

**Sport and Indigenous Development:
An Indigenous Health Promotion Perspective**

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Executive Summary

‘Sport and Indigenous Development: an Indigenous health promotion perspective’

This research thesis investigates the factors for Indigenous development through sport participation and achievement. The focus of this research is from a health promotion perspective, where Indigenous development is investigated as a determinant of overall health and wellbeing of Indigenous peoples. To investigate the factors of Indigenous development through sport, eight Indigenous Sports Organisations across New Zealand, Australia, Canada and The United States of America are interviewed about their perspective and implementation of the determined factors through their organizational structure and function. The literature review attempted to draw together the main factors of Indigenous development both outside and within the sport sector.

Indigenous research methodologies are utilised, including the principles of Kaupapa Māori Research methods. This research has shown what the key factors are for Indigenous development, and how they are informed by the unique structure and function of Indigenous sports organisations. The main factors within the Indigenous sporting organisation structures are the health and wellbeing of their tribal communities through community development principles (including tribal), cultural values, and sporting success. The research clearly shows that sport is a valuable tool for Indigenous health development. Recommendations of the study are that more focused research is done, particularly in the area of achieving organizational objectives focusing on the advancements of their Indigenous communities.

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Chapter One: Introduction

This introduction is divided into two parts. Part one introduces the thesis topic and attempts to link the multiple components of this research. Part two tells the research background and contextualises the research topic.

Through sport as a vehicle, this thesis aims to investigate the essential factors for the successful use of sport for Indigenous development in support for the factors of health and wellbeing.

Part One

To depict a clear picture, this research thesis investigates:

- The structure and function of Indigenous sports organisations (both within New Zealand and internationally) through interviews with organisation representatives;
- To determine the factors that comprise 'Indigenous development' and through the structure and function, how they are implemented by the Indigenous sports organisations;
- To depict that sport is a vehicle in which these factors of Indigenous development, including health priorities, can be implemented for health and wellbeing outcomes;
- What findings can be utilised within the Māori sport sector here in New Zealand.

Health

Health and wellbeing as an outcome consists of multiple factors. Health literature describes health outcomes as being influenced by external factors to health care, including community development, social influences, political environments, income, employment, education and the ability for individuals and communities to determine their own health outcomes.

Globally, there have been significant shifts in the views of health, including 'wellbeing' as an outcome and what constitutes good health. This had led to a change in governmental sector and community approaches to achieving good health for populations across the world. More importantly, the worldviews of Indigenous peoples globally have been acknowledged and included as vital factors to reduce the inequality gaps between non-Indigenous and Indigenous peoples. This movement has not been limited to the health sector, but across education, social development, and economic development. Addressing the broader factors of good health outcomes has been acknowledged to include the wider factors of whole society development. Redressing historical impacts, asserting self-determination, reclaiming factors for Indigenous community development and including cultural knowledge have been included as further factors health and wellbeing outcomes for Indigenous peoples.

Health outcomes of Māori

Māori, as the Indigenous Peoples of New Zealand experience the worst outcomes seen with the education, health, economic and social sectors (Ministry of Health, 2010; Ministry of Social Development, 2010; Reid, 2011; Reid and Robson; 2007). Current developments to advance Māori as full participants in New Zealand society

include developing a strong Māori economy, improve educational and health outcomes, and increase Māori participation in their own outcomes. Māori have experienced the effects of historical and current marginalisation of culture, knowledge systems and seen fragmentation in the factors that have pertained to effective development for a people (Consedine and Consedine, 2001; Durie, 1998b; Ngā Pae o te Māramatanga, 2011; Walker, 1987).

The re-acculturation efforts within Māori communities, iwi and at a national level have meant addressing the overall health and wellbeing of Māori. Overall, recent developments aim to address the determinants of social outcomes for Māori including rebuilding a strong cultural identity. Durie includes that "good health depends on many factors, but among Indigenous peoples the world over, cultural identity is considered to be a critical prerequisite. Deculturation has been associated with poor health whereas acculturation has been linked to good health" (Durie, 1999, p. 25).

Indigenous Development

Indigenous development can be explained as community development with the priorities and aspirations of Indigenous peoples at the forefront. Factors for Indigenous development include dealing with the determinants of health, wider social-economic factors, Indigenous knowledge (Royal, 2007) and addressing historical factors that have led to inequality gaps between Indigenous and non-Indigenous peoples. In other words, to link health and wellbeing outcomes to Indigenous development – Indigenous development as an objective encompasses

outcomes that need to be met in order for Indigenous peoples to realise a state of good health and wellbeing.

There is a range of research that highlights the essential ingredients for Māori development from research, education, health and social development perspectives, and how they are essential for the health and wellbeing of iwi (tribes), hapū (sub-tribes) and whānau (family). There is also an equally established literature on Indigenous Australian, First Nations, and Native American populations about the ongoing effects of colonisation, redressing historical trauma and impacts on Indigenous peoples. Recent literature on Indigenous peoples from these four nations have included the reclaiming the factors that will result in the positive development and advancement of Indigenous peoples and decolonise society so that Indigenous peoples can prosper as well as non-Indigenous peoples (Alford, 2005; Maaka and Fleras, 2005)

Sport Participation and Achievement

Māori as a population are the second highest participants in sport in New Zealand (Sport New Zealand, 2012). Māori are also seen as high-level participants within some of New Zealand's sports including rugby, netball, touch, waka-ama and rugby league. Sport and Māori participation and achievement has a long history in New Zealand with a number of All Blacks of Māori descent in the New Zealand team, and a long history of Māori All Blacks and a high number of representatives in rugby league and netball at an international level.

In relation to sport and Indigenous development, there is a lack of research about the link between sport, but there is more in relation to Māori. Literature that investigates health and wellbeing outcomes for Indigenous peoples are mostly related to the physical and social benefits of physical activity participation. This coincides with New Zealand government policy to increase the physical activity and recreation participation rates of Māori in the last two decades, however not at higher level (governance, management, Indigenous sports teams). Other literature relating sport and Indigenous outcomes relates to historical participation as an assimilative tool and racist attitudes towards non-Indigenous participants (Halliman and Judd, 2009; Palmer, 2007; Hippolitie, 2010; Hokowhitu, 2007; Holland, 2012).

Recently, there has been more research about implementing cultural factors within sport settings for community development for Indigenous peoples. However, there is very little literature about the ingredients for Indigenous development from each Indigenous group (of the four included in this thesis) individually or collectively through sport as a medium. This is not to say that there is no action to use sport as a

tool for Indigenous community develop, however, there is little research in relation to community development, cultural knowledge, elite athlete development, health promotion, capacity and capability building, effective policy within the sport sector or social development as ingredients for health and wellbeing outcomes for Indigenous peoples through sport. Therefore, this research thesis aims to investigate a field where there is almost no prior research within New Zealand or internationally. This research can be further developed into a framework informing the New Zealand sport sector about the requirements for Indigenous development.

Thesis Aim

Because of the lack of research about Māori sports organisations and Māori development, but the range of literature about the factors of Māori development and health and wellbeing outcomes for Māori, I wanted to investigate what Māori development overall looked like to these Māori sports organisations. However, given that New Zealand is a small country, I suspected that many of the aims and objectives of the Māori sports organisations would be at a community to national level by bringing together of iwi, hapū and whānau under the particular sport they administer. The New Zealand sport sector is governed by one Ministry (New Zealand Ministry of Sport and Recreation), at the wider political level, the governing structure of these organisations would change depending on how they navigate the New Zealand sport sector and its policies. I felt that I would not be able to ascertain how the wider determinants of Indigenous development would be addressed if Māori sports organisations all faced the same challenges higher than that of the community development level. Therefore, it was decided that other Indigenous sports

organisations from other countries would be contacted to participate in this research to determine their perspectives about Indigenous development and how the structure of those organisations work towards meeting those aspirations through sport.

Research Scope

This research involved investigating firstly the nature of the sports organisations, their aims, objectives and strategic direction; secondly, their understanding of Indigenous development; and thirdly, to determine if their sports initiatives incorporated overall Indigenous development. It was an important factor of this research to determine if the sports organisations viewed sport as a vehicle for Indigenous development because that would then inform how they deliver their sports events and for what reason.

The interview questions used included if explicit health aims of health and wellbeing outcomes within their organisation. This was to establish their determined link between Indigenous development and health and wellbeing of Indigenous peoples. Successes and challenges were discussed and if they, from the participant perspective, felt that the organisations' efforts were valued and what challenges they faced to achieve their objectives.

Why have Indigenous Sports Organisations for this research?

In addition to the information above, factors of Indigenous development and Indigenous health and wellbeing outcomes includes self-determination and autonomy. Much of the literature about Indigenous development includes the importance of self-determination as a factor at all levels of society for Indigenous peoples to meet their aspirations. Indigenous sports organisations can be examples of autonomous organisations that implement the determinants for Indigenous outcomes by determining their own aspirations and objectives. Indigenous sports organisations were also targeted for this research because of the story of Māori Touch NZ, an autonomous Māori sports organisation and the aims and objectives as an organisation. This is further explained in chapters two and three.

Thesis Structure

The literature review (chapter two) contains in-depth discussion about the link between the ingredients for Indigenous development, health and wellbeing for Indigenous peoples, sport participation of Māori and other Indigenous populations and will highlight the gaps in literature pertaining to this research topic. The methods chapter explains the research process including qualitative research methods (kaupapa Māori/Māori philosophy focused research and practice) informed by Indigenous research methodologies. The data collected from interviews will show the perspectives, aims/objectives, successes and challenges for Indigenous sports organisations that work toward achieving their goals and determine the findings from the interview transcripts. The discussion chapter will further analyse the findings in

relation to health promotion theory and link back to the research question outlined in the introduction. Research limitations and recommendations will also be highlighted.

