

**Facilitating  
Tino Rangatiratanga  
in  
Māori Sport and Recreation:**

**A case study of Māori Brazilian Jiu Jitsu  
Whātōtō**

*‘Kaua e mate wheke, me mate Ururoa’  
Don’t die like an octopus, die like a hammerhead shark.*

A thesis presented in partial fulfilment of the requirements

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## HE TOHU AROHA

### DEDICATION

Arohaina mai  
E te Kingi nui  
Manaakitia rā  
O tamariki e  
Horahia mai rā  
Te marie nui ki te  
Hoko-whitu a Tū toa

Show compassion  
O great King  
bestow blessings  
on your children.  
Spread your blessings  
of peace and comfort to the  
brave band of Tu.

Ngā mamaetanga  
Me ngā pouri nui  
Pēhia rawatia  
Ki raro rā e.  
Mē anga atu  
Ka karanga ki te Matua  
Aue aroha mai

The pains  
and great sorrows,  
let them be suppressed  
completely.  
Lift upwards  
your voices to the Father  
Aue, show compassion

Ngā hapū katoa  
O Aotearoa e  
Tau awhitia rā  
Ko tōku rongo  
Kia mau te tihe  
Mauria ora  
A ngā tūpuna  
Hei tohu wehi e

To all families,  
of New Zealand.  
firmly embrace  
peace  
Retain the spirit  
of life  
of your ancestors  
an emblem of courage

*AROHAINA MAI* was composed by the late Tuini Ngawai of Te Whanau a Ruataupare ki Tokomaru and was regarded as her best composition. She wrote it in 1940 following a church service for the men of C Company (Ngati Porou) of the Māori Battalion, and it was first sung publicly at a farewell for them at Tokomaru Bay. It was performed there by her group, the well-known Te Hokowhitu-a-Tu Concert Party.

The song became the Māori Battalion's unofficial hymn. This dedication is included to pay tribute to the Māori Battalion to guide the aspirations of our future generations. The hymn appeases the realm of Tūmatauenga (God of War) and is fitting with the Whātōtō Māori Brazilian Jiu Jitsu as a combat art.

## ABSTRACT

This thesis examines Tino 'Rangātiratanga (self-determination) of Māori Sport and Recreation (MS&R) in Aotearoa (New Zealand) in particular Māori Brazilian Jiu Jitsu movement (MBJJ) Whātōtō in Aotearoa. For the purpose of this thesis Sport and 'recreation acts as a reference to all organized physical and recreational activities inclusive of Whātōtō Māori BJJ movement. Whātōtō is an ancient Māori wrestling pastime; its origins go back to the creation story of 'Ranginui and Papatuanuku sky father and earth mother. This research does not examine the origins or history of Whātōtō but explores the potential influence Whātōtō Māori BJJ has on the development of Māori sport and recreation and the role of Māori organizations as facilitators of MS&R development. Within the broader development context MS&R' development, Māori development and Māori Community Development will be explored within a Māori organizational framework. The theories of Community Development and Empowerment are explored to counteract the further disenfranchising of Tino Rangatiratanga. This will provide a historical context by which a review of multiple challenges MS&R are confronted with in New Zealand's political, economic, social and cultural environment.

The Treaty of Waitangi will be explored as a primary tool to support the case for greater investment and equal representation of Māori not only on the playing field but on all levels of sport and recreation development in Aotearoa. The literature will look at the impacts of institutional racism and racism in sport in New Zealand and how Maori are reorganising and strategizing to empower their whanau, hapu and Iwi aspirations.

The research explores Māori philosophies and practices and how these are applied to Maori sport and recreation development. The methodological processes used in this study are Kaupapa Māori theory and grounded theory.

The data will be analyzed using grounded theory and content analysis to provide the researcher with themes from which to provide further discussion of the findings in the research.

## MIHI ACKNOWLEDGEMENTS

*Kia u ki te Pai*, (hold fast to all that is good) these words are a favourite saying of my Mums. She told me her grandmother would say these words all the time. I Love you Mum. Thank you for being the source of spiritual enlightenment.

I especially want to thank my nieces and my nephews who unsuspectingly rode this Masters Journey out with me right through to the end I owe you fellows the world. If there is ever a driving force to get this done then you are my true inspirations.

*Kia u ki te Pai*

A very big thank you to my Big brother my best friend I love you so much. Thank you for your loyalty and trust. Thank you to my cousin and Godson for always supporting me your loyalty goes without question above all.

*Kia u ki te Pai.*

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To Professor Steve Oliver (Oliver MMA) American Top Team New Zealand this is my contribution to the legacy of Brazilian Jiu Jitsu in Aotearoa.

To the whānau of Southern Tribes Aotearoa I dedicate this thesis to you all thank you for giving so much.

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Lastly, to my ancestors' thank you for dreaming for me, thank you for praying for me, thank you for giving so much, thank you for standing for me.

Ka Maumahara tōnu tātou ki a rātou

Matua, Tama, Wairua Tapu me nga Anahera Pono me Te Mangai Ae.

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# CHAPTER ONE

## INTRODUCTION

### 1.0 Introduction

The title of this thesis is derived from the whakatauki *‘Kaua e mate wheke me māte ururoa* (Don't die like an octopus. Die like a hammerhead shark). It symbolises facing the challenges with diligence, tenacity and determination. The whakatauki in contemporary times refers to the uplifting of a challenge. In relation to this thesis the title expresses the aspirations of the Māori Brazilian Jiu Jitsu Whātoto movement taking up the challenge to contribute to the facilitation of Māori aspirations and self-determination.

The objective of this thesis is:

1. To provide a body of information to assist in the facilitation of Tino Rangatiratanga in Māori Sport and Recreation in Aotearoa (New Zealand) in particular the Māori Brazilian Jiu Jitsu movement (MBJJ) Whātoto.
2. Examine the role of the national Whātoto movement as a Māori authority and social structure to facilitate and contribute to Māori Sport and Recreation development, Māori development and Māori Community development.
3. To establish a strategy that will put some much needed growth and recognition around the future of the Whātoto movement.
4. To establish research that contributes to the literature deficit on Whātoto and activates an exploration of Whātoto origins alongside other combat arts (Brazilian Jiu Jitsu, Karate, Judo, Kung Fu etc).
5. To validate Māori Brazilian Jiu Jitsu Whātoto as a tool towards strengthening the cultural well-being of the movement.
6. To examine the health and social outcome variables that might have broad applicability to all sport and recreation programs in Māori communities.
7. To engage and implement a strategy for Māori sport and recreation based on Māori values of whānau, hapū and iwi.
8. To create a pathway to reclaiming and affirm the name Whātoto as imperative to its future development of the art in Aotearoa.

As an expression of arōha (love) the Māori Battalions of World War One and Two, the Pioneer Battalion WWI and 28 Māori Battalion WWII will forever be honoured and memorialised within the wairua (spirit) of the Whātōtō movement *Ka Maumahara tōnu tātau ki a rātou*, (we will remember them) will guide this study to encapsulate the wairua of the Whātoto, Māori BJJ movement in to the future.

I have been involved with the Whātōtō Māori BJJ movement since 2010 I have also seen, in the last twenty years, an increased revitalisation of traditional Māori pastimes at community level, especially schools, both mainstream and Kura Kaupapa Māori (Māori Language school). The increased interest has been spearheaded by the game of Ki o Rahi, a traditional Māori ball sport. Ki o Rahi is “an umbrella term for traditionally derived Māori games that are played on circular clearings, and furthermore, it derived out of a number of similar games which have been condensed into the commonly played game of today” (Brown, 2008, pp. 26-27).

I believe as Māori are aspiring more and more towards Tino Rangatiratanga it is inevitable the revival of our tūpuna (ancestors) old pastimes would come about. It is an opportune time for Māori organisations to capitalise on the current interest and begin to implement Whātōtō Māori BJJ into their sports programmes and events.

It is proposed by the researcher a Māori Battalion Memorial Games be facilitated in memory of the Māori Battalion. The Whātoto Māori BJJ movement can position itself to lead and drive this vision. However for this to transpire the ‘tribe’ as the movement is affectionately known as Southern Tribes Aotearoa which is made up of affiliated member groups from regions throughout Aotearoa will need to establish a strategy that will generate some much needed growth and sustainability around the future of the movement.

## **1.1 Thesis Limitations**

This thesis is not an exploration of Whātoto or its origins nor does it explore the concepts of Brazilian Jiu Jitsu and its associated sport Mixed Martial Arts. In order to give Whātoto, Māori Brazilian Jiu Jitsu (BJJ) and Mixed Martial Arts (MMA) recognition as a legitimate contributor to some of the biggest mainstream sports in the world a targeted examination of each discipline will need to be conducted to ensure justice is done to the related art forms.

Whātoto takes its origins from the Māori creation story of Papatūānuku (Earthmother) and Ranginui (sky father). A thorough dedicated study on the origins of Whātoto will likely be a pathway following this thesis.

## **1.2 Thesis format**

Southern Tribes Aotearoa the National Māori Brazilian Jiu Jitsu (MBJJ) movement Whātōtō aims to develop a strategy to sustain a future for movement in Aotearoa. The Whātōtō movement has the ability to assist and contribute to the facilitation of Māori Sport and Recreation development, Māori development and Māori community development.

This thesis is made up of six chapters. Chapter one is the introduction to the research and its objectives and rationale.

Chapter two presents a review of literature relating to the theory that a National, Whātōtō can strengthen the cultural identity of its participants and contribute to the health and wellbeing of whānau. First a historical outline will be given, including reviews on colonisation and urbanisation, in order to provide the reader with an understanding of the impact these issues have had on pre-European Māori identity. The review goes on to present some recent studies on Māori identity including how 'Māoriness' has been measured in the last eighty years.

Further examples of Māori identity will be discussed with a particular emphasis on the use of 'indicators' and the effect those indicators can have on Māori who do not have a strong connection to them. A brief look at the Māori renaissance and its impact on Māori identity will be followed by a review of the relationship between Māori and sport, including traditional Māori pastimes and the subsequent loss of traditional pastimes through colonisation.

The education system and its attempts to re-introduce Māori pastimes into the school curriculum will also be reviewed followed by a look at the effect 'introduced sport' has had on Māori. Contemporary Māori sport will also be addressed followed by models of inter-hapū sports events around Aotearoa (New Zealand,) and further examples of some ethnicities around the world using sport to strengthen their culture in their own lands and in others. The systems of Māori development and Māori community development will be explored as examples of community development.

The value of sport and recreation will also be explored through a social value lens followed by an economic value review to a targeted region in Aotearoa.

Chapter three attempts to explain fundamental concepts of tikanga Māori that relate to the research objectives. Charles Royal (2004) describes tikanga Māori as “ethical behaviour” based upon fundamental principles or values (p. 20). There is a universal connectedness in a Māori worldview that is “holistic and cyclic” (Ka’ai & Higgins, 2004, p. 13). The underlying principles comprise values such as whakapapa, whānaungatanga, manaakitanga, mana and utu (Gallagher, 2008), along with other Māori practices each of which is discussed in this chapter.

Chapter four describes the methodology that was applied to this research. In particular it acknowledges the struggles of indigenous researchers as well as outlining the ethics upon which this research is based and to discuss the particular methods that were applied. This section of the thesis also highlights another forum in which Māori authority has struggled to maintain and assert its authenticity that being the concept of the research itself.

Chapter five the results, finding and community visits and discussions has been approached from a generic viewpoint, that is, looking at health and social outcome variables that might have broad applicability to all sport and recreation programs in Māori communities. Sport and recreation programs may take many forms such as one-off community events, on-going team training and competition, elite athlete development, and targeted interventions. However, this research is aimed at Whātōtō, Māori Brazilian Jiu Jitsu, and any indicators would need to be adapted to the specific objectives of particular programs and Chapter six makes some key recommendations and conclusion in relation to the research.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.0 Introduction**

One of the main focuses of the literature review is to address the issue of engaging and implementing a strategy for Māori sport and recreation based on Māori values of whānau, hapū and iwi.

The chapter starts with a brief review of how the contemporary view of Māori identity was shaped. This is carried out by providing an overview of how Māori emphasized whānau, hapū and iwi as the main structure of Māori identity pre- European contact and how the word 'Māori' is now being used as an umbrella term for all tribes.

The review will explore the effects of colonisation and urbanisation and its effects on Māori identity will be presented with a general timeline of the migration of many whānau from their tribal lands to the cities compromising the traditional structures of Māori society.

Some studies of Māori identity will be highlighted with a particular focus on 'indicators of Māori identity' which are used to measure one's identity relating to a number of prescribed markers. The impact of the Māori renaissance movement will be reviewed with specific examples of how Māori have mitigated the loss of their language and identity with the establishment of the Kōhanga Reo movement (Māori language pre-school), Kura Kaupapa Māori (Māori language school for children aged 5-11 years) and other Māori language institutions.

Issues around Māori in sport will be examined including a review of traditional Māori games and pastimes and how the Māori culture, and many other indigenous cultures and sport was seen as a 'normal' part of life which is contrary to how it is viewed today. The loss and suppression of many traditional Māori pastimes will be reviewed including a brief look at the New Zealand education system and how that system contributed to the loss of those traditions. The literature will also explore the value of sport and recreation as a tool to enhance the social and cultural outcomes for Māori.

This will be followed by a brief exploration of how Māori sport and recreation has been used as a vehicle to enhance Māori culture and identity, both nationally and internationally. This will be followed by a review of contemporary Māori sports and recreation activities being held throughout Aotearoa (New Zealand) amongst whānau, hapū and iwi (tribes) groups in their various communities.

The concluding section of this chapter will present a summary of the literature.

## **2.1 Māori Identity Pre Colonisation**

Before European contact, the word Māori simply meant normal or usual. There are no concepts of a Māori identity in the sense of cultural or even national similarities. The original inhabitants of New Zealand did not refer to themselves as Māori; rather they were Rangitāne or Ngāti Apa or Tūhoe or any of forty or more tribes (Durie, 1998, p. 53).

The notion of a 'Māori identity was not one that was driven and supported by iwi. Indeed, each whānau, and hapū and iwi had its own name and identity, and referred to themselves as such (Durie, 1998, p. 53).

According to Durie (2003), the signing of the Declaration of Independence by thirty five Northern chiefs in 1835 heralded the start of collective national Māori identity, but it wasn't until the Treaty of Waitangi was signed in 1840 and the "subsequent rapid colonisation of Aotearoa (New Zealand) that a more widely accepted Māori identity emerged. "(p. 53).

Durie (1994) states while there is no single exact measure of what constitutes Māori identity and the fact that Māori identity is still being asserted today means that the shaping of Māori identity is still occurring (p. 68).

Threats to Māori identity have been numerous. The assimilative policies meant that the ability for Māori to participate and develop fully their cultural practices was largely dependent on the tolerance of the colonising culture. The use of broad categorising of nationalism, ethnicity and race to define the reality of Māori was engendered to reduce the primacy of Māori identity. The use of ethnic slurs used to undermine Māori identity had an underlying assumption that the dominant Pākehā cultural patterns and lifestyles were normal, desirable and inevitable (Thomas & Nikora, 1995).

## **2.2 Colonisation and Urbanisation**

The process of colonisation and its subsequent effect on traditional Māori values saw a major transformation of Māori life. The consequence, according to Nicholls (1998) was that the Māori world-view was “subsumed into another culture” (p. 60). The colonisation process introduced diseases that dramatically impacted on the Māori population.

In the 1890s the Māori population had decreased to about 40% of its pre-contact size. The decline of Māori health and well-being accelerated after the Treaty of Waitangi was signed in 1840 and European settlers began to arrive in greater numbers introducing Māori to foreign diseases such as measles, mumps and whooping cough, took a terrible toll among Māori, who had no immunity to them. In European populations, such diseases tended to affect mainly children. Among Māori, however, they affected both adults and children, often with devastating results. Introduced respiratory diseases, particularly bronchitis and tuberculosis, also killed large numbers of Māori in the 19th century (Pool, 1991).

During the urban shift period major changes took place that dislocated traditional Māori society. The loss of natural resources, whānau support, customs and land had a detrimental impact on Māori. Urbanisation meant that Māori were moving away from their cultural roots, which were based on whānau, hapū and iwi. Moeke-Pickering (1996) supports this by stating that weakening the “tribal structures meant reducing the primacy of those identities that were meaningful for Māori” (p. 57).

The 1920s saw the start of a gradual shift of the Māori population from rural tribal lands to the urban areas with fewer than 20 percent of the Māori people living in cities by 1926.

However, it was not until the 1940s that the most noticeable urban shift started taking place (Meredith, 2006) By 1945, 26 percent of Māori were living in urban lifestyles, largely due to the utilisation of Māori who were not eligible for war service to support or ‘manpower’ industrial jobs necessary for the war effort. Mass migration continued into the 1950s and by the mid-1960s, 62 percent of Māori population was living in urban the areas. The 1960s was also the year the Hunn Report (a report written about the state of the Department of Māori Affairs) advocated policies of assimilation and integration of Māori moving into urban areas



(Moeke-Pickering, 1996) The 1990s saw more than 80 percent of Māori living in the urban areas (Meredith, 2006).

The loss of traditional land due to land confiscation policies, traditional food sources meant that Māori no longer had the traditional family networks that existed in their rural communities. According to Walker (1990) the migration of Māori from rural to urban areas was the result of a conscious decision to search for what has been described as “the big three – money, work and pleasure” (p. 198). Also, many Māori saw rural lifestyles as too conservative and the city offered the attraction of adventure and financial security (Meredith, 2006), albeit located away from their family and tribal bases:

The consequences of urbanisation meant that a number of Māori were not exposed to maintaining and organising themselves primarily around their whānau, hapū and papakāinga (home base, original home) (Moeke-Pickering, 1996, p. 54).

For many urbanised Māori individuals, whānau, hapū and iwi were no longer the focal point of their identity with many never returning to their tūrangawaewae (place where one has rights of residence or belonging through whakapapa), or seeing relevance of a Māori identity, content instead with living life in mainstream New Zealand society. Although the urbanisation of Māori threatened the loss of Māori identity, there was a cultural renaissance of urban-Māori in the 1970s and 1980s that helped to mitigate this loss. This will be explored further in the proceeding sections of this review.

### **2.3 Measures of Māori Identity**

Definitions of Māori identity are varied in nature and have been, and continue to be, highly contested. Kukutai (2004) describes various attempts made in New Zealand to measure Māori identity. One such measure is Ritchie’s “degree of Māoriness scale” which uses ten items such as “blood” (three quarters Māori or more), marae visits, living in a Pā (Māori village) and the ability to name their traditional canoe as scale to determine how Māori one is (Ritchie, 1963, p. 38). Kukutai (2004, p. 90) also identifies Metge’s “schema of Māoritanga” as another measure of Māori identity. The scale consists of twelve items which include loyalty to Māori, generosity, a deliberate happy-go-lucky attitude to money, and a refusal to worry over the future or plan too far ahead, as measures of Māori identity (Metge, 1964, p. 94).

Certainly in New Zealand there is growing disquiet about the appropriateness and fairness of policies and practices that would appear to assist individuals on the basis of ethnicity. The development of a host of targeted policies and programmes came under review, including several major policies aimed at Māori (Mallard, 2004). A review is timely to give closer scrutiny to some of the issues that have been central to domestic debates about ethnic data and policies.

Underlying the debate is the fundamental question of how to define an ethnic or racial group in contexts where rewards and resources are involved. While this is a matter of consequence for all ethnic groups in New Zealand, it has particular implications for Māori.

Over the last decade or so the process and politics of ethnic enumeration have attracted growing attention in Aotearoa (Baehler, 2002; Chapple, 2000; Gould, 1992, 2000), and elsewhere (Goldstein and Morning, 2002; Nobles, 2000; Perlmann and Waters, 2002; Smelser et al. 2001, Snipp, 2003). This has been due, in part, to the recognition of the key role of ethnic and racial data in political decisions. Such data are routinely used to inform policy formulation, resource allocation, and the determination of electoral boundaries. As awareness of the political importance of ethnic enumeration has grown, so too has the perception that it works to the benefit of minorities (Petersen, 1997; Prewitt, 2002).

The New Zealand government's census-derived definitions of 'Māori' can be captured within the collection of ethnicity that has changed repeatedly over time. Cormack and Robson (2010, p. 6) state that early government definitions of Māori began as "half-caste, living as members of Māori tribes" or "half-castes living as Europeans". This meant if you were living as a Māori, whether or not you were European or Māori, then you were classified as Māori. The terminology then changed in 1926 when the census asked a question about full-blood or half-blood. In the 1936 census, respondents were asked to indicate their fractions of blood in greater than half or full). In 1976, the census reduced the focus of blood quantum measures to incorporate a socially constructed definition of ethnicity (which was provided alongside a question of Māori descent). In 1981, the portion of the question relating to descent was removed but the ethnic origin question remained including the tick boxes for "full" origin (e.g. 'full Māori') (Cormack & Robson, 2010, p. 9-10).

In 1986, the census did not ask respondents to calculate fractions of descent (removing blood quantum measures), and moved to definitions based around affiliation and self-identification allowing respondents to self-identify with more than one ethnicity (Howard & Didham, as cited in Cormack & Robson, 2010, p. 10). Variations of the ethnicity question have been used in the census since 1986. It should however be noted that the “degree of Māori blood” measurement was still used on the birth and death registration forms up until September 1995 (Cormack & Robson, 2010, p. 20).

How Māori are defined and therefore counted in New Zealand has implications for resource access and legal rights. Kukutai (2004) argues that any definition of Māori ought to include both ancestry and ethnicity, and goes on to say:

Persons of Māori descent who do not identify as Māori should not be counted as Māori for most general policy and legal purposes. They are New Zealanders of Māori ancestry, as distinct from persons who consider themselves to be culturally Māori. Similarly, the small number of persons who culturally identify as Māori but are not of Māori descent should not be considered part of the Māori population because they have no whakapapa claim (p. 101).

Durie (1997) sees some combinations or all of the following as likely to make up the basis of claims to Māori identity: whakapapa (ancestry, or the knowledge of ancestry), knowledge of mātua tūpuna (grandparents, ancestors), knowledge of connections to whānau, hapū and iwi, connections to tūrangawaewae (place where one has right of residence and belonging through kinship), acknowledgements by iwi, hapū and whānau of reciprocal kinship connections, shareholdings of Māori land, upbringing, familiarity with te reo Māori (Māori language), understanding of tikanga-a-iwi (tribal customs), active participation in Māori organisations, commitment to fostering Māori advancement, and freedom of choice (p. 159).

In 2004 the department of Māori studies, Massey University led a longitudinal study, called Te Hoe Nuku Roa (THNR), of 700 Māori households and 1600 individuals which would enable cultural, economic and personal factors to be correlated (Te Hoe Nuku Roa, 2004).

Part of the study asks participants if they self-identify as Māori and also ask if they have quantifiable involvement, and/or knowledge of whakapapa (genealogy, descent), marae participation, whānau, whenūa tipū (ancestral lands), contacts with Māori people and Te reo Māori (Durie, 1998, 9. 58). The findings from this study places people into one of four identity groups; secure identity, positive identity, national identity and a compromised identity.

A study conducted by Borell (2005) looked at identity of urban Māori youth presented valuable insights into the reality of young urban Māori (e.g. locality factors associated with being 'Eastside' and experimental factors such as material disadvantage) and that there was potential to label youth as inadequate or marginalise them even further if we attempt to define being Māori from a traditional cultural lens. Indeed Borell (2005) directly challenges the traditional indicators of Māori identity and writes:

what makes up Māori identity as described in these models implies a certain way of being Māori that is likely to reflect the cultural identity of some Māori but not others. The risk here is that Māori youth, in particular those that are not deeply or actively steeped in such recognised dimensions of the culture, are often invisible. Their identity markers as Māori are therefore often misunderstood and as a result many may be doubly marginalised (p. 34).

Similarly, a study conducted by Houkamau (2006) also found similar feelings of inadequacy in certain Māori characteristics. Houkamau (2006) writes:

The orthodox view of Māori identity is that 'it' involves knowing one's Māori ancestry, understanding cultural traditions and protocols and being able to speak the Māori language. While many appreciated that these things were beneficial for Māori people, they also recognised that these particular conventions carried negative consequences for Māori who were not culturally competent then for some women their inability to fulfil what others saw as the 'proper' Māori role made them feel left out, as if they did not belong. (p. 218)

Webber (2009) goes on to say:

what makes one Māori is never clear cut and, like culture, it is dynamic, contextual and situational...and that there are multiple roles and statuses that we occupy, and what might privilege us in one context may be used to marginalise us in another (p. 2).

