae), whakapapa (genealogy), whānau (familial), wairua (spiritual), rangatira (chiefly) and ihi-wehi-tapu (excellence) urging rangatahi “to draw on their inner potential”.



Figure 11. Canvas Picture Taken from Inside the Whareniui

These concepts and culturally specific content were delivered by being embedded within and throughout an authentic four-day ‘noho marae’ wānanga (live-in learning environment) context. Over the duration of the camp the rangatahi had both on-field, rugby-specific, specialist coaching, but off-field they were also immersed in Te Ao Māori. The players’ perceptions of these activities were answered by a selection of these youth (a total of six) at the follow-up focus group when asked to reflect upon their experiences and lived realities in-camp:

I think moving forward, you do look back at it and you have a bit more appreciation for it...the atmosphere...more of the environmental stuff...we came out with a better culture. I think that is what it is...staying in a marae [traditional meeting house]. It just showed that when you’re living with each other and breathing next to each other...[it] comes out and shows on the field. The brotherhood that you can bond. (Tekau)

Another player mentioned a specific example that the entire focus group collectively agreed with regarding the value of being punctual as opposed to arriving late:

We didn’t clean up early enough. I guess he [culture advisor] was just trying to prove the point about be there [scheduled team meeting] on-time, trying to teach us a lesson, to be prepared and on-time...he said it a few times over the camp ‘on-time is late and early is on-time’. Time does count. You wouldn’t turn up to a job interview late. I guess it is helpful for the future. (Whitu)

Implementing guiding values (waypoint 1) such as punctuality, along with a myriad of others that were witnessed, to help orient these youth into leaders for tomorrow (way point 5) was a feature of this rugby ‘plus’ Māori culture development approach. Counter to the up-side of this positive cultural identity reinforcement, and related to this example, was a down-side though. In terms of the short amount of time (less than four days) spent together to prepare for a trial game, it proved taxing on the individuals’ and collective well-being in the group to commit not only to rugby trainings but to tikanga trainings as well. In terms of physiological well-being, there were intense trainings without much recovery in between. Downtime and rest was an issue identified by all of the youth who reported that they would have appreciated more sleep. They did not mind early rises, but when they got to bed late (sometimes after midnight), waking up at 5:30am to complete daily chores was burning the candle at both ends. Their overall concurrence was perhaps best exemplified in this view:

How do you expect us to perform when you’re going to bed a 12 o’clock before the game, you know what I mean? I didn’t like it [lack of sleep] at all to be honest. The Māori culture stuff was cool, but if you want us to succeed, it would have been nice to go to bed earlier so you can wake up early. One night I only got 5 hours sleep. (Ono)

Obviously, there were competing benefits around messages and practices consistent with positive cultural identity affirmation and basic human functioning needs (i.e., sleep quality). However, the level of self-knowledge displayed by these youth was impressive. They understood what they were required to do in order to enable them to perform optimally, both as a rugby player but also as a rangatahi Māori, and as one mentioned “*balance is the key*”. Being able to balance and align physical needs with the mental, emotional, spiritual and social needs are fundamental for indigenous (Māori) views of holistic well-being (Durie, 1994; 1999; Ministry of Education, 1999).

The social well-being of individuals and groups also relates to the waypoint of deepening practices (waypoint 4) and connectivity between peoples' values with practices and places to support a holistic view that secures interpersonal relationships. On game-day morning an impromptu encounter with the head coach and assistant coach occurred. They were looking at videos and photos of activities on the head coach's phone of the 2016 and 2017 ETTMRD campaigns. An observation entered into my [PhD candidate's] journal stated:

Fascinating viewing this morning when the coaches shared with me some inspiring videos of past programmes (i.e., 2016, 2017), players and teams. They both had a real sense of pride, not only in their rugby achievements. But also reflecting upon where they have come from. Although, especially when they were describing rugby 'stars' of today (signed to semi and fully professional teams) who were nobodies in the past.

There was a link to the past programmes and how this was impacting on the well-being of present and future teams (waypoints 1 and 5). The coaches talked openly about how far they had come since year one (2016) when they were 'written off' by their opposition teams and to some extent by NZR's lack of funding for them. They marvelled at how the teams' performances both on-field and off- had surprised everybody outside of their environment. This past-present-future theme also featured in the follow-up focus group with rangatahi:

Last year [2017] we kind of made a bit of a statement against the [NZ] Barbarians and then against Tonga [U18s]. So I think NZ Rugby have brought into how Māori Rugby is and where we want to be...it was good to see this year that the boys got better facilities, better gear...the coaching [including MAB Head Coach, NZR's kaumatua, past All Blacks' and MAB players] looked pretty sharp...all I want to see is Māori rugby just keep developing and getting higher in the honours. (Tekau)

Following on from this theme about past, present and future directions, one of the youth, who represented the 2017 Māori U18s team, eluded to where they drew inner strength and inspiration:

We heard stories by [NZR Māori staff member] he shared a story of fighting for Māori rugby for so long. Trying to get camps started here for many years. After we heard that we knew we were there then...what can we do for the future?...we all bought into it pretty quickly just by hearing stories...definitely the camps last year [Regional/National] done so much for me...it was those [ETTMRD] camps that got everything started. (Tekau)

The final waypoint of exploring and discovering new destinations speaks to the world of possibilities for these rangatahi who will become tomorrow's leaders (rangatira) on and off the rugby field (waypoint 5). When I [PhD candidate] asked the youth about, from here 'where to next?' for them, they all seemed to have a pathway planned out for 2019. Some rangatahi had professional rugby aspirations, especially the two who attended their Super Franchise and regional ETTMRD camps, but professional rugby was not for all:

For me still at School. Rugby I just want to go wherever it takes me and just take my opportunity...if it comes. But I want to do an apprenticeship in Building. (Rima)

Long-term a [fully professional] Super Rugby contract...and see what happens after that...I just got called into the [semi-Pro Mitre 10 Cup team] due to a few injuries. (Tekau)

I noticed after this [Super franchise] camp it has all come a lot clearer. I have got heaps of goals now. Long-term maybe the Hurricanes, short-term I'm looking at the [Heartland] team, it gets named this weekend. (Iwa)

Next year I just want to stay in touch with my rugby if it's Māori [ETTMRD] or if it's [Super Franchise]...the learnings I had at the camp the tikanga side of things like... just the normal tapu [sacred] stuff, I want to actually...try and do what I did in camp back into my own living...normal rules you should try to uphold...after I finish school I'm going to be an electrician. (Whitu)

I'm looking at studying marketing and management at Victoria University in Wellington and playing rugby for [Club]. (Waru)

I don't actually know...last year in year eleven I just didn't know what I was doing...like at [old School] I played with him [Iwa] and [another invited youth not in attendance] for quite a while now. I have always been in their shadow, but I've looked up to them, try to get to where they are [Super Franchise U18s-level]. (Ono)

From a wayfinding leadership perspective, the majority of these youth appeared to 'know their island'; their destinations were clear in terms of the direction they were

heading. For some, their mapped-out pathways were rugby-related, their aspiration was to become Semi/Professional athletes. For others it would be staying in education either at secondary school or on to university study, while the trades (builder, electrician) industries awaited others. Only one was not entirely sure which direction he was heading in, but he knew who his role models were and that he wanted to emulate their journeys in finding his way.

Discussion

The results speak from the ‘ground-up’ in terms of the voices of those involved in the two ‘home-grown’ case studies. What follows is an integrated, top-down, theoretical discussion of the universal principles that ought to underpin sport for social change research by and for indigenous peoples: perspective, privilege, politics, protection and the people, mentioned in the Introduction.

In terms of structural and systemic politics, twenty years ago prominent Māori scholar and rangatira (leader), Sir Mason Durie (1999) argued that all too often there are increasingly:

reduced opportunities for cultural expression and endorsement within [Western] society’s institutions. Too many [Māori people] are unable to have meaningful contact with their own language, customs...too few institutions in modern NZ are geared towards the expression of Māori values, let alone language. (pp. 2-3)

Philosophically this statement speaks to perspective. Sport, and rugby in particular, has been one such institution in NZ society that has historically and politically been geared towards cultural hegemony and assimilation (Cockburn & Atkinson, 2017; Hapeta, Mulholland, & Kuroda, 2015; Hapeta, 2017; Hokowhitu, 2005; Hokowhitu & Scherer, 2008; Watson, Palmer, & Ryan, 2017). The dominant group perspective is privileged in NZ’s institutions, in this case sport, with the ‘problem’ being indigenous perspectives of sport and society. For instance, Hokowhitu (2005) suggests that rugby is

a site of cultural resistance fraught with contradictions in the post-colonial and neo-colonial world where Māori both gain and lose mana [prestige and power]:

... the notion of a nationalistic New Zealand Māori team runs counter to New Zealand's egalitarian ethos, yet the control of the New Zealand Māori under the auspices of the NZRFU has left little room for it to be a tool for *tino rangatiratanga* [self-determination]. (Hokowhitu, 2005, p. 89)

In order for sport to actually enable positive social change and self-determination for Māori and Pasifika youth, the paternalistic perspectives of those dominant majorities facilitating their sporting experience is what needs to be changed. Partnering with youth and working alongside them, horizontally (Hodge, Henry, & Smith, 2014) as opposed to vertically, where connectivity (waypoint 4) and human dynamics (waypoint 3) and the shared underlying values (waypoint 2) were evidenced within these two case studies with positive outcomes.

Internationally, literature suggested that a paternalistic attitude was also the case when rugby was introduced to Australia. Horton (2009), for example, argued that rugby “was part of the cultural hegemony of British imperialism, and it became a central element of the cultural fabric of the dominant [i.e., white, middle class, male] social groups in colonial Australia” (p. 968) and that it had been that way since the first club, Sydney University Rugby Football club was formally established circa 1865. Clearly, rugby was used in the colonies to ‘change the ways’ of the natives. This paternalistically ‘superior’ perspective, however, is part of the ‘problem’ in terms of the perceived gap between theory and practice. Sport can be used to promote social change, but we must change fixed mind sets around what exactly needs to be changed. It is not so much the ‘at-risk’ youth (people) who need to change, it is the systems in place that require closer scrutiny.

Regardless of which way around the plus comes (plus-sport or sport-plus), indigenous perspectives of sport for social change are also reflected in their struggle for

well-being and health promotion. Durie suggested that “Māori health does not take shape in the human body alone, but within the trials and opportunities which make up human journeys” (1999, p.1). The key elements that determine health and well-being, which Durie identified, include social, political, educational, economic, cultural and historical factors.

In terms of NZ society, a secure cultural identity is key to navigating the myriad of pathways towards prosperous futures, no matter which pathway one takes, be it in education, sport, employment or life in general. One of the key components required in order to be able to orient yourself is knowing who and where you come from (past), who you are (present) and where you are going (future). Thus, sport for social change initiatives must reflect upon who or what needs changing. The current status quo problematizes ‘at-risk’ peoples and sees them as needing to change their ‘ways’. This is ignorant to society’s wider institutional and political structures. This positioning only serves to protect those who are already privileged, by protecting and continuing to privilege their worldviews, principles, theories and practices. Future research in this sport for social change context should look to promote and protect the perspectives of indigenous peoples rather than continue to colonise them through practice, theory and research.

For indigenous collectives, whakapapa (genealogy) is what grounds us, it anchors us as people to the whēnua (land), our tūrangawaewae (place of belonging). In wayfinding ‘mauri stones’ (heavy boulders tied to rope) acted as the protective anchors. Dropped over board in testing conditions, they ensured that our waka (vessel) were not swept away in the tides or blown off course by strong winds. Indeed, they helped resist the elements enabling way finders to be resilient, take-stock, recharge, adjust their sails (if required), revitalise and relaunch again. Indigenous (Māori) perspectives of well-being and health

promotion suggest that our ‘mauri ora’ (cultural identity) must be secure – just like the mauri stones – and positively affirmed (Durie, 2001).

The two cases presented here from NZ rugby settings positively affirmed the cultural identity of these Māori and Pasifika young people. These practices also appeared to position the youth well for flourishing futures where they could thrive in education and employment that may or may not include rugby. Instead of immersing these youth in the all too familiar colonial processes of deculturation, as witnessed in the mainstream educational and rugby systems (Bennett & Fyall, 2018), these youth were acculturated and actively encouraged to (re)connect back to their culture. By embracing who they are as people and where they are from, these youth had privileged access back into their worlds, and were encouraged to take these principles and worldviews and apply them to their present circumstances (education, careers, rugby) as well as to their future aspirations.

These rugby-related case studies (both plus-rugby and rugby-plus) provided the vehicle/vessel (or waka) for youth to find their way. Indigenous principles applied to this paper and that align with the waypoints in the wayfinding model applied to the case studies, also provide a way of navigating the distance between practice and theory in SFD research. The results demonstrated how youth in these indigenous SFD initiatives, navigated their intersecting worlds by learning and applying indigenous principles, practices and processes that gave them (and the programme facilitators) culturally protective layers that kept them safe, not only within their indigenous worlds but also by learning resilience to thrive in wider society as indigenous people of the world.

