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

A thesis presented in partial fulfilment of the requirements for the degree of
Doctor of Philosophy

Department of Management
College of Business
Massey University, Palmerston North
New Zealand

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2012
Glossary

Māori terminology

_Ariki_  paramount chief, high chief
_Aotearoa_  land of the long white cloud (Māori name for New Zealand)
_Aroha_  to love and show compassion for, care for, and respect
_Aroha ki te tangata_  show respect for people
_E kore te kumara e korero mo tona ake reka_  the kumara does not say how sweet it is
_Hapū_  sub-tribe or pregnant
_He kanohi kitea_  face-to-face contact is preferred
_Hauora_  well-being
_Iwi:_  refers to the larger tribal communities and translates as ‘bones’
_Kanohi ki te kanohi_  face-to-face
_Kapa haka_  performing cultural arts
_Karakia_  prayer
_Kaua e takahia te mana o te tangata_  do not intentionally trample on the mana of people
_Kaua e mahaki_  do not flaunt your knowledge
_Kaupapa_  purpose, objectives
_Kaupapa Māori_  Māori focused research (research for Māori by Māori)
_Kaumatua_  old person who because of their status and experience in a Māori community are respected and honoured and may fulfil duties for their people
_Kotahitanga_  unity
_Kuia_  a female elder
_Mana_  having status, influence or power, authority or prestige
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Mana atua</td>
<td>power and authority of the gods</td>
</tr>
<tr>
<td>Mana tangata</td>
<td>power and authority ascribed to people</td>
</tr>
<tr>
<td>Mana Māori</td>
<td>power of Māori (often used to refer to Māori empowerment)</td>
</tr>
<tr>
<td>Mana wāhine Māori</td>
<td>power to Māori women, Māori feminist perspective</td>
</tr>
<tr>
<td>Manaakitanga; manaaki</td>
<td>supportive, support, caring</td>
</tr>
<tr>
<td>Manaaki ki te tangata</td>
<td>be generous</td>
</tr>
<tr>
<td>Mahi Aroha</td>
<td>unpaid activity performed out of sympathy and caring for others in accordance with Māori cultural values</td>
</tr>
<tr>
<td>Māori</td>
<td>collective identity of the indigenous peoples of Aotearoa/NZ</td>
</tr>
<tr>
<td>Marae</td>
<td>meeting place for where Māori protocol and customs are carried out</td>
</tr>
<tr>
<td>Marae kawa</td>
<td>marae protocol</td>
</tr>
<tr>
<td>Mātamua</td>
<td>primogeniture</td>
</tr>
<tr>
<td>Pākehā</td>
<td>often used to refer to New Zealanders of European (predominantly British)  descent</td>
</tr>
<tr>
<td>Rangatira</td>
<td>chief</td>
</tr>
<tr>
<td>Tapu</td>
<td>respect, sacred</td>
</tr>
<tr>
<td>Tautoko</td>
<td>support</td>
</tr>
<tr>
<td>Te ao Māori</td>
<td>Māori world or Māori worldview</td>
</tr>
<tr>
<td>Te ao Pākehā</td>
<td>Pākehā world (refers to mainstream in New Zealand society)</td>
</tr>
<tr>
<td>Te reo</td>
<td>the language</td>
</tr>
<tr>
<td>Te Puni Kōkiri</td>
<td>Ministry of Māori Development</td>
</tr>
<tr>
<td>Tikanga</td>
<td>culture, motives</td>
</tr>
<tr>
<td>Tino rangatiratanga; rangatiratanga</td>
<td>self-determination</td>
</tr>
<tr>
<td>Treaty of Waitangi</td>
<td>agreement between representatives of the British Crown and Māori</td>
</tr>
<tr>
<td>Titiro, whakarongo . . . korero</td>
<td>look, listen . . . then talk</td>
</tr>
<tr>
<td>Pasifika terminology</td>
<td></td>
</tr>
<tr>
<td>------------------------------</td>
<td>----------</td>
</tr>
<tr>
<td><strong>Tohunga</strong></td>
<td>priest</td>
</tr>
<tr>
<td><strong>Tuakana</strong></td>
<td>seniority</td>
</tr>
<tr>
<td><strong>Waiata</strong></td>
<td>song</td>
</tr>
<tr>
<td><strong>Waiho mate tangata e mihi</strong></td>
<td>let someone else acknowledge your virtues</td>
</tr>
<tr>
<td><strong>Wairua; wairuatanga</strong></td>
<td>spirit, spirituality</td>
</tr>
<tr>
<td><strong>Whaea</strong></td>
<td>a motherly figure</td>
</tr>
<tr>
<td><strong>Whakahiihihi</strong></td>
<td>arrogant, conceited</td>
</tr>
<tr>
<td><strong>Whakaiti</strong></td>
<td>modesty, humility</td>
</tr>
<tr>
<td><strong>Whakapapa</strong></td>
<td>genealogy</td>
</tr>
<tr>
<td><strong>Whakatauki</strong></td>
<td>proverb/saying</td>
</tr>
<tr>
<td><strong>Whānaungatanga; whakawānaungatanga</strong></td>
<td>kinship, forming relationships</td>
</tr>
<tr>
<td><strong>Whānau</strong></td>
<td>family unit (can be genealogical or based on purpose for gathering)</td>
</tr>
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<table>
<thead>
<tr>
<th>Pasifika terminology</th>
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<tbody>
<tr>
<td><strong>Aiga</strong></td>
<td>family</td>
</tr>
<tr>
<td><strong>Aumuga</strong></td>
<td>untitled man</td>
</tr>
<tr>
<td><strong>Faaaloalo</strong></td>
<td>courtesy and being respectful</td>
</tr>
<tr>
<td><strong>Faasamoa</strong></td>
<td>cultural practice and tradition</td>
</tr>
<tr>
<td><strong>Mamalu</strong></td>
<td>dignity, respect and honour</td>
</tr>
<tr>
<td><strong>Matai</strong></td>
<td>titled man</td>
</tr>
<tr>
<td><strong>Matai alii</strong></td>
<td>chief</td>
</tr>
<tr>
<td><strong>Matai tulafale</strong></td>
<td>talking chief or an orator</td>
</tr>
<tr>
<td><strong>Pule</strong></td>
<td>the authority, power, privileges and responsibility</td>
</tr>
<tr>
<td><strong>Talanoaga or talatalaga</strong></td>
<td>deep discussion, dialogue, and consensus</td>
</tr>
<tr>
<td><strong>Talitonoina/faatuaina/faamoaina</strong></td>
<td>trust, having faith in someone</td>
</tr>
<tr>
<td><strong>Tauhivaha’a</strong></td>
<td>having respect for others</td>
</tr>
<tr>
<td><strong>Tautua</strong></td>
<td>service, commitment</td>
</tr>
</tbody>
</table>
Abstract