Research regarding Māori identity by Houkamau (2008) of 35 Māori women born in three different age classifications (pre 1950s, 1950-1970 and post 1970s) also found that many of the participants born between 1950 and 1970 felt disconnected from their Māori identity, (possibly due to being born around the period of mass Māori urbanisation). However, young Māori women (born post 1970) were more comfortable in affirming their Māori political and cultural equality “even in the face of perceived Pākehā prejudice” (p. 217). Interestingly, the post 1970’s group were born around the same time as the period of the renaissance movement for Māori.

## **2.4 The Māori Renaissance**

Although the urbanisation of Māori threatened the loss of Māori identity, there was a cultural renaissance of urban-Māori in the 1970s and 1980s that helped to mitigate this loss. According to Walker (1990, p. 10), the renaissance coincided with the recovery of the Māori population to well over 400,000 by the early 1990s. The formation of Māori volunteer groups such as sports clubs, culture clubs and tribal organisations are noted by Walker (1990, p. 199) as one of the keys to the successful adjustment of Māori to an urban lifestyle. The developments helped Māori to continue to identify as Māori and further advancement of urban-Māori identity took place with the construction of urban-marae. The marae is traditionally seen as the focal point of many cultural occasions and urban-marae were built in urban areas (Walker, 1990, p. 200).

The emergence of Kohanga Reo and Kura Kaupapa Māori meant that some Māori parents could choose to reintegrate their children into the Māori language and culture which may have been previously inaccessible. Māori language and culture were also no longer exclusive to schools but became available to parents themselves, (in some cases free of charge) Māori and non-Māori alike. Many of the Māori language classes included noho-marae (marae stays) where marae protocol, history, genealogy and many other traditional Māori values are taught.

The opening of Māori Television in 2004 and the arrival of the Māori party in the same year saw an increasing Māori presence in contemporary New Zealand society (Māori Party, 2004; NZ History, 2004).

When looking at the subject of identity, the one constant is that it continues to change. Durie (1997) states that “identities continue to be made as life circumstances change so given sufficient confidence and opportunity, even the submerged can recover a Māori identity” (p. 157). Arguably, sport can assist in this recovery by, at the very least bringing urban Māori together under the one roof to participate in an event Palmer (2006) suggests that: “Māori have played an important role in shaping New Zealand’s identity as a nation, and this can be seen in the most positive sense within the institution of sport (p. 261).”

## **2.5 Māori Sport and Recreation**

Māori have always had a great affiliation for sport. In pre-European times, according to McConnell (2000, p. 228), sport was such a normal part of life that “it was not seen as separate to everyday living nor did it have to be slotted into a certain part of the day” McConnell (2000, p. 228) adds to this by stating that “Māori had no single word for sport” The notion that sport and recreation was a normal part of living and fitted into daily life was common for many indigenous peoples and was reflected in the aboriginal peoples in Australia and the indigenous American First Nations peoples (Cashman, 1995) and the Pacific Island cultures (Te’evale, 2001). It could be argued that this indigenous view of sport and recreation came from a different cultural perspective than that of Pākehā. Osterhoudt (1991) says the coloniser’s perspective of sport was more ‘mechanistic in nature’ and was a domain of structured life, separate from everyday society.

The “praxis” of Te Tiriti o Waitangi has the potential to incorporate elements of liberation and transformation to social justice, particularly in the context of sport in Aotearoa. The applications of rangatiratanga (chieftainship) and ōritetanga (equality) principles inherent within Te Tiriti o Waitangi are particularly pertinent. Rangatiratanga is defined as the principle that promotes Māori autonomy and decision- making in all areas of society, including sport. Specifically for sport it implies the mutual benefit and enrichment for Māori and non- Māori to engage in Māori sport aspirations and understanding.

Additionally, it involves the safety of Māori interests, estates, assets and 'well-being, Erueti (2014) states:

"the government has a duty and responsibility to ensure that Māori are entitled to the same standard and access to sport as other New Zealanders." (p. 62).

Similar to Kertzer (1988) who contends: Māori carry with them a specific set of social and cultural traditions derived from the rituals of their various whānau, hapū and iwi. Rituals can be described as a set of highly structured and standardised behaviour sequences that are endowed with special symbolic meaning (p. 9).

These rituals provide a means of affirming participants' identities and create solidarity and affiliation with the group. Prior to contact with Europeans, Māori as members of specific whānau, hapū and iwi (extended family, clan and tribe) had their own games and contests. These included canoe racing, jumping, wrestling, kite flying, swimming, and pōtaka (top) spinning. Games were played not only for fun, but also to improve body physique and acquire skills for other activities, such as warfare, hunting, and gardening (Mākereti, 1986).

Māori values and cultural styles have been evident in sporting events organised by Māori over many years, such as the holding of annual Māori tournaments for specific sports. Māori sporting event such as Iron Māori, Waka Ama, Māori golf, tennis, rugby, netball, surfing and Māori BJJ Whātōtō are all contributing the well-being of Māori. These tournaments are hosted by different tribal groups, allow whānau, hapū, and iwi bonds to be maintained and developed in a setting where teams compete with each other. Sport is the draw card, but it provides a setting where whānau, hapū, and iwi links are strengthened, for tribal history to be relived, for new waiata (song) and haka (chant) to be created, and for Māori values and beliefs to be transferred from one generation to another (Royal, 1998).

Traditional Māori games and pastimes, referred to in Best (1952, p. 137) as "ngā mahi a te rehia" (denoting 'amusements') not only served as pleasing pastimes but "were also the cause of much social enjoyment". Intertwined in ngā mahi a te rehia were the myths and legends that were a natural part of pastimes and the Māori world view. As Best (1952) writes:

Ever true to his mytho-poetic nature, the Maori of past times sought to explain the origin of all amusements and arts of pleasure by attributing them to certain mythical personages of remote times (p. 11).

For example, a popular legend relating to ngā mahi a te rehia is that of the ancestors Tinirau, Tutunui and Kae. According to one legend, Kae performed a sacred ritual during the birth of Tinirau's daughter. As a token of his thanks, Tinirau gave Kae a piece of his pet whale, Tutunui, to eat. Kae then stole Tutunui and the whale was subsequently killed and eaten by Kae and his people. Upon hearing of this, Tinirau sent a group of females to kill Kae as he knew a party of male warriors would draw suspicion. Kae's distinguishing feature was that he had extremely crooked teeth and so once the women arrived at the village they started performing "amusing games" including a "posture dance" which leads to the identification and death of Kae (Best, 1952, p. 12). Other such myths served the purpose of connecting Māori with the spiritual world. Indeed, Royal (1998) cites a number of stories and legends relating to specific parts of haka, dance and other forms of ngā mahi a te rehia.

Brown (2008) goes on to say:

Games connected Māori directly and powerfully to their spiritual beliefs and their Wairua. All games had strong links to the numerous Atua (Gods, deities), which Māori believed were the guardians to the realms of the world (p. 9).

In pre-colonial times, recreation for Māori could be seen in many ways including "inter-community contest" where one party of people would travel to another, for the purpose of competing in, what would be termed nowadays, as sports contest. The contest might consist of wrestling, kite-flying, swimming or canoe racing or may include "more skilled games" such as ti rakau (dart throwing) (Best, 2005, p. 14, Thomas & Dyll, 1999, p. 120).

Best (1952) goes on to say:

The communal social system of the Māori people, combined with their absence of a graphic system whereby to conserve their ancient lore, and provide recreation, caused them to carefully preserve their unwritten literature, and to rely much on games, pastimes and vocal music as a means of passing winter evenings and other periods of leisure (p. 12).

However, the arrival of the Pākehā would mean the Māori way of life, including ngā mahi a te rehia, was about to change forever.



## **2.6 Colonisation, Education and Māori pastimes**

The impact of colonisation on traditional Māori sports and pastimes according to McConnell (2000, p. 231) has been devastating and Te Rangihiroa (1958, p. 250) adds “the old Māori games have practically disappeared and been replaced by games learnt from Pākehā”.

Brown, (2008) supports this by stating: “As Māori culture became subsumed by European culture and Eurocentric ways of recording history, the ancient games were obliterated from the Māori way of life” (p. 9).

Crawford 1981 (as cited in Palmer, 2006, p. 262) highlights the role schools played in the eradication of traditional Māori pastimes due to the strong religious views held by the missionaries of the time, and their unwillingness to accept other beliefs. Crawford writes:

Soon after the signing of the Treaty of Waitangi, the Māori mind and body were assimilated to reflect the attributes...of the dominant culture. Māori students in schools were discouraged from continuing with ngā mahi a te rehia as they were considered antagonistic to Western and Christian ideas. (p. 262).

Sorrenson (1988) refers to correspondence between Sir Peter Buck and Sir Apirana Ngata as indication of the change in Māori culture including the loss of the old-time games through schools. The majority of Māori games have been lost like marbles, hop scotch, pop-guns, tennis, hockey, football have supplanted the older games (Best, p. 164). Attempts to reintroduce traditional Māori pastimes into the school curriculum in the last 70 years, although well intentioned, have been met with scepticism. Educators such as Smithells, inaugural Dean of the School of Physical Education at the University of Otago in the 1940's, has been widely recognised as one of the leaders in attempting to revitalise Māori pastimes in the physical education programme in the 1940s. However, Hokowhitu (2004a, p. 73) writes although Smithells advocated for Māori pastimes, his efforts “merely reproduced Māori physical activities via recognisable western definitions”.

Hokowhitu further states:

Thus, while Smithells dreamed of a physical education seasoned by indigenous movements, Māori saw no point in pursuing activities that lacked the other essential elements, which combined to form a holistic philosophy. The least important aspect of poi, mau taiaha or stick games was the physical.

Incantations and stories that surround these activities allowed for the regeneration of whakapapa (genealogy) and tikanga. Smithells' decontextualized versions of tikanga Māori did not propagate Māori culture within dominant society, nor did it bring about a better understanding of Māori culture among educationalists, much less the lay public. (2003, p. 208)

Further Māori physical activity programmes such as 'Te Reo Kori', (a programme which uses traditional forms of Māori movement and song) were introduced into schools in the 1990s and was seen by some as the answer to returning to some of the values that had been lost. However, Hokowhitu (2004, p. 75) says research carried out on Te Reo kori found that the programme was too simplistic and was more advantageous for Pākehā students than for Māori already versed in tikanga. The Te Reo Kori programme, while implemented with good intentions, was delivered in order to fit into a western view of education and failed to acknowledge Māori movement in its full capacity, removing such things as whakapapa or genealogy.

The 1867 Native Schools Act placed Māori education under the jurisdiction of the Department of Native Affairs, and replaced mission schools with a national system of secular Māori village day-schools. The misrepresentations of Māori as savages shaped New Zealand's educational policy. The perception of Māori culture as barbaric and, hence, in need of a civilizing education appears in the following quote by one parliamentarian: The 'Haka' is an exposé of the evil which really lies at the root of their present prostrate condition, an exhibition of the substratum of utter immorality, depravity, and obscenity, which forms the ground work of their race; and in spite of the veneering with which we clumsily cover the rough wood, we shall do nothing until we alter their entire character, by taking in hand the education, per force of the young growing saplings (Hokowhitu, 2003).

The idea of an agricultural British paradise in the South Seas required a school curricula to teach manual, technical and agriculture skills. Māori, in particular, received a state 'physical education' that limited their access to the skills and qualifications necessary to compete in the professional workplace. An egalitarian rhetoric of universal education for all underpinned the provision of free education. The upshot of a 'free education' was, however, a docile labour force designed to secure the interests of the middle-class, white establishment. With most of the land owned by Pākehā-, training Māori in farming skills can only be viewed as the training of workers to increase profits.

The education provided for Māori largely enclosed them in rural areas as subsistence labourers. Education was used to discipline Māori, that is, to deny, exclude, marginalize and enclose: 'this form of discipline worked at the curriculum level ... as a mechanism for selecting our "native" children and girls for domestic and manual work' (Hokowhitu, 2003, p. 193).

The early representations of Māori men as unintelligent later mutated to "practical-minded" as colonizers realized the need for a manual workforce to create a South Seas rural paradise. The state education of Māori boys began to demand a corresponding emphasis on manual, technical, and agriculture skills. From the 1860s through the 1940s, educational policies reflected "a narrow and limited view of Māori potential and the role of Māori [sic] in New Zealand society" Barrington 1988 (cited in Hokowhitu 2003, p. 194). Māori boys received a limited form of education that channelled them into non-academic areas, preventing them from gaining intellectual qualifications and subsequent white-collar employment. In the mid-nineteenth century, the achievements of students in maths, science, and literature at Te Aute College (a Māori boy's boarding school) were equal to any academic achievements in Aotearoa (New Zealand) with the college producing scholars such as Sir Apirana Ngata and Te Rangi Hiroa (Peter Buck). In 1866, Inspector of Native Schools James Pope complained about this academic achievement, suggesting Te Aute college should instead be an institute where "Māori boys could be taught agriculture, market gardening, stock farming, poultry keeping and bacon curing; and yet all the resources of the estate were being diverted to literary work" Barrington 1988 (cited in Hokowhitu, 2004, p. 194). As a result, Inspector General of Schools George Hogben directed the college authorities to drop many of the academic subjects from the Te Aute college curriculum. The outcomes of this event had "significant implications" for the future of tāne Barrington 1988 (cited in Hokowhitu, 2004, p. 194). In 1906, Inspector of Native Schools William Bird declared that Māori were unsuited to academic subjects and unable to compete with Europeans in trades and commerce: "The natural genius of the Maori in the direction of manual skills and his natural interest in the concrete, would appear to furnish the earliest key to the development of his intelligence" Simon 1990 (cited in Hokowhitu, 2004, p. 196).

In 1910, the Reverend Butterfield, the headmaster of another Māori boys boarding school in Gisborne told the Young Māori Party that "999 out of 1000" Māori boys "could not bear the strain of higher education. In commerce Māori could not hope to compete with the Pākehā (Hokowhitu, 2004).

## 2.7 Introduction of New Sports

Although the process of assimilation meant that many traditional Māori games had been removed from society, Māori were quick to learn new games, Māori sportspeople dominating their respective sports. Crawford 1981 (as cited in Palmer, 2006, p. 262) writes that as the western sports came to dominate the New Zealand landscape, Māori adopted and indeed excelled at many of those sports. Māori have been recorded as playing cricket as early as 1835 and taking part in sporting events and provincial anniversaries and were keen participants in horse racing. Māori were also active participants in Golf and Tennis. In 1903 Kurepo Tareha won the New Zealand Amateur Golf championship. The sport of tennis was also widely played amongst Māori particularly on the East Coast.

Palmer, (2006, p. 262) goes on to say that rugby and netball are the sports that “Māori have a major impact on New Zealand culture and identity, and have benefited from the social status associated with success in sport”. Hokowhitu (2003) adds by stating that:

Māori achieved more in sport than any other area of New Zealand society and that was the only mainstream activity where Māori could achieve success and compete with Pākehā on an even playing field ” (p. 209).

According to Watson:

“the centrality of rugby as a key formulator of Pākehā ethnicity and agent of interracial integration has been contested in recent scholarly research. It further argues that although sport and ethnicity has been examined in some case-studies and some general histories, to date we have no systematic scholarly assessment of the connections between sport and ethnicity in New Zealand. Our presently fragmented understanding of this issue reflects a wider problem within sports studies in New Zealand, namely the lack of any comprehensive study of the role of sport in New Zealand history” (2007, p. 1).

Hokowhitu (2004a, p. 268) goes on to say that success for Māori on the sports field has been a part of a wider agenda from Pākehā who look to further control Māori, and that Māori success in sport has been engineered by the colonial culture to steer Māori clear of other more academic avenues. Hokowhitu (2004b) notes the dominant discourse views Māori and other dark skinned people as physically gifted and white skinned people as intellectually superior. In other words, Māori were “naturally gifted athletes” and “physically superior”, traits requiring little intellect.

This view, sometimes called 'race logic' (Thompson, Rewi & Wrathall, 2000, p. 251) suggest that Māori are more physical by nature and their destiny lies in the more physical occupations, while positions of influence and decision making should be given to white people and colonial systems. Thus, whilst acknowledging Māori have adjusted well to introduced sport, there is also the view that Māori integration into sport has reflected notions of cultural inferiority with the subsequent exclusion from positions of power within the sporting domain, as well as exclusion from academic intellectual avenues. The raise of the modern Games has been instrumental in assisting the colonisation process dismantling many indigenous sports, recreations and past-times. This was due to European colonisation policies from the seventeenth century Chandler, Cronin & Vamplew (2007) at the forefront of the colonisation process were the nations of Britain, France, Holland, Spain and Portugal and in the 19<sup>th</sup> century they would be joined by Germany and Italy. This produced a situation where European values, ideas, religion and pastimes, amongst other things were transferred to Africa, Asia, South America and the Pacific island. The transfer of sporting forms and values was a kept part of the colonial mission (p. 30).

## **2.8 Contemporary Inter-Iwi Sport and Māori Sports**

The Inter-Iwi sport and Māori sports and recreation events are very popular tools for Māori in rural communities to maintain their cultural values and practices in the context of sport and recreation. The development of other Māori facilitated sports events are also a successful model of celebrating whānaungatanga and iwitanga (tribal culture) in Māori communities. According to Thomas and Dyll (1999) Māori facilitated sports events has been important to Māori development and assisting the maintenance of cultural values and knowledge:

Competition, the pursuit of excellence, being a member of a team, and showing individual leadership have been considered important by Māori in many settings, such as on marae, at tribal gatherings (Hui), and at sport events (Thomas & Dyll, 1999, p. 120). The competition allows whānau, hapū and iwi bonds to be maintained and developed. Sport is the draw card, but it provides a setting where links are strengthened (Thomas & Dyll, p. 120).

For, Ngāti Porou, New Zealand's second largest tribe, it is a chance for whānau members to return to their turangawaewae (place of standing) their roots to reunite with each other. The late Ngāti Porou leader Tākuta Apirana Mahuika comments on Pā Wars:

It's about inter-generational participation, reuniting families who have been away and a chance to take stock of who we are, where we are, and to enjoy our Ngāti Poroutanga (cited in NZ Herald, 2006).

The Ngāti Porou Pā Wars was not just about sport, but included activities such as iwi trivial pursuits, euchre, darts, line dancing, karaoke, healthy cooking competitions and many other not so well known activities. The one-day festival is held on the third day of every January and has attracted thousands of whānau home over the years (Selwyn Parata, personal communication, May 20, 2015).

In April 2011, the Rotorua tribe's re-established the Te Arawa Games after ten years to re-engage and strengthen their peoples tribal and marae connections through sport and recreation (Te Arawa Games, 2011).

Today most tribes throughout Aotearoa (New Zealand) have their own unique inter-hapu sport and recreation event and festivals to celebrate their tribal identity. Thomas and Dyall (1999) state:

Pride comes from identification, a sense of belonging and being part of a group.

Sport now provides this sense of belonging for many Māori especially young Māori who have lost their tribal roots or who are living outside of their tribal area. Sports plays an important role in nurturing the social and cultural identity of individuals and groups (p. 121).

Iwi have adopted and created health initiatives at sport and recreation events to enhance and promote cultural identity which in-turn is leading to positive life style choices and positive effects on Māori communities. Eketone (2006) describes a case study called Tapuwae Māori community development initiative that was formed in an effort to reduce drink driving in Māori males by taking traditional Māori concepts, particularly focused on waka ama (outrigger canoe), and adapting them to a contemporary context. The programmes aim was to reinforce the relevance of tikanga Māori in society and draw parallels between the tikanga of the 'waka' (vehicle) and the motor vehicle. The analogy is compared to the driving of a motor vehicle and paddling a waka under the influence of alcohol is illegal by law and for cultural and spiritual values of tikanga you do not hoe (paddle) a waka under the influence of alcohol and drugs (Eketone, 2006).

The approach resulted in improved attitudes towards drinking and driving with significant drops in percentage of men who agreed it was okay to drive after having a couple of drinks, or that it was okay to drive after drinking as long as you were under the limit (Eketone, 2006, p. 476).

Kapa Haka has long been a vehicle for Māori development. Paenga (2008) conducted research investigating the traditional philosophies and practices that kapa haka (Māori performing group) and the contribution towards the health and well-being of whānau, hapū and iwi and identity processes for Māori that can be utilised in Māori health promotion. Paenga (2008) research involved nine experienced participants and asked them, among other things, how kapa haka had contributed constructively to their lives and how it enhanced their identity (p. 63). One of the major findings was that kapa haka as an important vehicle for the construction of a secure Māori identity which was part of wellbeing, whānaungatanga and learning skills that could transfer into other areas of life (Paenga, 2008, p. 108).

In 1845, the missionary William Brown described Māori dancing and singing but noted with pride that 'amongst the missionary natives they are entirely discontinued'. Timoti Karetu lamented the effect of missionary policy on kapa haka, noting that many tribes performed them less as the influence of missionaries' intensified. Accordingly, kapa haka became obsolete in some tribes. For instance, one tribe had to be taught kapa haka by another so that they were able to host the 1934 Waitangi celebrations (Hokowhitu, 2004b).

## **2.9 Sport and Identity in the Global context**

Sports events have the potential to strengthen the cultural identity of migrants who have moved away from their origins of birth. Bergin (2002) gives examples of Māori sports tournaments held throughout Australia where participants re-engage with, or strengthen their cultural identity through the use of Māori protocols such as pōwhiri (process of welcome), kāranga (ceremonial call of welcome to visitors by a women), whaikorero, (oratory), hākari (celebratory feast) and the celebration of whānaungatanga during these sports events. Bergin (2002, pp. 266-267) also comments on examples of Australian born Māori, who have previously had no desire to learn about Māori culture, coming home to New Zealand for sports trips, getting a taste of their Māori culture and returning to Australia wanting to learn more about their ancestral heritage.

“Māori” is a political and social construct with its own historicity. Prior to European contact, the word “Māori” simply meant normal or usual. There was no notion of a dominant “Māori hegemony”. There was no concept of a “Māori identity” predicated around cultural or national semblance. Instead, the distinguishing features, which demarcated groups, were mainly attributed to tribal affiliations and the natural environment (Meredith, 2007, p3).

A similar approach is taken by the people of the Pacific islands who have moved to Aotearoa (New Zealand) but struggle to maintain their Polynesian culture and identity (Te’evale, 2001). Of particular interest is the use of kilikiti (a Samoan form of cricket) tournaments as an example of maintaining a Pacific identity in Auckland. Te’evale (2001) also refers to how Pacific island people living in Auckland organise their own identity in the midst of a dominant Papalagi (European) society. There is an irony that Pacific identity is strengthened by the experience of being an ethnic minority and that “sporting success is perhaps the one domain where Pacific peoples find success in a Papalagi-dominated society (Te’evale, 2001, p. 220).

Sport activities have global significance for populations who are asserting identity. An example of this is an account of the role traditional Irish sport and its connection to promoting cultural identity in Northern Ireland. Hassan (2006) says traditional Irish sport has served to strengthen regional and intra-regional rivalries. The interest in indigenous Irish games, in particular Gaelic football, has always been very strong, as opposed to the more internationally recognised sport of soccer which is seen very much as a British sport. To engage with the game of soccer is thought to question one’s commitment to a particular, albeit somewhat traditional, view of ‘Irishness’.

Consistent with many indigenous communities, traditional North American cultural sport and recreational activities were removed through the process of colonisation and a new “more civilised” form of sport was introduced by the colonisers as a tool to assist assimilation. However, Forsyth and Wamsley (2006) write that new sports have worked in contradiction to the intended purpose by providing opportunities for indigenous communities to: “Overcome the oppression of forced education, to reshape their cultural values and celebrate sporting achievements on their own terms (p. 299). Forsyth and Wamsley (2006) use the North American indigenous games as examples of indigenous communities reviving their self-determination and cultural identity giving strength to the concept of improving cultural identity through sport and recreation.



Indigenous sporting activities have provided viable contexts for First Nations people in North America to retain their identity despite continuous contact with other cultures. Cheska (1987) uses examples of how tribe-specific indigenous sporting mannerisms are used to re-emphasise cultural identity among various First Nations tribes (Cheska, 1987). However, Cheska does go on to say that some of those examples highlight the in-tribe prejudice that occurs between those who are stronger with their heritage than those who are not.

The colonisation of Tunisia by the French saw many traditional sports threatened by the sports played by the new, dominant culture (Sato, 2004). However, the colonised Tunisian people soon became very good at many of the introduced sports, especially soccer and they took the opportunity to challenge and oppose the Western European nations, especially France, on the playing field, which fostered a sense of national identity (Sato, 2004).