The next part of the chapter sets the context for this research topic by explaining the background to why this topic was chosen and the story of Māori Touch NZ, a Māori sport organisation established for the health and wellbeing of Māori through iwi (Māori tribal) development.

Part Two

Deciding the Research Topic

The design of the research is based on the work of Māori Touch NZ (MTNZ). This autonomous Māori sports organisation was established to address Māori development aspirations through a clear health promotion agenda, empowering iwi (tribal) to be successful; and strengthening Māori cultural knowledge and practice within Touch.

The story of MTNZ was the driver for this research topic. MTNZ is an autonomous organisation operating within Māori philosophy, with the objectives of iwi development including the health of Māori (Marsters, Spinola & Barnes, 1999; Māori Touch NZ, 2002; Ngawati, Ngawati & Paenga, 2008). One challenge met when deciding the research topic was explaining Indigenous development through the lens of health promotion theory. There is literature pertaining to Māori development and Māori advancement within a health promotion framework. But Indigenous

development is not often described from a health and wellbeing perspective, especially within sport literature.

Investigating how sport is used to develop Indigenous communities as a research topic was initially going to focus on sport organisations within New Zealand. However it was decided that given the relatively small size of the sport sector and the governing systems that decide policy and administer funding, the issues for Māori sports organisations in New Zealand would ultimately be similar in nature. To obtain a more in-depth and wider scope around issues within sport that either contribute or hinder Indigenous development, investigating these ideas at an international level was decided.

Relevance to the Thesis Topic

MTNZ is a national Māori sports organisation formed in 1998, as a result of a hui (meeting) held at Rauhoto Marae, Taupo, between players and organisers of the sport that were concerned with the synonymous relationship between the sport and a culture of alcohol consumption and the effects on Māori youth (Ngawati, Ngawati & Paenga, 2008). A particular concern was the culture around alcohol availability to adolescent age groups at national touch tournaments at that time. MTNZ was formed under the opportunity to address the growing concern for Māori youth and whānau (family) being exposed to an alcohol culture in a sport where Touch had the highest representation of Māori (Sport and Recreation NZ, 2002) and the highest ethnic group at New Zealand representation. The desire from this meeting was to have a forum that had a non-compromising position to address Māori health, including:

- Alcohol consumption within sport where high numbers of Māori participate
- Smoking rates (no smoking policy at any Māori Touch event)
- Support the revitalisation efforts of tikanga and te reo
- Nutrition
- Non-communicable diseases prevalent amongst Māori populations.

MTNZ was developed on the vision of the health and wellbeing outcomes of Māori, through the factors of iwi development. Encompassed in this vision of Māori development was the inclusion of:

- Tikanga (protocols and values) as well as
- Professionalism at the highest level (including political, administration and participation) within the game of Touch.
- Māori are empowered and strengthened in tikanga, te reo (Māori language), whānaungatanga (family and social interactions) and hauora (health and wellbeing) through the sport (Māori Touch NZ, 2002).
- The Treaty of Waitangi.

Therefore MTNZ was established on a 'package deal' with a rigid health promotion stance (no alcohol, smoking, drugs), cultural practice, and participation by whakapapa (geneology) to help develop iwi, hapū (sub-tribe), rohe (region), takiwā (district), waka (wider tribal grouping).

The Structure and Function of MTNZ

MTNZ's unique governance structure allows full representation by Māori on the Board and therefore the priorities of those within the game are represented. However, there is limited voice for MTNZ as a contributor of the game within the mainstream NZ sport sector because of funding and resourcing struggles.

Figure 1 depicts the overall structure of the New Zealand government agencies under the corresponding Ministries. MTNZ is an organisation that sits underneath the Ministry of Māori Development because of the alignment of iwi development priorities. Policies that existed within the then called Sport and Recreation New Zealand (SPARC NZ), called that only one governing organisation could administer national sport initiatives per code and all funding for that code would be filtered through that agency.

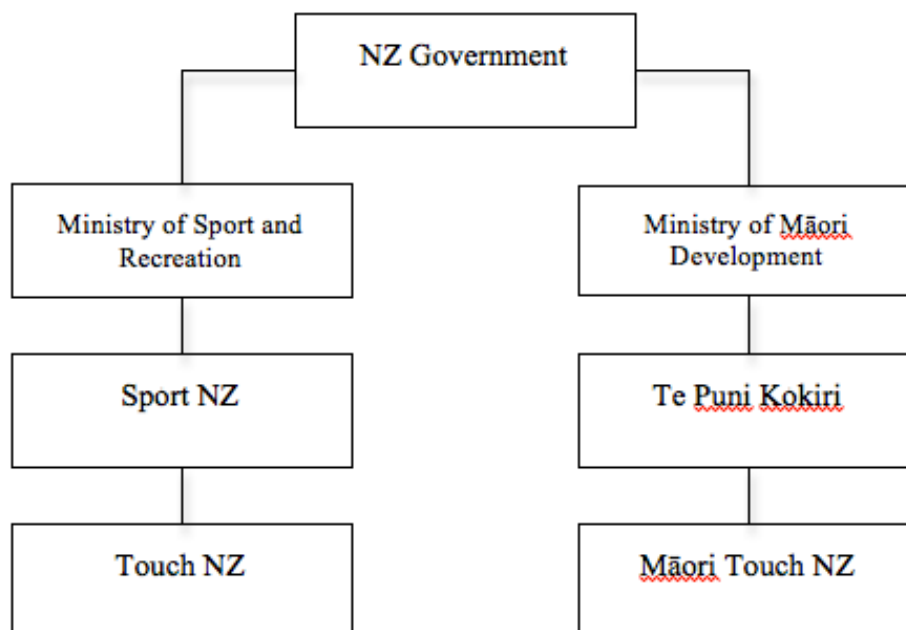


Figure 1: The placement of MTNZ as an autonomous organisation (Source: Ngawati, Ngawati & Paenga, 2008).

Some Māori sports organisations do not follow this structure and 'sit' underneath the governing national sports organisation (NSO). The New Zealand Māori Rugby Board is an example of this structure where the NZRU (New Zealand Rugby Union) determines all major decisions about Māori rugby development.

MTNZ determines its own priorities for Māori representation and development, does not align with SportNZ, but works in partnership with Touch NZ (Ngawati, Ngawati & Paenga, 2008; Māori Touch NZ, 2002, Palmer, 2007). In 2004, a partnership agreement between MTNZ and Touch NZ (the governing body for Touch under SportNZ) was signed with the aim of a collegial and working relationship for the best outcomes and development of the game.

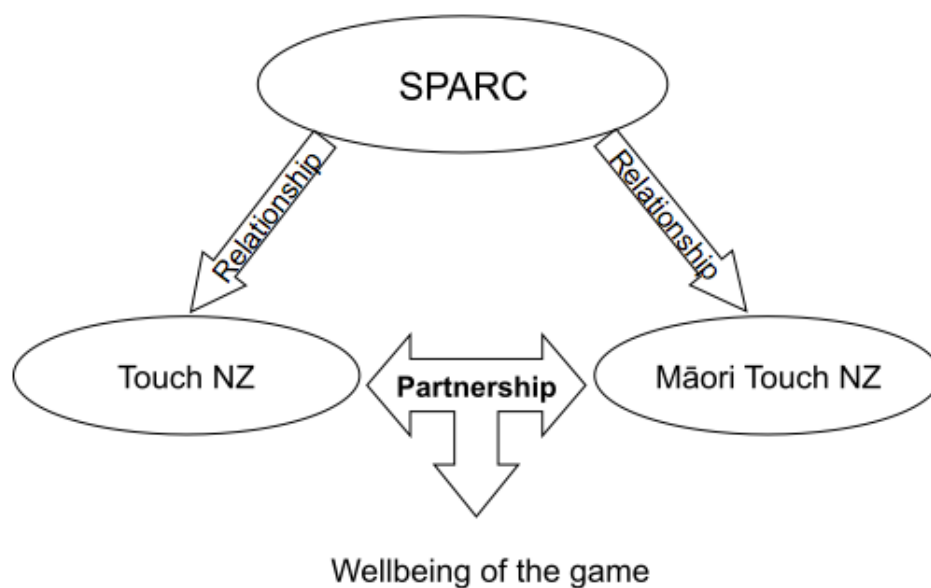


Figure 2: Partnership model between MTNZ and SportNZ (Source: Ngawati, Ngawati & Paenga, 2008).

The purpose of this agreement was for the priorities of iwi development under MTNZ to be met, under the Treaty of Waitangi as tangata whenua. MTNZ supported the

notion that Māori should be able to achieve to the highest level and represent themselves as Māori within New Zealand,

Because of the New Zealand sport sector governance structure, MTNZ are not affiliated under Touch NZ. This has proved challenging when, under the concept of self-determination and Māori achieving to the highest level where their aspirations are non-compromised, MTNZ is therefore not included at an international competition level. Challenges for MTNZ to maintain its status as an autonomous Māori sports organisation include the political challenges governance level. Māori development through sport has been successful at the iwi/hapū/whānau level, but has provided challenges where empowerment, equality, self-determination, resourcing and lack of opportunities are concerned.