Conclusions

The cases studied here showed Māori and Pasifika youth navigating their transformation and personal leadership journeys by referring to the five waypoints. This paper demonstrates how the authors navigated their way through the research-practice

gap by demonstrating five indigenous principles in action. We welcome other scholars writing in this area to refute and/or refine these principles in terms of their indigenous worldviews and case study experiences. At the ‘ground-up’ level, the contribution this article makes has illuminated two cases where rugby initiatives from NZ settings have guided youth towards more positive pathways and future directions; in rugby, alongside rugby, and after rugby. This is not only in terms of educational achievement and employment prospects, but also as young Māori and Pasifika people who have a stronger sense of identity, which influences their sense of well-being, and creates opportunities for them to explore and discover how they transform themselves through tino rangatiratanga (self-determination) and whānaungatanga (collectivism); something aspirational that perhaps is encapsulated best in the following image (Figure 12).



Figure 12. Rangatahi e tū toa, hei tū he rangatira: Māori Youth Standing as Leaders

This paper has also argued that we need to know more about indigenous approaches and practices to sport for social change. This is best done as a ‘native’ researcher or pracademic who can empathise with principles underpinning indigenous

initiatives in research and practice such as involving – perspective, privilege, politics, protection, and people.

Similar to the cases presented here, there are many others ‘out there’ making a significant contribution to their communities at the grass-roots level: practicing, living by and connecting with indigenous values, principles and practices. One of the challenges facing researchers and ‘non-indigenous’ SFD academics is how they can align their theories with these practices? Is it, indeed, the expectation that SFD theorists need to connect and engage directly with indigenous practitioners?

The second point we attempted to make was a higher-level contribution to *the nexus between theory and practice within sport for social change*, which referred to theory-practice translations. Indigenous scholarship remains politically marginalised by many disciplines due to a lack of acceptance and understanding about other ways of, firstly, knowing and, secondly, knowledge production and sharing. As aptly argued “it is imperative the SFD researchers develop a heightened awareness of what types of knowledge are dominating in SFD and what types of perspectives and understandings are being privileged, as well as better understanding their limitations, bias, and partialities” (Spaaij et al., 2018, p. 34).

Indigenous scholarship it would seem is not easily translated to fit disciplinary moulds for the purpose of mainstream convention, comprehension and consumption. Much of the richness and meaning in indigenous knowledge is ‘lost in translation’. Many indigenous scholars and practitioners face a multitude of challenges translating what they know and do so that it is palatable for a variety of audiences that perhaps are unaware of another way of seeing and being in the world that is just as valuable and effective, and in some cases more valuable and effective. From a sport for social change perspective that embraces indigeneity and creates meaningful transformation, a more sustainable approach may be to adopt an ‘indigenous plus’ rather than a ‘plus indigenous’ waka

(vessel) to deepen practices (waypoint 4) and create more connectivity. We need more indigenous scholars, researchers and prac-acemics in the SFD space to indigenize the theories that are used in this field of study.

No reira (therefore), in closing, these two higher level contributions reiterate the importance of including indigenous voices in theory development within sport for social change and indeed opens the door for a special issue on the subject. Like wayfinding, it is not always clear what the destination will be, but what we can consider as a community of scholars, are the waypoints and principles we apply to get there. That at least is a respectful and genuine start to the journey.



MASSEY UNIVERSITY
GRADUATE RESEARCH SCHOOL

**STATEMENT OF CONTRIBUTION TO DOCTORAL THESIS
CONTAINING PUBLICATIONS**

We, the candidate and the candidate's Principal Supervisor, certify that all co-authors have consented to their work being included in the thesis and they have accepted the candidate's contribution as indicated below in the *Statement of Originality*.

Name of Candidate: Jeremy William Hapeta

Name/Title of Principal Supervisor: Emeritus Professor Gary Hermansson

Name of Published Research Output and full reference:

Hapeta, J.W., Stewart-Withers, R.R., & Palmer, F.R. (accepted 24 June, 2019). Sport for social change with Aotearoa New Zealand youth: navigating the theory-practice nexus through Indigenous principles (*Journal of Sport Management*).

In which Chapter is the Published Work?: Chapter Six (6)

Indicate the percentage of the Published Work that was contributed by the candidate: 65%

Describe the contribution that the candidate has made to the Published Work:

This paper examined past and future pathways for Māori and Pasifika youth involved in two rugby case studies: one a relatively 'high-level' team (although still a non-mainstream NZ rugby 'Māori' team) and the other a 'low-level' provincial rugby academy. The candidate and co-authors (Stewart-Withers & Palmer) worked collaboratively on the concept and design of this research. The candidate was directly involved with reviewing the literature; visiting and collecting data via focus group interviews at both sites; analysing the data thematically and co-authoring the draft and final versions. The candidate, therefore, contributed significantly to this paper.

Candidate's Signature

Date

Principal Supervisor's signature

Date

GRS Version 3– 16 September 2011

Chapter 7: Discussion

7.1. Introduction

This chapter provides an overview of how these studies, presented in Chapters 3-6, have helped address the research objectives (ROs) for this thesis. The overarching research objective of this doctoral research was to investigate how the inclusion of ethnicity (particularly in relation to Māori culture), involving such elements as cultural identity, traditions and spirituality (Auger, 2016; Durie, 1997; 1999; 2004a; 2005; Snowshoe et al., 2015), has been and is currently being addressed within NZ rugby. More specifically, the four research objectives (ROs), with condensed explanations provided in parenthesis, interrogated:

1. Why and how Māori culture is being increasingly incorporated into NZ rugby settings? (RO1 - incorporating Māori culture)
2. What impact does the inclusion of Māori culture (in various forms) have on the well-being of Māori and non-Māori in such environments? (RO2 - Māori culture inclusion/impact on well-being)
3. What lessons emerge from the inclusion of aspects of Māori culture in rugby-related contexts in scholarly sport publications, sport marketing campaigns, teams' and community initiatives? (RO3 - lessons learned from the inclusion of Māori culture)
4. What recommendations can be made for rugby, and other sports, for practitioners and researchers that enhance the well-being of Māori, and the promotion of inclusion and diversity in that space? (RO4 - recommendations regarding inclusivity)

Key findings from the inter-related studies are synthesised, specifically in relation to each of these research objectives, highlighting insights and contributions gleaned from the review of literature (study 1); the study with pukengā that focussed on haka as a traditional Māori practice and the impact of its historic and current use in the rugby and sport marketing domain, as well as aspirations for respect given to its future use (study 2); a case study of a semi-professional provincial team currently using Māori symbols, values and traditions to create their team identity (study 3); and two other case studies with youth involved in programmes that help to progress their pathways in rugby and in life (study 4). In essence, this chapter responds to the questions how have these studies (1. scholarly sport publications, 2. sport marketing campaigns, 3. Team initiatives, and 4. community initiatives) contributed towards addressing each of the research objectives, and what key themes, conclusions and recommendations emerge from these studies in relation to these ROs (1-4)?

The learnings that have emerged from these four inter-related studies are discussed below. From this evidence-base, then, overall conclusions based on the ROs for this thesis are drawn. Following these, the implications, strengths and limitations of this research and recommendations for future research are offered, before concluding this chapter.

7.1.1. Study 1 - Scholarly Sport Publications

In the first study, a culturally progressive review of literature, in relation to RO1 (incorporating Māori culture), we asked: ‘What key themes regarding ethnicity and inclusion in sport/rugby can be extrapolated from the published international and local scholarship?’, with the key contributors regarding various uses of Māori culture within NZ rugby settings being Calabrò (2014), Forster et al., (2016), Hokowhitu (2009), Hokowhitu and Scherer (2008), and Palmer (2016). This literature identified that the major way that Māori culture was being packaged and presented in rugby was through

the haka ritual. Indeed, it was perhaps the influential works of Hokowhitu on this matter that preceded (and potentially impacted) the subsequent works of those that followed.

In respect to RO2 (Māori culture inclusion/impact on well-being), the literature review enabled us to synthesise the relationship between Māori inclusion and well-being. Also, it is helpful here to briefly discuss some of the excluded literature in terms of the narrative of past All Blacks coaches and captains. Indeed, recent narrative analysis research (Hapeta, 2017; Johnson et al., 2014) revealed that the All Blacks team ‘culture’, at least historically (1950-2010), appeared to be absent or ignorant of ethnic diversity. Manifested as an ideology of exnomination ‘*we are all the same, there are no differences*’, these past team environments essentially denied Māori and Pasifika players access to their cultural identities and/or the opportunity to express their identities freely. This situation no doubt impacts upon well-being, as Durie (1997; 1999; 2004b) suggests, but this literature, due to the criteria imposed (i.e., peer-reviewed publications), was excluded from the study.

A specific anecdote (Rattue, 2019) that provides an explicit example of an ethnic-minority (Samoa-born) player being ‘neutralised’ has recently surfaced. Former All Blacks Manager and national rugby President, John Sturgeon, claimed that Polynesian star and Auckland winger Va'aiga Tuigamala was omitted from a 1989 All Blacks team simply because the Coach at the time, Alex Wylie, could not spell his name correctly. Instead, he was replaced by his Auckland teammate, Terry Wright, who had an easier name to spell. The impact of this event on Tuigamala’s well-being (then and now) are unknown, but future research should look to analyse such experiences and other stories of exclusion incidents based upon ethnicity, which impact on well-being.

Overall, throughout the literature included within the 2008-2017 culturally progressive review, the findings demonstrated that there appeared to be increased

scholarly interest in diversity and inclusiveness, especially at the applied level of sports. This burgeoning interest, however, appears not yet to be widely scrutinised academically in regards to the impacts diversity and inclusiveness in sport may have upon well-being. Further investigations, such as those presented in Chapters 4-6, are required, and future research should look to examine this issue in greater depth from more diverse and robust sources. This should involve both research participants and methodologies incorporating philosophical perspectives such as indigenous, feminist and critical theoretical positions.

At the core of RO3 (lessons learned from the inclusion of Māori culture) this literature review study offered the often-silenced voices in academia, such as Māori/Indigenous/Pasifika perspectives, a platform to speak from. Adapting and applying a culturally progressive review approach based upon KM principles allowed us to analyse how ethnicity and inclusion have been researched internationally and locally in sport/rugby settings from a distinctly indigenous perspective. The key findings suggested that dominant majority perspectives continued to ‘other’ ethnic minorities and indigenous groups’ realities in both explicitly and (implicitly) racist and marginalised ways.

Another key theme that emerged from this investigation included the (in)visible representations of whiteness and the centrality and normalisation of exnomination. Further, these lessons also highlighted a lack of opportunities (within the peer-reviewed literature at least) for explicit expressions of cultural identity in sport/rugby. While there were a few cases of inclusiveness in terms of cultural identity, traditions (e.g., the haka) and spirituality, these tended to be rare. Overall, minorities had far fewer opportunities to explore and express their cultural identity in academic sport literature. Some divergent studies, however, are emerging, although only time will tell whether such material will become more normalised in published literature.

With regard to RO4 (recommendations regarding inclusivity), applying an alternative ‘culturally progressive’ narrative approach, using a critical KM-lens, contributed re-interpretations of the extant literature on sport, inclusion, ethnicity, Māori and rugby. Similar to ex-All Blacks coach, Graham Henry’s (in Romanos, 2007) suggestion that society has diversified and so changes are necessary, this study recommends that the leaders of sport research and practice should be ethnically diverse and inclusive, in order to better reflect cultural diversity locally and internationally. While a level of diversification of socio-cultural (ethnic) demographics and the gender of people in leadership positions in sports studies shows some signs of change, there is an ongoing need for more diversity in positions of power in sport, which includes sport researchers.

A final recommendation is directed more towards academics and researchers of sport/rugby who are encouraged to reflect upon the level of ‘other’ published contributions from non-dominant perspectives. Indeed, the adoption of alternative worldviews, as seen in the culturally progressive narrative review of literature, can be utilised by scholars in the future, both pragmatically (using, for example, Ngā Poutama Whetū as a tool) and paradigmatically (i.e., using KM philosophy). Employing non-traditional methods for reviewing literature that align with critical and indigenous perspectives can provide deeper explorations beyond research in sport that is mono-cultural.

7.1.2. Study 2 – Sport Marketing Campaigns

In the second study we sought to examine why and how Māori culture was being used and applied within NZ rugby settings (RO1). This work was based upon the findings from study 1 that aligned most closely with RO1 (why and how Māori culture is incorporated and applied in NZ rugby settings) and found that, the most obvious iconic cultural symbol researched and applied in sport was the haka, as the most internationally recognised ritual

and expression of Māori identity as well as NZ's national identity. Thus, we purposively approached pukengā (experts), as key informants, and asked how had haka knowledge been handed on to them, how was it being used and passed on today, and how would they prefer to see haka practiced and treated into the future? One recollected his father's solo effort in support of the All Blacks in Canada almost half a century ago. Another critiqued 'techniques' that his tutors used during his developmental years attending a Māori Boys' Boarding School. The remaining pukengā recounted his Ngāti Toa haka heritage and the importance of continuity of these practices over the years.