The examples given above show that in countries which have been colonised, and those who are an ethnic minority in a foreign land, have used sport and recreation as a tool for developing an identity for their culture and, in some cases, have even become more dominant at the sport than the coloniser. It could be debated that since sport was such a normal part of everyday life for many indigenous peoples in the pre-colonisation period, indigenous peoples have adapted to introduced sport more easily than expected. However, it should also be noted that 'race logic' can also play a role in sports which are controlled by the hegemonic institution.

## **2.10 Māori Development**

Māori development has a primary concern for Māori advancement as Māori, and is therefore in opposition to the Euro-centric and assimilative process and goals of the dominant development paradigms. That does not, however, exclude the use of generic development ideas and tools where they can usefully contribute towards meeting the goals of Māori development. (Durie, 1999c; Love, 1999; Puketapu, 2000)

Māori development can be located within broader indigenous development, with its primary focus of self-determination. It also has strong connections with empowerment theory. Māori have committed themselves to developing their own distinctive solutions to their marginalized position, and this commitment continues to be expressed in the form of Māori development. Māori development is a process to facilitate Māori self-determination and achieve Māori advancement, that is, improvement in the social, economic, cultural and political position of Māori in New Zealand society and globally (Durie, 1999c; Love, 1999; Puketapu, 2000).

Māori Development, according to Durie (1998) is about the contemporary development of Māori. Emeritus Professor Sir Mason Durie is a renowned Māori academic who has been at the forefront of a transformational approach to Māori health and Māori research and development. Durie, Māori development expertise involves learning about Māori socio-economic aspirations and outcomes experienced by Māori and their communities. This includes gathering knowledge about Māori resource management, cultural capital, and Māori business development.

Essentially, Maori development states Durie (1998) focuses on helping Maori communities to take care of themselves. This can be achieved by allowing Maori to:

- analyze their own situations;
- define their own problems and challenges;
- set their own aims and goals;
- devise their own solutions and strategies.

Māori development, like mātauranga Māori, is centered around Māori values, aspirations, frameworks and holistic interpretations, but differs from mātauranga Māori in so far as it leans towards empiricism for validation (Durie, Fitzgerald, Kingi, McKinley and Stevenson, 2002, p. 13).

Empirical validation or evidence is information that justifies a belief in the truth or falsity of a claim. In the empiricist view, one can claim to have knowledge only when one has a true belief based on empirical evidence. This stands in contrast to the rationalist view under which reason or reflection alone is considered evidence for the truth or falsity of some propositions (Feldman, 2001, p. 293).

The emergence and progress of Māori development has taken place over a number of centuries. Five clearly defined periods, each with distinct trends, can be identified to describe the evolution of Māori development. There is a heavy emphasis on the post-European contact period because this is when a national Māori identity emerged, and when the Māori population became compromised, heralding the need for Māori development strategies.

According to Gardiner (1995) the beginnings of Māori development can be traced back to over 1000 years ago when Māori began migrating from other parts of Polynesia to Aotearoa (the original name for New Zealand). Although there has been considerable debate regarding the timing of Māori arrival and settlement, it is generally estimated as around 1000-1350AD.

Māori tribal tradition also recognises another ancestral group resident in Aotearoa before the arrival of those from Polynesia; ancestors commonly referred to as the Kahui Maunga (see Broughton, 1979).

The Māori who had arrived from central Polynesia faced the immense task of adapting to a much colder and less hospitable environment than they were accustomed to. Fundamental adaptations of clothing, housing and food collection were required for survival (Buck, 1977).

Durie (1999a) suggest that the initial threat to survival posed by a new environment was centuries later replaced by the challenge to confrontation with European settlers. It has been estimated that when first sustained contact was made with Europeans in 1769 the Māori population was approximately 100,000 (Pool, 1991).

The first European settlers, who mainly intermarried and lived amongst Māori, were whalers, sealers and traders. However, by the late 1830s organised colonisation had begun (King, 1997). Up until 1835 Māori Society was made up of a large number of tribes that would form confederations from time to time specific and Māori organisations.

Although a definitive tool to measure Māori development outcomes remains elusive, the six components of Te Ngāhuru offer considerable enlightenment. These components' are: Principles to guide application of outcomes measurements; Outcome Domains; Outcome Classes; Outcome Goals; Outcome Targets; and Outcome Indicators. Te Ngāhuru represents one of the first Māori specific measures for Māori development outcomes, and as such it is an important step in strengthening the interaction between Māori development practices and Māori development theory (Durie, 1999c; Love, 1999; Puketapu, 2000).

Self-determination, in relation to Māori development, is about increasing Māori control over decision-making in relation to Māori affairs' and their future development (Puketapu, 2000). Importantly, Māori development relies upon the initiative of Māori, and therefore arises from within and draws both on distinctly Māori methods and methodologies and on other approaches (Durie, 1999c; Ratima, 2001).

Though there are numerous writings on Māori development, they tend to have a pragmatic focus. The articulation of Māori development theory is in its infancy. That does not mean that Māori development lacks theory, but that its underpinning theory is implicit (Ratima, 2001). According to Loomis (2000a), Māori development is generally located within customary Māori conceptual frameworks. There is some consensus that the central characteristics of these types of frameworks is holism or integration (Cunningham, 1999a; Durie, 1996; Loomis, 2000a; Puketapu, 2000; Royal, 1993; Walker, 1990).

In Māori development terms, a holistic or integrated approach would require that the links between social, economic, cultural, spiritual, political and historical factors be taken into account. For example Durie's Te Whare Tapa Wha (1998) Māori model of holistic health and wellbeing. Like other forms of indigenous development, the theory underpinning Māori development has not yet been articulated in a comprehensive or consistent process. Initial writings on the theoretical nature of Māori development have tended to identify themes and principles that underlie or characterise Māori development practice. In many instances these themes or principles have arisen directly from Hui (gatherings).

## **2.11 Māori Community Development**

The first priority of Māori Community Development requires a process that is empowering and enabling of those who are traditionally deprived of power and control over their common affairs (Hudson, 2008). It claims as important the ability of people to act together to influence the social, economic, political and environmental issues which affect them (Hudson, 2008). Māori Community Development aims to encourage sharing, and to create structures to facilitate participation and involvement. Māori Community Development is about developing the power, skills, knowledge and experience of Māori people as individuals and in groups. It enables Māori to undertake initiatives of their own to combat social, economic, political and environmental problems, and fully participate in a democratic process based on the Treaty of Waitangi principals (Smith, 2000).

Māori communities must take the lead in confronting the attitudes of individuals. This must also extend to the practices of institutions and society as a whole which discriminates unfairly against Māori and other groups who are disadvantaged by society (Durie, 1998).

People in Māori communities must take a lead in countering the destruction of the natural environment on which they all depend. Māori Community Development is well placed to involve people equally on these issues which affect Māori communities (Durie, 1998).

Community development is a structured intervention that gives communities greater control over the conditions that affect their lives. This does not solve all the problems faced by a local community, but it does build up confidence to tackle such problems as effectively as any local action can. Community development works at the level of local groups and organizations rather than with individuals or families. The range of local groups and organizations representing communities at local level constitutes the community sector (Durie, 1998).

Community development is a skilled process and part of its approach is the belief that communities cannot be helped unless they themselves agree to this process. Community development has to look both ways: not only at how the community is working at the grass roots, but also at how responsive key institutions are to the needs of local communities (Durie, 1998 p. 68).

Community Development is crucially concerned with the issues of powerlessness and disadvantages as such it should involve all members of society, and offers a practice that is part of a process of social change. It is a process based on the sharing of power, skills, knowledge and experience. Community Development takes place both in neighbourhoods and within communities of interest, as people identify what is relevant to them. The Community Development process is collective, but the experience of the process enhances the integrity, skills, knowledge and experience, as well as equality of power, for each individual who is involved. The first priority of the Community Development process is the empowering and enabling of those who are traditionally deprived of power and control over their common affairs. It claims as important the ability of people to act together to influence the social, economic, political and environmental issues which affect them. Community Development aims to encourage sharing, and to create structures which give genuine participation and involvement (Durie, 1998).

There are a number of examples of successful Māori sport and recreation development models that exist in Māori communities' Māori netball, Māori hockey, Māori surfing, Māori touch, Māori tennis, Māori golf, Māori Rugby League and Waka Ama just to name a few.

## **2.12 The Value of Sport and Recreation**

The phenomenon of sport is an important role for millions of people worldwide as more and more people enjoy playing, watching and discussing the variety of sports. Sports and Recreation occupy a prominent position in various cultures realising significant social influences. According to Sport England (2013) sports as a significant form of social activity, sports affect the educational system, the economy, and the values of the citizens. Especially, in the present time, the social impact and significance of sports is massive. Sport England (2013) summarizes, sport has emerged in the last part of the twentieth century to become one of the most pervasive social institutions in contemporary societies.

The participation in sporting activities is often associated with improvements in the health and fitness of people. Through sports, human beings improve not only their health conditions but also, their power of reasoning, control of emotions, personality development, and social relationship. Many young people practice sports as a way to improve their quality of life.

According to Sport England (2013) physical activity facilitates:

- Promote changes in brain structure and function in infants and young children.
- Sensory stimulation through physical activity is essential for the optimal growth and development of the young nervous system.
- Aids the development of cognition through opportunities to develop learning strategies, decision making, acquiring, retrieving, and integrating information and solving problems.
- Promotes a more positive attitude toward physical activity and leads to a more active lifestyle during unscheduled leisure time.
- Enhances self-concept and self-esteem as indicated by increased confidence, assertiveness, emotional stability, independence, and self-control.
- Is a major force in the socializing of individuals during late childhood and adolescence.
- Is instrumental in the development and growth of moral reasoning, problem solving, creativity, and social competence.

Sports and Physical Education creates opportunities to enhance development in the physical, cognitive, and social domains. One of the aspects of the social domains includes moral reasoning or character development. According to Sport England (2013) art and physical education settings are ripe with opportunities to promote character development: (1) as issues spontaneously arise, address the moral implications of behaviour, and/or (2) deliberately implement dilemmas which bear moral implications.

Many sociologists agree that physical education is a key way to socialize children, also sport provides a human goods significance. Sport is a popular culture and democratic activity. Sport England (2013) suggests that, through sports and physical education, we can face and overcome challenges and develop a concern for excellence. We can engage in activities that we value for themselves, apart from the rewards that accrue to the most successful. Through sports we can develop and express moral virtues and vices, and demonstrate the importance of such values as loyalty, dedication, integrity, and courage. Sport serves the social psychological function of providing a sense of excitement, joy, and diversion for many people. Additionally, the centrality of sport is evident in the play of children, in our schools, and in institutions of higher education (Sport England, 2013).

In New Zealand there is currently no data that explores the social and personal benefits of sport and recreation at the regional level (Dalziel, 2015). There is however regional data on the economic value of sport and recreation in Aotearoa (New Zealand).

A national study conducted on the economic value of sport and recreation found that in New Zealand in 2012/13 the contribution of sport and recreation to gross domestic product (GDP), including volunteered services, was \$5.0 billion, or 2.3 per cent (Dalziel, 2015).

The national report confirmed the well-known belief that sport and recreation are important for all regions in New Zealand. Local councils invest substantial resources in providing facilities, programmes and services for sport and recreation activities in their communities. Councils are responsible for caring for and maintaining māunga (mountain) lakes, rivers, beaches, parks, camping grounds, sports fields, stadiums, swimming pools, recreation centres, gymnasiums, cycle-ways, walkways, playgrounds, picnic areas and botanic gardens (Dalziel, 2015).

Given this high level of investment, it is important to have some shared understanding of the net benefits of participation in sport and recreation at the regional level. This is recognised internationally, where it is now commonplace for provinces and regions around the world to commission studies on the contribution of sport and recreation to their local economies (Dalziel, 2015).

According to Dalziel (2015, p. 14) research on the economic benefits of sport and recreation activities in the Gisborne district:

- Around 9 out of 10 (90.0 per cent) young people (5-17 years) in the region spend at least three hours per week in organised or informal sport and recreation activity.
  - Nearly 8 out of 10 (76.1 per cent) adults (18 years or older) take part in at least one sport or recreation activity (excluding walking and gardening) over a year.
- These are supported by 9,700 volunteers.

Sport and recreation industries provide employment for people in Gisborne

- More than 300 people (312) work in sport and recreation industries (based on the 2013 Census).
- Including people working in sport and recreation occupations outside these sport and recreation industries, the total increases to more than 400 people (416); this is 2.3 per cent of all those in employment.

Sport and recreation industries contribute to the Gisborne economy

- The sport and recreation sector (narrowly defined) is estimated to have contributed \$18.6 million to regional GDP in 2012/13, or 1.2 per cent.

Sport and recreation occupations provide income to people in Gisborne

- Nearly 200 (194) people work in sport and recreations occupations.  
The total annual personal income for people in sport and recreation occupations in Gisborne is estimated to have been \$7.2 million (measured in 2013 values).

Sport and recreation education is important in Gisborne schools

- Just over five per cent of *The National Curriculum* is related to sport and recreation. This same share of teacher salaries in 2012/13 adds up to \$2.3 million.

Sport and recreation parks and facilities are a large investment by Gisborne local government

- The Gisborne District Council region spent \$2.5 million on new sport and recreation facilities in 2012/13. This contributed \$0.9 million to the value of the construction sector that year.

Sport and recreation volunteers contribute valuable services to Gisborne

- Volunteers contributed 0.6 million hours to sport and recreation in 2013/14.  
The estimated market value of these volunteered services is \$9.2 million at 2013 values.

Sport and recreation are an important economic sector in Gisborne

- The contribution of sport and recreation to GDP (including volunteered services) in 2012/13 is estimated to have been \$34.8 million, or 2.2 per cent.

There were thirteen reports that were commissioned by Sport New Zealand for this particular economic study. Each regional report includes an analysis of the main urban territorial authority within its boundaries. The exceptions are Auckland (which has been one unitary council since 1 November 2010; in this case estimates are provided for the four areas that approximate to the boundaries of the four regional sports trusts), Gisborne (one unitary council) and the Bay of Plenty (which includes two urban territorial authorities in its analysis) (Dalziel, 2015).



## 2.13 Conclusion

This chapter provided an historical review of literature including reviews on colonisation and urbanisation, in order to provide the reader with an understanding of the impact these issues have had on pre-European Māori identity. The review also provided an insight in to Māori, Pākehā relations. The review went on to present some recent studies on Māori identity including how 'Māoriness' in the last eighty years has been defined by the colonial system.

Further examples of Māori identity were discussed with a particular emphasis on the use of 'indicators' and the effect those indicators can have on Māori who do not have a strong connection to them. A brief review of the Māori renaissance and its impact on Māori identity was followed by a review of the relationship between Māori and sport, including traditional Māori pastimes and the subsequent loss of the pastimes through colonisation.

The education system and its attempts to re-introduce Māori pastimes into the school curriculum were also reviewed and followed by a look at the effect 'introduced sport' has had on Māori. Contemporary Māori sport was also addressed followed by models of Māori sports events around Aotearoa (New Zealand,) and further examples of some ethnicities around the world using sport to strengthen their culture in their own lands and in others.

The concepts and ideas of Māori community development are important for the effective aspirations of Māori communities. The value of sport and recreation in regional Aotearoa has significant benefits for Māori. Sport and Recreation also has economic value for communities, the growth of Māori sport and recreation contributes to this value socially and culturally as neither are separate from the other.

## CHAPTER THREE

### TE AO MĀORI WAYS OF BEING AND SEEING

#### 3.0 Introduction

Although Māori “share a great number of common beliefs and perceptions, which collectively have become a Māori ethic” (Parata, 1987, p.13), Māori are not homogenous. Māori have a different personality pattern and outlook on life “but how different, and among how many Māori no one knows, and how many Māori there are who have ‘transition personalities’, neither uniquely Māori, nor uniquely Pākehā, no one knows either”(Beaglehole, 1968, p. 352). However, even attempting to categorise Māori into a ‘tidy box’ is typical of imperial power that “attempts to essentialize and define indigenous cultures in relation to the West” (Hokowhitu & Scherer, 2008, p. 249). Linda Smith (1999) implies that Pākehā allow themselves the right to be changeable as a ‘norm’ and then measure indigenous Māori in relation to Pākehā-ness. Obviously, all of Māori culture and ideologies cannot be covered in as limited a form as a Master’s thesis. However, I will attempt to explain fundamental concepts of tikanga Māori that relate to the research participants’ experiences. Charles Royal (2004) describes tikanga Māori as “ethical behaviour” based upon fundamental principles or values (para. 20). There is a universal connectedness in a Māori worldview that is “holistic and cyclic” (Ka’ai & Higgins, 2004, p. 13). The underlying principles comprise values such as whakapapa, whānaungatanga, manaakitanga, mana, mauri, tapu, noa, mana tāngata, mana whenūa, tino rangatiratānga, arōha and utu (Gallagher, 2008) each of which is discussed next.

#### 3.1 Whakapapa

In Māori society, the social structure is based on whakapapa which is the genealogy of all living things (Barlow, 1991; Rangiahua, Kohu & Rakuraku, 2004). Quince (2007) explains that “whakapapa links human beings to the natural and spiritual worlds, so that people are related to all aspects of the environment” (p. 5). This explains why Māori cultural perspectives are inclusive and relational (Morice, 2006) as acknowledged by the research participants. Whakapapa is “the heart and core of all Māori institutions” that establishes identity, offering a sense of belonging which is highly valued in Māori culture (Mahuika,

1998, p. 219). The creation narrative had set precedents for a Māori way of life and for Māori communities to live by (Mikaere, 2002). The genealogy of the gods begins with Papatūānuku (earth 'Mother') and Ranginui (sky 'Father'), the first parents, who clasped each other so tightly that there was no day (Barlow, 1991; Rangiahua et al., 2004). Many children were conceived but surrounded by the darkness and resenting their "cramped existence", they collectively decided that their parents must be separated (Mikaere, 2002, para. 4). Throughout the separation process, "collective decision-making" became the common problem-solving technique (Mikaere, 2002, para. 7). Settling disputes through collective decision-making is an aspect of Māori culture and has become well established in marae protocol (Ballara, 1986; Mikaere, 2002). In the marae context, the art of whaikorero is used by speakers to establish their identity and their whakapapa, their right to be present and for whom they speak (whānau/hapū/iwi) (Matenga-Kohu & Roberts, 2003). Speakers indicate their loyalties and support, all essential parts of the political processes affecting the decision-making. Although "disagreements and frictions" are accepted as "normal elements of social interactions", "the collective good must ultimately prevail" (Mikaere, 2002, para. 7; Rangiahua et al., 2004). In this thesis, the different viewpoints may conflict and add to existing tensions, but it must be remembered that the end goal is for Māori to have been heard. This research provides that opportunity.

### **3.2 Whānaungatānga**

Whānaungatanga is fundamental to who Māori are. It focuses on relationships, including these which extend to others who have "developed close, familial friendships or reciprocal relationships with the whānau" (Rangiahua et al., 2004, p. 52; Mead, 2003; Williams, 1985).

The capacity for Māori to engage with their environment in ways that are spiritually and politically powerful and nurturing is derived from whānaungatanga (Rangiahua et al., 2004). A collective mode of operation as found in the whānau or extended family is fundamental to Māori culture (Te Whaiti, McCarthy & Durie, 1997). Hence, Māori are connected and accountable to the collective they represent, based upon ancestry, iwi, hapū and whānau principles (Te Rito, 2006). Expectations of Māori by Māori include multiple outcomes being met, due to feeling responsible to so many people (Te Rito, 2006).

### **3.3 Mauri and Tapu**

Māoritanga is underpinned by metaphysical principles where traditionally all human activities were “heavily governed by spirituality” (Te Rito, 2006, p. 4). Underpinning the social understandings of whānau, whakapapa, whānaungatanga, manaakitanga and mana whenua are the metaphysical concepts of mauri and tapu. Mauri is the active element that indicates a person is alive or the life force within everything both animate (alive/seen) or inanimate (unseen) (Matenga-Kohu & Roberts, 2003; Mead, 2003; Ngata, 1994; Williams, 1985). In a person, “the mauri becomes an attribute of the self, something to nurture, to protect, and to think about” such as when a person is “physically and socially well, the mauri is in a state of balance” (Mead, 2003, p.53). Tapu is a “principle that acts as a corrective and coherent power within Māori society” (Best, 1925 as cited in Rangiahua et al., 2004, p.57). Tapu is the sacred life force that supports the mauri and, in terms of an individual, reflects the state of the whole person (Mead, 2003). It is used interchangeably with mana (honour) which has to do with “the place of the individual in the social group” (Mead, 2003, p. 29).

Tapu is likened to a force-field which can be felt and sensed by others and, as Mead (2003) describes, it is everywhere in the world, “present in people, places, buildings, things, and in all tikanga” (p.30). There exist levels of tapu which increase in special cultural, historical and spiritual contexts that require a change in behaviour from the observers or participants in a ceremony (Mead, 2003). Thus, in tapu contexts, a level of appropriate behaviour is required to protect the mauri of the marae which combines the spiritual, intellectual and physical potentials of all people that produce a state of mana (honour).

### **3.4 Mana, Mana Tangata, Mana Whenua**

Mana can be described as prestige, authority, control, power, influence, status, spiritual power and charisma (Moorfield, 2010). Mana goes hand in hand with tapu, one affecting the other, and is inherited at birth from atua (deities) (Moorfield, 2010). As mentioned previously, tapu is the potentiality of power (Bishop, 2005), mana, a spiritual gift, is the actual power (Mead, 2003). Mana bestows a person “the authority to lead, organise and regulate communal expeditions and activities and to make decisions regarding social and political matters” (Moorfield, 2010, para. 1). Mana can be “observed, detected and/or expressed by the people and their leadership” (Rangiahua et al., 2004, p. 43). Mana can also

be defined as an outcome that is “effectual, binding, authoritative” (Williams, 1985, p. 172) and that depends on community recognition for its effectiveness (Mead, 2003).

In addition Māori have a strong metaphysical relationship with the land (Barlow, 1991; Mahuika, 1998; Rangiahua et al., 2004). Therefore, Māori see themselves as custodians with authority (both spiritual and political) to nurture the land and water (Rangiahua et al., 2004). Thus, the land has spiritual significance providing Māori with:

A sense of identity, belonging, and continuity... It is proof of our continued existence not only as people, but as tangata whenūa of this country. It is proof of our tribal and kin group ties...It is proof of our link with the ancestors of our past, and with the generation yet to come. It is an assurance that we shall forever exist as a people, for as long as the land shall last. (Legislative Review Committee, 1980, p. 1) It is whakapapa that determines “mana rights to land, to marae, to membership of a whānau (family), hapū (wider family), and collectively, the iwi (tribe)” which further determines “kinship roles and responsibilities to other kin, as well as one’s place and status within society” (Mahuika, 1998, p. 219).

Therefore, the loss of land directly impacts on mana tangata, mana whenūa and tūrangawaewae, which are all inherited whakapapa rights (Mahuika, 1998). This leads to “the loss of iwi mana by being reduced to a landless people” (Mahuika, 1998, p. 220).

Who then are Māori without mana? Mahuika (1998) offers an insight into the tensions behind race relations in New Zealand over historically confiscated land explaining that: “It will not be possible to focus properly on a positive future because Māori will always take up from where their forebears left off” (p. 220). Acknowledgement of the past is a fundamental epistemological distinction of Māori culture.

### **3.5 Manaakitanga**

Part of whānau, hapū or iwi ability to manaaki is their mana whenua and means of manaaki. Without that, mana is diminished. A person or tribe's mana can increase from successful ventures or decrease through the lack of resources. The mana of the chief in relation to manaaki spreads to his/her people and their land, water and resources.

Almost every activity has a link with the maintenance and enhancement of mana and manaakitanga. There is also an element of Kaitiakitanga (stewardship) associated with the term when it is used in relation to resources, including land and water (Mead, 2003).

Manaakitanga is a generosity in relationships, and practices a quality of hospitality that could cause hapū/iwi to gain or lose mana (Matenga-Kohu & Roberts, 2006; Mead, 2003).

Mead (2003) explains that Māori values or tikanga are “underpinned by the high value of manaakitanga - nurturing relationships, looking after people and being very careful about how other people are treated” (p. 29). Sharples (2007) describes manaakitanga as: a sharing of resources to assist and show support for the efforts of your fellowman, so we all have and possess in common... literally – to manaaki or feed the spirit – is a way of living which acknowledges the mana of others as having equal or greater importance than one’s own....A philosophy that the act of giving, of arōha, of hospitality builds unity (para. 220).

### **3.6 Utu**

Utu is referred to as the principle of reciprocity and equivalence in relationships that must be maintained (Mead, 2003). Reciprocity underpins the giving and receiving of good will and good works. When examined in its entirety, it becomes clear that utu is “concerned with reciprocity and maintaining the balance of social relationships” (Ministry of Justice, 2010, para. 14). The “aim of utu is to return the affected parties to their prior position” (Ministry of Justice, 2010, para. 50). Many pathways may be culturally appropriate for this practice.