Equality within the Sport Sector

The first NZ Māori touch teams were selected from the national Māori touch tournament in 2000. MTNZ put forward a bid to the international body for Touch - Federation of International Touch (FIT) - for the Māori teams to compete at the 2001 Touch Youth World Cup hosted in Auckland, as full participants in the tournament. FIT denied the right for the teams to participate in the tournament based on the ruling that MTNZ were a not member of FIT and that there could only be one representative per nation i.e. New Zealand at any FIT sanctioned event. Negotiations extended to the MTNZ teams being allowed to participate, but not be able to compete for a final placing. MTNZ and the teams resulted to 'occupy' the fields if the right for Māori to participate in a sport where Māori highly participate and succeed, was

further denied. As a result, the youth NZ Māori teams were given the right to fully participate. This event demonstrated the ongoing issue of equality, specifically the sport sector, for Māori within the country to which they are Indigenous.

MTNZ Responses to Ongoing Equality and Māori development Challenges

Responses to the challenges that MTNZ have faced have included the formation of the World Indigenous Touch Tournament, autonomous from the Touch World Cup hosted by FIT. In 2008, this was realised with the first Indigenous tournament held in West Auckland. Challenges to meet resourcing for this tournament included minimal funding from Government agencies, apart from funding from Te Puni Kōkiri (governing agency for the Ministry of Māori Development), and no endorsement from Touch NZ.

An example of political challenges from mainstream governing bodies included the barriers posed to Indigenous Australian players invited to participate under their flag as an Indigenous people at the first World Indigenous Tournament by their governing body, Touch Australia. In 2010, the second World Indigenous Touch Tournament was held in Rotorua and Indigenous Australian teams were this time represented with two teams. They had been supported to attend the event, however the tournament was again administered not without political barriers via Touch NZ representatives.

Successes

Achievements for MTNZ have included the longevity of the organisation through its implementation of the very factors that pertain to iwi development, through sport as

a forum. Positive developments for MTNZ has been over the past 15years have included Māori development opportunities at the iwi level through the National Māori Touch tournament and the World Indigenous Tournament; the ongoing support of iwi/hapū to maintain a forum for Māori health and wellbeing outcomes through the governance structure of Māori Touch NZ, providing an opportunity for Māori to participate in a forum where cultural knowledge and practice are celebrated within a sport environment. Furthermore, implementing an explicit zero-tolerance to alcohol, smoking and drugs for Māori whānau is normalised.

As previously mentioned, MTNZ has aspired to achieving determinants of Māori development through iwi development. Ongoing issues for MTNZ to realise the organisations aspirations for iwi development have been seen at the political levels where challenges faced include conflicting views of governing bodies within the sport sector to Māori development aspirations. These challenges include political barriers that impede on achieving the objectives for Māori development, equal funding opportunities, perceptions and experiences of institutional racism based on a Western model of governance and decision making, and inconsistencies with the principles of the Treaty of Waitangi.

This part of the introduction chapter has discussed the background to this thesis topic. The next chapter (literature review) will discuss the factors for health and wellbeing outcomes for Indigenous peoples. Because of the lack of research about the factors for Indigenous health and wellbeing outcomes, including Indigenous development factors within the sport sector, the literature review will mostly draw from New

Zealand and international literature that discuss Indigenous development within other sectors. However, sport literature will be drawn upon where available.

Chapter Two: Literature Review

Introduction

This literature review is to demonstrate the factors of Indigenous development that includes health promotion literature (including Māori and other Indigenous peoples health promotion literature), and sport literature that relates to these factors. Literature in this chapter has been mostly sourced outside of sport research because there is a major shortage of research relating to Indigenous participation, Indigenous sports organisations, or sport and Indigenous development. To add, the complexity of this research topic requires drawing upon the different areas of health promotion literature, Indigenous development literature and sport literature that encompasses the many factors of Indigenous development using sport. Kay (2009) notes that the complexity of 'proving' social development through sport is difficult because of the difficulty in researching these themes.

This literature review firstly covers health promotion theory (generic and Indigenous) which aims to depict the different factors for Indigenous outcomes. The next section then attempts to draw together the literature that related to these factors.

Health Promotion Theory

Health outcomes for Indigenous peoples includes Indigenous development as a vital theme. Health outcomes for Māori lie within vehicles relevant and determined by Māori. Durie (1998b) demonstrates this claim:

Health is about people and Māori health development is essentially about Māori defining their own priorities for health and then weaving a course to realise their collective aspirations. It requires an understanding of philosophical and cultural parameters, an appreciation of societal and economic position and the ability to plait together the many strands that influence health status. (p. 1)

International literature includes that the pre-requisites for health outcomes go beyond the health sector and does not just include physical health or responses to ailments and disease, that health is apart of well-being that is the responsibility of all sectors. Health promotion theory and practice includes advocating for equitable health care and advocating reducing health inequality gaps between levels of society to address the political, economic, social (Robson, Cormack & Cram, 2007), cultural, environmental, behavioural and biological factors that influence either good or bad health outcomes. Health promotion is about achieving equity in health (World Health Organisation, 1986; Keleher, 2007; Ratima; 2010; Reid, 2011; Naidoo & Wills, 2005; Baum, 2008) and how wider political sector change, empower communities to take control of their health and social outcomes.

The most prominent document for health promotion on an international scale is the Ottawa Charter. It states that health promotion is the “enabling people to increase control over, and to improve their health” (World Health Organisation, 1986). For health outcomes to be realised, this charter states that individuals/communities must

be able to determine and reach their aspirations, adapt to their environments, and emphasises the wider aspects of health including social and personal resources.

Determinants known to achieve positive outcomes include political and economic factors, self-determination, capacity building, iwi/tribal capacity building and effective leadership (Durie, 1999 & 2011; Pere, 2006, Consedine & Consedine, 2001; Reid, 2006). In a broader health promotion context, it is well established that factors such as participation in society, empowerment and social cohesion are powerful determinants of health and wellbeing, and are summed up in the broad term of 'health promotion'. In addition, there is a substantial amount of literature supporting the concept that community development; capacity building and self-determination are all powerful vehicles for enhancing population and cultural health and wellbeing (Raeburn, Akerman, Cheungsatinsup, Mejia, & Oladdepo, 2007).

Indigenous peoples around the world have the poorest health outcomes compared to other ethnic groups (Alford, 2005; Durie, 2011; Marmot, 2005; Reid & Robson, 2007) residing in the same countries and continuously experience inequitable access and treatment across sectors.

Māori Health Promotion

Māori health promotion theory is comprised of both Western developments in health theory, contains Māori knowledge as the core of approaches to improving health, and is driven by the historical impacts of colonisation that have ongoing effects amongst Māori communities with physical health, social outcomes and economic development since the signing of the Treaty of Waitangi (Durie, 1998a & 1998b; Kingi, 2007; Reid,

2011). Māori health promotion theory is based on generic health promotion theory developed on international input and literature, but with the aspiration of Māori as the focus (Kingi, 2006) and includes the ingredients for wellbeing that are relevant to Māori including cultural aspects within Te Ao Māori (the Māori worldview). Ratima (2001) depicts Māori health promotion as the intersection between Māori development and generic health promotion. This meeting point includes incorporating the ingredients for health promotion outcomes and the ingredients for Māori development. She states that Māori health promotion and health promotion have the same common objectives but generic health promotion fails to include aspirations of Māori specific to outcomes. Generic health promotion is about aspiring to the health and wellbeing of all peoples and that people must determine their own health outcomes (Durie, 2011a & 2011b; Naidoo & Wills, 2005; Reid, 2011; World Health Organisation, 1986) However, Māori health promotion is concerned with the outcomes specifically for Māori, based in needs and preferences of Māori communities (Ratima, 2001).

Addressing health issues historically in New Zealand, and up until recent decades has not included identity as a factor for health outcomes (Durie, 2011). Models of health and health promotion relevant to improving health outcomes for Māori have included the Māori cultural worldview and development to increase use and access for Māori to equitable health care in New Zealand. Durie's (1998) Te Whare Tapa Whā, a model of Māori health depicts the interrelated concepts of whānau roles, spiritual health, physical health and sound mental ability as a framework to improving Māori health outcomes.

Te Pae Mahutonga is a model of health promotion relevant to Māori health outcomes contextualising concepts of Māori health and how strategies to improve Māori health can be implemented (Durie, 1999; Ministry of Health, 2002). This model includes four major points *mauriora* (access to the Māori world), *waiora* (environmental health), *toiora* (the importance of lifestyle choices) and *te oranga* (participation in society) and pre-requisites to these major points. Durie (1999) highlights the importance of the two pre-requisites *te mana whakahaere* (autonomy) and *ngā manukura* (leadership) to demonstrate how health promotion initiatives are not effective without these two components.

It is argued that self-determination and autonomy are vital factors for Indigenous development in response to the ongoing effects of colonisation on educational, economic, social and health outcomes of Indigenous peoples (Cosendine & Consedine, 2001; Maaka & Fleras, 2005; Reid, 2007 & 2011; Walker, 1987). In addition to generic determinants of health, the effects of colonisation not only are consistent with the factors that determine health outcomes, Indigenous health promotion (including Māori health promotion) includes addressing these determinants, but also reclaiming cultural knowledge, language and identity. Furthermore, self-determination and leadership are factors that have emerged from the power for Indigenous peoples to own their lands, resources, cultural knowledge, language, economic base and tribal connectivity, that all contribute to their health and wellbeing, that has been generationally affected by the acts of colonisation and assimilation.