The pukengā also reflected upon the importance of this cultural expression for Māori development, well-being and cultural aspirations (RO2: Māori culture inclusion/impact on well-being). Although their lived experiences and perceptions of how and why this ritual was/is practiced were varied, there was unity in their desire to see the haka treated as a taonga (to be treasured) to ensure the mauri of the haka and all it represented, rather than it being a commodity to be traded and exploited.

In discussing how they had received, passed on and continued to hand down this knowledge, these pukengā articulated the special mātauranga (knowledge) embedded within haka. In terms of well-being, for them haka is both a physical and spiritual act, and a taonga tuku iho, as they connect Māori terrestrially with their whenua (land-base) and celestially with their whakapapa (ancestors). The concepts of whenua and whakapapa are integral to Māori identity and well-being, and enable Māori to establish their tūrangawaewae (place of standing/belonging). This meaning is conveyed in ways that go beyond mere words and actions alone and suggests that this iconic cultural ritual has typically been misunderstood and performed superficially in the past and present.

Further, in examining the impact upon well-being (RO2: Māori culture inclusion/impact on well-being), we explored, through the often absent voices of Māori

as represented by the pūkenga, what impact sport marketing ‘strategies’ involving the haka were having on the well-being of Māori communities. Results demonstrated that past practices, in terms of the misunderstandings and incorrect use of haka, had dislocated these taonga tuku iho from their whakapapa, primarily for the benefit of commercial brands and not necessarily for Māori. The impact upon Māori well-being has been felt locally, nationally and internationally and not always positively. The ‘hakarena’, ‘fight or flight’ and ‘Wozniaki’s haka lesson’ incidents, for instance, did little to enhance the mana and well-being of Māori, and they felt that these marketing strategies actually diminished mana and well-being within their communities.

This Haka study also aligned with RO3 (lessons learned from the inclusion of Māori culture). What we learned from the pukengā korero was that those trading this taonga (often without permission or consideration for Māori) to media and marketing companies for promotional strategies need to consider how to work in alignment with indigenous aspirations such as prosperity, self-determination and holistic well-being. We have also learned that some Māori viewpoints (from both within and outside of the particular iwi group) believe that Ngāti Toa should be more forward in advocating for greater protections around their taonga, as the legislation (MBIE, 2014) in place to safeguard its use in NZ appears not to be working effectively. Finally, we also became more aware of the impact that some disrespectful practices are having on well-being in Māori communities, which is often felt at a deep, collective and wairua (spiritual) level.

This, therefore, leads to recommendations (RO4 – recommendations regarding inclusivity) that we suggest ought to be adopted. In regards to haka, or any other Māori symbols, traditions or practices for that matter, we recommend that any uses of these taonga tuku iho conform to, or at least make genuine attempts to consider, the KM conventions of being inclusive of Māori through including Māori in decision-making

processes (by Māori), production processes (with Māori) and by taking into consideration how the outcomes will impact on Māori (for Māori). It is not always going to be possible to meet all three of these conventions, but in the absence of one or more, it is necessary at the very least to consult with Māori, in a meaningful and genuine way, in order to stay true to a culturally inclusive kaupapa. Deliberate and meaningful attempts to consult with and alongside Māori about using their taonga appropriately is probably one of, if not the most, important considerations, and this should apply to all indigenous peoples' treasures.

7.1.3. Study 3 – A Team's Inclusion of 'Things' Māori (BoP)

In the case of study 3, with the NZ provincial rugby team (BoP), we asked the players, coaches and management staff why and how Māori stories (pūrākau) and knowledge (mātauranga) were being adopted and applied within their 'team culture' (RO1: incorporating Māori culture)? Attention was focussed on how players and coaches, both Māori and non-Māori, interpreted these culturally inclusive applications; and how explicit expressions of Māori cultural identity impacted on their overall individual and collective well-being (RO2: Māori culture inclusion/impact on well-being).

The results revealed that many examples of stories and knowledge associated with Māori had been and were being incorporated into their team culture. Some of these pūrākau and mātauranga (past, present and probably into the future) included mottos (whakataukī), motifs (the steaming maunga), models (maunga of success) and mascots – both old (Hori) and new (Heme). Collectively, these examples represented some of the ways that Māori culture was manifested in this particular case study team environment. In terms of why, the head coach believed that these historical and contemporary practices were relevant and meaningful to their region and that it honoured the traditions of the people who they collectively represented.

In relation to RO2 (Māori culture inclusion/impact on well-being), irrespective of ethnicity, all members of the team pursued the highest well-being and sporting performance peaks/summits (as symbolised by the maunga). Despite the Pākehā players and coaches being an ethnic minority in terms of the study's participants (10/24), none reported negative outcomes to their own well-being. The Pasifika players also did not report any negative impacts upon their overall well-being. Including the Pasifika players and the Pākehā group members, the majority (67%) of the study's participants (16/24) were non-Māori but still shared that Māori stories and knowledge benefitted the team's and their own personal well-being.

Results from this case study are consistent with findings from Professor Russell Bishop's research within educational settings, where he suggested that 'what's good for everyone' was not necessarily working for Māori, but 'what's good for Māori, works for everyone' (Te Kotahitanga, n.d.). The purpose of this specific case study, though, was not to generalise or determine nomothetic rules; rather to illuminate the nuances and impacts of these culturally inclusive innovations on a rugby team and the people within it. With a degree of credibility, we can say that the players, coaches and others involved in this particular team, irrespective of their ethnicity (Māori and non-Māori), felt that they were valued as individuals and that they belonged to a cohesive, collective, kaupapa (purpose) that had at its core a Māori perspective.

This leads us to consider RO3 (lessons learned from the inclusion of Māori culture) and determine that the inclusion of Māori stories and knowledge into this particular rugby team's culture created positive outcomes. Firstly, you do not necessarily need to identify as Māori in order to appreciate, understand and benefit from aspects of tikanga and mātauranga Māori. Two-thirds of this study's participants who were non-Māori demonstrated that they could connect with Te Ao Māori in a way that had positive

performance and well-being outcomes for them both on and off the field. The team sought to create a more meaningful relationship and deeper connection with their wider region, which created wider benefits. They were able to do this in various pragmatic and symbolic ways, including climbing significant maunga and gazing upon other maunga in the region, which they had to research and report back on. This, perhaps, also reminds us that kaupapa Māori originated as a practice within educational settings, which was later developed as theory. As Pihama (2010) reminded us, theory that is “invented in ways that have little or no relevance to people’s lives because of its prescriptive, exclusive and elitist foundations, is of no use to Māori...[it] must be located within our experiences and practices...[and] cognisant of our historical and cultural realities” (p. 8).

Research has demonstrated that connecting with Māori culture in responsive ways can have positive performance outcomes for rugby teams (Hapeta & Palmer, 2014 – see Appendix 5). In terms of the impact of these practices on well-being for both Māori and non-Māori, it is still too soon to determine if the benefits to well-being are far-reaching; thus, longitudinal and more in-depth research is required. One recommendation (RO4: recommendations regarding inclusivity) is that future investigations into this issue should be carried out by researchers who employ indigenous research methodologies and methods. We also encourage other rugby teams to explore how Māori stories and knowledge can be incorporated into team culture in respectful and meaningful ways.

7.1.4 Study 4 – Inclusion of ‘Things’ Māori in Community Rugby Initiatives

Finally, in study 4 involving so-called at-risk rangatahi (youth), we looked towards the future and asked: ‘Is/can there be a universal theory of sport for social change?’; ‘can indigenous practices inform sport for social change theories?’; and, ‘how can sport, especially rugby, be used to positively transform the lives of youth in terms of both social

and educational outcomes?’ These specific questions also sat within the broader research objectives of this thesis.

Specifically, with regard to RO1 (incorporating Māori culture), prior to their arrival at the Feats’ MPRA academy (site 1: plus-sport) some of these youth were considered at risk of failing with their educational endeavours. Meanwhile, the majority of rangatahi at ETTMRD (site 2: sport-plus) were still attending mainstream secondary schools but were considered at-risk of dropping out of rugby, given that they had missed selection into one of the two top NZ Schools’ teams and/or one of the five Super Rugby franchises’ school-level trials. From these two case sites with different approaches (plus-sport versus sport-plus), there was a shared focus on the plus (educational/social) outcomes alongside the sport (rugby) outcomes to some extent. Both sites embraced these youth and worked on developing the social/sporting potential within them. Tools to engage these youth and tap into their potential were Māori cultural traditions, rituals and values including mottos (*taku tūrangawaewae*) and *karakia* as a part of their daily routine. These Māori practices along with others seemed to have a positive impact on the youth.

In regards to RO2 (Māori culture inclusion/impact on well-being), the MPRA youth reported feeling a sense of belonging and that their *mana* was enhanced, insofar as they felt that they connected with the facilitators and other people working alongside them. These experiences appeared to contrast with their previous mainstream education settings where they were underachieving and considered to be at risk of failing within that system, which could raise questions as to whether the system was systematically failing them. At this site (MPRA), initially they had the plus around the wrong way. In their first pilot year, for example, there was an emphasis placed on sport plus other educational and/or social outcomes. Ultimately, however, they discovered that this balance was not right. The following year, they changed the focus and prioritised the plus-sport approach

instead. This shift aligned more with their social change (first) through sport (second) agenda.

At the ETTMRD site, there was a greater emphasis on the sport-plus model, with the exception that the plus did not have an explicit, formal educational focus. The plus outcomes encouraged the youth involved to connect (i.e., enculturation) with their Māori whakapapa and identity through practices such as: pepehā, mihimihi, waiata, haka and karakia, which aligns with RO1 (incorporating Māori culture). The ‘plus’ outcomes, therefore, were aligned more with informal socio-cultural aspirations than they were with formal educational outcomes, such as achieving NCEA levels. While mainstream NZ rugby had seemingly overlooked them, this Māori rugby initiative had embraced them, reinforcing their identity and uplifting their mana, which appeared to galvanise the rangatahi, helping make them more resilient, which aligns with RO2 (Māori culture inclusion/impact on well-being).

When some ETTMRD participants were selected for the NZ Māori Under18 team who played the Barbarians’ (NZ’s ‘B’ team) and the Fijian School Boys’ team, their winning results were not expected. When I later asked some of the players what helped them to perform at their peak a connection with their Māori culture was expressed as an integral element. In fact, one of the participants who played for the NZ Māori U18 team in 2017 but was selected for the NZ Barbarian (considered NZ ‘B’ Team) team in 2018, expressed regret at being selected into the NZ ‘B’ team, thus being unable to play for the Māori U18s team again. This youth’s narrative reflected the sentiment expressed by All Black Aaron Smith (in Smale, 2015), as mentioned in the prologue. This finding also appears to be consistent with other analyses of pūrākau (narratives) from elite-level Māori athletes involved in the NZ Olympic and Commonwealth Games environment (Erueti,

2015), with Erueti (2015) reporting that the integration of both “intangible and tangible elements of mātauranga Māori were valued by Māori athletes” (p. 264).

In Study 4, a final consideration asked: ‘how sport and rugby, in particular, might be used to positively transform the lives of youth in regard to positive educational and social outcomes?’ and aligned with RO3 (lessons learned from the inclusion of Māori culture). In terms of cultural successes, these at-risk rangatahi took part in initiatives that rejected the notion that they were drop-outs (in education and rugby) and presented an alternative frame of thinking for these youth that embraced their cultural identity. To summarise in terms of RO3, this study demonstrated how rugby was and could be used as a pathway to provide positive educational and socio-cultural transformation – re-engaging with their Māori identity, as well as to education and rugby pathways as a result.

Additionally, with regard to RO4 (recommendations regarding inclusivity), these interventions attempted to create bi-cultural spaces (site 1) and spaces where tikanga Māori was central (site 2), yet more critical and longer-term explorations need to involve case studies of youth initiatives that use sport and tikanga Māori to create change. These cases are different from ‘mainstream’ education/rugby models, so we need to know more about them and the long-term impact these initiatives are having for rangatahi. Indeed, they need to be evaluated longitudinally in terms of their outcomes in ways that reflect the kaupapa and aspirations of the indigenous communities invested in them, rather than from the perspective of the organisations or investors alone.

7.2. Limitations and Strengths

This thesis and the studies that comprise it are not without potential bias or fault. Indeed, the ‘insider’ (i.e., to rugby/Te Ao Māori) status that we ascribed to the research collaborators may be perceived by some to be a limitation. As we have argued, though,

we deemed this to be a strength in terms of legitimacy, validity, robustness, transparency, and value to the people and communities being researched. However, despite our positionality, we acknowledge that not everybody will perceive this insider status to be a strength of the cases and literature studied, but feel that this status was justified and has provided a distinctive perspective that adds understanding and knowledge to the field of study that is sport and ethnic inclusion.