### **3.7 Tino Rangatiratanga**

Tino Rangatiratanga is Mana Māori: The right to be Māori. It ensures the preservation of a culture which not only has a different worldview but also possesses the power to live as Māori (Wilson, 1997). In pragmatic terms, tino rangatiratanga means: “The wise administration of all the assets possessed by a group for that group’s benefit: In a word, trusteeship in whatever form the Māori deemed relevant...the Māori people define for themselves and for Parliament the rangatiratanga guaranteed for them by the Treaty of Waitangi” (Waitangi Tribunal, 1983, p.5). Importantly, this research attempts to assert a form of tino rangatiratanga by giving voice to Māori being Māori in a sport and recreation context. Rangatiratanga is said to be the quality of being a chief. It is now fairly well known

that there are two versions of the Treaty of Waitangi, one in English and one in Māori, and that The Treaty of Waitangi and Te Tiriti ō Waitangi are not exactly the same. “Tino Rangatiratanga” is mentioned in article two of the Māori version. Translated into English, that part of Te Tiriti says:

“The Queen of England agrees to protect the Chiefs, the Hapū (subtribes) and all the people of New Zealand in the unqualified exercise of their tino rangatiratanga (or absolute chieftainship) over their lands, villages and all their treasures”.

In the Māori World, Te Ao Māori, the meaning of “absolute chieftainship over treasures” is made clear through lived experience. Rangatiratanga, for example, would be represented by a known person (Kawhuru, 1997).

Professor Sir Hugh Kawhuru of the Waitangi Tribunal has observed that “chieftainship... has to be understood in the context of Māori social and political organisation as at 1840”. In particular, this was a world where the idea that land, villages and taōnga were saleable commodities with a monetary value for individual owners was simply inconceivable. “The accepted approximation today”, he says, “is ‘trusteeship’.”(1997, p, 20)

### **3.8 Tino Rangatiratanga in Māori Sport and Recreation**

Alternative sporting models that reflect the fundamental tenets of Māori epistemology are manifested in Māori sport initiatives such as Māori sport (i.e. Māori Rugby, Māori Rugby League, Māori Netball, Māori Tennis, Māori Touch and Iwi sports and recreation events such as Ngāti Porou ‘Pa wars’, (Ellis, et al., 1999). These events are all part of the vision of what Tino Rangatiratanga is: Māori sports for Māori, by Māori, being Māori. They offer opportunities to showcase the ‘Māori-ness’ of indigenous New Zealanders attracted to sport for the relational aspects it provides. A fostering of identity and pride is further celebrated through whakawhanaungatanga (relationships), tikanga (customs) and te reo rangatira (Māori language) (Ellis et al., 1999). Kaumatua (elders) are involved as role models who are viewed as taonga (treasures) for the rich reservoirs of knowledge that they possess, particularly in things Māori. Māori sport offers the opportunity to exercise sovereignty/tino rangatiratanga that is inclusive and reflective of an autonomy that is practiced within Māori culture such as on marae.

Aside from the actual competition, success is ultimately celebrated by the Kōtahitanga (unity) or unifying and coming together of people representing their marae, hapū, iwi, waka or region. As discussed earlier, between Māori and Pākehā one fundamental cultural difference is 'collectivism' and individualism respectively (Ellis et al., 1999). For example, Ellis et al. (1999) suggest that in Māori netball, the focus is on "participation for all" rather than on a "win/lose mentality" (p. 53). Ellis et al. (1999) also highlight the differences between Māori and mainstream netball: mainstream netball has separate age group national tournaments but Māori netball runs all the age groups at the same tournament where kanohi-ki-te-kanohi (seeing faces) breeds familiarity and strengthens whakapapa ties; mainstream netball has large regional boundaries but Māori netball increases the number of regions at the requests of the regions (allowing inclusion of more teams encourages more participation); The decision-making body for Māori netball is a collection of at least one representative for every region in the country (representation for all areas is made at national level), whereas mainstream netball's national decisions are made by a board where the decision-making processes are out of the hands of the regions; and the mainstream structure limits the representation of Māori at top levels whereas decision-making is an important aspect of sport involvement for Māori. The Māori netball governance model is a template for mainstream sports to organise and strategize a culturally cohesive future.

Another example of an effective Māori Sport Organisation growing Māori participation in Māori communities is the sport of Touch rugby in Aotearoa.

Established in 1998, Māori Touch NZ has held successful national tournaments for the past ten years where teams are selected to represent Māori in international competition (Ngawati, Paenga & Ngawati, 2008).

Māori Touch NZ sit under the umbrella of the parent organisation, the National Māori Touch Trust, a legal entity formed in 1998. The National Māori Touch Trust was established at an inaugural meeting through mandate from Iwi (tribal), hapū (sub tribal), waka (ancestral canoe) and takiwa (regional boundary) representation from throughout Aotearoa (Ngawati, Paenga & Ngawati, 2008).



The purpose of the Trust is to support the aspirations of individuals, whānau (families), hapū (sub tribal), iwi (tribal) and urban Māori and to empower and strengthen Māori in tikanga (traditional protocols and practices), te reo (language), whānaungatanga (relationships) and hāuora (health) through the game of touch (Ngawati, Paenga & Ngawati, 2008).

The Māori Touch NZ also oversees the development of the World Indigenous Touch tournament. The Guiding Principles reflect a desire to field teams with players who represent their indigenous nation of origin. To carry cultural practices in a safe a caring environment. To strengthen indigenous identity through sharing each other's cultural uniqueness (Ngawati, Paenga & Ngawati, 2008).

Māori Touch NZ was formed to maintain, encourage and develop traditional knowledge and well-being for Māori in a forum that was familiar and in which Māori thrived and participated in high numbers. Incorporation of cultural values and practices, inclusion of health messages and the use of the established guiding principles were and still are important for the maintenance of the National Māori Touch Tournament, future development of further events and assisting iwi/hapū and whānau development through Touch. However, partnerships for the growth and development of the game, within mainstream and for Māori, are imperative for the positive progression and realization of existing goals—without compromising established principles, including autonomy, rights as indigenous peoples, and traditional knowledge and tikanga. The current structure for Touch at a national level does not allow for a fully functional partnership as mainstream structures do not always align with indigenous aspirations. Provision needs to be made in sport so that there is room to implement and authenticate indigenous knowledge, values, ethics and processes (Ngawati, Paenga & Ngawati, 2008).

The Māori touch model provides a potentially effective pathway of development strategy for the future of the Whātōtō MBJJ movement in Aotearoa. Furthermore the success of Māori sport and recreation initiatives such as, Iron Māori, Kapa Haka at all levels right through to senior competition (Te Matatini) the national senior Kapa Haka competition, Waka Ama, Māori Surfing, Māori Rugby and Whātōtō MBJJ are some examples of Tino Rangatiratanga in Māori sport and recreation.

### **3.9 Conclusion**

The concepts discussed in this chapter illustrate the epistemological differences that inform Māori thinking and being. The chapter explained the Māori worldview that underpinned the research. It also reviewed literature about Māori participation in sport and raised issues relating to the racialized social order in New Zealand society that has impacted on Māori in their sporting experiences. The chapter also explored the sporting development models of Māori netball and Māori Touch NZ as potentially effective models for successful Māori sport and recreation development in Aotearoa. The concepts of Māori values were explored in relation to rangatiratanga in Māori sport and recreation development, Māori development and Māori community development.

## **CHAPTER FOUR RESEARCH METHODOLOGY AND METHODS**

### **4.0 Introduction**

According to Dew (2007) methodology refers to the principles underlying particular research approaches as distinct from 'methods', which are ways of collecting data (2007, p. 433).

Consequently, methodology is the determination of the method for researchers to produce data for analysis (Carter & Little, 2007). It highlights the differing roles of methodology and method despite being linked. Therefore the chapter begins with the aim of providing some simplicity around the meaning and differences between methodology and methods.

This chapter considers the current methodological approaches, highlighted in Kaupapa Māori Research (KMR), and Grounded Theory as the methodological approaches. It is followed by a brief discussion of qualitative research and in particular the 'in-depth interview' research method of structured and unstructured interviews. The chapter continues with a review of the participant selection process (sampling) with a focus on 'purposive' sampling. A description will be given of the sampling processes used for the current research followed by an overview of the interview schedule and the questions used during the interviews. Finally, the data will be analysed followed by the ethical considerations taken for the research.

### **4.1 Kaupapa Māori Research Methodology**

The framework for this thesis has used Kaupapa Māori Research Methodology (KMRRM) to provide philosophical direction and guidance. Although post-colonisation research approaches relied on western ideals of understanding, learning and knowing there was no regard for indigenous cultural practices and generally with indigenous communities referred to as 'the other' (Said, 1978).

The history of post-colonial research practices, from many indigenous perspectives, is so deeply embedded in colonisation that some regarded it as a tool only of colonisation and not as a potential tool for tino rangatiratanga (self-determination) and development (Smith, 2005, p. 87). Bishop (2005, p. 110) states that one of the results of colonisation has been the development of a tradition of research into Māori people's lives that addresses concerns and interests of the predominantly non-Māori researchers' own making.

As a result indigenous communities have shown resistance to this approach. According to Bishop (2005) the discontent and disruption of this Eurocentric form of research has led to the emergence of KMR. “Smith (2000) has also noted that the move to KMRM has led to a lessening of resistance, if ever so slightly, to the idea of conducting research for Māori: One of the challenges for researchers working in this context is to retrieve some space” (p, 255).

Firstly, to convince Pākehā (European, fair skinned, often refers to people of European ethnicity) of the need for greater Māori involvement in research. Secondly, to convince Māori of the value of research for and by Māori. Thirdly, to develop approaches to, and ways of carrying out research that takes into account, without being limited by, the legacies of previous research and the parameters of both previous and current approaches to research. What is now being referred to as Kaupapa Māori Research is an attempt to retrieve that space and achieve these general aims (p. 225).

The basis of KMRM is to emphasise Māori customs of knowing, learning and understanding in an effort to ensure Māori are the focus of the research being conducted and a positive outcome for Māori is achieved.

According to Bishop (2005, p. 115), a Kaupapa Māori position is predicted on the understanding that a Māori means of accessing, defining and protecting knowledge exist before the arrival of the European, and have always been legitimate within Māori cultural discourses. This is despite the fact that Māori were marginalised after being guaranteed protection under the Treaty of Waitangi 1840.

Graham Smith (1990, p. 114) says KMR is related to being Māori; is connected to Māori philosophy and principles; takes for granted the validity and legitimacy and the importance of Māori language and culture; and is concerned with the struggle for autonomy. Bishop (2005) adds that a fundamental approach to KMR is a:

discursive practice that is kaupapa Māori that positions researchers in such a way as to operationalise self-determination in terms of argentic positioning and behaviour for the participant (p. 115).

- Taking into account the above descriptions, KMRM in the context of this thesis will be defined in accordance with the following:

*By Māori, with Māori, for Māori*

- The research was carried out with Māori participants by a Māori researcher with supervision from senior Māori academics. Following the final submission of this thesis, is available for Māori participants to use within their respective communities.

*It will put Māori at the centre of the research*

- Māori is not seen as the 'other' in the research project. Instead the research has Māori at the centre of the research with Māori appropriate framing and analysis.

*It aims to produce positive outcomes for Māori*

- The analysis of data from the research is focused on ensuring that positive outcomes for Māori are hypothesised and appropriate recommendations (focused on positive outcomes specific to Māori) made.

*It acknowledges the emancipatory potential of cultural identity*

This research is consistent with the emancipatory nature of KMRM by focussing on the positive implications that strong cultural identity may provide for Māori.

Since emerging as a legitimate approach to research, a sizeable amount of literature about Kaupapa Māori Research Methodology has been written (Bishop, 2005, Smith, 2000; 2005) and used in research by many up-and-coming Māori academics. Linda Smith (1999) argues that KMRM is a Māori response to the discontent with traditional Western research practices that fail to encapsulate and include the richness of Māori language, culture and concepts in the experiences of Māori researchers and participants. However, describing the philosophical meaning of what KMRM does for Māori is perhaps less problematic than describing what it actually is. Although KMRM continues to evolve, it is largely theoretical which makes it less prescriptive than other traditional Western approaches. This allows the researcher to operate under broad guidelines that are underpinned by tikanga principles. It does not give license for the researcher to improvise throughout the whole process but offers a framework for the researcher to be led by whakapapa, manaakitanga and whānaungatanga principles to perform research for reasons that may not be understood fully until further into or after the data has been collected, analysed, or after being written up. A fundamental difference between KMRM and conventional research approaches (primarily informed by Eurocentric ideas) is the privileging of Māori ways to perform research by Māori, about Māori, through culturally appropriate ways (Bishop, 2005; Smith, 1999).

Hence, qualitative research becomes the tool of choice that allows researchers to “wage the battle of representation” (Fine, Weiss, Weseen & Wong, 2000, p. 103, cited in Smith, 2005); “unravel competing storylines” (Bishop, 1998, cited in Smith, 2005, p. 103); and “provide frameworks for hearing...and listening to the voices of the silenced” (LeCompte, 1993, cited in Smith, 2005, p. 103). The salient point regarding the nature of KMRR is that it centralises the participants’ experiences in a journey that involves a connecting or reconnecting to their own truths. Just as important is the fact that there is no one way to perform KMRR. However if that were the case, it would define Māori as fixed in time and place which contradicts Paparangi Reid’s conceptualisation of who and what Māori are: “We are complex, changing, challenging and developing – as is our right” (Reid, 2005, p. 80).

The research applied the KMRR criteria of being ethical, performative, decolonizing, and participatory that facilitates a process of healing and transformation (Denzin & Ryan, 2007). These criteria were the basis for beginning this metaphorical research with a Te Ao Māori worldview that facilitates the process of spiral discourse, “a culturally constituted discursive practice” (Bishop, 2005, p. 122). Further, the metaphorical research also elucidates the epistemological positioning of the research participants and forms a foundation upon which Pākehā culture and concepts are compared. In this study, the research participants’ voices are foregrounded and they are legitimated as the authority on their own experiences, rather than seeking validation from Pākehā who traditionally act as the authority and adjudicator of indisputable knowledge (Bishop, 2005).

The spiral discourse model is an analogy used to visually describe the theory. The end of the spiral refers to the number of people that are not publicly expressing their opinions, due to the fear of isolation. An individual is more likely to go down the spiral if his or her opinion does not conform to the perceived majority opinion (Noelle-Neumann, 1993). According to Neumann the following steps summarize how the process works:

1. We can distinguish between fields where the opinions and attitudes involved are static, and fields where those opinions and attitudes are subject to changes... Where opinions are relatively definite and static – for example, “customs” – one has to express or act according to this opinion in public or run the risk of becoming isolated. In contrast, where opinions are in flux, or disputed, the individual will try to find out which opinion he can express without becoming isolated.

2. Individuals who, when observing their environments, notice that their own personal opinion is spreading and is taken over by others, will voice this opinion self-confidently in public. On the other hand, individuals who notice that their own opinions are losing ground will be inclined to adopt a more reserved attitude when expressing their opinions in public.
3. It follows from this that, as the representatives of the first opinion talk quite a lot while the representatives of the second opinion remain silent, there is a definite influence on the environment: an opinion that is being reinforced in this way appears stronger than it really is, while an opinion suppressed as described will seem to be weaker than it is in reality.
4. The result is a spiral process which prompts other individuals to perceive the changes in opinion and follow suit, until one opinion has become established as the prevailing attitude while the other opinion will be pushed back and rejected by everybody with the exception of the hard core that nevertheless sticks to that opinion (Noelle-Neumann, 1993, p, 40).

This is a process of formation, change and reinforcement of public opinion. The tendency of the one to speak up and the other to be silent starts off a spiralling process which increasingly establishes one opinion as the dominant one. Over time, these changing perceptions establish one opinion as predominant one and they change from the liquid state to a solid norm (Noelle-Neumann, 1993).

As a form of resistance to colonisation, KMRM allows Māori to initiate a process of self-determination in the powerful community of academia (Smith, 2000). Although it may appear as a small part of redress for the social injustice experienced in wider New Zealand contexts, KMRM allows Māori a form of *tino rangatiratanga* that frees Māori “from neo-colonial domination in research” (Bishop, 2005, p. 109). For both Graham Smith (1992) and Linda Smith (1999), *tino rangatiratanga* in academia means Māori are in charge of the research process. Research becomes the medium to draw solutions from Māori which are appropriate and necessary (Smith, 2000). A KMRM approach naturally sees justice as being determined by Māori who in terms of a racialized social order in New Zealand are perhaps most experienced with injustice (Duncan-Andrade, 2010). Although Māori appear as victims of a colonising legacy, choosing to step out of victim mode by drawing attention to the problems and solutions Māori encounter in society is one empowering proactive way to fight injustice. It is about giving voice to Māori and ultimately about Māori determining their own destiny by identifying ideologies that entrench the power of the dominant culture (Smith, 1999).

KMRM was therefore the logical, common sense approach in researching Māori participants. KMRM uses a collaborative approach that exemplifies power sharing between the researcher and the participants (Kana & Tamatea, 2006). This means that it uses key criteria to legitimize their representation within a Māori context – initiation, benefits, representation, legitimacy, and accountability – to conduct research by Māori and for Māori to take Māori forward to retrieve their space in the research communities (Bishop, 1999).

The next section explains each criterion separately, followed by the methods section which includes examples of how each was utilised.

## **4.2 Initiation**

The concern with initiation in KMRM focuses on how the research was created and whose interests and concerns are considered to drive the research as well as who decides what particular approach to use (Bishop, 2005). To perform research about Māori experiences using traditional clinical quantitative or qualitative methods (statistical analysis, surveys, and questionnaires) tends to subjugate mana Māori ways of seeing and doing, thus making it an inappropriate fit. Initiation also “addresses the ownership of knowledge...both the participants and researcher benefit from the research project” (Kana & Tamatea, 2006, p. 10). KMRM facilitates a collaborative approach, as the research is “participatory as well as participant-driven” with the subsequent result being the ‘buy-in’ from the participants (Bishop, 1999, p. 200). As these are their stories, the researcher must treat their words with respect, retaining the mana and integrity of the participants. Whakawhānaungatanga becomes a necessary tool for building relationships and shared understandings between researchers and participants (Kana & Tamatea, 2006). These could include whakapapa of not only bloodlines, but also of time, places, and or shared experiences.

Some contemporary uses of the term ‘whānau’ refer to different Māori collectives that may or may not be whakapapa (kinship) based. (Mason Durie, 2003) describes three such collectives: whakapapa whānau have shared ancestry; kaupapa whānau have shared interests and may or may not have shared ancestry; and statistical whānau that reside in the same household and may or may not have shared ancestry. When Metge (1995) writes about kaupapa whānau she is describing collectives that, whether or not they are organised on whakapapa lines, are inevitably organised to address a particular kaupapa or interest.



Such organisations are often described by members as whānau (e.g. kōhanga whānau) and demand a similar commitment to the collective as a whakapapa whānau.

### **4.3 Benefits**

The question of who benefits from the research also raises the question of whom will be disadvantaged (Bishop, 2005). According to Smith (1999) the maximum benefits accrue to Māori when research about Māori is carried out by Māori and the process of researching Māori is undertaken in ways that align with Māori values (Smith, 1999). These values include tikanga such as whānaungatanga, manaakitanga, kōha (gift, giving) arōha (love) and tino rangatiratanga, to name only a few (Bishop, 2005).

### **4.4 Representation**

Smith (1999) writes scathingly of the ‘coloniser’ as the ‘authoritative’ researcher of Māori who has historically portrayed Māori as ‘colonised’ subjects incapable of making sense of their own experiences in their world. An example is Beaglehole’s (1968) book in which he describes a research study based on two Pākehā researchers who lived among Māori but whose positioning became obvious when they described Māori as inferior beings with an inferior culture. This kind of thinking is counter-productive to Māori self-determination and efficacy.

Smith (2005) discusses the possibility that non-Māori are capable of performing KMRM with Māori. Essentially, the question asked of every KMRM researcher is whether he or she is able to portray “an adequate depiction of social reality” from the participants’ stories (Bishop, 2005, p. 112).

### **4.5 Legitimation**

Legitimation concerns the researcher’s authority to represent the stories of the participants. Within KMRM, “meanings are negotiated and co-constructed between the research participants within the cultural frameworks of the discourses within which they are positioned” (Bishop, 2005, p. 125). Kana and Tamatea (2006) argue that legitimation is accomplished through a “process of checking and supporting shared visions” (p. 10).

As Bishop (1999) describes it:

The Kaupapa Māori position regarding legitimisation is based on the notion that the world is constituted by power differentials, and that there are different cultural systems that legitimately make sense of and interact meaningfully with the world.

Kaupapa Māori research, based in a different worldview from that of the dominant discourse, makes this political statement while also acknowledging the need to recognise and address the ongoing effects of racism and colonialism in the wider society. (p. 5).

Legitimacy in KMRM takes the Māori voice as the authority (Bishop, 2005). Identifying Māori as being in control of the research process empowers all who are involved with the shared understanding that having Māori voices in the texts is a signifier of power. Thus, the researcher achieves legitimisation by a spiral process of “continually revisiting the agenda and the sense-making process of the research participants” (Bishop, 2005, p. 125).

This research provides opportunities to discuss and co-construct meanings *kanohi-ki-te-kanohi* (face to face) and considers ethical responsibilities.

#### **4.6 Accountability**

According to Bishop (2005), accountability refers to the responsibilities of the researcher to the researched. Kana and Tamatea (2006) define it as ensuring the participants have control over access to and distribution of the findings. Bishop (2005) critiques traditional approaches by arguing that often “the research has served to advance the interests, concerns, and methods of the researcher” with “other benefits being of lesser concern” (p. 111). However, *tikanga* Māori is about the nurturing of relationships through *manaakitanga* (based on respect) which adds to the *mana* of each individual, *whānau*, *hapū* and *iwi*. In this research, I demonstrate accountability and represent my responsibility to accurately represent the participants’ stories and to ensure that their *kōha* (stories orally shared in a spirit of goodwill) are gathered and shared in a way that respects their desire that something valuable should result from telling their truths.

#### **4.7 Representation and Legitimation: Data Analysis**

In terms of representation, Bishop (2005) states a researcher must be able to portray “an adequate depiction of social reality” from the participants’ stories (p. 112). For this research all participants were asked to read the transcript and confirm that they were satisfied with the contents.

At this point they could alter, delete or further expand upon any points in the interview, although none chose to do so. In addition, to ensure the experiences of the participants were not misconstrued, taken out of context or manipulated incorrectly (i.e., as part of the process of representation), the researcher returned to the participants to explain where their information was included as findings. Although one participant was concerned about the verbatim transcript, however chose not to make any changes once they saw how the words and stories would be included in the thesis itself.

#### **4.8 Benefits and Accountability**

The information collected is used to support the thesis with the broader intention of benefiting the Māori community. It produces and supports a commitment to engage the Whātōtō Māori BJJ community in the research findings to ensure the project contributes to the body of knowledge that is concerned with Māori development. Because the research was conducted using a KMRM framework, one element of accountability was to ensure that the research benefitted more than just the researcher (Bishop, 2005).

I have addressed the element of accountability in accordance with Massey University Human Ethics Committee (MUHEC). This thesis has been classified as low risk research and therefore approval to conduct this research is granted in accordance with MUHEC regulations. The primary accountability to the participants in this study is in the researcher's responsibility to complete the thesis and share the results as widely as possible while respecting their stories and protecting their individual identities. The transcripts and original audio recordings remain under the researcher's control, with the permission of the participants. They are stored securely so that only the researcher and the supervisors are aware of the true identities of the participants. As this chapter indicated, a Kaupapa Māori Research Methodology (KMRM) that focused on research by Māori, about Māori and for Māori to highlight the issues affecting Māori. It is a response to Māori discontent with traditional Western research practices (Bishop 1999; Walker et al., 2006). Although KMRM allows the use of traditional methods, such as interviewing, research must be conducted in culturally appropriate ways. The privileging of Māori perspectives and voices must be paramount.

## **4.9 Qualitative Research Methods**

Qualitative research has been conducted throughout this research. Basically qualitatively research focuses on phenomena that occur in “natural settings, and the data are analysed without the use of statistics” (Jackson, 2008, p. 88) as opposed to quantitative research that “focuses on the use of numbers and emphasises the measurement and analysis of casual relationships between variables, rather than processes” (Denzin & Ryan, 2007, p. 582).

Gaskell (2000) adds to this by stating:

The real purpose of qualitative research is not counting opinions or people but rather exploring the range of opinions, the different representations of the issue (p. 41).