From a Māori perspective, health overall is not the health of the individual, yet health of the whole family and community and being able to have responsibility over the

health of themselves and people. This concept is expressed as a 'whānau/hapū/iwi' function. Within Māori philosophy, the efforts for positive health development stem from the innate model of whānau/hapū/iwi - collective wellbeing (Durie, 1998a & 2011; Metge, 1995) The improvement of health statistics for Māori (although the gap between Māori and non-Māori is not narrowing) has been attributed to the inclusion of cultural perspectives within Māori knowledge and society. Social determinants of health, or more appropriately, the concept of whānau/hapū/iwi (family/sub-tribe/tribe) explains the philosophy of collective health and wellbeing (Henare, 1988; Pere, 2006).

Māori health promotion literature explains the concepts of Māori health that include whānau connections at the immediate level, wider community level and tribal affiliation level as vital factors for Māori health outcomes. Henare (1988) states “being responsible for the life, care and general well-being of their people is fundamental to a Māori understanding and practice of well-being”. Therefore, the worldview of health for the individual is from the perspective of the collective and approaches to improving health outcomes for Māori includes addressing the factors that respond to the needs of the collective, not just individual health (Durie, 1998a; Henare, 1988; Pere, 2006; Ratima, 2001).

Māori Participation in Physical Activity and Recreation

New Zealand Government strategy has concentrated in areas of Māori health, prevalence of disease and improving health over the last few decades. In 2000, the New Zealand Health and Disability Strategy included increasing the amount of

physical activity that Māori and other New Zealand populations partake in as one of the Ministry of Health's health objectives (Ministry of Health, 2000 & 2003) to address the increasing sedentary lifestyles and the high prevalence of non-communicable diseases. Within New Zealand, Māori have higher health disparities than non-Māori with the highest prevalence of disease including heart disease, diabetes and respiratory diseases. In addition, Māori deprivation levels are higher than non-Māori and overall have a lower socio-economic outcomes (Cormack, 2007; Ministry of Health, 2010; Reid, 2010 & 2012).

Because Māori are one of the highest representatives of physical activity and sport participation (Sport and Recreation New Zealand, 2002; Sport New Zealand, 2013), sport, recreation and physical activity initiatives provides a means to promote health and address other health concerns to Māori (Ministry of Health, 2003). In recent years, physical activity and recreation approaches have concentrated on Māori participation, not only for health outcomes, but for the positive social and cultural aspects that sport participation can promote (He Oranga Poutama, 2012; Henwood, 2007; Hippolite, 2010; Mato, 2012; Palmer, 2012; Sport New Zealand, 2013). Using physical activity, sport and recreation initiatives has been argued to allow Māori to gather under a philosophy relevant to Māori development and what Māori are familiar with.

Research within the New Zealand sport sector indicate that Māori mostly participate in team sports and social activities (Palmer, 2007; Sport and Recreation New Zealand, 2002; Thomas & Dyal, 1999). The development of regular activity behaviours at the childhood and adolescent ages increases the likelihood of maintaining these

behaviours in adulthood (World Health Organisation, 2005) and decrease the chance of developing health complications in adulthood related to lack of physical exercise. In addition, the development of positive socialisation skills are important for youth for positive interaction as adults and to reduce feelings of social isolation associated with youth trends (Michigan Fitness Foundation, 2002; Sport New Zealand, 2013). Durie (2011) supports this by stating that Māori youth thrive in environments like team sports, that encourage identity development. Participation in team games and activity increase opportunities for positive interaction skills, building self-confidence, developing a sense of achievement and self-efficacy (World Health Organisation, 2005).

Mato (2012) states that iwi based initiatives (including urban based Māori living outside of tribal areas) allow for Māori to come together through community initiatives to participate within 'Māori' social environments, participate in sports that Māori enjoy and gain access to cultural practices within a sport setting. Māori participation within sport in relation to health and wellbeing outcomes is concentrated at the participatory level, and has government strategies have concentrated on physical activity and recreation initiatives to address health issues within Māori populations. Responses have further developed to include cultural knowledge and tikanga (practices) to further increase the relevance of physical activity and recreation responses to Māori communities (He Oranga Poutama, 2012).

McCoy (2012) notes that in Australian sport culture, sport can become disassociated health, culture, and racial issues. He includes that society "can make strenuous efforts to separate our health from the important, sometimes hidden, connections it makes

with the well-being of our physical, social and gendered bodies" (p. 593) and relates his writings to how sport as a vehicle for health outcomes includes cultural values as part of health outcomes.

Māori and Indigenous Participation within the sport sector

Indigenous participation in sport has mostly included Indigenous experiences of racism, assimilation, or as a negative tool to reinforce stereotypes. McCoy (2012) states that:

The involvement of Indigenous people in sport has drawn much comment and analysis in recent years. It is an involvement that includes a number of related discourses. There has been much discussion around racism, how it infected and affected the belief that all Australian sport was inclusive. Another focus has been on the ways in which sport can be used by a dominant society to assimilate others, to reinforce cultural and racial stereotypes, and to hold views that exoticize the 'other'. An overemphasis on sport, and some sports in particular, can too easily avoid attention on many other Indigenous achievements and serve to marginalize those who do not play sport. (p. 5)

This is supported in New Zealand literature stating that although Māori have succeeded in the sport sector on the 'field', this has not been without marginalisation and racist experiences as participants within the sport sector at many levels, namely at the higher management and governance level (Hokowhitu, 2007; Holland, 2012; Thomas & Dyll, 1999). Palmer (2007 & 2012) and Durie (2011) note that there is a constant negative picture portrayed about Māori within the media across areas of Māori participation in society. However the most positive depiction of Māori are the role models within sport participation.

Regional Sports Trusts (RST's) have Kaiwhakahaere (Māori Sports Liaisons) under He Oranga Poutama (He Oranga Poutama, 2012; Sport and Recreation New Zealand, 2006; Sport New Zealand, 2012), an organization within Sport NZ that concentrates on initiatives to increase Māori participation in sports and recreation activities. These sports and recreation initiatives are implemented by incorporating reo (Māori language), traditional games, and cultural knowledge. Recently, the focus of He Oranga Poutama is concentrating on providing opportunity for Māori to participate in sport and recreation initiatives through traditional games and also developing reo/cultural knowledge opportunities (He Oranga Poutama, 2012; Salter, 1998).

Research that has been conducted includes that Māori participate in sport in high numbers, mainly in team sports, as players but have poor representation at management, administration and governance levels (Thompson, Rewi, & Wrathall, 2000). Holland (2013) in a recent study of the number of Māori and Pasifika representation on National Sport Organisations governing Boards, indicated that although Māori and Pasifika representation at a player level is the highest in New Zealand in main sports including rugby, rugby league and netball; there is very low representation at the governance level. In a study conducted by Wrathall (2000), experiences of Māori women in sport included perspectives that the sport sector in NZ is 'Pākehā dominated' and there needs to be more inclusion and respect of Māori views and ways of doing things. Palmer (2010) supports this claim in her study relating to Māori women experiences within the sport participation where racism was a key feature, especially within higher levels of participation.

Māori sports organisations established to celebrate Māori success through their associated sports, have used their events/tournaments to bring Māori together to promote iwi development and link Māori culture and knowledge within sports that Māori participate. However, this has not been without political and funding struggles for these organisations to promote and elevate their athletes to the highest representative levels within their sport (Palmer, 2007). Views to establish a Māori sporting administration to advocate and support Māori in sport, and work alongside national sports organisations for the advancement of Māori sport. Sharples (2010) quoted:

Māori sport is about whānau, and whānau is inclusive. This is not a separatist move, but would build on kaupapa Māori to unleash the full potential of Māori sport - the huge contribution of Māori to sport, and of sport to promote Māori goals. This would be a win-win for the country. The reality is that sport is vital to Māori development. Sport involves young people in healthy activity, it provides training and opportunities to excel, it creates leadership roles, and in an era of professional sport, it offers careers and livelihoods in a global village (Presswire, 2010)

Developing sports programmes that meet the needs for Indigenous communities to fully participate in sports was depicted in a study investigating sporting experiences of First Nations people in Canada (Blodgett, Schinke, Fisher, George, Peltier, Ritchie & Prickard, 2008). This research concluded that the use of role models, inclusion of cultural identity, positive affirmation, Indigenous coaches and a nature of holistic development was included in feedback from elite athletes who had experienced challenges within the sport sector. The importance of developing effective and relevant sporting opportunities for Indigenous peoples was depicted in this research because of the limited opportunities First Nations people (especially those within their tribal areas) have to participate.

Participation at the highest level within sport is also an aspiration for some Indigenous populations in this research. Palmer (2007) lists Māori sports organisations that administer their own Māori sports tournaments. She states that rangatiratanga (autonomy) and cultural values are evident in the events, structure and functions of these organisations. Māori being able to participate in sport 'as Māori' are important features within Māori sports events (Palmer, 2007). This is reflected by Briggs (2006) who writes that Native American groups have made movements to represent Native Americans at the Olympics. This is not new idea as a Mohawk lacrosse team competed for Canada in the 1904 Summer Olympics. However, this is met with opposition from the United States Olympic Committee where they state that Native American athletes can only represent under the United States, the nation recognised by the International Olympic Committee. Briggs includes quotes from Native American coach Dene Chief Bill Eremus with his Olympic vision, sanctioned by the Assembly of First Nations:

I know a lot of people are good athletes, but they don't excel because they don't get encouragement or they come from families that don't support them" Erasmus said "they really don't want to be part of the Canadian team. If we had an Indigenous team, I think we would have more people willing and able to compete at the highest levels. (para. 18)

As mentioned, there is minimal literature about the role of sport for Indigenous development. The previous section highlighted literature that depicts Indigenous participation in the sport sector. The next section highlights literature divided into factors of Indigenous development as informed by health promotion theory.