Moreover, given the nature of this qualitatively oriented thesis and these distinctive cases/studies that comprise it, it makes the results and findings impossible to generalise. This thesis, however, was never about being able to generalise. It was more about highlighting and illuminating pertinent issues and principles from the specific case studies, which, given the nature of NZ rugby and academic literature on rugby, make the cases, and the knowledge gleaned from them, different and unique. It is also for this very reason (i.e., a lack of scholarly scrutiny around ethnic diversity and inclusion), that this thesis contributes to new knowledge – which can also be seen as a strength. We encourage other scholars to do the same, so that they too can enhance the multiplicity and richness of truths that exist for minorities and indigenous peoples involved in sport and in rugby in particular. Rather than be generalizable, these findings can be seen as adding to a tapestry of knowledge in this field that others should be encouraged to add to.

Furthermore, because only 41 participants contributed across all four studies/research sites and just over half (21) were Māori, some critics may view the findings with a degree of scepticism in terms of trustworthiness, especially from a Kaupapa Māori perspective. Certainly, positivist and quantitative researchers would argue that there are insufficient numbers to confidently validate these findings. Qualitative researchers, however, especially KM researchers, may condone a different approach and

argue that the rich narratives are ‘thick’ in description (Geertz, 2008) and provide quality and meaningful data rather than a more generalizable quantity of data.

Regardless of one’s paradigmatic perspective, a limitation for studies 3 and 4 may be the length of time ‘in the field’ gathering narratives and knowledge regarding the impact of these initiatives on those involved. Therefore, longitudinal monitoring and evaluation could help to track the pathways of these teams (Study 3) and youth (Study 4) and find out whether or not the impact of these initiatives were fleeting, long-lasting, adaptive, individual or collective, and, last but not least, whether they create agency shifts (at the personal level) or structural and socio-cultural transformation (at the organisational and institutional level).

7.3 Implications

Ideally, the findings from this thesis and its inter-related studies will assist in informing policy and practice in relation to rugby/Māori rugby initiatives, team culture development, sport marketing practices involving the haka, sport for social change (both plus-sport and sport-plus), and literature reviews that use alternative and culturally progressive methods. The implications of this research could have an immediate and potentially significant impact on practice, policy and research. Especially if, for example, the creation and development of user-friendly executive summaries of the findings of each of the 4 studies were to be distributed out to wider networks, including the NZR, to the five Super Rugby franchises, all Provincial Unions and other sports for social change and rugby development initiatives.

Timing in sport is key and this thesis is timely given the independent report from the Respect and Responsibility Review (R&R Review) commissioned by NZR being released recently (Cockburn & Atkinson, 2017), which means that many strategic policies

this thesis recommends, are in the process of being developed, applied and assessed as a result of the R&R Review. Already, as a result of previous publications and the PhD research process the candidate has been asked to contribute to both national and international sport conferences and coaching workshops that are having an impact on sport policy and practice at home and abroad. Further, some researchers - for example, Erueti (2015, p. 272) and Cockburn and Atkinson (2017, p. 43) - have recommended adopting the findings of or have suggested interventions related to research conducted and published throughout the candidate's PhD journey (Hapeta, 2017; Hapeta & Palmer, 2014). The implications of this research, thus, are attracting both local and international interest and are already having an impact.

Nonetheless, the systems and structures currently in place are more challenging to change, and it is inevitable that there will also be some push-back of sorts to any suggestion of racism, exclusivity or need for change. This may cause delays or roadblocks to changes in rugby and sport that this thesis recommends. Generally, people in privileged positions of power tend to maintain the status quo; after all, these existing institutions and practices have benefitted them, and often the underlying worldviews and principles they are founded on are implicit (e.g., unconscious bias, systemic racism and sexism, etc). It is going to take some persistent transformational leadership, which is bold and visionary in the face of resistance, to structurally and culturally change the current cultural context in sport and rugby specifically.

Only by working together, in unity, with communities and for the greater good will NZR be able to truly lead the way in terms of being inclusive and culturally diverse (specifically in regard to ethnicity). If NZR genuinely wishes to inspire and unify, then the best place for this to begin would be internally – at the national, super, provincial, club and school levels of rugby. This research is but one push to move in the direction of

greater diversity and inclusiveness, and there are calls to be more inspiring and unifying from many angles – politically, academically, socially, culturally, pragmatically, economically and practically.

7.4 Conclusions

To begin with conclusions, I reiterate some important points made previously by other scholars relating to issues of ethnicity, sport and inclusion of Māori culture in both societal and rugby settings. By doing so I consider the past and present, then cast a focus towards the future. Momentarily, at this point I hand the discussion over to Emeritus Professor Sir Mason Durie who some 22 years ago articulated aspirations for today. I reinforce his message again now for generations to come as a means to ask where the pathway may lead to 22 years from now (i.e., in 2040). Thereafter, I offer some of my own recommendations, which have emerged from the studies presented herein.

Durie in 1997 discussed the conditions that undermine a positive Māori identity and the measures likely to restore and reinforce a sense of positive cultural identity, especially for Māori. In his paper, originally presented as a key note address in October 1996 at the 22nd Annual Conference for the Australian and NZ College of Mental Health Nurses, Durie urged society's institutions and professions to no longer require Māori "to relinquish their own culture, [so their] identity can be secured more firmly" (p. 51). In concluding, he laid down a challenge: "it is for the next 22 years [to 2020] to find common ground with the views and beliefs of people and cultures who start from quite different philosophies" (1997, p. 57).

Almost twenty-two years after Durie laid down this wero (challenge), recent research suggests that this aspiration has still not yet been fully realised. For example, the findings of the Respect and Responsibility (R&R) Review (Cockburn & Atkinson, 2017),

highlighted that the underlying culture of NZ rugby remains an issue. Indeed, similar to Durie (1997), the R&R Review recommended that NZR ought to implement interventions that celebrate cultural identity by way of bi-cultural practices where Māori identity is “acknowledged and reflected and they [Māori] do not have to ‘switch modes’ to a mono-cultural environment or suppress the very things they value most” (Cockburn & Atkinson, 2017; p. 41). This thesis also recommends that any potential bi-cultural interventions must originate internally (within NZR) as well as externally (of NZR), especially in terms of the intended spirit of Māori autonomy and self-determination aspirations that are articulated in the NZ Māori Rugby Board’s 2018 Strategic Plan. In this regard, NZR should look to build upon existing relationships and new relationships with KM researchers and practitioners in and out of rugby.

Furthermore, the R&R Review also suggested that “issues of racism ... need to be acknowledged and explored” (Cockburn & Atkinson, 2017, p. 40) more comprehensively by NZR, the five Super Rugby franchises and other provincial unions. This thesis acknowledged and explored the issue of cultural inclusion in various rugby and rugby-related settings from published literature through to sport for social change initiatives. The findings of these inter-related studies concur with the recommendations of the R&R Review (Cockburn & Atkinson, 2017) to continue the investigative lines of inquiry down this pathway, especially involving critical and KM perspectives. Since the release of the R&R Review, the NZR have adopted a Respect and Inclusion Strategy, and there are ongoing opportunities for further research in this area to be conducted in partnership with the NZR but also independently.

Another KM researcher (Erueti, 2015, p. 260) also claimed that it is “evident that the few studies investigating Māori sport suggest that much more analysis is required in order to have a more complete and critical understanding of the relationship”. Indeed,

further research in this space is necessary, as Study 1 (literature review) illustrated, especially if NZR engages in the required interventions recommended in the R&R Review.

Other scholars (Bennett & Fyall, 2018) have recently criticised current mainstream NZ secondary school rugby environments for being far too focussed on performance outcomes (i.e., solely winning) rather than on positive social, and educational development for youth. However, if the intent is to use rugby/sport as an intervention space for social development, cultural inclusion and well-being enhancement, then we recommend that where possible a ‘plus-sport’ approach ought to be adopted. If the ‘sport-plus’ model must be used, then the plus aspects cannot be sidelined to the point where it becomes tokenistic, especially when working with youth who are potentially more vulnerable, such as ethnic minority or indigenous youth, and those youth considered to be at-risk.

Finally, I offer some concluding thoughts. Recently emphasised since rugby turned professional, there have been some key law changes made to protect the safety of players. The severity of concussion issues witnessed in American Football, for example, provoked World Rugby to make changes to the game’s laws in order to protect players and prevent concussions. These safety-driven changes to on-field laws have seen the game evolve. Also, the ‘critical turning points’ for the safety of players off the field were revealed by Hodge et al. (2014) regarding alcohol and drinking ‘socially’ in rugby, and these have made some inroads into changing the way teams celebrate after games too.

All of these law and cultural changes appear to have improved the game for athletes’ physical and mental well-being. However, we recommend that NZR takes an inspiring and unifying lead role and continues to make changes to the game (on and off the field) to improve the emotional, socio-cultural and spiritual well-being of those

involved in rugby. This is something that they can continue to articulate in their player and coach development programmes and is perhaps something the NZR Māori cultural advisor could continue to champion. If the holistic well-being of all involved in rugby recognised the importance of acknowledging and including diverse cultural identities, values, rituals, and stories, rugby truly would be ‘unifying and inspiring’.

This thesis began by discussing a whakataukī about different threads needing to fuse in order to achieve a common goal. As an indigenous storyteller and academic, I will, therefore, conclude with a similar pūrākau from Sir Mason Durie in 1997, about inclusion:

The unifying strand is that New Zealand has outgrown its identity as a nation knitted exclusively from the cultural and philosophical threads of the well-worn fabric of Imperial Britain (p. 55)...[NZ has] nonetheless embarked on a journey to construct a new national identity. This time it will be unacceptable for a future national identity to be built on the notions of sameness or a single world-view...or that professional practice[s] can be constructed on bland protocols that fail to acknowledge culture and identity as vital ingredients for good health. There is a unique opportunity...to examine the implications of diverse culture to its own identity and practices. (Durie, 1997, p. 57)

In closing, Durie’s pūrākau in 1997 (now 20 years ago) also suggested that the soul of health professionals, similarly with other professionals within society’s institutions, including those such as sport and rugby (i.e., players, coaches, referees, administrators, governors, managers), must be anchored with the identities of those who share our domains: “Human identity is at the heart, the soul, of our endeavours. Our task is not to negate cultural identity, or to squeeze others into the straightjackets of cultural neutrality. The challenge is to understand cultural identity as a keystone for healing, for living” (Durie, 1997, p. 58). Indeed, individually and collectively, we can no longer stand on the sidelines as passive spectators and accept or expect ethnically diverse groups to assimilate (i.e., acculturation) themselves to the dominant ‘majority’ culture.

Just as some rugby teams (Hapeta & Palmer, 2014; Hapeta, Palmer, & Kuroda, 2019) and communities are already adopting and applying inclusive and culturally diverse practices, we must actively encourage greater connectedness (i.e., enculturation) in terms of advocating for and facilitating a positive connection with one's cultural identity and be more open and accepting towards the inclusion of ethnic diversity. It is perhaps appropriate to conclude by re-articulating an aspiration expressed by two highly regarded Māori players and ex-All Blacks Waka Nathan and Wayne 'Buck' Shelford:

the future of Māori rugby lies in our ability to govern, coach and to support rangatahi in their dream to become the best that they can be. What does the future hold for New Zealand Māori? Everything that we want it to be. (cited in Mullholland, 2009, back cover)

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Appendices

Appendix 1: Letter from the Māori Queen, Dame Te Atairangikaahu (1998)

Saturday 20th June 1998

Waahi Pa

10.45am

1 hour prior to departure for London - UK

From: Te Arikiniui
Te Atairangikaahu

Message reads:

To: NZ Maori Colts, NZ Rugby Union:
Team Management, Selectors, Coaches:
The Entire Squad:

Tena Koutou Katoa:

I extend my warmest best wishes to the entire squad, you who represent the entire Motu, the Nation.

You are the 'Best of the Best', and we are very proud of you.

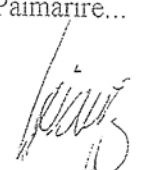
Hopuhopu has taken great pleasure in being associated with this inaugural event. There will never be a first again: may each and every one of you be united in the bond of absolute sporting fellowship through Rugby Union and your continued support to the first ever New Zealand Maori Colts:

"Kotahi ano te Kowhaho o te ngira e kuhuna ai, te miro whero, te miro pango, te miro ma."

Quote: - Potatou Te Wherowhero

"There is but one eye of the needle through which all threads must pass the red the black and the white." Unquote..

In short: Be united and strengthened by each other.
Noho Ora Mai i te Manakitanga o te Runga Rawa
Paimarire...