As Silverman (2000) writes, “if one wanted to discover how people intend to vote, then they may consider a quantitative method such as a social survey. However, if one were concerned with exploring people’s life histories or everyday behaviour, then qualitative methods may be favoured” (p. 1).

Denzin and Ryan (2007, p. 582) note that the word ‘qualitative’ implies an emphasis on processes and meanings which are not rigorously examined or measured (if measured at all) in terms of quantity, amount and frequency. Silverman (2000) adds that qualitative research allows some ‘flexibility’ that can be seen by some as encouraging innovation but can be criticised by others as having a lack of structure (p. 2).

Some of the methods used to gather qualitative data include observation (making observations of human or other animal behaviour), (Jackson, 2008, p. 81), focus groups (a form of evaluation in which groups are assembled to discuss potential changes or shared impressions), (Rubin & Rubin, 1995, p. 27), and, in the case of the current study, the personal interview also known as one to one interview or the in-depth interview.

## **4.10 In-depth Structured and Unstructured Interviews**

Frankfort-Nachmias (2000, p. 213) explains the in-depth structured interview is a face to face, interpersonal role situation in which an interviewer ask respondents questions designed to elicit answers pertinent to the research outcomes. Gaskell (2000) adds to this by stating:

...it is an interaction, an exchange of ideas and meanings, in which various realities and perceptions are explored and developed. To this extent, both the respondent and the interviewer are in different ways involved in the production of knowledge (p. 45).

According to Frankfort-Nachmias and Nachmias their questions, their wording, and their sequence define the structure of the interview (2000, p. 213). A 'structured interview is an interview that has the questions that are created in advance and the same questions are asked of each participant. In an 'unstructured interview', the questions vary depending on the interviewee's responses (Cavana; Delahaye & Sekaran, 2001; Sekaran, 2000; Spatz & Kardas, 2008). The un-structured interview was chosen for this research because it gave me flexibility to inquire further if it was felt that more information was required.

Therefore, although the unstructured interview has some structure, it "attempts to understand the participants without imposing a priori categorization that may limit the field of inquiry" (Fontana & Frey, 2000, p. 653).

There are both advantages and disadvantages to using the personal interview. When compared to telephone interviews, Sekaran (2000) writes that the main disadvantages of in-depth interviews include the geographical limitations of interviews that may restrict a countrywide or international reach the cost of training interviewers and a potential uneasy feeling the interviewee may feel when interacting face to face. Gaskell (2000, p. 45) adds to this by stating that the interviewee may not have given the topic serious consideration, so when asked questions about the chosen topic, he or she may be self-conscious and even a little hesitant and defensive. Questions may arise within the interviewee of trust towards the interviewer? Can they say what they really feel? The interviewee may respond with answers they feel the interviewer would want to hear or to adopt positions on issues that match a particular self-image (Sekaran, 2000, p. 45).

In addition personal interviews can also take more time than other methods (Spatz & Kardas, 2008, p. 318). To overcome these concerns information technology can be utilised in agreement with the interviewer and interviewee.

There are some advantages of the personal interview which include the ability of the interviewer to adapt the questions as necessary, clarify any doubts, and ensure that the responses are properly understood by repeating or rephrasing the question (Sekaran, 2000). According to Neuman (2006), the personal interview has the highest response rates and permits the longest questionnaires. The interviewers can also observe the surroundings and can use non-verbal communication and visual aids (Neumann, 2006. p. 301).

They also have the ability to establish a rapport with the respondent (Cavana et al., 2001) therefore, essentially, in the successful in-depth interview the Māori worldview of the interviewee can be explored in detail (Gaskell, 2000, p. 46).

#### **4.11 Community Visits and Discussions**

Communities are important contributors to the wellbeing and vitality of the individuals and families who live in those communities. A traditional African proverb “It takes a whole village to raise a child”. The basic meaning is that child upbringing is a communal effort. The responsibility for raising a child is shared with the larger family (sometimes called the extended family). Everyone in the village participates on raising the child especially the older children, aunts and uncles, grandparents, and even cousins (Cowan-Fletcher, 1994). This philosophy shares a close relationship with Māori values of whānau, hapū and iwi.

The Human Ethics Committees at the universities of Canterbury and Otago (2015) cite obligations to the Treaty of Waitangi as an underlying principle of its Human Ethic regulations. Social researchers who wish to engage with Māori communities sometimes feel discouraged when they are confronted with institutional requirements advising them to consult with Māori, or recognize their own obligations under the Treaty of Waitangi, or operate in accordance with tikanga Māori. Despite the plethora of institutional exhortations for researchers to observe these principles and practices, it is not always particularly clear what all of that actually means nor does it help when members of research institutions are insistent about these matters but are equivocal when pressed for clarification or advice on how to go about putting these ideas into practice. In the end, many social researchers are defeated by the cryptic or ambiguous edicts of their institutions with regard to research engagement with Māori communities, and all too often, it is simply easier for them to design projects which exclude Māori altogether (p, 45).

According to Kidman (2001) the success of any partnership between Māori communities and researchers lies with the nature of the face-to-face interactions between individuals. Indeed research outcomes stand or fall on the degree of mutual respect and trust that people hold for each other. But after the hand-shakes and the cups of tea, the relationship is also shaped by the level of identification that people have with the institutions or communities they represent. Those institutions and communities are themselves embedded within a wider network of relationships and values which, to a greater or lesser degree, influence the actions, behaviour and attitudes of the individuals within (p. 8).

Consequently, the relationship between members of indigenous groups and researchers often carries an undercurrent of tension stemming from their identification with, and loyalties to, different groups. These tensions may or may not be explicit or immediately

apparent, nor are they necessarily a bad thing. Indeed they can add an agreeable frisson to the dialogues between individuals, but if left unexamined they can create problems and misunderstandings which may ultimately affect the research relationship (Kidman, 2001).

#### **4.12 Sampling**

The process of selecting participants for a research project is known as sampling (Dane, 1990, p. 289). Any part of a specific population is considered a sample and any given sample can be part of more than one population. Purposive sampling was used in this thesis. It refers to the selection of participants on the basis that it illustrates “a feature that we are interested in” (Silverman, 2005, p. 129), in this case, Māori sport and recreation events. Post Whātōtō Māori BJJ nationals 2015 I made contact with the organisers of the Whātōtō Māori BJJ nationals 2015 which was hosted by Te Kura Awhio MMA (Mixed Martial Arts) in Gisborne. I began by contacting Te Kura Awhio MMA management kanohi ki te kanohi (face to face) to discuss the planned research. Secondly I set about acquiring the contact information of other Whātōtō MBJJ whanau (family) members who organised their respective rohe to participate in the Whātōtō MBJJ nationals. An invitation was sent on the 10<sup>th</sup> May 2015 via email to the event organisers and respective representatives whose contacts details were available only to me. I attended a Hui (meeting) on the 18<sup>th</sup> May 2015 to inform the meeting of the research proposal and to extend an invitation to the meeting attendees to participate in the research.

At the time of conducting the researching for this thesis I have been involved in the Whātōtō, Māori BJJ movement five years. I consider myself to be effectively an insider of the Whātōtō, Māori BJJ movement in Aotearoa and privileged to the practices and philosophies of the movement. I found it helpful to often position myself from an outsider’s perspective at times. This ensures me as the researcher I can be objective and neutral as possible for the benefit of the research.

I also needed to be mindful I effectively managed any potential risk to relationship dynamics that could have impacted on my ability to remain objective in relation to this study. The main criteria for selection was that the research participants self-identified as Māori, had been involved in the Whātōtō Māori BJJ events in the past and were involved in Māori sport and recreation development. The research participants were aged between 18 and 60 years old at the time of the interview.

Only those who were willing to participate in the study were asked to reply to the invitation via email, phone call and text message. The invitation included my contact details for the potential participants who may have required further information. Participants were given three weeks from the original date the email was sent to register their interest for participation.

Replies from interested participants were held until the please reply by date had been reached by which time six participants had signalled their interest and willingness to participate in the research and to be interviewed. The gender, age and social affiliation of the willing participants were then analysed to aim for a fair representation of participants (for example three males and three females, an even representation of iwi and age). A further eight names from the researchers contacts were contacted via phone call to recruit more females and representatives groups who were not represented. The effort to recruit more females proved productive and the researcher secured an equal balance of male and females participants willing to take part in the study. However, it is unclear whether or not there would have been differences in feedback from males and female participants, as the interview questions did not have a gender specific focus.

An email or phone call was sent and made to thank all respondents and also to advise the participants that contact would be made within one week to organise dates and times for the respective interviews. The participant information sheet (appendix C) was sent one week prior to the actual interview.

The interviews took place in locations and/or by means of Information technology or as agreed upon by both the participant and researcher. The length of time for each interview varied between 35 minutes to 90 minutes. The researcher used an iPhone voice recording system to record the interviews (following receipt of informed consent). Written notes were also taken.

#### **4.13 Interview Schedule**

The interview schedule consisted of a list of unstructured interview questions (appendix D). The interview schedule was organised to do two things – to affirm feedback around facilitation of other Whātōtō Māori Brazilian Jiu Jitsu. The interview was also developed to determine how the participants viewed themselves as ‘being Māori’ the schedule was guided by the following topics;



1. Participant information and residence – to confirm the gender and Iwi affiliation of the participant.
2. Location and venue for a potential gathering of participants' thoughts on a suitable location and venue for future Māori national sports event in Aotearoa
3. Whānaungatanga – The topics of 'whānaungatanga' at Māori sports events have been a recurring theme anecdotally and were therefore explored.
4. Participants' recommendations for future Whātōtō sports events to provide feedback for future events
5. Engaging Te Iwi Māori – to inform and provide advice to organisers of future events on ways to engage Te Iwi Māori.
6. Exploring viable economic streams/incomes for Whātōtō practitioners

#### **4.14 Data Analysis**

The data analysis incorporates "careful line by line reading of the text while looking for processes, actions, assumptions and consequences' (Ryan & Bernard, 2000, p. 522). The data analysis will also follow the recommendations of Miles and Huberman (1994, p. 10) who outlined three components of data analysis including: 1. Data reduction – selecting and focussing the data, 2. Data display – compressing the information to allow conclusions to be drawn, and 3. Conclusion drawing – deciding what the information means.

The type of data reduction coding that is used in this research is known as latent coding, sometimes called semantic analysis (Lawrence-Neuman, 2006, p. 326) and is a form of content analysis. This is a process where the researcher looks for the underlying, implicit meaning in the context of the text. This differs to manifest coding which is the process of developing a list of words or phrases and then counting the number of times the phrase or word appears in a text (Lawrence-Neuman, 2006, p. 235).

The data acquired in this research was analysed by first reading the transcripts where potential themes were then put into a spreadsheet. Each theme had its own sub-theme with further comments. Once all six participants had been analysed, the themes were grouped together and five main themes of interest were chosen. The themes were chosen for their relationship to Māori development. They are:

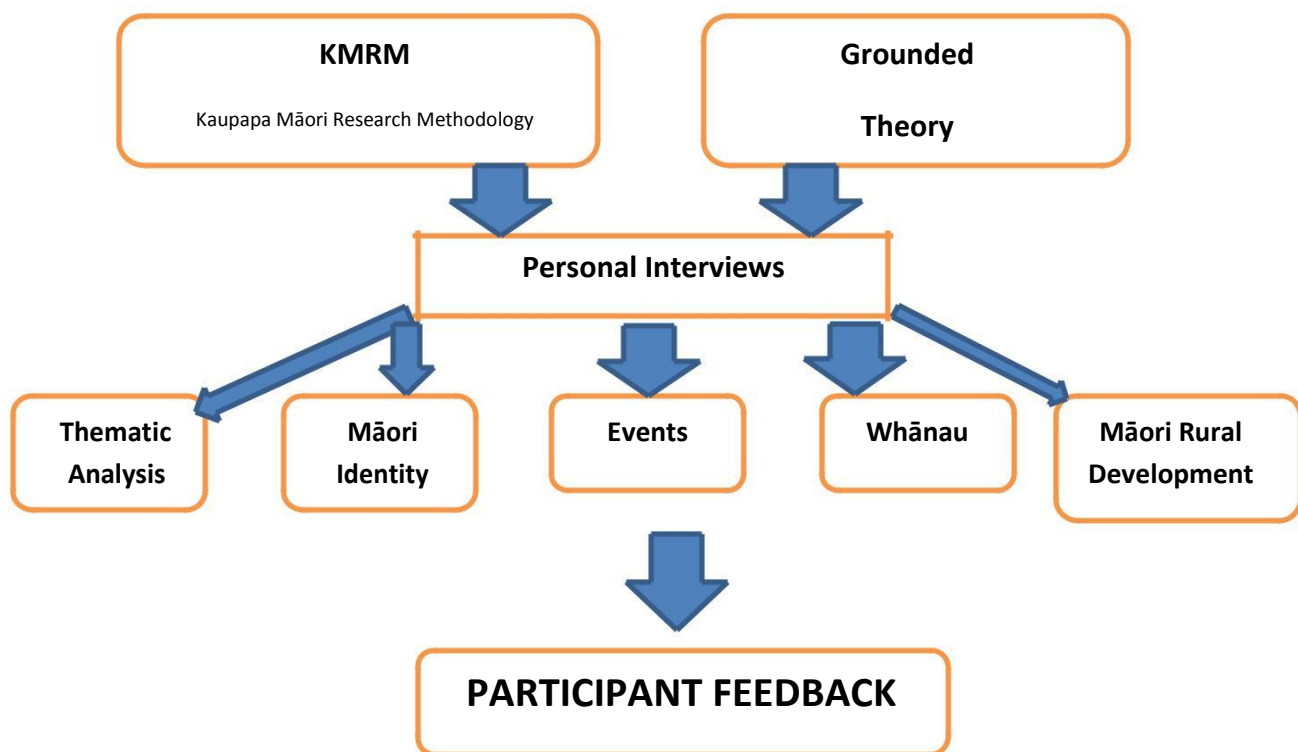
1. Māori identity,
2. Comparisons of events;
3. The role of Whānau;
4. Māori development in rural communities;
5. Participant feedback

The themes and data were cross checked through a process of triangulation with qualified academics and through the examination literature.

Triangulation according to Rothbeuer (2008) 'is often used to indicate that two (or more) methods are used in a study in order to check the results of one and the same subject. "The concept of triangulation is borrowed from navigational and land surveying techniques that determine a single point in space with the convergence of measurements taken from two other distinct points. (p. 892).

The idea is that one can be more confident with a result if different methods lead to the same result. Triangulation is a technique that facilitates validation of data through cross verification from two or more sources. It refers to the application and combination of several research methods in the study of the same phenomenon (Boghan and Biklen, 2006). It can be used in both quantitative (validation) and qualitative (inquiry) studies. It is a method-appropriate strategy of founding the credibility of qualitative analyses. It becomes an alternative to traditional criteria like reliability and validity. It is the preferred line in the social sciences. By combining multiple observers, theories, methods, and empirical materials, researchers can hope to overcome the weakness or intrinsic biases and the problems that come from single method, single-observer and single-theory studies (Boghan and Biklen, 2006). As discussed earlier, participant information sheets were posted and emailed out eight days before the intended interview date. Three of the participants knew me before the research and interviews and three only new me through association to the Whātōtō MBJJ movement. The information sheet included information which informed the participants that they could withdraw from the process at any time of which none of the participants did. The researcher also contacted the participants a day before the interview to ensure the interviews were still going ahead. At the start of the interview, the researcher talked for between five and fifteen minutes to create a relaxed casual environment for the participant to feel comfortable. The participant was asked if they had read the information sheet. The researcher then discussed the consent form with the participant and then asked them to sign the consent form. The participant was then informed they could withdraw from the interview at any time if they wished with no further consequence. At the conclusion of the interviews the researcher thanked the participant and informed the participant they would receive a final copy of the thesis upon its completion.

#### 4.15 Table (1) - Research Methodology Process



#### 4.16 Conclusion

This chapter explored the methodological approaches used in this study which are Kaupapa Māori Theory and Grounded Theory. Both approaches provided a philosophical background to carry out research suitable for the study. One to one in-depth interviews using unstructured questions were conducted in order to gain as much information as possible from the participants. Community visits were also conducted to engage with the members of the communities to gather further information in to community aspirations. The main aims of the questions were to gain information and feedback pertaining to Whātōtō Māori BJJ national events, Māori sport and recreation events and Māori sports development. The data was then analysed using Grounded Theory and content analysis which provided the researcher with themes from which to provide discussion. All ethical considerations were taken into account through the MUHEC process in order to respect the participant and the research process. The findings of the interviews will be covered in the findings and results chapter.

## **CHAPTER FIVE**

### **RESULTS, FINDINGS AND COMMUNITY VISITS**

#### **5.0 Introduction**

This chapter provides the results and findings from the personal interviews. The first part of this chapter will present the findings of social issues statistics affecting Māori communities followed by social issues statistics in the Gisborne district. A statistical snap shot of Drug use in New Zealand is also presented to provide an overview of drug use nationally. Included in this chapter is information on drug use in the community as the thesis maintains that creating pathways for youth to participate in sport and recreation is a positive alternative to addressing social issues amongst youth.

The results and findings from the unstructured personal interviews will be presented following the social statistics information. This will be followed by the results from the communities' visits. The community visits are relevant to KMRM research as an appropriate process of engaging with Māori Communities.

There are the five themes for the results and findings of the personal interviews for this research. The themes are as follows:

1. Māori identity
2. Whātōtō as a tool for Māori development in Aotearoa
3. Comparisons with Whātōtō and other Māori sports events
4. Whātōtō the role to promote kaupapa Māori and whānaungatanga
5. Participant feedback on the future development of Whātōtō events.

#### **5.1 Social Issues affecting Aotearoa**

According to Chief Coroner Judge Deborah Marshall (2015) figures released in October 2015 the annual provisional suicide statistics, which show 564 people died by suicide in the 2014/15 year. The 2015 figures show an increase of 35 suicide deaths from the previous year, which was the lowest total on record, and six more than 2010/11, which was the previous highest total.

The 2014/15 annual provisional suicide statistics show:

- A rise in the number of male suicides from 385 last year, to 428, which is the highest number of male suicides since these statistics began in 2007. However, by rate (18.96 per 100,000) it is the third highest since 2007.
- A drop in the number of female suicides from 144 last year to 136, which is the second lowest figure behind 134 (2007/08).
- The age cohort with the highest number of suicides was the 20-24-year-old group, with 61 deaths, followed by the 40-44-year-old group with 58 deaths.
- Male suicides made up 75.8 per cent of the total suicides for the year. This 3 to 1, male to female suicide rate has been observed for most of the last eight years, apart from the previous two years, where the ratio was about 2.5 to 1.
- The Maori suicide total (130 deaths) and rate (21.74 per 100,000) are the highest since the provisional statistics were first recorded for the 2007/08 year. Male Maori continue to be disproportionately represented in the provisional suicide statistics with 93 deaths last year.

From 2011- 2014 the Ministry of social development appointed a coordinator in Gisborne to lead district trails that would assess and develop new approaches to activating change for youth in the district.

The Social Sector (2013, p. 9) trials conducted during 2011- 2014 in Gisborne set about developing New Approaches to Social Sector Change for youth in the district.

The proportion of 15 to 17-year-olds who drank alcohol in the past year dropped from 75% in 2006/07 to 59% in 2011/12 and the proportion of 18 to 24-year-olds who drank alcohol in the past year in 2011/12 was 85%. The proportion of Māori aged 15 years or more who drank alcohol in the past year dropped from 84% in 2006/07 to 79% in 2011/12. One in three (37%) Māori aged 15 years or more who drank alcohol in the past year has a potentially hazardous drinking pattern (Ministry of Social Development, 2013).

The Social Sector trails further found (2013, p. 9) New Zealanders as a population have some of the higher drug-use rates in the developed world, evidenced in the *2007/2008 New Zealand Alcohol and Drug Use Survey*, which reports that one in six (16.6%) New Zealanders aged 16–64 years had used drugs recreationally in the past year. This drug use includes 84% of the adult population (16-64) consuming alcohol at least twice a week, and 21% describing

themselves as smokers. In regards to illicit drug use, cannabis remains the most popular illicit drug with 14.6% of adults reporting past year use in 2007. Far fewer adults use other illicit drugs - methamphetamine use sat at around 2% in 2009, and ecstasy use at around 2.6% in 2007.

The 2006 Census data and other data provided by government agencies highlights the following social issues affecting one of the communities (Gisborne) and its young people:

Statistics New Zealand (2005, p. 9) teenage pregnancy is 100% higher in proportion of teen mothers than the national average Gisborne 15%, New Zealand 7%. The Health Intelligence Team, Institute of Environmental Science and Research Limited (2012, p. 9) states the sexual health rate is 81% more than the national average for chlamydia infections (highest in New Zealand) Gisborne 1,350 per 100,000 New Zealand 744 per 100,000.

The New Zealand Police (2010, p. 9) figures on crime – Youth under 17 years apprehended by Police are 73% more likely to be prosecuted than the national average Gisborne 38%, New Zealand 22%. The New Zealand Police (2010, p. 9) statistics states Family violence in Gisborne are 200% higher than the national average for reports to Police of family violence, 363 per 10,000, New Zealand 122 per 10,000.

The (2006, p. 9) census statistics also revealed youth smoking is 50% more amongst Gisborne youth aged 15–19 smoke cigarettes 29% compared to New Zealand national statistic of 19%.

The Ministry of Education figures on truancy (2012, p. 9), found the number of Gisborne students who were frequent truants was 110% higher than the national average Gisborne 2.1% New Zealand 1%. A survey conducted in (2012) of all state integrated schools in New Zealand to capture student attendance rates over one week showed the results of absenteeism rates in Gisborne have been trending down since 2009. However, Gisborne's unjustified absence and frequent truant rates are almost twice the national average in each period surveyed. The Ministry of Education (2012) reports that 60% more Gisborne youth leave school without any qualifications compared to their New Zealand peers 8%, 10,000 and New Zealand 5% 10,000.

## 5.2 Table (2) A snapshot of drug use in New Zealand

### Illegal drugs – Past year use rate 2007/2008

Drug	Age						Total
	16-17	18-24	25-34	35-44	45-54	55-64	
Cannabis	24.8	31.4	21.3	10.6	7.9	3.3	14.6
Ecstasy	2.3	6.9	5.3	1.4	0.4	0	2.6
Stimulants (includes methamphetamine)	3.7	10.1	7.7	2.5	1	0	3.9
LSD + synthetic Hallucinogens	1	4.4	1.9	0.6	0.3	0	1.3
Opiates	0.1	0.2	0.2	0.2	0.1	0	0.1
Prescription sedatives	1	1.7	1.5	1	0.6	0.7	1
Injected drugs	1.2	0.6	0.1	0.2	0.3	0	0.3

## 5.3 Māori Identity

The evidence in this study supports the hypothesis that “Sport, when held in a Māori cultural context, can strengthen cultural identity for Māori”. The study required the researcher to examine some descriptions and measurements of Māori identity that have been discussed in the literature review chapter of the thesis. Many of the measurements were based on the requirements for an individual to ‘have’ a number of indicators (i.e. ability to speak te reo Māori, knowledge of one’s whakapapa, ancestry), which could be used to define levels of ‘Māoriness’ (Ritchie, 1963; Metge, 1964; Durie, 1998).

The findings show that although at least three of the participants considered themselves to be very strong speakers of te reo Māori, they did not identify te reo Māori as something that is congruent with ‘being Māori’ to some Māori, including those who strongly identify with the indicators. It could also be argued that those who are attempting to define Māori identity are doing so from a realistic point of view and do not truly reflect what being Māori means to all Māori. Webber (2009) supports this:

The tension between the ways that identity is defined by members of the community and the ways that identity is discussed by the academy are like night and day.

There is an on-going need to challenge the continuing development of hegemonic orthodoxies with 'Māori research', grounded in essentialist notions of Māoriness'. Inquiry and open critique should not be seen as threatening, disrespectful or controversial, but rather a challenge to that orthodoxy and orthodox. It is important that we guard against Māori essentialism, or else we confine so many Māori to silence and simply visit upon other Māori another form of disempowerment (p.5).

Therefore, it can be argued that the difficulty with using cultural indicators is that it asks for the participants to measure themselves against a model that has been predetermined by someone else's definition of what being Māori is. Simply put, not all Māori are going to 'fit' into those categories, which could further marginalise Māori who have been living away from their whānau, hapū and iwi. As Borrell (2005) explains when referring to her own study of Māori youth living in South Auckland:

what makes up Māori identity as described in these models implies a certain way of being Māori that is likely to reflect the cultural identity of some Māori but not others... The risk here is that Māori youth, in particular those that are not deeply or actively steeped in such recognised dimensions of the culture, are often invisible. Their identity indicators as Māori are therefore often misunderstood and as a result many may be doubly marginalised. (p. 34).