Factors of Indigenous Development

This section of this chapter looks at literature that discusses factors for Indigenous outcomes, including Māori. Ratima (2001) talks about the meeting point of generic health promotion and Māori development as a description of Māori health promotion, while Daniel et al (2010) states that “selecting indicators that will adequately and appropriately measure these characteristics is challenging, as most such indicators are created by non-Indigenous bodies and therefore may not capture information relevant and meaningful to community prevention efforts.” Durie (1997, p. 8) includes in his paper ‘the right of Rangatahi to be Māori’ the main themes of the past decade of Māori development that include the resurgence of the Treaty of Waitangi and development of the Treaty principles, claim to biculturalism; Māori self-determination through political review and tribal authority; iwi development through the establishment of iwi authorities and reclaiming responsibility for social and economic delivery, social equity through the elimination of disparities and iwi-state partnerships, inclusion of Māori perspectives and finally, cultural advancement through the development and inclusion of Māori language, education and focusing on Māori success.

Therefore, Indigenous development according to the following literature is about the ingredients that are relevant for Indigenous peoples to advance, move past the injustices of colonization, reclaim the elements of their own cultures affected by acculturation and implement the steps for full participation in society (Lavoie, 2010). Health outcomes are not included in this list because 1) the previous section included

health promotion perspectives and 2) the following section is informed by health promotion theory.

Factors for Indigenous development included in this literature review are:

- Redressing the historical impacts of colonisation
- Self-determination
- Racism, prejudice and discrimination
- Cultural determinants
- Political commitment (policy and legislation)
- Community development and leadership.

Redressing the historical impacts of colonisation

As mentioned, there is a consistency between the issues that Indigenous peoples face, especially between Canada, United States of America, Australia and New Zealand with the experiences of colonisation and ongoing historical impacts on current socio-economic and health outcomes (Daniel, Cargo, Marks & Paquet, 2008) Addressing historical wrongs by challenging the governing systems across sectors are common approaches by Indigenous communities and organisations that represent tribes across these countries. Increasing Indigenous peoples participation in sport to lift opportunities for sport development include understanding roots of their culture and what is important to them. Schevrich and Young (1997) state:

When any group within a large, complex civilisation significantly dominates other groups for hundreds of years, the ways of the dominant group (its epistemologies, ontologies and axologies) not only become the dominant ways of that civilisation, but also these ways become deeply embedded that they typically are seen as 'natural' or appropriate norms rather than a historically evolved social construction. (p. 7)

There is a large range of literature that relates the ongoing effects of colonisation on Māori people and other Indigenous populations globally (Reid & Robson, 2006) and that self-determination is a primary right of Māori based on agreements under the Treaty of Waitangi, and as Indigenous peoples self-determined pre-colonisation. Self-determination is not a concept or practice that Indigenous peoples sought to lose when forming relationships with colonisers, yet has been the factor that has led to ongoing inequities globally across Indigenous peoples.

Reid & Robson (2006) include that, in relation to health outcomes, the health system is designed to privilege non-Māori. White privilege is discussed in literature within the sport sector in relation to the dominant group priorities within sport that does not include the aspirations of Indigenous peoples, and the ongoing racial issues and racist experiences of Indigenous peoples despite the accounts of their physical attributes contributing to sport development. Ongoing differences between ethnic groups is described by Callister (2007) as possibly including policy that favours the dominant group over the other. Callister (2007) also notes that ensuring equality across ethnic groups is an international approach and is consistent with the guidelines within the Human Rights declaration, the Declaration of the Rights of Indigenous Peoples. He describes these approaches to lowering the disadvantage of groups as 'special measures' to ensure that those from disadvantaged backgrounds enjoy the same rights as others. The next two sub-headings depict responses to ongoing impacts of colonisation through self-determination and addressing racism within the sport sector.

Self-determination

A consistent theme that is evident in approaches to Indigenous development, and is an important aspect of the Māori health development process is self-determination. (Ratima, 2001; Durie, 2011). New Zealand Government initiatives have included initiatives to improve the health inequalities between Māori and non-Māori and improve overall health status of Māori but have failed in respects to equal health outcomes due to a lack of knowledge about how to include and integrate Māori perspectives into health promotion action. This has stemmed from the lack of Māori inclusion in decision-making and autonomy over determining what the pathways for Māori health outcomes are. To demonstrate the need for self-determination, Durie (2011) states:

A common theme underlying Māori development since 1982 has been independence, tino rangatiratanga. The theme encompasses a wide range of meaning ranging from greater authority for Māori organisations such as Marae, service providers, or sporting organisations. (p. 52)

The Treaty of Waitangi is widely used to demonstrate the meaning of self-determination for Māori. The Treaty provides an opportunity for Māori to improve the health status of Māori and form a working relationship with the government to reduce health disparities and optimise health determinants for Māori (Durie, 2011; Reid, 2006 & 2011). This is echoed in sport literature where the Treaty of Waitangi is a foundation for partnerships between Māori and the New Zealand Government to address the social inequalities through redressing colonisation, having working

relationships, self-management and equality being embedded into sport policy (Palmer, 2007).

Throughout the articles of the Treaty of Waitangi, Māori sovereignty in the Māori version is emphasised, as well as equality. Discrepancies in the Treaty application had direct impacts on the economic stability of Māori affecting health and social outcomes. Self-determination as a concept, it is difficult to say how much self-determination Māori have on health and wellbeing outcomes. For self-determination as a determinant of health, it is implied that Māori have the same opportunities as other New Zealanders for advancement (Ratima, 2001). This implies that Māori should have equal rights to access to healthcare and opportunities to improvements to healthcare services in order to decrease the inequalities and disparities among Māori and between Māori and non-Māori.

The term *tino rangatiratanga* refers to the Māori translated version of the Treaty of Waitangi in relation to Māori sovereignty and chieftainship over land and resources (Durie, 1998; Gray-sharp, 2011; Knox, 2011; Walker, 1987). This interpretation still stands and stemmed from this, *tino rangatiratanga* now refers to words including autonomy, self-determination, independent power and leadership (Maaka & Fleras, 2005; Gray-Sharp, 2011). Under the United Nations Declaration of the Rights of Indigenous Peoples, autonomy features as a means of self-government over internal and local affairs while also creating a bi-national (Gray-Sharp, 2011; Haywood, 2011) relationship with governments with relational agreements of autonomy for each group.

In Australia, Aboriginal sport is not a new concept where Government funding has been allocated to developing national 'carnivals' for Indigenous Australian Communities. However inconsistent funding commitments has always been an issue in order to maintain the purpose of sport within these communities. Government priorities about Indigenous development and the steps for Indigenous nations/communities/iwi extending to whānau and how positive changes are made, self-determination seems to be the concept where issues arise for development outcomes. Within New Zealand, there are not many autonomous Māori sports organisations and Indigenous development priorities come underneath the Ministry of Māori Development. This is similar to the other Indigenous nations included in this quote about the changes in policy about autonomous sports organisations:

The Minister of Aboriginal Affairs suspended all funding to national sports carnivals, reduced the size of the Board in half, and limited the Board to two meetings a year. As well, a National Aboriginal Advisory Committee was asked to provide a recommendation on future goals and priorities in Aboriginal sport, and the desirable structure and role of any national Aboriginal sports body. Over the next two years, uncertainty over the future of the National Aboriginal Sports Foundation created many problems for both the Board and the Secretariat. They continued, nevertheless, with several new initiatives which emphasised their identity as 'the' national sporting body for Aboriginal sport... They also successfully lobbied for a recommendation to the Minister that they continue as an autonomous organisation. In January 1983, in contradiction to the recommendation made, the Minister decreed that the National Aboriginal Sports Foundation would be dissolved, and the function moved to the Aboriginal Development Commission...as well the Board would lose its autonomy...This shift in structure was a distinct move away from the stated government policy of Aboriginal self-management. (p. 18)

Racism, prejudice and discrimination

Experiences of racism for Indigenous peoples within sport is well documented (Cheska, 1984; Halliman & Judd, 2009; Hokowhitu, 2007; Palmer, 2007) from the role

of sport as an assimilation tool to systemic barriers for elite representation under Indigenous development priorities. Therefore, the contradiction between self-determination aspirations, Indigenous outcomes and ongoing 'sport culture' is evident in the literature.

The New Zealand Māori Rugby Team has a long and proud history within New Zealand, but has also been fraught with political and funding challenges, as well as gaining recognition of equality within rugby (Palmer, 2007; Thomas & Dyal, 1999). Issues pertaining to the value of Māori rugby competitions at the rugby club level, non-prioritised funding and irregular competition (regionally, nationally and internationally) has seen that Māori rugby has been a sporadically placed priority for the NZRU (Palmer, 2007). Māori rugby has always sparked debate over the inclusion and/or exclusion of Māori rugby players, teams and competitions. This contradicts literature that supports autonomy, self-determination and empowerment as factors for Indigenous development and where the priorities of the dominant group can override the needs of minority groups to fully participate in society (Durie, 2011; Halliman & Judd, 2009). Kaufman and Wolff (2007) note that sport as a vehicle for social change when addressing the social needs and aspirations of populations that are of minority or deprived status. However some of the controversy is seen by Hippolitie (2004) within Māori sport as a growing disdain for the assertion of Māori rights, where "Pākehā tolerance of Māori political assertiveness was waning thin, leading to a prominent Right-wing backlash that rearticulated Māori claims to Indigenous rights as "Māori favoritism" and "reverse racism." (p. 246) and this was extending to the sport sector, especially within rugby.