Te Arikiniui

Te Atairangikaahu O.N.Z D.B.E (Hon.D.Waikato)

Appendix 2: Low Risk Notification: The Haka 4000015478 (Study 2)



Date: 09 February 2016

Dear Mr Jeremy Hapeta

Re: Ethics Notification - 4000015478 - The Haka: Ka Mate and the misappropriation of Mātauranga Māori

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

If situations subsequently occur which cause you to reconsider your ethical analysis, please go to <http://rims.massey.ac.nz> and register the changes in order that they be assessed as safe to proceed.

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 in this document are responsible for the ethical conduct of this research."

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director - Ethics, telephone 06 3569099 ext 86015, email humanethics@massey.ac.nz.

Please note, 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 complete the application form again, answering "yes" to the publication question to provide more information for 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



Dr Brian Finch
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

From: Lindsay, Alice

Sent: Tuesday, 2 August 2016 2:32 p.m.

To: Hapeta, Jeremy

Subject: Low Risk Ethics Notification

Sent on behalf of Dr Brian Finch (Director of Ethics)

Dear Jeremy

You will be aware that the Human Ethics approval and notification procedures include an audit of a sample of Low Risk Notifications so that we can assure our accreditation body that the low risk process is robust.

In February 2016 you submitted a low risk notification through the Human Ethics online system for your project, entitled, “The Haka: Ka Mate and the misappropriation of Matauranga Maori”.

At an audit meeting held in June 2016, the above project was randomly selected by the Research Ethics Office for review by the Chairs of the Massey University Human Ethics Committees.

The Chairs provide feedback from the audit to researchers and would like to commend you on an excellent notification. The identification and discussion of ethical issues was clear and comprehensive.

The Human Ethics Chairs Committee thanks you for your attention to detail and trusts that this research project proceeded satisfactorily. We would like your permission to use part of your application as an exemplar and model for other researchers. If you are comfortable about this, could you confirm through an email response?

Regards,

Alice

Alice Lindsay

Research Ethics Administrator

Massey University Human Ethics Committee Northern

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Appendix 3: Low Risk Notification: The Impact of ethno-cultural inclusion into teams culture on individual and collective well-being 400017034 (Study 3)



Date: 24 November 2016

Dear Jeremy Hapeta

Re: Ethics Notification - 400017034 - The impact of ethno-cultural inclusion into 'team' culture on individual and collective well-being

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

If situations subsequently occur which cause you to reconsider your ethical analysis, please go to <http://rims.massey.ac.nz> and register the changes in order that they be assessed as safe to proceed.

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 in this document are responsible for the ethical conduct of this research."

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director - Ethics, telephone 06 3569099 ext 86015, email humanethics@massey.ac.nz.

Please note, 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 complete the application form again, answering "yes" to the publication question to provide more information for 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

Dr Brian Finch
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

Appendix 4: Low Risk Notification: Sports for social change 4000019308 (Study 4)



HoU Review Group

Ethics Notification Number: 4000019308

Title: 'Sport for social change' from a New Zealand Rugby case-study perspective.

Thank you for your notification which you have assessed as Low Risk.

Your project has been recorded in our system which is reported in the Annual Report of the Massey University Human Ethics Committee.

The low risk notification for this project is valid for a maximum of three years.

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 in this document are responsible for the ethical conduct of this research.

If you have any concerns about the conduct of this research that you want to raise with someone other than the researcher(s), please contact Dr Brian Finch, Director (Research Ethics), email humanethics@massey.ac.nz."

Please note that if a sponsoring organisation, funding authority or a journal in which you wish to publish require evidence of committee approval (with an approval number), you will have to complete the application form again answering yes to the publication question to provide more information to go before 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.

You are reminded that staff researchers and supervisors are fully responsible for ensuring that the information in the low risk notification has met the requirements and guidelines for submission of a low risk notification.

If you wish to print an official copy of this letter, please login to the RIMS system, and under the Reporting section, View Reports you will find a link to run the LR Report.

Yours sincerely

Dr Brian Finch
Chair, Human Ethics Chairs' Committee and Director (Research Ethics)

Research Ethics Office, Research and Enterprise
Massey University, Private Bag 11 222, Palmerston North, 4442, New Zealand T 06 951 6841; 06 95106840
E humanethics@massey.ac.nz; animaethics@massey.ac.nz; gtc@massey.ac.nz

Appendix 5: A Case Study of the Waikato Chiefs Rugby Team

Hapeta, J. & Palmer, F.R. (2014). Māori Culture Counts: A Case Study of the Waikato Chiefs. In T. Black, (Ed.). Enhancing Mātauranga Māori and global indigenous knowledge. *Mātauranga Māori and indigenous knowledge. Wellington, New Zealand: Qualifications Authority*, 101-118.)

(Presented in the format conventions required for that particular text)

He Kupu Whakataki

Ko te whakakotahi mai o te whakaaro, ko te whakahuihui mai i te taha tikanga hononga ki ngā wawata, ka whakaora mai i te taha hinengaro, taha wairua, taha whānau. Ka tipu te hiahia ki te tākaro, ā, he kaha hoki te wairua ā-tīma o ngā Chiefs ki runga i te papatākaro whutupāoro. E kitea ana i roto i tēnei tuhinga mehemea e mārāma ana ngā kaihautū, ngā kaiwhakahaere hoki ki te whakarite i te taha whakatōpū tikanga ā-whānau, ka tipu kaha te hiahia kia oti pai te mahi o te rōpū. Whāia ko tētahi kaupapa hoki ko te whai atu a ngā kaihautū i ngā hekenga whakaaro nō roto ake o Waikato Tainui, me te kato mai i ērā kōrero tuku iho hei whakakaha ake i te hiahia o te kaitākaro. Koia te tipu o te hiahia kia whakaputahia te taha mātauranga Māori me te hononga ki te mātauranga ā-iwi. Nā te whakamahi i ēnei mea e rua, te mātauranga Māori me te mātauranga ā-iwi, ka tipu kaha te tīma o ngā Chiefs.

Introduction

The introductory whakataukī above can be translated literally as, “By black and by red, the work is done”. Brougham and Reed (2009) provide further meaning by explaining that red is symbolic of chieftainship, so when chiefs and slaves (or leaders and followers) unite, the work is achieved. Wayne Smith, ex-All Blacks coach and one of the coaches involved in the New Zealand Super XV rugby franchise situated in the Waikato region known as the Chiefs, provides another interpretation that may reflect the culture and vision of the Chiefs since 2012:

“To us this [whakataukī] would also translate as ‘With you and with me we get the job done’. This relates to the really strong connections we have created with the community that are not only good for our people, but make the players more resilient. We play for our people and our region which we’ve travelled over, including a coast to coast voyage replicating Tainui’s original settlement”. (Wayne Smith, personal communication, 2013).

Interestingly, the fortunes of this franchise have changed since 2012, when, for the first time in 17 years of Super XV rugby (a tournament played between 15 franchises from South Africa, New Zealand, and Australia) history, the Chiefs won the tournament. They then repeated their 2012 success with back-to-back wins in 2013.

Previously, the Chiefs had only twice made the play-off series, and advanced only once into the final, in which they lost heavily 61—17 in 2009. In fact, during the first 16 years of the tournament, the Chiefs had finished in the bottom half of the competition more often (62.5%) than not. Needless to say, prior to the 2012 season the franchise did not make winning much of a habit.

The almost overnight turnaround by one of the competition's least successful teams begs the questions, "What, precisely, has led to their turnaround in performance and the improving results from this franchise?"; and "What was so fundamentally different about the 2012 and 2013 Chiefs' environment compared to previous campaigns?"

From an outsider's perspective, obvious changes that have occurred since 2012 have been a change of coaching staff and a subsequent change in team culture that appears to embrace things Māori in the way the team prepares for games, strategises prior to and during games, and celebrates after games. Situating their Chiefs' team culture within the local landscape and *tūrangawaewae* (place of standing/belonging), and priding themselves on Chiefs' *mana* (respect for their franchise and brand) is symbolic of the approach taken in 2012 and 2013.

Researchers in the area of leadership, Jackson and Parry (2011), state "Leadership is essentially a cultural activity—it is suffused with values, beliefs, language, rituals, and artefacts" (p. 71). Thus, it appears more than coincidental that the successes of the 2012 and 2013 Chiefs' campaigns coincide with a change in coaching staff whose style is designed to be empowering, athlete-centred and a return to their cultural 'roots' unique to their franchise's local *rohe* (region). This is perhaps an area where the Chiefs, in comparison to their other NZ-based super rugby franchises, have excelled and led the way in that many of their franchise's core values, beliefs, and rituals are inclusive of *mātauranga ā-iwi* and *mātauranga Māori*. They have adopted and promoted a culturally responsive approach to their team's shared vision and core values which appear to have impacted positively on their overall winning performance.

This chapter examines how *mātauranga ā-iwi* and *mātauranga Māori* were integrated into the Chiefs' team culture and values, and provides examples of how this was perceived to contribute toward a winning team culture and effective leader-follower relations (Jackson & Parry, 2011; Lussier & Achua, 2012). Throughout this discussion Doherty's (2012) Ranga Framework is utilised as a Māori lens through which to examine the Chiefs' success using backward chaining. Alongside the Kaupapa Māori lens, a leadership lens is also applied through the integration of leader-member exchange (LMX) theory (Jackson & Parry, 2011; Lussier & Achua, 2012).

Terminology

Before beginning, some concepts require definition. Firstly, backward chaining is a term given to a process often used in physical education settings. Essentially, the process starts at the end and ends at the start. For example, when coaching a motor skill such as the pass in rugby, Wayne Smith uses the backward chaining process. His passing session in the online coaching resource, *The Rugby Site*, begins with the final flick of the wrist and fingers at the extremities. Then, he works his way up the arms to the triceps, in an activity called the ‘punch’ pass, and eventually finishes off at the core/hip area where he suggests the skill of passing should begin from.

Similarly, this paper reverses the Ranga Framework (see **Figure 1**) lens by beginning at the foundational ‘flax roots’ level, then makes its way back to the top. This Ranga-reversal process can be related to the Māori whakataukī (proverb) *Mai i te pō ki te ao mārama* (From out of the darkness deep within the flax roots and into the world of light).

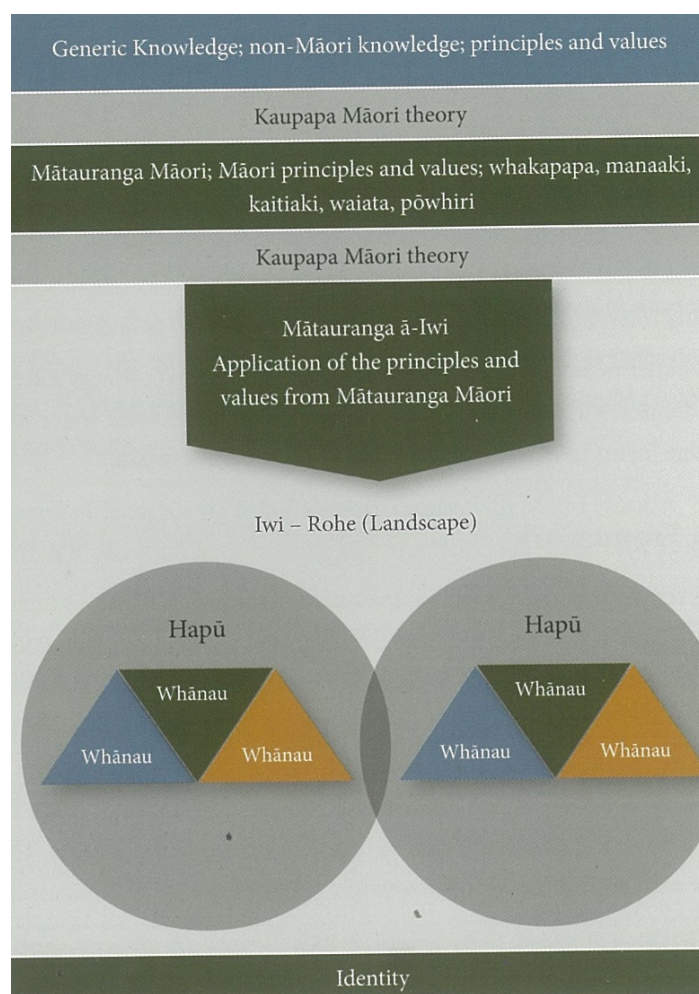


Figure 1: Doherty's (2012) Ranga Framework

In the order intended by Doherty (2012), the Ranga Framework begins with multicentric or (generic, that is, non-Māori specific) knowledge at the top and works its way down to identity which underpins the framework at the foundational level. Along the way it passes through other layers flowing from multi-centric, generic knowledge to Māori-centric

knowledge (mātauranga Māori), bridged by Kaupapa Māori theory (KMT). KMT also buffers Māori-centric knowledge and iwi-centric knowledge (mātauranga ā-iwi). Lastly, the framework ends with identity which is embedded within one's tūrangawaewae (place of standing/belonging) situated at the bottom of Doherty's (2012) Ranga Framework—which is where the following section of this chapter begins.