Therefore, in the research, a very simple method was used to identify if Māori cultural identity is strengthened through events like the Whātōtō Māori BJJ nationals. First, the question was asked "What does being Māori mean to you?" with the follow up question "Did the Whātōtō Māori BJJ nationals strengthen those things for you?" The reason for the approach was an attempt to avoid putting people into 'categories' or trying to fit them into someone else's perception of what 'being Māori' is and thereby possibly limiting their input into the research. Thus, by asking the question "what does being Māori mean to you?" it gave the opportunity for the participants to draw on their own experiences of 'being Māori', some of which may not necessarily fit existing models.

The answers were varied which adds further weight to the argument of using less prescriptive models to determine Māori cultural identity. Furthermore, when asked if the Whātōtō Māori BJJ nationals strengthened the characteristics identified by the participants, 4 out of six participants responded yes.



Six participants responded to the interview questions. I documented each response to the questions. From the six participants 4 were asked 24 questions and two 20. Not all the questions in the interview schedule were used some were used to elicit information and discussion rather than direct questioning. The questions were structured under the headings **A:** Māori identity **B:** Whātōtō as a tool for Māori development in Aotearoa **C:** Comparisons with Whātōtō and other Māori sports events **D:** Whātōtō and the role to foster whanaungatanga **E:** Participant feedback on the future development of Whātōtō events.

The interview looked at the issue of Māori identity. The question “What does being Māori mean to you?” was asked. The question was asked in an effort to find out the participants’ own definitions of Māori identity. There was a variety of characteristics and descriptions such as feelings of ‘uniqueness’ and having ‘status’ were given as responses from the participants.

#### **5.4 Table (3) Personal Interview Participant Information**

<b>Participant</b>	<b>Gender</b>	<b>Iwi</b>	<b>Role</b>
<b>1</b>	M	Ngati Porou	Sport and Recreation Facilitator
<b>2</b>	M	Withheld	Instructor
<b>3</b>	M	Withheld	Manager
<b>4</b>	F	Withheld	Coach
<b>5</b>	F	Withheld	Community worker
<b>6</b>	F	Withheld	Community worker

Five of the Six participants had quite differing views of what ‘being Māori’ meant to them. One of the participants identified his own iwi as being more important to him than being ‘labelled’ Māori.

Being Ngāti Porou is what it is... I'm Ngāti Porou first and then I'm Māori but I (whakapapa) connect to most tribes; I always relate it to tribe. But having said that, I'm not callous enough to say that Māori doesn't mean anything. Māori for me means honouring being Ngāti Porou and by being the best Ngāti Porou I can be it gives honour to other Māori. (Participant One).

Feelings of "uniqueness" and references to "Tangata Whenua tanga" (to be indigenous to the land) were talked about by one of the participants.

...it's that uniqueness. Having our own way and being able to express that way especially as you know as tangata whenua I suppose. (Participant Two).

Participant three listed a number of characteristics:

being Māori I guess is a lifestyle, a status symbol in some ways and its having pride in yourself...I think it makes you a stronger person being Māori because you have more whānau to get behind you and you know bigger networks, bigger connections. So that's what being Māori means to me mate. (Participant Three).

For two of the participants, being raised on a marae and having a sense of belonging to a group of people that is bigger than your immediate whānau became a talking point:

Um, I suppose for me having been brought up on the marae, it's for me, it's about having that real let's say sense of belonging, that real sense of you know, what's the word for it (awhi) support. Um yeah primarily that would be it. (Participant Four).

Participant six talked about contributing to both the Māori and the non-Māori worlds:

I enjoy other cultures too but... I'm comfortable in both worlds, I'm not a fluent speaker but I think I contribute to both. (Participant Six).

Two participant's related 'being Māori' to something intrinsic, a feeling one has that can be quite hard to identify:

Well, for me it's just this inner strength within, inside me... my wairua or my mana um that we [Māori] have. (Participant Five).

Yeah bro, it's quite hard to um list them individually it's just kind of ah, I think you know there's kind of things that you and the āhua that you have bro these are like intrinsic things that you have and sometimes it is kind of hard to identify them when you just do them anyway, you don't actually have to think about all do I need that quality or does that make me a Māori if I've got this quality. You actually just do it. (Participant Five).

One of the participants talked about seeing his mates:

For me it's good to catch up with all the boys again. (Participant Three).

The same participant talked about the influence his grandmother had on him and how, for him, being Māori was about showing love to one another.

For me, to be Māori is what my grandmother taught on to me. What she taught me is how to love another person, or how to express love or be equal to someone besides you and that for me is being Māori. I mean, I go to all my whānau get-togethers, you know, friends' working-bees, and I still help out if they need a hand with building stuff. If I can connect in some way with that person, not so much what colour I am or what I do, it's who my character comes out and expresses who I am, that's the connection I sort of make with me and that's the expression from my grandmother to me that she founded into us. (Participant Four).

### **5.5 Whātōtō Māori Brazilian Jiu Jitsu: A Tool for Māori Development**

One of the topics raised during the interviews was the belief of some of the participants, that Whātōtō Māori BJJ nationals would be a useful tool for Māori development. According to some of the participants, one of the ways the Whātōtō Māori BJJ nationals achieved this was by providing an opportunity for those who attended the Tairawhiti event provided an opportunity to connect their whakapapa to the 28 Māori Battalion C' Company descendants through Whātōtō. The participants recognized the development and growth of whanaungatanga as an important part of iwi and Māori development.

In addition, examples were given by participants of how the Whātōtō Nationals 2015 provided opportunities to further learn their whakapapa and the history of the C' Company 28 Māori Battalion. The memorial kupu (words) "*Ka Maumahara tōnu tātou ki a ratou*" in memory of the Māori Battalion confirmed a new found appreciation for Māori history thereby creating a stronger relationship with the Whātōtō movement. As one of the participants stated:

It's not just about cultural identity for me, it's about Māori development and if people participate in sport in order to have whānau connections or just to affirm their whakapapa then that is a first step for them going into wider things. (Participants Four).

The general sentiment from the participants was that if people have a sense of belonging, (i.e. with their hapū or iwi) there is more likelihood of them participating in activities pertaining to Te Iwi Māori. From an iwi development perspective, an increase in the number of participating members would be a valuable asset in such areas as Wānanga-a-hapu, (sub-tribal learning workshop) where hapu members are given the opportunity to learn about their history, Te reo Māori and tikanga. Not only would this increase the number of people who retained iwi knowledge, through learning during Wānanga, but it could also provide more opportunities for people to pass on the history, reo Māori and tikanga. Durie (2003) supports the nation by identifying the retention, transmission and development of Māori knowledge, language and culture as an important goal in Māori development (p. 99).

As Durie states, whanau are absolutely essential to capturing, nurturing and developing human capital:

There are many agencies which should play some part in the development of human capital, but unless whanau are actively involved in helping members reach full potential, then progress will be uneven, accidental and slow. There is a serious need to explore the ways in which human potential can be realised; it appears to be the single area where investment will pay sizeable dividend. (2003, p. 27).

As iwi development issues such as Treaty negotiations arise in the years to come, the importance of using the right people with the right skills, whether or not they live in their respective turangawaewae, will become more critical.

Participants were then asked if attributes were strengthened through Māori sports events such as the Whātōtō Māori BJJ Nationals or any other Māori sports events.

One participant felt that her 'being Māori' was strengthened through the Whātōtō Māori BJJ Nationals but it was more a case of fitting into the environment they find themselves in whether it be a Māori or non-Māori kaupapa:

Does it strengthen my identity as a Māori? Yeah I think it does. I think it does in terms of being with other Māori, I think there's a strong sense of when you are with other Māori you kind of draw on your Māoritanga (Māori culture) to you know be, be in that environment. Whereas if you are not with other Māori and you are just at a kaupapa that isn't Māori you don't have to draw on those, those values so you kind of just leave them as they come, you become the environment that you are in. (Participant Six).

Participant two felt that her 'being Māori' was not strengthened, because her whānau are comfortable with their Māoritanga. Rather, she was happy with the fact that she was able to express pride in her whānau at a Whātōtō Māori BJJ Nationals was awesome and to have the event under the Māori battalion kaupapa added another dimension to the wairua of the event.

Not expressing being Māori because we are comfortable being Māori, it's being able to express that pride in your own iwi. (Participant Two).

The same participant also talked about how the Whātōtō Māori BJJ Nationals gave her an opportunity to learn about her Māori battalion history, whakapapa and whakatauki (proverbs) through having an opportunity to visit the C Company Museum:

....what this meant is I went home to my Nan; my Papa was in the Māori Battalion and so this gave me an opportunity to talk to Nan about papa and the Māori Battalion you know what that meant and so it's not just about BJJ and about yeah we get to roll with the cuddies and that sort of stuff. It's actually about you learning about the history of your Tupuna and in real subtle manners and yeah it's a starting point. (Participant Two).

For participant four, who had been living in Auckland for more than fifteen years, it was about participating and the food lol, and then the kaupapa began to sink in:

Yeah absolutely...because I have been up here for so long um that was you know I suppose it was a reminder, a reminder that I am Māori and this is where I am from and to be involved with other Māori from different hapū and iwi, mate it was awesome. (Participant Four).

For two participants, the Whātōtō Māori BJJ Nationals was a vehicle to bring Māori together.

To a certain degree, yes In a way it brought people together. To me it also strengthened the connections with our BJJ whanau, from one iwi to another iwi, its strengthening the movement. (Participant Five).

Yeah I think so... So um Whātōtō Māori BJJ Nationals, you know expanded some of our networks, other Māori networks from you know other parts of Aotearoa and that was about contributing. (Participant Two).

One of the participants associated his drug-use when he was younger to the fact that he didn't know who he was and was searching for his own identity:

Because I didn't know who I was when I was growing and it wasn't until my mid-twenties when I started to wonder who I was, why I was searching for something, what was I searching for and it was actually for my own identity – ko wai au? Who am I? I mean you know when you have gone through a drug filled life and it really sent me sideways because, why it sent me sideways was because I was trying to find out who I was but I was always smoking dope you know. That made me forget a lot of crap. It also made me forget who I was and that's why I ended up stuffing around for many years. (Participant Three).

One of the participants commented to sustain the Whātōtō Māori BJJ nationals to be successful in Aotearoa, the movement needs to “collaborate and work together”. The participant then went on to recommend integrating a strategic coordinated approach to delivering Whātōtō Māori BJJ throughout Aotearoa (Participant. 4). In other words, urban based Whātōtō Māori BJJ Practitioners need to have the capacity, capability and coordinated approach to be able to mobilise their “*members*” into engaging in the sustainability of Māori Brazilian Jiu Jitsu.

Possibly the most obvious organisations in Aotearoa would be Southern Tribes Aotearoa (Taranaki) Oliver MMA (West Auckland) and Te Kura Awhio Trust (Gisborne). Southern Tribes Aotearoa was formed in the 1980s through a collaboration of a number of affiliated Māori BJJ groups in the north island who had been delivering BJJ and Mixed Martial Arts (MMA) with no real co-ordination of resources and skills”. STA has collaboration with Te Kura Awhio MMA based in Tairāwhiti and Oliver MMA in West Auckland. A Hui at the 2015 national event led to a of the Whātōtō MBJJ leaders to explore the potential development of a National Authority voice for the development and sustainability of Whātōtō Māori BJJ in Aotearoa. The Whātōtō Māori BJJ national movement may need to establish a formal recognised operation in an effort to be known as the group to advocate and drive the development of the Whātōtō Māori BJJ movement forward. This will provide the ability for the movement to access community based social development systems to provide support for the future sustainability of Whātōtō Māori BJJ and the affiliated members the authority would represent.

## **5.6 Comparisons to Māori Sport and Recreation events**

Four out of the six interviewees had participated in both an inter-hapū sports events and Māori facilitated sport and recreation events. All four participants commented that there was a positive “āhua “and “awesome whānaungatanga” at both events. The major difference identified by the participants was that their inter-hapū sports events had a strong Wairua (spirit) because the connection between whānau members is strong in their own tūrangawaewae, or as they put it “at home”. According to the majority of the participants, the strength of connection at home could not be replicated in the cities. The reasons given for the greater connection included “because we all know each other” and “we are blood” and “It’s like a more sort of personal connection, it’s stronger”.

Although it was not the intention to directly compare inter-iwi sports events with inter-hapū sports events such as Pā Wars, the discussion from the participants has shown there is the possibility of events like the Whātōtō Māori Brazilian Jiu Jitsu (BJJ) Nationals being used as a catalyst to promote connection for Māori living in the city’s and Māori living and raised in their “tūrangawaewae.

## **5.7 Whānaungatānga**

The following three questions asked if the participants had brought their own whānau to the event, had met new tribal members, or people from other iwi. The questions were designed to see if the event was a catalyst for participating with one’s own whānau or meeting new people from their own iwi or other iwi, therefore promoting a form of whānaungatanga or relationship building. Five out of the six participants answered “yes” to the three criteria above:

Yeah, yeah, it was good reuniting with a lot of friends and whānau and everyone was sort of on the same high buzz, or high feeling of joy and whānaungatanga and so, yep definitely. (Participant Three).

Participant two talked about the process of team participation at Māori BJJ nationals. The majority were made up of club members (whānau) the Māori BJJ whānau and supporting the kaupapa:

...it is a really tight whānau the Māori BJJ movement and it depends on who can make the event to awhi the kaupapa. It’s difficult to find people for your own iwi or your own hapū in urban cities. I suppose it comes down to the one’s that can make it shall I say. (Participant Two).

One participant referred to his iwi team in terms of their affiliations to marae instead of individuals or whānau groups:

I had my brothers from our MMA gym. When it comes to BJJ they're my whānau, and even outside of BJJ they're my whānau we may come from other iwi and hapū and belong to different marae but that's what I love about BJJ we are whānau hard. (Participant Three).

Two participants I spoke to made whakapapa connections after they had visited the Māori Battalion 'C' Company Museum. They met other whānau for the first time. Both participants were representing different BJJ whānau (clubs).

There was another BJJ whānau team from Tuwharetoa. So we got to roll with them and there were a few in there that we had met for the first time. (Participant Three).

I met a few whānau and made that a point for my visit to Māori Nationals, that's what I love about Māori Natz. We come from all over the place but here we are one huge whānau. (Participant Five).

One of the participants was delighted to see people whom she had seen at other mainstream sports events participating.

I'm glad their more whānau bringing their young girls to events like this and Māori girls are in there, doing it. (Participant Four).

It was awesome to see, so and so rolling in the Māori Natz and maybe we would see them in other settings. We would see them at touch, but only in a mainstream type of way. They would be playing for their provinces or their own social teams but to see them rolling with their whānau made us feel really good knowing that they were quite strong with their iwi ties when maybe I didn't actually know that. We had only really seen them in a sort of a mainstream setting. (Participant Five).

One of the participants said the Māori BJJ Nationals highlighting the memory of the Māori Battalion was awesome and made the feeling of being involved in the Māori BJJ Nationals even more important:

.... knowing our grandfathers, our tūpuna fought alongside one another in war. What better kaupapa to bring us together. I visited the Māori Battalion 'C' Company



Museum and saw my papa photo hanging in there. I mean I knew we were from down these ways but to actually see his face in this whare. You could feel the Wairua. (Participant Two).

The questions then sought feedback on what the participants expectations were of the Whātōtō Māori BJJ Nationals, to which the reply from three participants was based around fun and “whānaungatanga”.

The expectation at most Māori events that I have been a part of, [is that] you can expect it to be you know full of fun and enjoyment. (Participant Four).

Yeah I expect that whānau have a positive, you know all iwi have positive experiences from attending the Whātōtō Māori BJJ Natz and Māori sports events. (Participant Three).

You know the biggest part of the day is the, is the whānaungatanga part, you know just meeting the people. (Participant One).

Participant five advertised it to her whānau as the Māori Battalion BJJ Nationals:

...it was just really awesome that a kaupapa like this was being developed further, When the pānui (newsletter, notice) facebook page went out with the Māori Battalion heading the page we were like fully behind it. Knowing that it was around participation and that it was around us celebrating our tūpuna made it special. (Participant Five).

The next question asked participants if they had been involved in the first Māori BJJ event and or other BJJ events to which four out of the six respondents answered yes. The respondents were then asked to give feedback on the differences and similarities between the Māori BJJ event and iwi events they had participated in. All four respondents replied that both events have a fantastic āhua (nature, way of being) and way of promoting whānaungatanga, but the Whātōtō Maori BJJ Nationals event has a unique degree of āhua and whānaungatanga:

I think for us the wairua [soul] grows [stronger] for Māori every time we gather on occasions and for events like this because we know each other and we are all blood you know and you might [have] one or two that are you know in-laws or married into the iwi or hapū from there and that's cool too because we give them a bit of ribbing which only whānau can do definitely, love every aspect of being involved in Māori things. (Participant Five).

Yeah absolutely bro...Oh just in terms of um bro just whānau rolling together ...there's a stronger affiliation to the actual Whātōtō Maori BJJ movement when it's your own hapū or our own whānau as opposed to the different ones. It's like a more sort of personal connection; it's stronger. (Participant Four).

There was a feeling from one participant that there is potential for the Whātōtō Maori BJJ nationals to grow stronger in terms of growing the āhua and fostering the Māori Battalion whānaungatanga but it would take time:

The slight difference with Māori Natz is there is a sense of pride and more will to win. Because it's [the Māori Nationals] a reasonably new kaupapa I think that would take time. I say it's hard to replicate that feeling. (Participant Three).

One of the participants also talked about taking the best of both (Whātōtō and health promotion for our whānau) and applying them to the other:

Definitely they are complimentary um and you know there are strengths and on both um yeah. So you can take, you can take those weaknesses and strengths from each of them and try you know apply them to the other. It improves the growth of Māori sport and Māori Health. (Participant Two).

One of the participants said it was awesome holding the event outside of the big cities and to bring whānau away from the mind set of being in cities (Auckland):

So, it's a totally different kind of kaupapa and you are in kick back holiday mode. So you know when you are doing a one day [event] in Auckland you are not able to get out of the context of being in the fast lane... half of the [participants at Whātōtō Māori BJJ Nationals] are from [living in] the small cities of Aotearoa. (Participant One).

The topic of how resources and services were more readily available in the provinces was also discussed:

Oh, big differences. I mean I think the resources available to us in the smaller cities can, if you've got the right contacts you can make these sorts of events um, really, really successful. So our BJJ events at home we have to clear use what's available to us. Our whānau all fill in and do what we have to do. Our community makes us who we are and we make our community what it is. In terms of facilities we have a lot available to us you've got netball courts that are serviced by Councils, you've got grounds that are serviced by Council. (Participant One).

I love how the small town communities come together coz it's about the food to the manaakitanga I love it. That's how we do it everyone is taken care of. (Participant Two).

Participants were then asked their opinions of the Whātōtō Māori BJJ Nationals. Participant One made comparisons again on the Whātōtō Māori BJJ Nationals and other BJJ events:

Māori Natz is awesome our whānau are all there and you feel at home and that you belong instantly. Our tikanga directs us towards connecting to one another before we hit the mats. And it's not just us Māori there is the Aotearoa BJJ whānau that are all there. Like at other BJJ events everyone is in there competing in there in their own clubs all up though there is still a spirit that exists in both. It's the BJJ whānau. (Participant One).

All participants thought the event was positive for urban Māori:

It's again a positive kaupapa and it's about being able to participate in sport but also through a means where you can affiliate with your whānau outside of the Iwi. I 'm extra stoked to be able to connect through my Māori Battalion whakapapa which adds more wairua to it. So just having this as a means to do that, even if it's, even if that's the only thing we do then that's a positive thing. (Participant Two).

Participant six valued the fact that the Whātōtō Māori BJJ Nationals was smoke free and alcohol free which has become the case throughout other Māori events:

Um, yeah it's a good thing for Māori to get together at a sport especially you know I really want to emphasise, the values around being smoke free, alcohol free. (Participant Six).

The topic of re-connecting to their Māori identity also re-emerged:

I think it is fantastic because like I said I mean partaking in a sport but I think you know for me, I think it is recognising that you know there's, the importance of that unity so I think it is something that certainly should be encouraged and you know it's about an education process as well. (Participant Four).

This is another opportunity for us that don't have strong connections to sort of get some reinforcement you know, get around other Māori. (Participant Three).

## 5.8 Participants Recommendations

The following questions sought recommendations on how to improve the Whātōtō, Māori BJJ Nationals event and whether they would recommend the event to others to attend. All six participants agreed they would recommend the event to others:

...definitely we will enter another one [event] if there is another one. When is the next one? Yep, totally recommend it. (Participant Three).

The majority of recommendations called for the Whātōtō, Māori BJJ Nationals to be an annual event held every ANZAC weekend in memory of the Māori Battalion:

Um just if it was more concrete bro um just in terms of date and if it's an annual event that it just keeps rolling over...if it's a fixed event um every year you know, for those that didn't sort of come to one event you know there is always that chance to pick them in the following years. (Participant Six).

Operating it [Whātōtō, Māori BJJ Nationals] every year so there is a continuum. (Participant Five).

Two of the participants described the event as a catalyst for reconnecting to their iwi and hapū:

I think it was [a] awesome event for me as I live in the city and live in the rat race. This kaupapa gives me a further sense of identity not only as a Māori but as a mokopuna of a War Hero. (Participant Two).

Yeah absolutely bro. I think it's an awesome; it's an awesome kaupapa particularly for Māori for those that don't get the opportunity to connect to their iwi much. It's a good event to attend you know, even though we're all from different hapū and different whānau you know when Māori get together, it's always a positive experience. (Participant Three).

Awesome event bro. Bringing us together under the Māori Battalion kaupapa instantly put me at ease. I knew my papa and my nanny were of [the] Māori Battalion and I was like yeahhhh hard man I'm there, all over this and I get to choke a few people or get choked lol, whatever works. (Participant One).

Two of the participants stated that building a clear objective for the day is important:

...what I am saying is just building a clearer objective for the day. For instance, at the moment all it is just turn up to the event but if you built it another way and said [the objective was] to meet the other whānau and perhaps bring our tūpuna Māori Battalion photos to be displayed at the event you know it's a different kaupapa which means that you would do some extra things on the day to enable that and set aside some time for an education session on the Māori Battalion. (Participant Two).

It would have been mean to have a member of the Māori Battalion to present our medals and for our kids to have a photo with him, There ain't many soldiers left once they're all gone we don't want to miss that opportunity. (Participant Three).

One of the participants talked about the possibility of using the Whātōtō Māori BJJ Nationals as a tool for Māori development:

I would definitely encourage people to come along, just to support the kaupapa that's probably just the number one thing. If anything, if there is anything for positive Māori development, then encouraging people to participate is the most important thing. It's a positive kaupapa. It's not just about cultural identity. For me it's about iwi development and if people participate in sport in order to have iwi affiliation or just to express their iwi affiliation then that is a first step for them going into wider things. Having that sort of sense of pride in the iwi they might just decide to go to a marae meeting or it provides a step. (Participant Four).

## **5.9 Affiliated Participation**

Eligibility to participate in the Whātōtō Māori BJJ Nationals was based on one's whakapapa and a legitimate black belt affiliated club membership. All six participants were asked if they thought the inclusion of the affiliation rule was representative of Māori development to which the reply was inconclusive:

All participants need to be affiliated to a legitimate black belt to be able to participate, that's how we maintain the mana of the event and participants. (Participant One).

Not everyone likes rules but there has to be process otherwise it just gets messy. (Participant Two).

The main thing is that people are involved in kaupapa Māori. (Participant Three).

It's vital that a precedent be set from the outset. For Whātōtō to develop in to the future as a professional outfit there has to be systems and processes. (Participant Four).

It sends the message that we are a legitimate operation and says to potential partnerships we mean business. (Participant Five).

I think for some of them, we're the only whānau they know and they come to participate with their Māori BJJ whānau. (Participant Six).

### 5.10 Community Visits and Discussions

The discussion results from Community Visits serve to support the results, findings and discussions chapter of this thesis. Visits were made to three communities on the East Coast of the North Island. The purpose of the visits was to find out about Māori sport and recreation community members' expectations of the sport and recreation programs, the key components of successful sport and recreation programs, and ideas on how to measure outcomes of successful sport and recreation programs.

Discussions were held with a range of community members to quantify the findings for the research this included Whātōtō Brazilian Jiu Jitsu instructors, BJJ participants, Runanga Sports co-ordinators and sport and recreation facilitators, Māori elders and youth workers, teachers, police officers and Hauora (health) clinic staff. There was no specific number of people targeted and identified to be interviewed in this chapter to ensure the discussion remained community focused.