Culture and attitude within sport can be based on a view of 'white privilege' (Consedine & Consedine, 2001) seen within the AFL (Australian Football League). As mentioned previously, there is a low representation of Māori at the governance, administration and management levels of sport. This is also the case for Indigenous Australians within sport. Management, governance positions, coaching positions are noted to be seen as non-career options for Indigenous Australian players/retired players. Halliman and Judd (2009) go on to say that Indigenous Australians still experience racism within sport due to continuing stereotypes about their worth within the teams as physical athletes and are rarely given significant central positions on the playing field. They go on to note that within the AFL and assistance from the media, the AFL is seen to have a strategy of reconciliation of Australian society through their Indigenous sports programmes, however, the opinions of Indigenous Australians in higher positions is mixed.

I'm not sure about that. Look Mick McLean has been very much a natural leader and rated as such but I don't know with a lot of the Aboriginal boys that they like to lead. They're happy to go do their thing, play the game and with the skills thing, but I don't know if they want to get embroiled in all the rigmarole that goes with being an assistant coach and attending team meetings and standing up and being the backline coach saying 'well, look. This is what I think we should do'. I think, by and large, perhaps it doesn't suit the average Aboriginal temperament to do that. (p. 1229)

In relation to self-determination as a factor to move from integration and assimilation to reconciliation, requires positions of leadership and the development of an all Indigenous AFL team. However, opinions about the capacity of the AFL to allow an all Indigenous team that is fully sustainable, valued and equal on basis of reconciliation, the author notes:

With the abiding assistance of a bevy of registered writers, the AFL elevates itself as the purveyor of social justice well beyond the parameters normally associated with a sports administrator. The normal strictures of team sport all but eliminate any prospect of self-determination. (p.1229)

He adds that the systemic barriers at the national level of the AFL are entrenched at that they (the AFL) need to stop deciding what is best for Indigenous Australians within the sport. He claims that the AFL adds to the ongoing reinforcement of colonial attitudes rather than redressing ingrained societal attitudes toward the advancement of Indigenous Australians. The following quote also supports the above literature pertaining to a colonised 'white privilege' view within sport and sport culture supersedes societal needs to change and the role that sport plays.

Munro succeeds in exposing the AFL's claims to be a leader in race relations as being seriously flawed and the league's approach to Indigenous Australia as unremarkably consistent with the past and present practices of Australian government that can rightly be described as neo-colonial. The opposition Sheedy (and the AFL) has to the advent of an Indigenous team franchise joining the national competition might be read in purely sporting terms, that an All-Indigenous team would come to dominate the competition and dampen public interest in the code...Opposition to an Indigenous team in the AFL reiterates the racist imperatives of colonial Australia which tells non-Indigenous Australia that Indigenous people are incapable of management, self-determination and facilitating their own success. While accepting sporting arguments against an All-Indigenous team, we believe that a franchise controlled by the Indigenous Australian football community should one day soon be admitted to the AFL. What better way to achieve reconciliation and anti-colonial, anti-racism in sport than to dream of a situation in which Indigenous CEOs and coaches control the playing destinies of kids from the white ghettos of Adelaide, Melbourne and Perth. (p. 1232)

Ethnic disparities (suggest there are other factors within this contributing toward poor health of ethnic groups. This includes institutionalised racism, ongoing effects of historical colonisation (Reid & Robson, 2006). Within sport, the development of 'ethnic specific sports organisations' has yielded mixed response from the sport

sector. However, negative feedback included the perception that 'separate' clubs didn't encourage community integration of these ethnic groups and that the cultural changes need to come from the immigrants and the clubs were not in the best interests of the sport, taxing on resources (referees and sport officials) and wider community. In the case of Māori Rugby, Hokowhitu (2007) includes this quote by Andrew Mertens (an ex-All Black):

We read about the injustices that have been done to the Māori more than 150 years ago, and that they want what is rightfully theirs. Well, how many times do we have to make full and final payments to them to right the "wrongs" . . . We condemn South Africa for the apartheid policies that they had, but we are no better. The only difference is that it is OK to be racists if you are Māori. There are so many government bodies and groups that actively promote teams, etc., that are available only to Māori. The Māori All Blacks is wrong. If you are not good enough to get into the All Blacks, then you shouldn't be able to go into a team that excludes white. That is racism. But it's acceptable if you are a Māori. (p. 7)

Racism is a factor that is still prevalent within the sport sector, yet efforts to increase Indigenous participation has increased over the last few decades. This may indicate that the sport sector is willing to be inclusive of Indigenous participation, but not include factors of Indigenous advancement including self-determination. White privilege is noted to be a factor within the sport sector internationally, especially at the highest elite and governance levels of sport, yet Indigenous peoples participation is mostly seen at the 'grassroots level (Vail, 2007) and is not demonstrated enough in research to depict the contributions of Indigenous peoples to sport. The next factor, cultural determinants demonstrates the importance of culture for Indigenous development.

Cultural Determinants

McCoy (2012) states that sport engages many Indigenous Australians participation in wider sector activities including health and social development initiatives. There is a high number of Indigenous Australian men that play within the Australian Football League (AFL). In the 2010 Toyota AFL Premiership Season, there were 83 listed AFL Indigenous players, 11% of all players at the top level before national representation. McCoy adds that this is significant because the age of these players is between 20-34, where this age group of Indigenous Australian men make up 2.6% of that age group population overall. He notes that sport therefore, through their own cultural values and high engagement in sport, that participation in sport allows for an avenue for health outcomes. He asks:

Whether sporting clubs see themselves as embodying the values of holding or not, one thing remains clear. Young Indigenous men will continue to seek the company, excitement and male sociality that football offers. Can sporting clubs take up the challenge of learning to hold [term for social connectedness] and offering new models of health? If they can, there is the real possibility that a transformation of men's health might occur, not just for Indigenous men but for other Australians as well. (p. 962)

Moon (2012) states in a recent literature review about the link between cultural wellbeing and sport participation that "the issue of cultural wellbeing has the potential for a profound impact on sustainable Māori success" (p. 1). Whānau as a core requirement within sport may link to the rates of Māori that participate in team sports. Whānau as a main determinant of health and wellbeing outcomes for Māori, and central to pathways to Māori development and achievement (Henare, 1988). The

nature of socialisation transfers into team sports and the concept of whānau can extend beyond the traditional sense of kinship.

Kapa haka, or more specifically the haka, is seen in New Zealand as a cultural icon and is a feature that distinguishes Māori culture from other cultures of the world (Karetu, 1993). Paenga (2008) states that there are four major areas where kapa haka has contributed to educational and cultural advancement and development for Māori. These are as follows: Kapa haka is important for transference of traditional knowledge – The importance of using kapa haka as a medium for education in Māori Tikanga is undisputed. Kapa haka as a vehicle for reacculturation or construction of a secure Māori identity - Kapa haka is an effective vehicle for the reintegration of Māori into Te Ao Māori (Māori worldview) as well as aiding in the construction of a secure identity Kapa haka as a vehicle for health promotion messages – It is here that we see synergy between Kapa haka and sport as a vehicle for Māori Development. In Paenga's thesis, Health promotion messages were delivered alongside a conscious effort by kapa haka tutors to initiate a change of culture, from one that was about negative connotations of Māori, to a culture that enhanced their members' positive personal skill development and lifestyle/behavioural change.

Whānau in the traditional sense has evolved around the whānau/hapū/iwi structure through kinship where there is a maintained sense of belonging from the individual to the collective. The practice and maintenance of language, tikanga (protocols) and social practices are maintained through ties of whānau. Contemporary concepts of whānau extend to demographic locations and community identity that Māori have adapted to since times of urbanisation and relocation and readaptation of whānau

interactions (Borell, 2005). Te Rito (2007) in his thesis about Māori leadership in a rugby setting he notes:

By being connected to one's whakapapa, to one's whānau, hapū, and iwi provides Māori with an identity, and the basis of this identity revolves around the past the present and the future. This worldly view creates an identity that is equally balanced mentally, spiritually and, of course, physically. Therefore if a person is not capable of remaining balanced they require guidance. (p. 12)

This is consistent with social cohesion, self-efficacy and social support systems (Skille, 2005). There is only small range of literature both in New Zealand and internationally that links sport to the enhancement of cultural identity (Moon, 2012) especially in relation to Indigenous groups.

Political commitment (policy and legislation)

Effective public policy is a vital factor across sectors for population outcomes (Casey, Payne & Eime, 2009; Kehler, 2007; Ministry of Health, 2000; World Health Organisation, 1986) and aims to address the broader determinants of health. Community empowerment comes from the effective implementation of public policy, enabling communities to determine what the relevant pathways to health outcomes are and how they need to be implemented. Arguments against special measures includes that when policy is aimed at a minority ethnic group to close inequality gaps is preferential treatment (Callister, 2007; Independent Māori Statutory Board, 2012). Durie (2004) argues that there is a lack of understanding about ethnic based policy within New Zealand where there is a perception of Māori advantage over the rest of society. He notes that the effectiveness of ethnic based policy depends on the goals, including full participation, indigeneity and equity.