Also, threaded into this discussion are the three notions of individual, relational, and collective identities from the LMX theory of leadership. Briefly, LMX theory attempts to explain how leaders deal with members or followers. According to LMX, leaders develop high-quality social exchanges with some of their members and low-quality economic exchanges with others. Research confirms that high quality social relationships are associated with positive follower outcomes like performance and commitment (Lussier & Achua, 2012, p. 246). Another aspect of LMX theory is that individual self-identity is about being unique and self-centred, relational self-identity is dyad-centred, about forming relationships with others, while collective self-identity is defined as that of the broader group (Lussier & Achua, 2012).

In the context of this chapter, it could be assumed that the individual self-identity of each player is varied and diverse depending on their upbringing, and their cultural and ethnic associations, the relational self-identity is how members of the team form relationships with others inside and outside the team, and the collective self-identity is that of the broader group known as the Chiefs and all that this name/symbol encompasses.

Lastly, the LMX theory also suggests that leader-follower relationships evolve through three progressive stages. The initial stage is what Jackson and Parry (2011) term the 'stranger phase', whereby individuals' interactions are largely formal and driven by self-interest (individual) rather than the good of the group (collective). The next stage is 'acquaintance', a testing phase where leaders give followers greater responsibilities and the relationships (relational) developed become based around mutual trust and respect. Finally, the 'mature' phase sees a high degree of reciprocity between all parties (collective), where "leaders and followers become tied together in productive ways that go well beyond the traditional hierarchically-defined work relationship towards a transformational leadership relationship" (Jackson & Parry, 2011, p. 64). With a deeper understanding of the Ranga Framework and LMX theory we can examine what impact mātauranga Māori and mātauranga ā-iwi have had on the culture, identities, and outcomes of the Chiefs rugby team.

Tūrangawaewae and Identity—Deep Within the 'Flax Roots'

In the prequel to this publication, Doherty (2012) explains that tūrangawaewae "is achieved when a person [individual] is able to define their identity by linking themselves to the wider people of the tribe, their environment ... and knowledge base" (Doherty, 2012, p. 31). Arguably, this statement can be said to be true for the 2012/13 Chiefs who defined their

Chiefs' mana and identity by linking themselves (individuals) to the other people (relational) in their team, their franchise (collective), their wider environment (tūrangawaewae), and their knowledge base (mātauranga ā-iwi).

This is evident in the opening quote of this chapter from Wayne Smith who stated that the team should play for their people and their region, a commitment which was reinforced for them when they completed a coast to coast voyage replicating Tainui's original settlement. According to Wayne Smith, another potentially negative event was turned into a positive and reinforced the place of the team in the community:

“Leading into the playoffs in 2012 we had nowhere to train [due to a swampy ground]. Schools and clubs came to the rescue. We rode bikes all around Hamilton to training which not only enhanced our fitness but gave us even greater presence in the city”. (Wayne Smith, personal communication, 2013).

Wayne Smith has had both historical and ongoing successes with different teams over his career as a professional rugby coach (the Canterbury Crusaders, the All Blacks, and the Chiefs) and is also a well known advocate for adopting an empowering, athlete-centered approach to coaching (Kidman, 2005). Kidman suggests that an athlete-centred approach to coaching enhances athlete learning and development, especially in that it allows players to take a leadership role and ownership over forming and enhancing the team's culture. Wayne Smith's belief in the athlete-centred approach is evident in this statement about the Chiefs:

“Fundamentally, we wanted good buggers who would buy into something bigger than themselves. We wanted more than just a cultural change—essentially, creating a champion team is a spiritual act. Not everyone's cup of tea, but definitely ours! We sought an identity and have ended up honouring it. We wanted our behaviours to be specifically identifiable and upheld. Character was definitely...important...when selecting the team”! (Wayne Smith, personal communication, 2013).

This statement also demonstrates his opinion that total buy-in to the cause (or collective ownership of the team's vision) must come from all parties within the team, individually and collectively. Smith's coaching philosophy also suggests that relationships between the team's management and players cannot simply be one-way traffic (transactional) or otherwise the desired outcome(s) will quite simply not manifest themselves. The other Chiefs' coaches including Dave Rennie (Head Coach), Tom Coventry (Assistant Coach), and Andrew Strawbridge (Skills Coach) also value the empowering approach.

According to Head Coach, Dave Rennie (2012), for instance, the coaching staff challenged their players in various ways and asked difficult questions of them, rocking them to the core as individuals and as a team. He suggests that together the coaches and players stripped everything back to the basics and built the franchise up again, inside and

out, creating a formidable Super rugby power house not to be taken lightly in the modern era. Returning back to the basics, building the franchise up again, and creating a place of standing (tūrangawaewae) started in November 2011 when the financially struggling franchise had nowhere to train. A warehouse at the Ruakura Research Centre in Hamilton was discovered and it was decided that it could be (with a little imagination!) an ideal base for the team. The franchise, however, relied on the emotional and physical investment of the players to create this base and Wayne Smith believes this was a massive part of their ensuing success as a team:

“Given we were broke, the players and staff [and their families] had to do a lot of work to get this warehouse redesigned, restructured, refurbished, and up to scratch. Instead of rugby skills, we learned life skills...the hardship and sweat (even some blood) we put into it meant we all had more skin in the game. From adversity came this huge pride and mana that has driven us. We are all very proud of it”. (Personal communication, 2013).

It is from this platform of tūrangawaewae, resilience, adversity, pride, mana, and hard work that they literally and figuratively built their Super rugby performance in 2012 and 2013. The coaches called upon the chiefs within them (that is, players’ individual identities) and among them (that is, their relational identities) to work together to achieve their collectively determined goals (that is, their collective identity):

“What we have achieved so far has been based on...work ethic and working hard for each other...the boys have come up with a few concepts, we’ve looked at our roots...from a Māori perspective, we’ve looked at a lot of historical things, so we’ve got a lot of little elements in there that we think are important that the boys are aware of”. (Rennie, 2012).

The significance of considering not only the relational and collective identities of the team, but also the individual identities of every player, however, should not be ignored. Wayne Smith, for example, acknowledges the importance of individual responsibility and achievement “whilst there is no ‘I’ in TEAM, there is in WIN, so management of each individual is [still] critical to us [the Chiefs]” (Wayne Smith, personal communication 2013). The Ranga Framework and LMX theory also acknowledge the importance of individual identity and it is from this basis, that we can now consider what role mātauranga ā-iwi played in the culture and values of the Chiefs.

Mātauranga ā-Iwi

Mātauranga ā-iwi is about tribal knowledge which Doherty defines as “the relationship between the tribe and its land base ... specific to an iwi and its rohe” (Doherty, 2012, p. 26). The Waikato rohe has a large Māori population base, which is the reason the original Chiefs’ team emblem was of the upper body of a Māori chief (see **Figure 2**). Since 2012 the Chiefs players have personalised the logo, giving it a name and, perhaps more importantly, an identity (‘Jeff the Māori’). This unofficial figure has been connected to the land with legs, connecting him to his tūrangawaewae where he can stand and say ‘this is where I belong’. The players have also imbued their own players’ creed and set of

behaviours on it and see this logo as symbolic of their collective identity: "... the boys call him 'Jeff the Māori', so they have put legs on him and it is about what we're about in regards to being family and about earning respect and earning the right to play ..." (Rennie, 2012).



Figure 2: The original *Chiefs* logo (used with permission)

Mātauranga ā-iwi is also evident in the naming of sub-groups or “mini-teams” within the team which Rennie (2012) explains are referred to collectively as ‘Pā Wars’ because they are named after various marae around the region. They have been given names such as Tūrangawaewae, Te Pūea, Pūkawa, and Ngāti Ranginui. The Tūrangawaewae marae, for instance sits alongside the banks of the Waikato river in the town of Ngāruawāhia and is highly significant to followers of the Kīngitanga movement because it is where the movement began and is the official residence of the current Māori King, King Tūheitia.

Further examples of mātauranga ā-iwi themes and practices evidenced at the Chiefs since 2012 can be witnessed in the words of Chiefs’ Head Coach, Dave Rennie:

“Our attack and our defence are based around Māori themes...our defence is tainui in regards to that sort of big wave or wall in front. We call our attack stuff paoa...to strike, to attack...it’s been really good. The boys have bought into it and enjoyed it and it’s helped us to grow...Chiefs’ mana”. (Rennie, 2012)

In reference to the quote above, one of the historically and spiritually significant waka (vessels) that Māori voyaged to Aotearoa on was the Tainui waka which eventually settled in Kāwhia, a coastal village in the Waikato

region, and Ngāti Pāoa is one of the main tribes in the Tainui and Waikato rohe where the Chiefs are based. Another example of the Chiefs using Māori artefacts to reflect their core values can be seen in the use of a haka (war dance) and toki (axe):

“we’ve got a toki that we give out to the player of the day...and the boys understand the significance behind that. A lot of those elements have gone a long way to creating the sort of culture we want here”. (Rennie, 2012)

To date, the Chiefs are the only Super XV team in Aotearoa New Zealand to have their own haka (culturally significant dance) which Chiefs’ player Hika Elliot says their players helped to compose (TV3 News, 2012). The team’s haka incorporates a well-known whakataukī about the Waikato, *He piko, he taniwha*. Once again, like the opening whakataukī of this chapter, there are different layers of meaning for this proverb. Literally, it means that around every bend [of the Waikato river] there is a taniwha, a mythical creature imbued with cultural and spiritual meaning for Māori. In the Tainui rohe, the term taniwha refers, in a complimentary way, to chiefs suggesting that, in the Tainui, along the banks of the Waikato river, there are numerous chiefs.

A chief also refers to a person of tremendous influence, and this expression underlines the mana of the Waikato people. From the team’s perspective, this whakataukī reflects their link to the region, to their supporters, and would also have meaning for the team internally. Perhaps this meaning suggests that every player has the ability and responsibility to influence the team in a positive way. The incorporation of this whakataukī into their team haka and the use of the toki are symbols that, from an outsider’s perspective, seem to reflect values that would be considered more generic to Māori such as whakapapa (kinship) and kotahitanga (unity). These generic concepts in tikanga Māori, along with others, will now be considered in more depth in relation to mātauranga Māori.

Mātauranga Māori

Though closely related, Doherty (2012) stipulates mātauranga Māori differs from mātauranga ā-iwi in that it accommodates the core values and principles that apply to all Māori. Essentially, each iwi (tribe) and hapū (sub-tribe) can have their own local definitions and applications of their own values and principles. Thus, it would be somewhat naive to suggest a ‘one size fits all’ policy for global Māori values. However, Doherty also suggests there are some principles, beliefs and core values common across all Māori which he considers to be some of the fundamental values of mātauranga Māori for all iwi regardless of rohe: whakapapa (genealogy), manaaki (caring), kaitiaki (guardianship), waiata (song), and pōwhiri (formal welcoming ceremony). Some of these values along with others considered ‘generic’ to Māori culture will be illuminated in regards to how they are reflected in the Chiefs’ culture.

Edwards (2012) explains that whakapapa and mātauranga Māori are inextricably linked as no conversation on mātauranga Māori is complete without discussing its relationship with whakapapa. Professor Whatarangi Winiata of

Ngāti Raukawa, according to Edwards, gives a rather succinct explanation of the term whakapapa as the ability to “ground oneself”. “Whaka” he explains “to make” and “papa” as “the earth” or “ground” (cited in Edwards, 2012, p. 48). The connections here to the Chiefs’ region through the coast-to-coast voyage, incorporation of significant marae and waka into team names and tactics, the physical and emotional investment in creating a team base, and the symbolic grounding of ‘Jeff the Māori’ are clearly related to the concept of whakapapa. There are also clearly explicit attempts by the team to connect to the whakapapa of the Tainui rohe, where the team is based, through team rituals (for example, the haka) and artefacts (for example, the toki).

An example of manaaki i ngā tāngata katoa (caring for all people) and how the Chiefs had achieved effective ‘buy-in’ from the players and the wider community can be found in the team’s haka which, as mentioned previously, includes the expression ‘he piko, he taniwha’. The notion that ‘around every bend is a Chief’ is also inclusive of all cultures, not just Māori. According to their numerous online videos, it appears that, in the Chiefs’ environment, it matters not if your ethnic background is Fijian, Tongan, Samoan, Cook Island, Māori, or New Zealand European/Pākehā. The message is culturally responsive to inclusion and caring, if you identify as being a Chief then it does not matter what your ethnic background is.

The concept of ‘whanaungatanga’ (relationships), which is closely related with manaakitanga, was also illustrated to be important to the team. Wayne Smith mentioned the role whānau (extended family) played in constructing their team facilities at the start of their 2012 season and leading up to the 2013 final. The players, coaches, and support staff brought along photos of family and loved ones and placed them on the wall called the ‘Pā wall’ which Rennie suggested was all related to a lot of the themes they had incorporated during the season.