### 5.11 Table (4) Community Participant Information

Participant	Age Group	Role in Community	Gender
1	25-44	Instructor/Sports	Male
2	25-44	Coach BJJ	Female
3	25-44	Sports Manager	Female
4	44-64	Hauora Staff	Female
5	44-64	Coach	Male
6	44-64	Police	Male
7	25-44	Runanga	Male
8	65+	Kaumātua/Kuia	Female

The methodology for the discussions consisted of informal unstructured interviews. Most of the discussions were on a one-to-one basis. The main questions were grouped into three key areas:

1. How can sport and recreation benefit the community? e.g. better health, improved school attendance, reduced offending etc. Which outcomes are most important to the community?
2. What are the key components of successful sport and recreation programs? What makes a program work? How would you know it's working?
3. What are the possible ways of measuring whether programs are working e.g. could records such as those of the sport and recreation provider, the council, the health clinic, the police and the school be used? All interviewees were asked the three key questions, but a range of additional questions was used depending on who was being interviewed (e.g. school teacher, police officer). A list of questions can be found in the Appendix. Information was frequently elicited through discussion rather than direct questioning.

Written notes were taken during the interviews and these were later explored for common themes. Before an issue was identified as a 'theme' in a community, several of the interviewees had to express the relevance of the issue. Themes were then grouped as being common to all three of the communities visited, to two of the communities, or to one of the communities. Themes common to all of the communities were considered to provide stronger evidence for developing routine program-monitoring indicators around that theme. Themes which were relevant in one community only were considered less likely to be suitable for the development of routine program-monitoring indicators and more likely to be suitable as community-specific indicators. Personal advice was sought and relevant literature consulted as to the appropriate way for research to be conducted in accordance with Māori research methodologies.

### **5.12 The Communities**

Every community has its own strengths, experiences its own problems and has its own priorities. This research approaches three communities two of the communities visited are in the Eastern region of the North Island and one is located in the Bay of Plenty New Zealand. All three communities had sport and recreation activities (Whātōtō, BJJ) running fairly consistently for a number of years, although the position of instructors has been occupied by a number of different people mainly volunteers. One community has possibly the only paid BJJ instructor in New Zealand. In one community, the Whātōtō BJJ program is run together with an Out of School Care (OSCAR) program. Despite the lack of continuity of

sport and recreation programs, the three communities visited could be considered among the fortunate ones. That is, they had benefited at least at some stage from sport and recreation programs, and a certain amount of infrastructure is in place to support the sustainability of these programs.

The communities have different issues of concern to them but those in common include alcohol and associated violence and injury, family violence, chronic diseases such as diabetes and heart disease. Marijuana is considered a very serious problem in all three communities.

It is not widely known if the use of methamphetamine amongst youth is high in either community. Although, methamphetamine use and associated crimes has featured in local newspapers. Suicide was mentioned as a significant problem amongst youth. All communities are very concerned about their youth, particularly their young men. Keeping youth busy, getting children to school, developing role models, and providing opportunities for future employment were all commonly raised as important issues.

### **5.13 Outcomes from Māori Sport and Recreation**

When asked about the outcomes that communities were looking for from sport and recreation, people in all three communities identified youth issues as a priority. The importance of keeping young people busy and consequently out of trouble was a common theme. Youth crime is a significant issue in all three communities. It is almost exclusively a young male activity and most of the crime is relatively minor (but expensive) such as vandalism, break and enter, and theft. However, one district remains high on all youth issues.

Our boys need positive role models to guide them otherwise there's too much trouble out there. I mean society and bureaucracy has a lot to answer for to. (Participant 1).

Our boys need to be kept busy and burn up that energy otherwise they'll tend to channel towards silly choices. (Participant 7).

We run a 12 week boot camp style programme in partnership with the school, the Iwi providers and the police and have a graduation at the end. (Participant 8).



This would suggest that the sport and recreation activities have a definite role to play in curtailing these problems. In addition to simply relieving boredom, sport and recreation activities are seen as a source of fun and enjoyment. This would appear to take precedence over aspects such as skill acquisition or becoming the next sports superstar.

Not everyone will be become the sports superstar. The fact they are part of a positive team is what we promote and foster in our programmes. (Participant 5).

You can see the talents and skills of each individual child and you work on being consistent in your delivery and representation as a community leader. (Participant 6).

The sport of Whātōtō Māori Brazilian Jiu Jitsu in the context of sport and recreation tend to be seen as an activity of young men. Although young men (up to about 30 years of age) do play multiple sports, this tends to be seasonal.

The community discussion involved talks about views on health and well-being values. This provided an insight into the communities' aspirations.

Our community has seasonal physical activity programmes that appeals to different groups of people there's something for everyone. (Participants 4).

As a community we promote as many free opportunities for our whānau to engage in physical activity which mainly utilizes our outdoor environment. (Participant 2).

We are not short on choices of programmes within our community our kids are spoilt for choice. (Participant 6).

There appeared to be high focus on physical activity as an ingredient for good health. It was common for someone to mention health outcomes as being a desired outcome of sport and recreation programs. Many people are aware that smoking is bad for their health. In most cases, people's physical health is strongly connected with their traditional beliefs and spirituality so that physical activity is seen as having a large influence on the body and mind.

School attendance was mentioned as an issue that could be affected directly through sport and recreation programming.

There was not generally a strong belief that these issues could be significantly affected through the sport and recreation programs, because of complex factors underpinning substance abuse such as social and emotional distress. Certainly some community members in one community had observed a link between decreased alcohol consumption (and associated problems such as family violence) and participation in sport and recreation,

because the young men got into less trouble being involved in sport and recreation activities. They said that the same could not necessarily be said for the spectators however.

We have a total ban on alcohol be consumed outside of the clubrooms whilst a game is being played. It's a campaign that most of the rugby clubs have adopted in our community. (Participant 4).

Some of the spectators know we have no drinking on our playing fields yet they sit in their cars boozing still. But who's going to police it? (Participant 3).

#### **5.14 Components of Successful Programmes**

There was widespread consensus on what makes a good program and what makes programs work in rural Māori communities. The most important element was community ownership. Community ownership can include community members being involved in the planning and delivery of services, taking responsibility and leadership roles, and developing strategies appropriate to and agreed-on by the community. Community ownership was seen by many people as necessary to guarantee community support. To achieve community ownership, it is necessary to consult extensively with the community to involve residents in the planning and running of activities. Sitting down with families outside or at their homes was suggested as the best environment for consultation to occur in. Meeting rooms were considered too formal and made little time to attend meetings. This was not due to a lack of interest on their part.

Community ownership does not mean that 'outsiders' are not welcome. In fact, several people mentioned that the injection of skills from outside the community was very important, providing a boost to morale and motivation in addition to the actual skills.

Sport and recreation is an avenue for such people to progress to leadership roles. Another issue with the involvement of local people is whether they are representative of the community. Quite a few people mentioned that having community role models is important. The importance of the support of parents and other volunteers was also frequently mentioned. All three communities have good parental support. These communities have a 'whole-of-community' strategy towards sport and recreation and youth issues.

A consistent theme was the need for a variety of activities, provided frequently and at appropriate times. One of the community recreation groups runs after-school programs,

and a school holiday program. However, the frequency of evening and weekend activities varies. However, as mentioned above, sport and recreation activity coordinators cannot run activities single-handedly and there is a limit to how many hours they can be expected to put in. Therefore, it seems that while sport and recreation activities need to be provided regularly and at appropriate times, local community support is needed to sustain these activities. Resourcing and facilities are an on-going issue, and critical to the sustainability of any sport and recreation program.

Grant applications and acquittals are frequent and time-consuming with no guaranteed outcomes. Grants through the community funders and government funders have to be applied for annually. Many people felt that the continual process of applications and acquittals that derives from the short-term nature of grants - often from many different sources - was excessive and counter-productive.

Skills and experience of the sport and recreation facilitators were also mentioned as key components of successful sport and recreation programs. Most people felt that it was important to have a committed sport and recreation facilitator.

Good working relationships with other agencies in the community were the basis of the whole-of-community strategy used in one community. In the three communities, the council, school, police, health clinic and sport and recreation coordinators all work together and support each other. Several people in this community noted that this was a key to the success of the community in dealing with issues such as youth crime and family violence. Trouble (e.g. property theft, assaults) had reportedly decreased in the town since the implementation of the strategy. This may be easier to achieve in small communities than in large communities. However, in the larger community, there was considerable willingness to spend time building relationships and working together to solve issues.

### **5.15 Measurement of Outcomes**

Measurement of outcomes was the most difficult area to elicit information on. Statistical measurement is not an area that many people feel comfortable with, in the Māori or the wider community. In addition, doubts were expressed about the feasibility of attributing changes in communities to the effects of sport and recreation programs. Doubts were also expressed about the capacity of numbers to provide an accurate picture of the impact of programs. In part, this may be because people feel uncomfortable with statistics or have had past experiences in which quantitative information has been used in ways they

considered misleading. This does not necessarily mean that quantitative information could not be used in meaningful ways.

Health clinics collect patient episode data. Unless part of a community screening process or a targeted intervention, these type of data will only be collected on those who attend the clinic.

Health clinic staff said that certain population groups such as young males attend clinics infrequently (although this can change if there is a male health worker) and therefore health changes in this group will not be picked up through the health clinic data.

Health clinics also have information on injuries; however the cause is not necessarily recorded. For example, a person who has been the victim of assault may not report it as such. The involvement of alcohol or other drugs in an injury or assault case may also not be recorded. Changes in the overall health status of the community may be reflected through health clinic data, but there are a number of factors which can confound interpretation of the data. It may be possible simply to monitor the total number of health clinic attendances and see if this fluctuates with the provision of sport and recreation in the community. The broader the level of data, however, the less meaningful the data becomes and the less certain the attributability of any changes to the impact of programs. The use of health clinic data maybe more suitable for a targeted intervention situation rather than routine program evaluation. Screening could then be repeated at the end of the season to check for improvements in fitness and changes in lifestyle behaviours (for example). The sustainability of such changes would need to be assessed over a longer time period.

Where alcohol or illicit drugs are involved in offences, this information is sometimes recorded by police. The police in one community said there were many more drug-related incidents than those recorded in the system. It is not always easy to ascertain whether drugs, particularly illicit drugs, are involved. Traffic incidents involving alcohol, such as drink-driving, dangerous driving, speeding and motor vehicle accidents could be monitored through police data. Again, it must be recalled that people in communities felt that there was a lot more to effecting changes in substance abuse than the provision of sport and recreation programs. However, as part of an integrated strategy, sport and recreation may be able to assist in bringing about positive change.

### 5.16 Table (5) Themes from the Interviews

Themes from the interviews with 6 Participants	Themes from the community visits (8 Participants)
Māori identity	Community Ownership
Whātōtō as a tool for Māori development in Aotearoa	Variety of Choice
Comparisons with Whātōtō and other Māori sport and recreation events	Financial Insecurity
Whātōtō and their role to promote kaupapa Māori and Whānaungatanga	Skills and experience
Participant feedback on the future development of Whātōtō events	Inter-agency collaboration
	Measuring outcomes issues

### 5.17 Conclusion

The findings represent the views of six Whātōtō Māori BJJ participants (three males and three females) representing three associated Māori BJJ groups. Although the participants lived in many different parts of the Country, the location of a Whātōtō Māori BJJ event was not seen as a significant issue. All participants commented on the value of being with other people from their own iwi and other Iwi. The main recommendations from the participants were to hold the event annually as it would gain momentum in Aotearoa and increase in popularity. All participants expected the event to be a fun day with lots of ‘catching up’ with other whānau, hapū and iwi from different parts of the country. All participants had positive feedback about the event and many talked about how the event gave an opportunity to re-connect with their Māoritanga. Comparisons were made between the Whātōtō Māori BJJ event and other Māori sports initiatives, with five out of the six participants stating the “āhua” and the “wairua” were special at Whātōtō Māori BJJ events.

Better resources, including increased funding and the use of social marketing were identified as ways of engaging Māori. There were a variety of answers as to what ‘being Māori’ meant for participants. All participants agreed that the Whātōtō Māori BJJ strengthened Māori cultural identity.

Despite the different locations, size, cultural context, and history of the three communities, there were common themes encompassing their interests in and priorities for sport and recreation programs.

These themes are quite consistent with the findings of the literature review. Programs that form part of a 'whole-of-community' approach, that are well-resourced, are of high quality, and accessible, are the most likely to succeed. Community residents are extremely positive about sport and recreation. The resources to support the implementation of alternative of sport and recreation in communities and to introduce into other communities are limited. It is unlikely there will ever be sufficient external funding to have a sustainable paid sport and recreation coordinator based in every community. Therefore it is critical for communities and funding bodies to work towards strategies to develop programmes for themselves. Sport and recreation facilitators could then move on to more needy communities. This does not eliminate the need for outside assistance to those communities who are managing to sustain their own programs. A safety net of external support, both financial and human, must exist. Creating sustainable programs through reducing turnover of sport and recreation facilitators, training local residents to take over the programs, and developing a succession plan for when the sport and recreation facilitator moves on, would all seem to be rational and achievable strategies for long-term success of programs.

The most promising social outcomes that can be linked to sport and recreation programs would appear to be reducing youth crime and increasing school attendance, which are both also relatively easy to measure statistically. Both these outcomes are likely to contribute over time to improved individual and community health. If youth are more gainfully and happily occupied, they are also less likely to be engaged in negative behaviours such as substance abuse and violence, which are detrimental to individuals, families and whole communities. Improved school attendance is a key factor in learning, and education has been shown to be strongly related to improved health (Dalziel, 2015).

The lack of meaningful employment in communities, the consequent lack of hope for the future that young people may experience, and the strong links between employment and health mean that it could be argued that employment that arises either directly or indirectly through the sport and recreation program should be seen as a social outcome from community sport and recreation activities as presented in the literature review statistics.

Measurement of other health and social outcomes from sport and recreation programs is more complex. This does not mean that the sport and recreation program cannot influence

other outcomes, but the more complex the pathways between the program and the outcome, the more tenuous the association becomes and the more difficult to attribute an impact, even partial, back to the program itself. While it may be possible to do this through targeted research, it is not yet feasible for routine program evaluation. Further in-depth research will be needed in the future. Both the results and findings results and the community visits have highlighted the need for further research. Potentially, a variety of indicators lend themselves to measurement such as episodes of substance use-related injury and violence, self-harm and suicide, and indicators of health status. There is more work to be done, such as testing these indicators for validity, reliability and measurability. It is premature to attempt to measure these health and social outcomes unless they form part of the objectives of a specific interventions.

## CHAPTER SIX

### RECOMMENDATIONS AND CONCLUSION

#### 6.0 Introduction

The aim of the study was to explore the theory that the delivery of sport and recreation in a cultural context can act as a medium to engage Māori communities and strengthen cultural identity amongst those who participate in Māori sports events. The first part of this chapter will lead with strategic policy level recommendations regarding integrated models of sport governance, creating culturally competent sports organisations, and transparency in decision making in Māori Sport and Recreation development. This will be followed by a summary of findings and results to highlight the main points covered in the previous chapter. Given the subject of the thesis”, the rest of the chapter will address the topics which are central to the thesis. This chapter summarizes the research and provides specific recommendations.

The literature review produced much information after analysing this information the research makes the following recommendations:

- a) An equal and integrated model of sports governance,
- b) The Treaty of Waitangi is implemented into governance structures,
- c) A culturally safe and competent environment,
- d) Tikanga a whānau a hapū a iwi are included and valued,
- e) Age inclusive,
- f) Whānau are involved in training and technical skills and achieving excellence in sports and recreation,
- g) Whānau, hapū and iwi are integrated into the decision making process,
- h) Long term succession development of individuals is key,
- i) Māori Leadership development is sustained,
- j) Knowledge transfer systems are sustained,
- k) Skilled and knowledgeable coaches, instructors and leaders are developed

The recommendations would form the basis of a more culturally competent model of New Zealand sport. The inclusion of Māori perspectives in the existing system may provide a range of exciting possibilities in New Zealand sport and Māori Sport and Recreation development.

Culturally competent sport organisations would address disparities by questioning the distribution of power, asking questions such as “Who benefits from the current arrangements? Who is excluded or penalized?” (Nybell & Gray, 2004, p. 24).



Transparency in decision-making built into structures and processes with Sport and Recreation development in New Zealand is another mechanism of accountability that would empower all participants equally.

The existing power differential in New Zealand society regulates the ability of Māori to practice important cultural values in Pākehā-dominated contexts (Smith, 1992). Unsurprisingly, the unequal positioning of Māori in sport is reflective of their position in New Zealand society. Said (2002) insists that coexistence between peoples must be between equal peoples. A similar dynamic in relationships between Māori and Pākehā must be established to equalise power distribution in New Zealand society (Bishop, 2008). In the context of actualising justice for indigenous peoples, Josephs (2008) suggests that we need “a new relationship based on authentic power-sharing and recognition, validation, preservation, and development of their cultural way of life in an updated twenty first century context” (p. 205). Māori seek and should have equal opportunities as Pākehā do to engage in Māori practices within their sporting experiences, “recognizing that relationships with others need to be based on a foundation of mutual respect” (Sharples, 2007, para. 220). This would form the basis of a more integrated model of New Zealand sport. The inclusion of Māori perspectives in the existing system may provide a range of exciting possibilities in New Zealand sport. Under a partnership model of sport and recreation development, recognition of the existing mana of Māori participants would be reflected in more Māori occupying key-functionary positions. As the Māori proverb states:

“Nau te rourou, naku te rourou, kia ora ai te tangata” (Ryan, 2007).

Literally, it translates as: “With your food basket and my food basket, we will cater for the people”. In the context of an integrated model of sport governance, it means that in a partnership together, we will provide a culturally competent sport environment for all participants (Earp, 2004). Culturally competent sport organisations should review their policies and processes by examining where the paid sports participants located are and in which sports. Culturally competent sport organisations would address disparities by questioning the distribution of power, asking questions such as “Who benefits from the current arrangements? Who is excluded or penalized?” (Nybell & Gray, 2004, p. 24).

Transparency in decision-making built into structures and processes is another mechanism of accountability that would empower all participants equally. 'Tino Rangatiratanga in Sport-suggest sport to be governed under hapū authority. This is consistent with tino rangatiratanga in sport. However, if hapū form the governing body for Māori sport, it is

suggested that tikanga be the guiding principles for administering and delivering sport. Charles Royal (2000) has described tikanga Māori as “ethical behaviour” based upon fundamental principles or values (p. 20).

According to the research participants, whānaungatanga and manaakitanga values practiced in sport at all levels increases the mana of all involved. This would be a point of difference between Pākehā-dominated sports and a Māori cultural model of sport. Manaakitanga would be an integral part of a culturally competent sport environment. It would be demonstrated through the sharing of resources within organisations and with other sports and treating each other as whānau. This nurturing of relationships is reflected through practices of arōha (love) and Kaitiakitanga (guardianship, care) (Williams & Robinson, 2004).

In culturally competent sport environments, Māori would feel welcome and valued. “Close, familial friendships or reciprocal relationships” formed through whānaungatanga, develop capacity for Māori to “engage with their environment in a manner that is spiritually and politically influential and nurturing” (Rangiahua et al., 2004, p. 52; Williams, 1985).

The relational aspect of whakapapa, highly valued in Māori culture, offers identity and a sense of belonging or inclusiveness which is essentially a collectivist philosophy. A key issue in Māori culture is the responsibility and capacity to create sustainable outcomes and practice manaakitanga through the collective ownership of resources. Mana whenūa refers to the ability and means of a whānau, hapū or iwi to manaaki. For example:

“Once you own the land, that’s the taonga, put clubrooms up or whatever it is on the field”. This approach bypasses having to comply with council demands that designate more ‘preferable’ uses of council lands and properties. A lack of resources impedes the means to practice manaakitanga which compromises the mana of individuals, hapū and iwi with others.

Reciprocity (utu) underpins giving which is an important part of nurturing relationships in Māori culture (Williams & Robinson, 2004). When the mana of an individual or whānau, hapū or iwi is impacted negatively, the mauri (energy/life force) is also affected (Mead, 2003). The equitable distribution of economic resources and power in a wider context is required to sustain culturally competent sport organisations thus increasing possibilities to meet Māori aspirations generally and in sport. This becomes possible due to land and resource settlements between the Crown and Māori for compensation over historical grievances. Iwi (tribal) authorities are now emerging as economic powers in New Zealand.

Cultural competence also seeks continuous expansion of cultural knowledge and resources. This would include engaging Māori perspectives in academic discussions such as the origins of 'natural abilities or gifts', which Māori understood differently from the dominant culture.

Māori believe that a human life is not just a collection of genes, but those gifts or 'natural' abilities are passed down, some as spiritual gifts (pūmanawa) through ancestors from ira Atua, the Gods (Mead, 2003).

Pūmanawa generally refers to the pool of talents that come with whakapapa/genealogy and it is assumed that parents pass on talents to their children through the principle of 'te moenga rangatira', the chiefly marriage bed which according to Mead (2003) "applies to everyone regardless of social position (p. 39). A person derives all their pūmanawa from the womb, where the kakano (seed) is from both parents, the [male] contributing his genes and the mother who nurtures it. The flax bush (te pa harakeke) is used as a metaphor to represent the on-going passage of attributes as new life comes out from inside the heart of the flax. The sheltering leaves of the flax in time fall away and die leaving space for the new leaves even though it is the same flax bush, and all leaves maintain more or less the characteristics of the whole pa harakeke (Mead, 2003). Therefore, it is suggested that Pākehā need to recognise that Māori knowledge should not be discounted. Thus, Māori should not be stereotyped as primarily physical beings. Culturally competent sport governing bodies would not see tino rangatiratanga as threatening or divisive. Tino rangatiratanga (self-determination) in New Zealand sport is about expressing a relationship to power: a power that currently appears to attempt to repress existing differences between Māori and Pākehā whilst privileging Pākehā ways of doing. Many Pākehā misunderstand Māori calls for self-determination as a call for separatism or non-interference Bishop (2008) states:

The dominant discourse on self-determination speaks of self-determination in absolute terms which posits the meaning as "territoriality" (sovereignty over a space and all the constituent activities within a designated boundary) that broaches no interference from outside" (Bishop, 2008, p.440).

Yet Māori understand self-determination as autonomy being "relative, not absolute", an autonomy "in relation to others" (Bishop, 2008, p. 440). This is because self-determining individuals cannot ignore their interdependence with others or other individual's claims to their own self-determination (Young, 2005). The difference between territoriality and a Māori understanding of self-determination is autonomy over identity, culture and the right

to think and be Māori through practices that reflect Māori values of collectivism rather than individualism. In practice, Māori self-determination means that “individuals should be free to determine their own goals and make sense of the world in their own culturally generated manner” (Bishop, 2008, p.440). This would require a huge paradigmatic shift in New Zealand society, not to mention the re-structuring of relationships through negotiation, coordinating actions, and resolving of conflicts. In the sport context, it could mean Māori iwi authorities operating with accountability to the people they serve, and not the dominant culture who require compliance to their systems that protect and maintain their own power.

## **6.1 Summary of Findings**

According to the participants, the Whātōtō Māori Brazilian Jiu Jitsu Nationals is indeed a vehicle to assist in strengthening their Māori identity but not all participants’ definitions and views of what ‘Māori identity’ is, are the same or fit a particular model. There is a desire to keep the Whātōtō MBJJ nationals an annual event to be held ANZAC weekend. The exact location and the time of year, or even participating, are as important as the kaupapa of getting together with other Māori. Some participants saw events such as the Whātōtō MBJJ nationals as an opportunity for iwi development; others saw it as a reminder of the uniqueness of being Māori, while some saw it as an opportunity to catch up with whānau.

However, all participants saw it as a positive step towards whakawhanaungatanga for the Whātōtō movement. Many comments were made comparing the Whātōtō MBJJ nationals with other Māori sports events such as Māori netball, Waka Ama and Kapa Haka. The main comment is that the ‘vibe’ is strong because the ‘whakapapa links’ are strong. One participant commented that Māori organisations need to show stronger support for other Māori sports not just rugby. In the researchers’ opinion, the leadership spoken of includes the need to improve Māori sport and recreation organisations ability to engage with Māori.

If the Whātōtō MBJJ movement want to see the event develop into an event that incorporates the many ‘other’ facets of traditional Māori sport and pastimes, the movement needs to consider reintroducing ngā mahi a te rēhia (traditional Māori pastimes) of Whātōtō and Rongomāmau education philosophies into future Whātōtō MBJJ events and programme development alongside the Māori Battalion legacy. Not just the pastimes themselves, but the whakapapa, the karakia (prayers) practices, rituals and many of the connections to the Māori spiritual world that have been lost.