An effort for Māori development from a health perspective is not a new approach for Māori leaders. Durie (1999; 2011) has documented the efforts of historical Māori leader Maui Pomare's 'five-point plan' included that leadership both from (educational) qualifications and the knowledge of the priorities within Māori communities was needed to see improved health outcomes. Community leadership and placing the responsibility on the knowledge skills of community members was imperative for health outcomes. Secondly, the statistics at the time for Māori, he saw that housing, income and other socio-economic factors were linked to health outcomes. Thirdly, he recognised the link between health and culture, and his plan therefore incorporated the integration of both Māori knowledge and Western philosophy. He also included the need for a health workforce skilled in dual qualifications – both Western and Māori knowledge and advocated for Māori nurses to work alongside community members for accessing communities through their clinical and social skills. Lastly, Pomare included the importance of political commitment to health outcomes for Māori, as well as community input where inclusion of Māori priorities into policy, and being able to influence governments to include Māori development priorities was vital for communities to be able to implement health and social development (Durie, 1999). The approaches and work of Maui Pomare have been included to demonstrate the interlinking factors for health outcomes that are consistent with current health promotion theory.

Policy development within the sport sector can influence the participation rates of Indigenous peoples and how Indigenous development strategies are implemented through sport initiatives. Australian mainstream responses to Indigenous participation included the development of the Indigenous Sport Programme to

increase Indigenous Australian participation in sport and make the sport sector more inclusive. This quote by the Australian Sport Commission (2001) includes that the Indigenous Sport Programme is supported by an Indigenous Australian community. The importance of relationships between Indigenous peoples and governments under policy is demonstrated in this quote:

As part of the Indigenous Sport Program (ISP) jointly supported by the Aboriginal and Torres Strait Islander Commission (ATSIC) and the ASC, the new projects utilise existing expertise in a collaborative way. The ASC provides funding and national coordination for the projects, the national sporting organisation provides the sport expertise and the ISP's Indigenous Sport Development Officers, supported by state departments of sport, provide the cultural and local knowledge for implementation in specific communities." (Australian Sport Commission, 2001)

Policy development is an important factor for any population outcome. In the case of health promotion, policy to implement change requires the 'buy-in' from policy makers and governments to improve health outcomes for populations. In the case of Indigenous outcomes, policy that enables Indigenous priorities as well as the components of community development (Vail, 2007; Bambra, Fox & Scott, 2005; Voyle & Simmons, 1999), is required for Indigenous advancement (Durie, 2011).

Community development, capacity building and leadership

The contributions of sport to Indigenous development have been declared by a multitude of factors, including cultural identity (Moon, 2012), capacity building (Kenny, 2009), leadership (Te Rito, 2007; Palmer, 2007), whānau connections as stated above, or directly to tribal development (Mato, 2012). The relationship

between Indigenous sports organisations running their own events and/or participating in national events has contributed to the capacity building of participants. Kenny (2009) notes the capacity building of coaches of Aboriginal (Canada) decent to contribute to their own people has been evident through Indigenous coaching programmes initiated by the Aboriginal Sports Circle, an Indigenous sports organisation in Canada. He cites the director of the Aboriginal Sports Circle, a national Indigenous sports organisations where a coaching program had been developed to help build Indigenous athletes states that the programme was a “step toward realizing the goal of meaningful inclusion of Aboriginal people in the Canada Games Movement by providing the opportunity for our coaches to learn first-hand what is required to work at this level.” (p. 93). McCoy (2012) adds to community development and the contributions of rural and urban Indigenous communities:

Sport can provide a resource that urban communities can share with rural and remote communities. As urban communities hold and nurture those who have played sport at the highest levels of competition, they remain some of the key role models for Indigenous youth. They are in a privileged position to foster the skill and opportunities of holding for both older and younger men. (p. 962)

Community development includes full participation of the community, determined by the members and in ways that is culturally and socially relevant. Community initiatives driven by the community require community focused decision making and outcomes as Midgley (1986) states that “by actively involving people actively in the development process, attempts to promote economic and social progress are accelerated” (p. 13). Describing The United Nations then definition of community

development as the opportunity to involve all members and influence development process, it needs to be specified who and to what degree community members participate (Midgley, 1986). Opportunities to participate in meaning sporting experiences is a pathway to effective community development where Vermeulen and Verweel (2009) note that sport participation is a vehicle for social cohesion within communities, while Blodgett, Schinke, Fisher and George et. al (2008) explain that utilising the community for resources, support, cultural input and using role models within sports settings for Native Americans strengthens athlete outcomes, as well as the community.

Chile (2007) describes community development within New Zealand as having three strands consisting of community programmes delivered by the Government, then social change through action of community groups giving voice to marginalised peoples and lastly, the change for Māori through tino rangatiratanga. Vail (2007) supports this by stating that foundation of community development is described as being about empowering people to improve their outcomes by addressing common interests. Pedler (1996, as cited in Vail, 2007) states that community development is a change process determined by the community yet may or may not be facilitated by that community. Huriwai (2002) adds to this by stating that established structures within societies that continue the oppressive nature of societies on marginalised and the role of community development is to address these structures.

Vail (2007) writes:

The idea of community development as a process is closely aligned with capacity building, which implies building on the strengths of a community and developing the skills, knowledge, and leadership such that the community (i.e., individuals, groups, and organizations) is capable of recognizing and solving local problems...capacity building not only

requires skills, people, and plans but also motivation, commitment, economic and financial resources, policy development and supportive institutions, and physical resources. (p. 574)

Indigenous development can be seen as the strengthening of family capacity. Whether individuals are associated to a group through sport in an urban setting, urban pan-tribal Marae or associated to their own tribal areas, or all of the above, the whānau concept seems to be transferrable across situations and locations (Durie, 2011, Metge, 1995; Moon, 2012), encouraging social cohesion and social support systems (Skille, 2005; Vermeulen & Verweel, 2009). The extension from strengthening families into the community is consistent with Māori philosophy of the whānau/hapū/iwi concept where development of the collective is paramount. Community development therefore can be understood as the collective outcomes for Indigenous/tribal communities through which action to develop these communities are consistent with the principles of empowerment, culture and addressing the historical effects of marginalisation and colonisation.

Leadership within Māori health initiatives is described as a pre-requisite to improve health outcomes, build capacity of Māori to govern and determine health outcomes, participate in and contribute within their own society and wider society (Durie, 1999). Concepts within Māori knowledge and the practice have been referred to by Māori academics as important for leadership development and practice within current times (Matthews, 2011). Matthews refers to the words of Dr Manuka Henare and Justice Joe Williams. They state the varying concepts within Māori knowledge that inform Māori leadership qualities unique to Māori culture. Te Rito (2007) notes that leadership development of individuals through rugby participation is evident,

while Vail (2007) extends this by stating that leadership is a vital component for capacity building and community development. Through sport, leadership relates to the authority to be able to decide and make change, consistent with Durie's (1999) take on leadership as a pre-requisite for health promotion initiatives to work within Indigenous communities.

Vail (2007) states that leadership is shared amongst stakeholders where the decision making is through stakeholders that come together under a common interest and “generally, in the context of collaborations, there are no hierarchical relationships and the collaborative group sets goals. Much of the leadership activity involves supporting the members of the groups to allow them to work more effectively with each other (p. 19). Leadership therefore relates to the nature of partnership relationships where the collaboration is required from stakeholders from different sectors which shifts away from the norm of hierarchical systems. For the effective use of the Treaty of Waitangi principles of Partnership and Participation, leadership development within Māori communities and leadership at governance levels requires participation of Māori at these levels. While the partnership relationships ensure that the priorities of the communities are heard and implemented. This literature demonstrates the importance of leadership for community development.

Conclusion

This literature review attempted to draw together the main factors of Indigenous development both outside and within the sport sector. There is a wide range of literature pertaining to Indigenous development, especially in relation to redressing the historical impacts of colonisation and reclaiming indigeneity. Community development, policy development, leadership, addressing racism, health messages and cultural knowledge are vital factors for the health and wellbeing outcomes for Indigenous peoples. The next chapter describes the research methodologies and methods used in this thesis.

Chapter Three: Methodology and Research Methods

Research Aim

The aim of this research was to establish the explicit mechanisms for Indigenous development within Indigenous sports organisations, including health and wellbeing as an explicit focus. Comparing the themes between the organisations will help determine what is working (or not working) within sport for Indigenous peoples internationally. This way, future frameworks can be developed to inform effective Indigenous development policy within sport where Indigenous peoples participate. From this research, effective best practice strategy can be shared amongst Indigenous sports groups, researchers, funders and policy makers as a way of contributing to Indigenous development. In order to explore this overall aim, I had to pose questions about what I wanted to investigate to ensure the aim of the research was represented:

- Is Indigenous development an aim of the Indigenous sports organisations?
- Does their work explicitly include health and wellbeing and is this related to Indigenous development?
- What are the frameworks and strategic direction they implement to achieve their goals?

One factor that needed to be determined in the research interviews was what participants viewed as 'health', 'wellbeing' and 'Indigenous development' through sport. It was not right to assume that each participant representing their sports organisations thought that their work was in relation to Indigenous development.

Therefore, the interview schedule reflects participant view of Indigenous development, health and wellbeing. The structure of this chapter is to outline the research process by explaining the methodology and research methods used.