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

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

Analysis indicates that Pasifika and Māori representation on New Zealand NSO boards is low, and many sports organisations are without Pasifika and/or Māori directors. Pathways by which people of Pasifika and Māori descent gain and enter their governance positions are three-fold: family engagement; active participation in sport; and educational engagement. Pasifika and Māori board members also are found to face multiple challenges that are barriers to accepting governance roles. Challenges include ethno-cultural expectations concerning age, status and respect; not being fully integrated within the board; stereotyping and expectations; tokenistic appointments and a lack of Pasifika and Māori role models in sport governance roles. A case for board diversity in sport governance endorses the general case for more diverse boards. Sport New Zealand and NSOs need to establish policies and enact practices addressing the need for boards to reflect New Zealand society and/or participant profiles. Since the study’s findings challenge institutionalised practices within NSOs, and also present challenges to
Pasifika and Māori families and communities, there are no simple, short term solutions as to how to gain greater Pasifika and Māori representation within New Zealand National Sporting Organisations boards.
Acknowledgments

I would like to recognize and genuinely express thanks to all those that have helped me with this research in some way. I have a great respect for all those people who contributed to the creation of this research, from the beginning to its close. My humble thanks to you all for your support, kindness, time, direction, encouragement, counsel and trust in my ability. It is very doubtful that without you this would have ever been accomplished.

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To my family, for the continuous assistance and support, first and foremost, my parents Barbie and Wayne; without your tolerance and support I wouldn’t have been able to complete this journey. This experience has opened my eyes to the true and loving aspects of Pasifika and Māori culture.

I would like to thank Massey University for their support by providing a first class post-graduate facility on the Wellington campus in which to carry out this research. In addition I must acknowledge the financial assistance that the University provided through the doctoral scholarship I was awarded. I must also acknowledge Sione Tu’itahi, Pasifika Director for Massey University for monitoring the research ethics from a Pasifika perspective.

Thanks must also go to Sport New Zealand for their on-going support of the research, specifically the assistance of their Relationships Manager Dallas Seymour whose guidance and drive to see the development of Pasifika and Māori as sport leaders and governors was unwavering throughout.
Finally, I would like to recognize the participants in this research who gave their time to present rich insights into their own personal experiences of being a Pasifika and/or Māori person in a sport leadership or governance role. I am fully aware of the difficulties you face as a minority both in terms of representation and ethnicity in sport leadership and governance, and that your efforts are sometimes not recognised or appreciated as much as they should be. I hope this research will be of a benefit to you and will encourage more Pasifika and Māori to become involved in this area.

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