This is to encourage Māori sport participants to naturally incorporate and maintain tribal traditions in the contemporary sports environment context and not to except complacency. Is it enough that the haka is performed at the beginning of the rugby match? There is an opportunity to rediscover the past and implement traditional Māori pastimes into future Whātōtō events. Is it enough that we just turn up have a powhiri, whaikorero, waiata, hongi and a Karakia? Is it enough we just turn up to roll, battle, shake hands, hug and get a medal, go home and have a kai?

If one takes a snapshot of the current sports events around the country, they almost all consist of contemporary sports with little, if any, recognition of the pastimes our tupuna practiced. According to some of the participants interviewed in the current study, whanaungatanga will always be celebrated whenever Māori of the same hapū or iwi get together for a kaupapa such as sport but the question is, is it enough for us to celebrate whanaungatanga? Or do Māori want to celebrate it in a more 'traditional' way; that is, by incorporating some of the pastimes practiced by our tūpuna (forefathers). Certainly, it would be good to see the revitalisation of Māori practices being further researched and implemented into programmes, and I believe a Māori event such as the Whātōtō Māori BJJ nationals is the perfect place to start.

## **6.2 Māori Identity**

This study supported the hypothesis that "Sport, when held in a Māori cultural context, can revitalise cultural identity for Māori". Identity, in particular 'Māori identity', has been a central part of the study. Furthermore, the results support anecdotal comments given by some tribal leaders which related to their own events bringing people together and strengthening iwi identity.

However, an emerging point of interest during this study is the way participants defined themselves as 'being Māori'. The participants' definitions showed there are a number of ways they see themselves as being Māori including: "Being Ngāti Porou is what it is... I'm Ngāti Porou first and then I'm Māori" to feelings of "uniqueness", having a "status symbol" and "something that you just do". Therefore the use of frameworks which use a number of predetermined indicators to capture peoples 'Māoriness' should be used with caution as it has the potential for marginalising those who may already be struggling with identity issues.

This is not to say that those types of frameworks are not useful in capturing information, but, the researcher feels the attempt to link such indicators to a Māori identity which is strong, weak or anything in between means that those people who do not rate strongly with such indicators are left in a type of ‘cultural limbo’.

For example, although five out of the six participants scored fairly highly when ranking themselves against seven cultural indicators, the one person who did not score highly had his own definition of what being Māori was. His definition had traits such as sharing, helping others, and being with his mates which, according to him, did not fit the cultural indicators, but were the things that his grandparents passed on to him. Characteristics such as those identified by the participant should also be considered if one is trying to link indicators to Māori identity. In doing so, it provides a more inclusive framework which reflects the changing and ever evolving nature of Māori identity. Therefore, all participants agreed that the strengthening of Māori identity occurred through the Whātōtō MBJJ nationals.

### 6.3 Table (6) Recommendations

Policy	Practice	Research
<b>Governance</b>  <b>Resources</b>  <b>Financial Sustainability</b>	National   Community    Sport Specific	Case Studies  Evaluations  More research on impact of Sport and Recreation – Pro Social Indicators  Training and Education  Succession Planning  Impact of Sport on Cultural well-being

## 6.4 Conclusion

The research hypothesis was broken down into three components to provide perspectives which are central to the study. Māori sports events are an important part of strengthening cultural identity for Māori. However, in order for the true potential of the programmes to be uncovered it requires capable and experienced organisations to take the lead in organising, coordinating, delivering and partnering with Māori and non-Māori organisations to provide quality experiences. It is recommended that on-going case studies research be further undertaken to revitalise the reintroduction of traditional Māori wrestling practices and other Māori sports programmes and events, the Whātōtō Māori BJJ Nationals, be priority. Although some organisations have already implemented traditional pastimes into their programmes there is much left to do in regard to learning many of the karakia, myths and beliefs which were practised by Māori tūpuna (ancestors), especially those associated with the traditional sport and pastimes.

An organisation such as Southern Tribes Aotearoa has represented the Whātōtō BJJ movement since the 1990's without any financial support. The affiliated groups need to support the Southern Tribes movement by paying an annual membership/affiliation fee towards the process of developing a legitimate association. This would ensure provide a pathway for the movement's sustainability. Government organisations also have a responsibility to make funding available to Māori organisations that should reflect an equity and Treaty of Waitangi approach to Māori sport and recreation development, community development and Māori development regardless of whether they have 'iwi' organisation status or not.

It is also recommended that Kapa Haka events, waka ama events, Māori netball and Māori touch should be used as a template for engaging Māori groups and providing a successful event. However, more importantly, Māori sport needs to follow the path that has been taken by kapa haka, waka ama and Māori Touch NZ in becoming as recognised models of sustainable development for Māori.

As stated earlier, the study of cultural identity continues to evolve and as such, it is hoped that the recommendations made above will provide further discussion on Māori identity, Māori sport and recreation development, community development, Māori community development and the sustainability of Whātōtō Māori Brazilian Jiu Jitsu in Aotearoa.

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## GLOSSARY

<b>Arōha</b>	Adore, Affection, Compassion
<b>Ahua</b>	Grace, humbleness
<b>Awhi</b>	Support, Hug
<b>Hapū</b>	clan, tribe, independent section of a people; modern usage –sub tribe; to be born; to be pregnant
<b>Hui</b>	Gathering, Meeting
<b>Iwi</b>	people, nation; modern usage tribe; bones
<b>Ira Matua</b>	spiritual being
<b>Kaupapa Māori</b>	purpose; policy, rules of operation; agenda, philosophy
<b>Kakano</b>	Texture
<b>Karakia</b>	Prayer
<b>Koha</b>	Contribution
<b>Kaitiakitanga</b>	guardianship, to protect and take care
<b>Kupu</b>	pronunciation of words
<b>Manaakitanga</b>	respect for hosts or kindness to guests, to entertain, to look after, nurture
<b>Mana whenua</b>	authority, power; secondary meaning: reputation, influence
<b>Mana Tangata</b>	
<b>Manaaki</b>	respect for hosts or kindness to guests, to entertain, to look after, nurture
<b>Mana</b>	authority, power; secondary meaning: reputation, influence
<b>Mauri</b>	hidden essential life force or a symbol of this
<b>Marae</b>	Courtyard



<b>Māori</b>	normal, indigenous to New Zealand, of Māori descent/blood/whakapapa
<b>Mokopuna</b>	Grandchild
<b>Nga Tama Toa</b>	the son's of War – referring to the (28) Māori Battalion
<b>Ngati Porou</b>	One of the tribes on the East Coast of New Zealand, North Island
<b>Ōritetanga</b>	<b>Equality</b>
<b>Paa Wars</b>	Inter-tribal sport and recreation event
<b>Panui</b>	Newsletter, notice
<b>Pākehā</b>	derivation is obscure; the Māori word for people living in New Zealand of British/European origin (originally it would not have included, for example, Dalmatians, Italians, Greeks, Indians, Chinese, etc.)
<b>Pumanawa</b>	The breath of Life
<b>Runanga</b>	Office, organisation
<b>He Oranga Poutama</b>	Māori management within Sport New Zealand
<b>Tairāwhiti</b>	Region of East Coast North island New Zealand
<b>Tapū</b>	The divine spirit
<b>Taōnga</b>	Gift or treasure
<b>Tāngata Whenūa</b>	Original people of New Zealand
<b>Te moenga rangatira</b>	Chiefly marriage bed
<b>Tino Rangatiratanga</b>	the highest possible independent chiefly authority, paramount authority, sometimes used for sovereignty
<b>Tikanga</b>	Code of practice, customs according to

<b>Te Ao</b>	the world; usually the human world (of light)
<b>Te Reo Māori</b>	Māori language
<b>Tūpuna</b>	Ancestor
<b>Turangawaewae</b>	Home, place to stand
<b>Utu</b>	Bounty
<b>Whātōtō</b>	Wrestling
<b>Whānaungatānga</b>	(noun) process of establishing relationships, relating well to others
<b>Whakapapa</b>	genealogy, to recite genealogy, to establish kin connections
<b>Whakatauki</b>	Proverb
<b>Whānau</b>	nuclear family
<b>Wānanga</b>	Place of learning
<b>Wānanga a Hapū</b>	sub-tribe gathering for learning

## **ABBREVIATIONS**

MSRD	Māori Sport and Recreation Development
MBJJ	Māori Brazilian Jiu Jitsu
KMRM	Kaupapa Māori Research Methodology

## **Appendix A:**

### **Facilitating Tino Rangatiratanga**

**In**

**Māori Sport and Recreation:**

**A case study of the Māori Brazilian Jiu Jitsu Movement**

**Whātōtō**

#### **AUTHORITY FOR THE RELEASE OF TRANSCRIPTS**

I confirm that I have had the opportunity to read and amend the transcript of the interview(s) conducted with me.

I agree that the edited transcript and extracts from this may be used in reports and publications arising from the research.

**Signature:**

---

**Date:**

---

**Full Name – printed**

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*"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, extn 86015, e-mail [humanethics@massey.ac.nz](mailto:humanethics@massey.ac.nz)."*

## Appendix B:

### Facilitating Tino Rangatiratanga

In

### Māori Sport and Recreation:

### A case study of the Māori Brazilian Jiu Jitsu Movement

Whātōtō

### PARTICIPANT CONSENT FORM - INDIVIDUAL

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

I agree/do not agree to the interview being sound recorded. *(if applicable include this statement)*

I wish/do not wish to have my recordings returned to me. *(if applicable include this statement)*

I wish/do not wish to have data placed in an official archive. *(if applicable include this statement)*

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

**Signature:**

**Date:**

**Full Name – printed**

*"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, extn 86015, e-mail [humanethics@massey.ac.nz](mailto:humanethics@massey.ac.nz)."*

## **Appendix C:**

### **Facilitating Tino Rangatiratanga**

**In**

### **Māori Sport and Recreation:**

### **A case study of the Māori Brazilian Jiu Jitsu Movement**

**Whātōtō**

### **INFORMATION SHEET**

#### **Researcher(s) Introduction**

Ko Titirangi te Maunga  
Ko Uawanui a Ruamātua te Awa  
Ko Hauiti te Marae  
Ko Ruakapanga te Wharenuī  
Ko Te Aitanga a Hauiti te Iwi

E ngā mana, e ngā reo, e ngā karangatanga maha, tēnā kotou e te whanau,

My name is Nikorima Thatcher (researcher) I am currently studying a Masters of Philosophy degree in Māori studies at Massey University. My contact details are:

#### **Researcher:**

Nikorima Thatcher

[nikorima@tairawhitcllc.co.nz](mailto:nikorima@tairawhitcllc.co.nz)

I am supervised by one Massey University staff member, and their contact details are:

#### **Supervisor:**

Doctor Fiona Te Momo

(Personal details omitted)

## Project Description and Invitation

The project has 3 main concepts. Firstly it will look into the concepts of traditional and contemporary Māori sport and recreation and how this contributes to whanau, hapu and iwi development. The research will also –

- Investigate the aspirations of Māori Sport and Recreation
- Investigate the current state of Māori Sport and Recreation
- Investigate how Māori Sport and Recreation can address the aspirations of whanau, hapu and iwi

## Participant Identification and Recruitment

Participants will be asked to complete a questionnaire and/or be part of a focus group. The research will be undertaken by:

- 1) **Questionnaires:** Participants will be sent invitations to participate in the research from their involvement in the Whātōtō Māori BJJ movement, Waka Ama and other Māori Sport and Recreation organization's on the East Coast Tairāwhiti and invited to partake in the research by completing a questionnaire. Other Māori participants who are identified as potentially being able to contribute and benefit from this research process may also be identified at time. If this occurs, then the researcher will contact these people and invite them to partake in the questionnaire. Additional to this, whānau, hapu and iwi within the East Coast, Tairāwhiti region will also be invited to participate in the research via the closed group Facebook page.

The questionnaire will attempt to involve as many participants as possible to provide a good base of information to work with.

No identifying information will be held on the participants unless the participant request the research finding be posted or emailed to them, their identity may be known to the researcher, however will not be known to no other, confidentiality will be strictly maintained.

- 2) **Focus groups:** a selection of Māori Sport and Recreation leaders in the community will be invited to participate. This will involve visits to the communities to representative from community groups to provide and take part in discussions that will contribute to the research outcomes. One focus group will involve iwi /representatives, and various members of Māori sports committees and organizations within the East Coast, Tairāwhiti region. Participants for each focus group will be selected because of their active involvement in Māori sport and recreation development or because they could offer valuable information to the research.

## Project Procedures

Interview questions participants will be asked questions, and will be given a copy of the results to either be returned immediately or sent back to the researcher at a later date.

The researcher will provide update reports to the participating Māori sport and recreation groups and then a final Hui may be held to give feedback and to discuss the outcomes and recommendations of the research. A one page summary will be given to all of the participants who attend the Hui and/or a copy of the summary will be sent to those who request a copy. A copy of the thesis will be made available for participants to access a copy and they will be advised where and how the thesis can be obtained.

**Interview Questions:** the identity of participants will be known to the researcher and no other. No identifying information will be held on the participants unless the participants request that the research findings be posted or emailed to them.

## Participant Involvement

**Interview Questions:** it is expected that participants will need to spend 30-40 minutes responding to the questions.

**Final Hui:** it is expected the final Hui will take 1 hour to report and discuss the findings and recommendations of the research

## Data Management

The data collected from the interviews will be used to identify the needs and aspirations for Māori sport and recreation, Whātōtō Māori BJJ. The data will be used as a base to gauge how Māori sport and recreation may help to facilitate those needs and aspirations.

The researcher will analyse the data that is collected, and the final outcomes will be discussed with my supervisor. The data will be stored in a locked filing cabinet at the researcher's office, and any information stored on the computers will need to be accessed by a login in name and password.

## 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;
- withdraw from the study by not returning the questionnaire
- withdraw from the focus group at any time during the interview
- ask any questions about the study at any time during participation;
- 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.

## For questionnaire participants:

Completion and return of the questionnaire implies consent. You have the right to decline to answer any question in the questionnaire

## Project Contracts

If you have any concern or questions at any time, you can contact either the researcher or the supervisor. All contact details can be found at the beginning of this information sheet.

If recording individual interviews, include the statement:

*ask for the recorder to be turned off at any time during the interview.*

If an anonymous Questionnaire is used, replace the above rights with the statement:

*Completion and return of the questionnaire implies consent. You have the right to decline to answer any particular question.*

## Project Contacts

*Include the names and contact details of the researcher and supervisor.*

*Invite participants to contact the researcher(s) and/or supervisor(s) if they have any questions about the project.*



## Committee Approval Statement

### 1. **LOW RISK NOTIFICATIONS**

**The following statement is compulsory and MUST be included:**

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

If you have any concerns about the conduct of this research that you wish to raise with someone other than the researcher(s), please contact Professor John O’Neill, Director, Research Ethics, telephone 06 350 5249, email [humanethics@massey.ac.nz](mailto:humanethics@massey.ac.nz)”.

## **Appendix D:**

### **Interview Questions**

1. What does Māori Development mean to you?
2. Where do you see the future of Southern Tribes in regard to Māori Development?
3. Where do you see the future of Southern Tribes in regards to Community Development?
4. When did Whātōtō Māori Brazilian Jiu Jitsu begin?
5. What was the driving force behind the conception of the Whātōtō MBJJ movement?
6. What do you consider is the purpose of research in relation to Whātōtō MBJJ and Māori Sport and Recreation Development?
7. How should research contribute to Māori Sport and Recreation Development and Māori Development?
8. What do you consider are the underlying principles or tenets of research that will contribute to Whātōtō MBJJ and Māori Sport and Recreation Development?
9. How would you assess the contribution that a research project makes to Whātōtō MBJJ and Māori Sport and Recreation?
10. What are the stages at which the contribution a research project makes to Whātōtō MBJJ and Māori Sport and Recreation development should be assessed?
11. Who should benefit from research that involves Māori?
12. How can we ensure that Māori in general, benefit from Whātōtō MBJJ and Māori Sport and Recreation?
13. How do you know when a Whātōtō MBJJ event has been successful?
14. Are there links with the Whakapapa of Whātōtō and Brazilian Jiu Jitsu?
15. Is there any other research in New Zealand and outside of New Zealand in relation to Whātōtō MBJJ that could be accessed to assist the development of research for Whātōtō?

16. Are there any other comments you wish to make?

17. Interview/discussion questions used during the community visits

The following questions were used as a guide to foster discussion and elicit information. Not all these questions were used in every situation nor were they necessarily asked using these exact words.

## **Whātōtō Māori BJJ and BJJ Black Belts**

### **General questions**

Can you describe what your role involves?

How long have you been a practitioner of BJJ?

How do you think sport and recreation benefits/should benefit the community?

**E.g.** better health, improved school attendance, reduced offending etc.

*From your experience to date, which outcomes seem to be most important to the community?*

### **Activities/facilities/availability/resources**

What facilities and equipment are available? Are they in good condition?

What times of day are the activities/facilities available?

Who funds programs? (staff, facilities, equipment, maintenance)

Do you ever travel out of the community to attend events? (Competitions, carnivals)? *How many per year?*

Do you work with other organisations in the community? Which ones? In what ways do you work with them?

Is council supportive? How do they support you?

### **Planning/evaluation/mechanisms**

- Are there particular issues in this community that the community wants you to address via the sport and recreation program?
- What do you personally want to achieve through the sport and recreation program? What are the obstacles?
- Do you have a plan for Whātōtō? What are its aims? Do you use any indicators? Do you measure success in any way?
- Can you give me an example of a successful program that you have been involved in? and one that wasn't so successful?
- What are the key components of successful sport and recreation programs? \*
- What makes a program work? How would you know its working?
- Are programs developed in consultation with community members?

### **Participation**

- What's the level of involvement of the community in sport and recreation? All ages?  
Males and females?
- Why do certain groups participate and others not? What are the barriers to participation?
- Are there any gender issues which make provision of activities for girls difficult?
- Why do you think people attend? For fun? For skill building? Health? Less boredom? Other reasons?
- Do you keep records on participants? What are the issues with recording information/ getting the data?
- What do you think about measuring participation? e.g. amount, intensity.

### **Training**

- Are there opportunities for yourself and others (e.g. volunteers) to receive training in Things like coaching, referee, and management? How important is this?

## **Measurement**

- What are the possible ways of measuring whether programs are working e.g. could records such as those of the sport and recreation officer, the council, the health clinic, the police and the school be used? How would the community feel about it?
- What do you think about trying to measure changes in health status as a result of the physical activities offered? Would it be relevant to the community? Do people see a link between their health and physical activity? Could you measure the changes? How?
- What about the effect of sport etc on the use of substances? Does it work? Why? Can you measure it? (health clinic, pub, questionnaire) Other issues - school attendance, self-harm, family violence, community cohesion (relevant? measurable?)

## **Community leaders**

## **Background**

- What is the population? Does it fluctuate much?
- What are the main problems in this community? What are the strengths of this community?

## **Sport and recreation**

- Does the council see sport and recreation as important? Why? In what ways can it benefit the community?
- Which outcomes are most important to the community?
- What's the history of sport and recreation in the community?
- Funding - how is sport and recreation funded? staff, facilities, equipment, maintenance. Is it difficult to keep the program running?
- What are the key components of successful sport and recreation programs?
- What makes a program work? How would you know it's working?
- What are the barriers to participation? (money, equipment, age, other problems).

## **Planning/community involvement**

- Does the council have input into the development and provision of sport and recreation?
- How closely do organisations such as sport and recreation, health, education, police work together in this community?

## **Measurement**

- What are the possible ways of measuring whether programs are working e.g. could records such as those of the sport and recreation officer, the council, the health clinic, the store, the club, the police and the school be used?
- What would be a reliable indicator(s)?
- How could you measure something like community support? Community cohesion?

### **Other contacts**

- Are there particular people who you think I should speak with while I'm here?

### **Health clinic**

#### **Background**

- What are the main health issues in this community?

### **Sport and recreation (physical activity)**

- Is there much of a focus on physical activity/sports in this community?
- Do you think the community sees sports and physical activity as having a major role in community life?
- What outcomes do you think the community would like to see from sport and recreation programs?
- Are there many opportunities for community members to be active?
- Do people see physical activity as being important to their health? (that is, do they know about it being good for you, and do they do anything about it).
- Do people believe that physical activity is connected with physical health? mental health?

- Is physical activity promoted? Have there been any attempts in the past to link sport and recreation programs to health?
- Do you think that the people who play sport in this community are healthier than those who don't?
- Does being involved in sport have an effect on substance use? (smoking, alcohol, petrol, other drugs) e.g. do they see less incidents involving alcohol during the footy season
- What stops people getting involved in sport and physical activity?

### **Programs**

- Can you comment on what you think makes a good sport and recreation program? What makes it work? How you would know if it was working?
- If not, can you think about community programs that you have had experience with, and comment on what made them work or not work?

### **Measurement**

- Would it make sense to measure things like people's fitness (heart rate, blood pressure) and their weight to see if a physical activity program had brought about changes? Would it be appropriate?
- Do you think health clinic data could be used to see whether sport and recreation was having an effect on the community? e.g. use the total number of clinic attendances and see if this changes with the provision of sport and recreation programs/ the participation of people in the community.

### **Police**

#### **Background**

- How many police officers are there in the community? Male/female? Are there any Māori police officers?
- How long has the interviewee been in the job?
- What are the main policing issues in the community?
- What are the main causes of trouble? (both immediate and underlying)
- Are there internal (e.g. family) issues and external (e.g. proximity to the pub) issues? Who are the main offenders? (age groups, sex, other groupings)

## **Sport and recreation**

- Does the community have much of an interest in sport? Any in particular? Do you think the community sees sport as being an important part of their lives? For what reason? What outcomes are they looking for?
- Is/can sport and recreation be used to help with problems in the community? (e.g. on its own or used as part of a juvenile diversion program?)

Has it been used this way in the past?

What sorts of problems can it help with?

- What do you think makes a good sport and recreation program/juvenile diversion program?
- What are the key components of successful sport and recreation programs? How would you know it's working?

Why does it work?

Does/can it work long-term?

- Does it only work for certain types of offenders? and offences? If so, which ones. Do organisations in this community work closely together? Which ones? What are the benefits of such an approach?

## **Measurement**

- Could you measure whether a sport and recreation program was having the desired outcomes? e.g. reduced incidents of vandalism?
- What sorts of records would be most useful, easiest to collect, appropriate to the community?

## **School**

### **Background**

- How many students at the school?
- Established when? Years offered? if primary only, what happens after that? Does the school have any issues with attendance?
- What things affect attendance?
- What are the main issues in the community?



## **Sport and recreation at the school**

- Does the school run sport and recreation programs/a physical education program?  
Is it a large part of the curriculum?
- What sorts of sport and recreation activities are offered? Which are most popular?  
Why?

Are sporting facilities/equipment available/close by? Do you work with the sport and recreation officer?

Do you work with other agencies in the community e.g. health clinic, council, police. Do many of the students attend after-school care programs?

What do the students feel about sport and recreation? Can it influence whether they come to school? (either way, bring them to school or take them away - if there's an event somewhere else). Can it be used to have long term effects on school

attendance?

- Can physical activity affect learning? Is the effect measurable?
- Are education and sport/physical activity linked in any way through the school curriculum? **Eg:** literacy and numeracy development?
- Can sport/physical activity help kids get the skills to lead better lives? Do kids see it this way? parents? teachers?
- Do you think there is a link between physical activity and self-esteem? Is it measurable?
- Do you think it would be worthwhile looking at school attendance data and seeing if there is a pattern between kids attending school and times when sport is offered at school? Would it be reliable? Why/why not?

## **Sport and recreation in general (i.e. not just at school)**

- How can sport and recreation benefit the community? e.g. better health, improved school attendance, reduced offending etc. Which outcomes do you believe are most important to the community?
- What are the key components of successful sport and recreation programs? What makes a program work? How would you know it's working? (if no direct experience with sport and recreation, any other sort of community program will do).

## **Questions for volunteers**

- In what ways do you help with sport and recreation in this community? Do you enjoy it?  
Why do you do it?  
Have you been helping out for very long?
- Are there particular activities you help out with?

- Do you receive any training? **e.g** coaching, organising Are there many/enough people who help out?
- Do you have children participating?
- Do you think it's important to have lots of helpers? Why?
- What do you think is important about sport and recreation?
- How does it help the community? Individuals?
- What makes a good sport and recreation program? What makes it work? what are the key elements?
- How would you know if a program is working? Would you see changes in the community?
- What sorts of changes?

*"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, extn 86015, e-mail [humanethics@massey.ac.nz](mailto:humanethics@massey.ac.nz)".*