As New Zealand Herald reporter, Patrick McKendry (2013), observed: “As a device to concentrate their minds during the week, the Chiefs coaches had a Māori pā drawn on a wall at their Ruakura base. Inside the sketched village were attached photos of the players’ families and friends - a powerful reminder of where they have come from and whom they were playing for. A copy was made and taken to their Waikato Stadium changing room on Saturday night. It was one of the last things they saw as they ran out onto the field”.

Carrying on the theme or value of whanaungatanga, many of the team members also carried their children up onto the stage to receive their champions’ medals after the final. In terms of kaitiakitanga, the waharoa (gateway) at the Chiefs’ home ground in Hamilton has two traditionally carved Tainui tīpuna (ancestors) watching over any, and all, visitors and spectators into the stadium. According to Wayne Smith (2013), they also have two team waiata that they sing when the appropriate occasion arises.

Although not specifically identified by Doherty (2012) as all-encompassing, a further example of mātauranga Māori in action can be seen in another of the team's core foundational values kotahitanga (unity). This collective self-identity (Lussier & Achua, 2012) idea could also be indirectly attributed to the successes of the 2012 and 2013 Chiefs' campaigns through their interpretation of the whakataukī *Mā pango, mā whero, ka oti te mahi*, the use of the haka, and the unity emphasised between the team, their loved ones, the region, and the community.

Multi-Centric 'Generic' Knowledge

Lastly, we come to the top or beginning of the Ranga Framework which Doherty states "is used to describe knowledge that does not come from Māori" (Doherty, 2012, p. 17). In this sense, generic refers to all forms of knowledge outside of mātauranga Māori, mātauranga ā-iwi, and Te Ao Māori (the Māori worldview). From an outsider's perspective, it proved difficult to distinguish any evidence from public sources that the culture of the Chiefs environment incorporated tangible or intangible facets of 'generic' knowledge. Not to say this type of knowledge was not highly valued or promoted in their team environment, more that these were not emphasised by the media or by the team members. Perhaps this is because they are taken for granted 'norms' in a rugby context and not explicitly obvious because they are already so deeply ingrained into rugby culture in Aotearoa/New Zealand.

Some of the comments made by the coaches in public forums and through personal communications to the author, suggest that the values and norms of rugby are not necessarily incompatible from mātauranga Māori concepts and values. In particular, the physicality that is often mentioned as a 'trait' of Māori was mentioned by both Wayne Smith and Dave Rennie as an aspect of mātauranga ā-iwi and mātauranga Māori that helped them to create a champion team, to promote a 'winning' culture, and to physically and emotionally encourage the players to invest in the team's vision and mission:

"Mā whero" could also mean with blood we get the job done—that would be really appropriate given how much the boys spill on the field"!

(Wayne Smith, personal communication, 2013).

"leisurely Māori were pretty brutal...ruthless...clinical...smart, so we adopt a lot of those values."

(Dave Rennie, 2012).

Conclusion

From a Te Ao Māori perspective the Chiefs have been a shining beacon of success, not just on the field, but also off it, insofar as they integrate things Māori into their everyday routines and rituals. In the prelude to this publication, for example, Edwards wrote he would like to "see Māori existing in ways that are unashamedly Māori...[that] living and being Māori has the opportunity to occur in daily engagement, in our work, in our relationships, in all facets of our

lives” (Edwards, 2012, p. 46). It appears to be so for all people (not just Māori) in the current case study at the Chiefs franchise.

In terms of LMX theory, it would appear appropriate to conclude that during their 2012 and 2013 campaigns the Chiefs’ coaches and players enjoyed more than just low-quality economic exchanges (that is, transactional leadership). Indeed, it seems that through the incorporation of a clear identity (individual, relational, and collective), mātauranga ā-iwi, mātauranga Māori, and generic knowledge more closely associated with elite sport and the physical sport of rugby union, high-quality, social exchanges were developed and nurtured.

This, then, demonstrates transformational leadership in action (Lussier & Achua, 2012) and ultimately organisational success for the Chiefs franchise. Moreover, what this case study suggests is that the incorporation of mātauranga ā-iwi and mātauranga Māori is by no means detrimental to the performance of a professional sporting team. The adoption and promotion of a culturally responsive and inclusive approach to team culture, values and vision has had a positive impact on the performance of the Chiefs both on and off the field. It has also shown that Māori culture does count when it comes to contributing to a winning team culture and effective leader-follower relations.

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Appendix 6: Email from Wayne Smith (personal communication, 2013; in regard to the Chiefs paper shown above)

Kia ora Jeremy,

I'm in Auckland Airport reading the draft of the thesis chapter [subsequently not included as such] that you just sent to me.

I'm on the way to the United States for a week of coaching so am enjoying reading about the chiefs.

You've done a very good job from afar, mate! You've summed up a lot of the spirit involved in turning the Chiefs around.

I make the following comments:

1. "Ma pango, ma whero, ka oti te mahi to us would also translate as "with you and with me we get the job done". This relates to the really strong connections we have created with community that are not only good for our people, but make the players more resilient. We play for our people and our region, which we've travelled over (including a coast to coast voyage replicating Tainui's original settlement)
2. "Ma whero...." could also mean with blood we get the job done – that would be really appropriate given how much the boys spill on the field!
3. You are right about the backward chaining – we knew where we wanted to go but didn't really know how we were going to get there. We utilised a vision-driven/values based model very similar to the model you propose, just with different terms. Fundamentally, we wanted good buggers who would buy into something bigger than themselves – we wanted more than just a cultural change - essentially, creating a champion team is a spiritual act. Not everyone's cup of tea, but definitely ours! We sought an identity and have ended up honouring it. We wanted our behaviours to be specifically identifiable and upheld. Character was definitely more important than talent when selecting this team!
4. Andrew Strawbridge is also a very important coach in our set up and needs to be included as such, Jeremy. He floats between a lot of areas and is excellent.
5. I think you capture pretty well the team cohesion that we clearly have and also, whilst there is no "I" in team, there is in WIN, so management of each individual is critical to us. Your reference to this is important.
6. How you represent Jeff will need to be empathetic with us. I'm sure the Chiefs would allow you to use the "unbranded" version – i.e. Jeff without the players' creed and set of behaviours on it.

7. How did you get information about our Pa Wall? It would be good to keep this a bit more general as it's publicising a significant in-team initiative.

8. Perhaps one area you haven't discussed which has been massive in our success is the emotional and physical investment the players have made in creating our facilities. We were \$650k in debt when we started in 2012 (Nov 2011, in fact) and had nowhere to train. We shifted to the cricket pavilion at St. Paul's Collegiate for the summer but had to be out of there by 23 January. Our manager (Stu Williams) and Tom discovered a warehouse out at Ruakura Research centre (the old DSIR) that, with a bit of imagination, looked like it would be ideal.

Given we were broke, the players and staff had to do a lot of the work to get this warehouse redesigned, restructured, refurbished and up to scratch. We worked most Wednesday afternoons on it. Instead of rugby skills, we learned life skills. It was bloody hard, uncomfortable, less than ideal for a professional sports club but the hardship and sweat (even some blood) we put into it meant we all had more skin in the game. My wife even came and helped cut in with some of the painting (along with Stu's wife). We scavenged, borrowed and stole equipment, desks, whiteboards, chairs, tables etc. The ground was a swamp when we got into winter, so leading into the playoffs in 2012 we had nowhere to train. Schools and clubs came to the rescue. We rode bikes all around Hamilton to training, which not only enhanced our fitness but gave us even greater presence in the city. From adversity came this huge pride and mana that has driven us. We are all very proud of it. Of course, we now have investors and a healthy bank balance. But, we haven't lost the sense of what got us here. Our training field is now the best in NZ rugby, but even this morning at 7am we all met at Placemakers to build picnic tables for our HQ. We could have bought them, but it wouldn't feel right! It also enabled Placemakers to invite clients along, watch the competition between Pa's to build the best table AND connect with the boys.

I hope this helps, Jeremy.

I'll be printing off your paper for the staff and leaders. We are probably unsuspecting phenomenologist. We didn't know where we were going or what we would do next, and now that we've done it, people are writing academic studies about us!! Putting some theory to what we've done might help us with our next pathway. Good luck mate.

Wayne (Smithy).

Appendix 7: Information sheet (Study 3)

The impact of ethno-cultural inclusion into ‘team’ culture on individual and collective well-being

Researcher Introduction

Tēnā koe, my name is Jeremy Hapeta (PhD candidate in Sport and Exercise at Massey University’s College of Health). The purpose of this project is to examine the impact that inclusive rugby coaching practices has on the well-being of players both individually and collectively. I am being supervised by Emeritus Professor Gary Hermansson (NZ Olympics’ and Commonwealth Games’ Team Psychologist) Dr. Farah Palmer (ex-Black Ferns Team Captain) and Dr Yusuke Kuroda from the School of Sport and Exercise.

Project Description and Invitation

- *This project originates from personal interest around the ‘cultural change’ that New Zealand Rugby (NZR) recently announced. I want to explore what players and coaches think about the impact that team environments have on their individual and collective well-being? Specifically, in terms of ethno-cultural inclusiveness or otherwise? What impact do inclusive practices have on players and coaches’ well-being? Or, indeed, when ‘team culture’ environments do not take ethno-cultural issues into consideration, what impact does this have on the well-being of players and coaches?*
- *Therefore, this is an invitation for you to participate in the research that I propose to undertake.*

Participant Identification and Recruitment

- *The Recruitment method I have used is mainly by word of mouth through existing contacts that I have within NZR from my playing (10 year first class rugby career) and coaching (IRB Lvl 3) days.*
- *Your name was provided by your Player Development Manager (PDM) or Provincial Union (PU).*
- *You have been selected based on the criteria that you played in an environment identified by the researcher as an ethno-culturally inclusive ‘team culture’ or one where your coach has moved on.*
- *The targeted number of participants to be involved in this research is between 12-15 players.*
- *There are no foreseen discomforts or risks to you as a result of participation in this research.*

Project Procedures

- *Procedures you may be involved in include a Focus Group Interview (FGI) with 4-5 other players.*
- *Typically, this should not take longer than 60-90 minutes of your time for this in-person interview.*
- *All attempts to remove any potential conflicts of interest have been made where possible.*
- *One such attempt is to offer participants their right to have a 1:1 interview if necessary?*
- *Support processes are accessible via your PDM / PUs to deal with any associated risks.*

Data Management

- *Any data collected during interviews will be transcribed into text and returned to you for member checking of factual accuracy. You will have the right to edit this text as you see fit then return it.*
- *Once the data has been returned back to the researcher, then it is deemed 'useable' by them for reporting purposes, including wider dissemination and publication of their research findings.*
- *Data will be storage electronically in a password locked folder and disposed of after 5 years.*
- *If you wish to access a summary of the project findings, simply contact the research for a copy.*
- *It must be noted that there is no way to preserve absolute 100% confidentiality of your identity.*
- *Although, rigorous attempts will be made to ensure that individual players will not be identified.*

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- *decline to answer any particular question/s;*
- *withdraw from the study at any time **before** returning the text (after checking for factual accuracy);*
- *ask any questions about the study at any time during participation in this research;*
- *provide information on the understanding that your name will not be used unless you give permission to the researcher;*
- *be given access to a summary of the project findings when it is concluded.*
- *ask for the recorder to be turned off at any time during the interview.*

Project Contacts

- *As a participant, should you wish to, you may contact the researcher or any of his supervisors if you have any questions about the project on: (06) 3569099 (or **0800 MASSEY**) and ask for Jeremy, Gary, Farah or Yusuke. Alternatively, you could email them at:*
- *J.W.Hapeta@massey.ac.nz ; F.R.Palmer@massey.ac.nz ; G.L.Hermansson@massey.ac.nz and Y.Kuroda@massey.ac.nz*

Compulsory Statements

1. LOW RISK NOTIFICATIONS

“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 Dr Brian Finch, Director, Research Ethics, telephone 06 356 9099 x 86015, email humanethics@massey.ac.nz”.

Appendix 8: Interview schedule (Study 3)

Questions for the BoP Players:

- How would you describe the team culture you are trying to develop here? And Why?
 - a. What type of team culture is ideal for a team to be successful?
 - b. How did your team come up with this specific set of values?
- What do you think about the set of values that underpin your team culture?
- What motivated you to include ‘things Maori’ when developing your ‘team culture’? What do you think are the benefits and the costs of doing this?
- Can you give some specific examples of matauranga Maori practices/processes?
 - a. Where did the ‘Whanau’ inspired ‘brotherhood’ value originate from?
 - b. Do you believe that ‘Wairua’ added value to the team’s identity?
 - c. Keep it open/broad...respond to their korero...??
- How do you think it was received by the non-Maori/Maori/Pasifika players?
- Were there any ‘frictions’ that arose out of this ‘whanau’ initiative?
- Can you please share some of success stories that came from it?
- Were there any personal value compromises that you had to make?
- How/Did this experience have an impact on your own wellbeing?
- Do you think that it had any impact on other players’ wellbeing?
- How about for any other members of the team’s management?
- What, if anything, would you change/do differently this season?
- How well was your cultural background supported, as a player?
- How do you believe it was received by your fan base/wider public?
- Did any of your opponents have anything similar for their team/s?
- Is there anything else you would like to add or ask?

Questions for BoP Coaches:

- What values underpin your general coaching philosophy?
- How would you describe the team culture you are trying to develop here? And Why this culture?
 - a. What type of team culture is ideal for a team to be successful?

- What motivated you to include ‘things Maori’ when developing your ‘team culture’? What do you think are the benefits and the costs of doing this?
- Could you give me some examples of matauranga Maori practices/processes that you incorporated?
 - a. Where did the ‘Whanau’ inspired ‘brotherhood’ idea originate?
 - b. Do you believe that ‘Wairua’ added value to the team’s identity?
 - c. Keep it open/broad...tau utu utu, respond to Coach’s korero...??
- How do you think it was received by the non-Maori/Maori/Pasifika players?
- Were there any ‘frictions’ that arose out of this whanau initiative?
- Can you please share some of success stories that came from it?
- Were there any personal values compromises you had to make?
- How/Did this experience have an impact on your own wellbeing?
- Do you think that it had any impact on your players’ wellbeing?
- How about for any other members of the team’s management?
- What, if anything, would you change/do differently this season?
- How well were you supported in this by your provincial union?
- How do you believe it was received by the wider public/fan base?
- Did any of your opponents have anything similar for their team?
- Is there anything else you would like to add or ask?

Appendix 9: Informations Sheets (Study 4)

Rangatahi to Rangatira: a case study exploring a Rugby Academy's role in and impact upon the positive development of Māori and Pasifika youth.

RESEARCH INFORMATION SHEET

Researchers' Introduction

Tēnā koe, my name is **Jeremy Hapeta** and I am a Lecturer in the School of Sport, Exercise and Nutrition at Massey University's College of Health. The purpose of this project is to investigate the youth **players' perspectives** or **perceived benefits** of being involved in a **Provincial Union's Māori and Pasifika Rugby Academy** and NCEA education programme. My research collaborators include **Dr Rochelle Withers-Stewart** from the School of People, Environment and Planning within the College of Humanities and Social Sciences as well as **Dr Farah Palmer** from the School of Management at Massey University's Business School, who are both cooperating with me on this project.

Project Invitation

- *Your 'Maori and Pasifika Rugby Academy' (MPRA) manager put your name forward to us.*
- *You are invited to participate because you have participated in the MPRA Feats' programme.*
- *There are no foreseen discomforts or any risks to you as a result of participation in this research.*

Project Procedures

- *Participants who voluntarily opt in (with informed consent) will be involved in a **one-hour Focus Group Interview** (or 1:1 interview if requested?) facilitated by the researchers.*
- *Typically, these FG discussions should not take longer than approximately **60 minutes** of your time.*
- *Attempts to maintain anonymity (if requested) and remove any potential conflicts of interest have been made (e.g., using pseudonyms and focus group interviews for the MaP Academy participants).*
- *Discussion times will be organized through the Academy manager at a location convenient to you.*

Data Management

- *All FG interviews data will be transcribed into text and **if requested**, returned to you for factual accuracy member-checking. You will have the right to edit this text as you see fit, then return it again.*
- *Once the transcript has been returned to the researcher and all attempts to maintain anonymity have been taken, the findings may then be published and shared for research purposes.*
- *Data will be stored electronically in a password locked folder, kept and disposed of after 5 years.*
- *The researcher will provide you a summary of the project findings **if requested** by participants.*
It must be noted that there is no way to preserve absolute 100% anonymity of your identity, although, rigorous attempts will be made to ensure that individual students will not be named in any way at all.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question/s at any time;
- withdraw from the study at any time **before** returning the text (after checking it for factual accuracy);
- ask any questions about the study at any time during participation in this research study;
- provide information on the understanding that your name will not be used unless you give permission to the researcher to do so;
- be given access, if requested, to a summary of the project findings when it is concluded.
- ask for the Audio recorder to be turned off at any time during the Focus Group interview.

Project Contacts

- As a participant, should you wish to, you may contact the researcher or any of his collaborators if you have any questions about the project on: (06) 3569099 (or **0800 MASSEY**) and ask for Dr. Farah Palmer (extn 84912), Dr. Rochelle Stewart-Withers (extn 83657) or Jeremy Hapeta (extn 83820). Alternatively, you can email either of them:

F.R.Palmer@massey.ac.nz ; R.R.Stewart-Withers@massey.ac.nz ; or J.W.Hapeta@massey.ac.nz

Ethical research disclosure statement

"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been closely reviewed by one of the University's Human Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research

To accept this invitation, please complete the consent form below:

I _____ understand the terms and conditions within the information sheet as described above and Dis / Agree to participate in this study.

I also Dis / Agree to allow the researchers to audio record the interview.

I do not / wish to have a copy of the summary and results of this study.

Signed _____ Date ____/____/____



Rangatahi to Rangatira: a case study exploring a Rugby Development Camp's role in and impact upon the positive development of Māori youth.

RESEARCH INFORMATION SHEET

Researchers' Introduction

Tēnā koe, my name is **Jeremy Hapeta** and I am a Lecturer in the School of Sport, Exercise and Nutrition at Massey University's College of Health. The purpose of this project is to investigate the youth **players'** **perspectives** or **perceived benefits** of being involved in a **Provincial Union's Māori and Pasifika Rugby Academy** and NCEA education programme. My research collaborators include **Dr Rochelle Withers-Stewart** from the School of People, Environment and Planning within the College of Humanities and Social Sciences as well as **Dr Farah Palmer** from the School of Management at Massey University's Business School, who are both cooperating with me on this project.

Project Invitation

- *Your 'Maori Rugby Development' (MRD) manager put your name forward to us.*
- *You are invited to participate because you have participated in the MRD Regional or National Camp.*
- *There are no foreseen discomforts or any risks to you as a result of participation in this research.*

Project Procedures

- *Participants who voluntarily opt in (with informed consent) will be involved in a **one-hour Focus Group Interview** (or 1:1 interview if requested?) facilitated by the researchers.*
- *Typically, these FG discussions should not take longer than approximately **60 minutes** of your time.*
- *Attempts to maintain anonymity (if requested) and remove any potential conflicts of interest have been made (e.g., using pseudonyms and focus group interviews for the MaP Academy participants).*
- *Discussion times will be organized through the Academy manager at a location convenient to you.*

Data Management

- *All FG interviews data will be transcribed into text and **if requested**, returned to you for factual accuracy member-checking. You will have the right to edit this text as you see fit, then return it again.*
- *Once the transcript has been returned to the researcher and all attempts to maintain anonymity have been taken, the findings may then be published and shared for research purposes.*
- *Data will be stored electronically in a password locked folder, kept and disposed of after 5 years.*
- *The researcher will provide you a summary of the project findings **if requested** by participants. It must be noted that there is no way to preserve absolute 100% anonymity of your identity, although, rigorous attempts will be made to ensure that individual students will not be named in any way at all.*

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- *decline to answer any particular question/s at any time;*
- *withdraw from the study at any time **before** returning the text (after checking it for factual accuracy);*
- *ask any questions about the study at any time during participation in this research study;*
- *provide information on the understanding that your name will not be used unless you give permission to the researcher to do so;*
- *be given access, if requested, to a summary of the project findings when it is concluded.*
- *ask for the Audio recorder to be turned off at any time during the Focus Group interview.*

Project Contacts

- *As a participant, should you wish to, you may contact the researcher or any of his collaborators if you have any questions about the project on: (06) 3569099 (or **0800 MASSEY**) and ask for Dr. Farah Palmer (extn 84912), Dr. Rochelle Stewart-Withers (extn 83657) or Jeremy Hapeta (extn 83820). Alternatively, you can email either of them:
F.R.Palmer@massey.ac.nz ; R.R.Stewart-Withers@massey.ac.nz ; or J.W.Hapeta@massey.ac.nz*

Ethical research disclosure statement

"This project has been evaluated by peer review and judged to be low risk. Consequently, it has not been closely reviewed by one of the University's Human Ethics Committees. The researcher(s) named above are responsible for the ethical conduct of this research

To accept this invitation, please complete the consent form below:

I _____ understand the terms and conditions within the information sheet as described above and Dis / Agree to participate in this study.

I also Dis / Agree to allow the researchers to audio record the interview.

I do not / wish to have a copy of the summary and results of this study.

Signed _____ Date ____/____/____

Appendix 10: Interview schedules (Study 4, Site 1)

Feats facilitators interview schedule:

FEATS' (Education Alternative) mission is to "Achieve amazing feats" Values:

- Provide a supportive, dynamic team (Q5&6).
- To assist our learners to discover their potential (Q2&4)
- A history of proven success (Q2&3).
- Successful training leading to positive outcomes (Q2&4)
- To encourage life-long learning in a friendly, fun environment (Q1&7)
- Promoting the enjoyment of learning and self-development (Q1&7)

1. Can you tell us please, how you became involved in this programme?
2. What 'amazing feats' can you share with us about 2017's Graduates?
3. Were there any underwhelming 'not so amazing feats'? Why was that?
4. What are some of the amazing things your current intake are achieving?
5. How does the Taranaki MPRA – FEATS relationship work? It's origins?
6. How do your Rugby = Educational outcomes compliment each another?
7. Can you please tell us about the significance of your mission statement?

Mission Statement – Pae Tawhiti "Seek Distant Horizons" by assisting our local community through up skilling learners to better meet the needs of employers as well as to prepare the learners for higher level training. Adapted from your given Maori name Pae Tawhiti meaning: "seek distant horizons and hold to them steadfastly".

Some potential Questions for present and/or past participants (players) of the Taranaki MPRA:

Can you tell us a little bit about yourself? Where are you from? What brought you here to Feats? Post-MPRA, what are you doing now? What types of skills (or personal qualities) did you learn by being involved in the Taranaki MPRA? Outside of this MPRA, how do you feel about your Maori/PI ID? Can you share a story of one way that you use the skills that you learnt here at MPRA in real life?

Values:

What are some important things you learnt growing up? Who taught you these? Where and/or how were these life lessons taught to you? Which of these 'life lessons' transferred easily into your rugby experiences? How? Are there any that you learnt in MPRA that have helped you to succeed in life?

Human dynamics:

Are you comfortable as a Maori or PI here? Do you identify as Māori/PI outside of the MPRA? How, or in what ways, do you live as Māori/PI 'every day in every way'? How/Does this have an impact on your wellbeing in any way? How does identifying Maori or PI impact upon your daily life/rugby?

Deepening practices:

Can you connect with other ideas that are not the same as your own ones? Can you share an e.g. when there has been a clash of your ideas with a teammate or Coach's? How about within rugby environments outside of the MPRA? How does the skills learnt here help you to connect with other people out there? Is your Māori/PI identity affirmed (or otherwise?) inside and/or outside of rugby?

Exploring and discovering destinations:

What NCEA qualifications did you come here with? Where would you like to go in life? In rugby? Do you have the (job/life) skills to get there? What support do you need to achieve your dreams/goals? Who/what will prevent this? How has your involvement in MPRA helped you to achieve your goals?

ETTMRD players' interview schedule (Study 4, Site 2)

Facilitators interview schedule:

Questions for present and/or past participants (players) of the MRD regional or national camps:

Can you tell us a little bit about yourself? Where are you from? Where are you going in rugby/life? What types of skills (or personal qualities) did you learn by being involved in the Regional/National camp? Outside of this Maori context, how do you feel about your Maori Identity? Can you share a story of one of the ways that you use the skills that you learnt there that you are using in real life?

Values:

What are some important things you learnt growing up? Who taught you these? Where and/or how were these life lessons taught to you? Which of these 'life lessons' transferred easily into your rugby experiences? How? Are there any you learnt in MRD camp that have helped you to succeed in life?

Human dynamics:

Are you comfortable as a Maori in there? Do you identify as Māori outside of the camps? How, or in what ways, do you live as Māori 'every day in every way'? How/Does this have an impact on your wellbeing in any way? How does identifying as a Maori impact upon your daily life/rugby life?

Deepening practices:

Can you connect with others' ideas that are not the same as your own ones? Can you share an e.g. when there has been a clash of your ideas with a teammate or Coach's? How about within rugby environments **outside of the MRD**? How do the skills learnt there help you to connect with other people outside? How is your Māori identity affirmed (or otherwise?) inside and/or outside of rugby?

Exploring and discovering destinations:

Where would you like to go in life? In rugby? Do you have the (job/life) skills to get yourself there? What support do you need to achieve your dreams/goals? Who/what will prevent this? How has your involvement in MRD camp helped you to achieve your goals?

If need be, use the pictures as prompts to generate further, deeper, discussion?