The Research Approach

Utilising Indigenous Research Methodologies

This part of the chapter describes the research methodologies used in this research journey. Initially, the research methodologies were exclusively going to be Kaupapa Māori research methodology. However, given that there were mostly non-Māori participants, Indigenous research methodologies were utilised with kaupapa Māori included. I have also previously explained that Indigenous research methodologies reflect the diversity and the commonalities of Indigenous peoples. Indigenous research literature states that research should contribute toward the communities from which the research is from, and conducted by Indigenous peoples that is from an Indigenous perspective (Smith, 1999 & 2012; Nakamura, 2009). I had entered into this research topic with the aim of conducting research within Māori and other cultures from an Indigenous worldview, which builds on existing research and practice about Māori and Indigenous advancement within the sport sector.

Indigenous Research literature included literature from researchers reflecting the perspectives of the Indigenous peoples included in this research. Perspectives from acclaimed Māori researchers who paved the way for kaupapa Māori research inquiry and have informed the Indigenous research world (Bishop, 2003; Pihama, L. & Gardiner, 2005; Smith, 1999 & 2012). Indigenous Australian researcher perspectives

(Dunbar, 2008; Rigney, 2006) First Nations Canada (Chilisa, 2012; Kovach, 2009; Fitznor, 2006) and Native American (Chilisa, 2012; Wilson, 2001) are utilised in this research. This was to ensure a reflection of Indigenous research priorities that are both unique but also to show the shared pathways to self-determined research approaches. The emergence of Indigenous researchers from a history of oppression to an assertion of self-determination provides me, as the researcher to align my own realities as Māori, be both an insider and outsider within the research (Kovach, 2009; Smith, 2012) and aligns with the background to the research topic. Indigenous epistemologies and realities are throughout this research.

Indigenous methodologies were used within this research thesis for three reasons. Firstly, Indigenous research methodologies have been established to address and realise the neowestern world, or the colonised world that has become the reality of Indigenous peoples across many life domains. Being the 'researched' and not benefiting from that research has been the experiences of many Indigenous peoples. Using Indigenous research methodologies was about always acknowledging the similar 'researched' history between Indigenous peoples and using a research methodology that ensures those experiences are not replicated (Chilisa, 2012; Kovach, 2009; Smith, 1999 & 2012).

Dunbar (2008) states that the impact of colonial histories is that knowledge documented about Indigenous goes unrecognised and that Eurocentricism, which eludes to the superiority of European people over the non-European societies. This applies to knowledge and the formation of knowledge from the Western view. Evans, Hole, Berg, Hutchinson and Sookraj (2009) state that "Indigenous methodologies can

be summarised as research by and for Indigenous peoples, using techniques and methods drawn from traditions for those peoples” (p. 894)

The justification for including Kaupapa Māori research within the Indigenous methodological framework is again about acknowledging the commonalities between Māori realities and other Indigenous peoples’ realities in regards to both oppression and development (Evans et. al, 2009; Maaka & Fleras, 2005). This is not to find ‘sameness’ in other Indigenous approaches and Māori approaches to research (Chilisa, 2012; Dunbar, 2008) but rather, to highlight the realities of Indigenous, including Māori, when research processes are concerned where Indigenous researchers can move from assuming an Indigenous perspective on Western paradigms but practice research guided by Indigenous knowledge (Kovach, 2009).

To add, the background to this research reflects the same realities of why Indigenous research methodologies including Kaupapa Māori research have been established and utilised. Many of the challenges toward Māori advancement include decolonising the way in which sectors operate to include Māori advancement within policy and strategic direction (Durie, 1998a). The background to this research topic includes the colonised history that has influenced the decision making position of Māori within New Zealand, the notion of self-determination and autonomy for Māori advancement in sport, health, education, social position and economic development. Therefore, the themes of Indigenous research align with the realities of this research topic.

Secondly, that although the colonised histories of Indigenous peoples are similar in most ways, the underlying cultural values and practices may not be. This research

involves four unique Indigenous groups and this research is aimed to reflect that. Although Kaupapa Māori research paradigms are utilised in this research, the methodologies are from a wider Indigenous perspective and not limited to just Māori perspectives. A challenge approaching this research was the diverse backgrounds from which the participants come from and their own backgrounds that they represent (Evans et. al, 2009; Nakamura, 2009). Guidance given from Māori and international Indigenous academics during the consultation process allowed exploration into how to approach participants from different cultures, yet I did not claim to know how to conduct culturally appropriate research. Indigenous research methodologies informing this research have allowed a space to be both an insider (Indigenous researcher as a Māori) and an outsider (non-Indigenous to the overseas participants) while keeping both myself and the participants in a 'safe research space', and reflect the relationship between the participants and myself as the researcher (Kovach, 2009).

Indigenous research methodologies are diverse as the people that they represent , which is so I had to make my own interpretation of what was suitable in the variety of settings. I did not assume that the participants from Australia, USA or Canada were knowledgeable about Māori people and the similar histories that are shared. My explaining to them the background to the research was what I found participants related to the most. The knowledge that I was an Indigenous person myself seemed enough for them to talk openly about the current challenges and successes that their people face socially and within the sport sector. Therefore, using Indigenous research methodologies here related to the commonalities shared between Indigenous peoples, and guided by epistemologies that are unique, not shared by Western views but

amongst each other (Kovach, 2009). As the researcher, this perspective enabled me to keep in mind the unique cultural perspectives that each participant had, while also being aware of commonalities (Chilisa, 2012; Nakamura, 2009, Smith, 2012).

Lastly, for this thesis I am an Indigenous researcher of Māori descent. The research methodologies from formation to practice reflect my own realities and those of my people (Fitznor, 2006; Kovach, 2009). There is little literature that explains the realities that Indigenous researchers encounter (Kovach, 2009; Smith, 1999), and although over the last decade the literature base has grown and more experiences of the 'researched' and researchers themselves are being told (Sikes, 2006). I am utilising these methodologies because I see that I am part of the growing group of researchers (Nakamura, 2009 & Smith, 2007) that come from the cultures in which Indigenous research methodologies were developed for. I am both related to the histories of the colonised so am aware of the common backgrounds as the global 'Indigenous' and my own cultural background, I am self-situated within the research (Kovach, 2009). The guide of Indigenous research methodology allows me to operate from a 'normal' perspective as Māori, and conduct research from a 'by Māori for Māori' perspective that fits into the purpose of kaupapa Māori (Ahuriri-Driscoll, Hudson, Foote, Hepi, Rogers-Koroheke, Taimoana, Tipa & North, 2007) rather than Indigenous knowledge as the 'other' within Western knowledge (Sikes, 2006; Kipuri, 2006) and having to justify the epistemologies. To do this would go against the purpose of Indigenous research paradigms and shift back into the Eurocentric view of knowledge (Dunbar, 2008; Kovach, 2009; Maaka & Ferlas, 2005). I do not have to struggle to legitimize the perspectives and ways of being from my own background or the background of the participants (Fitznor, 2006).

The Research Methods

This part of the research approach explains the research methods. Qualitative research methods were employed for this research, guided by Indigenous research methods (Kovach, 2009) and included Kaupapa Māori research principles. Participants were selected through purposeful sampling and were interviewed using a semi-structured interview process. Data analysis included an adapted version (Raeburn, 2011) of the general indicative approach by Thomas (2000). The research methods including participant recruitment, interview process, data analysis and research dissemination are explained here.

Kaupapa Māori Research

The principles that are used under kaupapa Māori research methods are basic tikanga or protocols informed by a 'way of doing things' within the human world. Māori cultural history and traditional knowledge inform what tikanga is based on the lore of Māori culture. Kaupapa Māori research methods are based on tikanga Māori practice both conceptualised and contextualised for research purposes. Bishop (2003; 2011) and Graham (1991) within Māori education and that are relevant to explain daily interactions within a Māori worldview. Bishop and Graham state that Kaupapa Māori research methods are transferrable when other research methodologies are employed, so long as they are appropriate for the cultural context in which they are used. The basic tikanga based principles within kaupapa Māori are:

- Whakapapa (geneology). Smith (1999) describes whakapapa as the core of Māori thinking and knowing. Smith describes that whakapapa within kaupapa Māori is integral to what gets taken for granted and shapes how ideas, stories (Lee, 2009), histories, and why we strive for learning.

- Te Reo (Māori language). This principle is cited by Bishop (2003) and Smith (1991) because reo, the history and revitalisation is an example of the struggles and similar histories of Indigenous peoples. Where being able to converse, interview and research in your own language or allow the space for others to express themselves in their own language empowers Indigenous aspirations.
- Tikanga (Cultural practices) where Smith (1999) describes this as the principle that governs social practice. Tikanga is a principle utilised within this research because it supports and informs the research practice.
- Tino Rangatiratanga (self-determination). Smith (1999) describes this as the point where the Treaty of Waitangi and kaupapa Māori and relates to determining own outcomes for Māori, by Māori. This is consistent with literature about Māori development, health promotion and Indigenous literature included in this thesis.

These principles guided me to conduct research within a tikanga-based environment and these principles were utilised throughout the research methods (Kovach, 2009). It is important to include here that traditional knowledge may inform my research process and methods (Evans et. al, 2009), but there is no assumption that traditional knowledge will be practiced or expressed within this research process, but the underlying cultural understanding will form a foundation for the researcher/participant relationship. I also will include here that the principles that are described under kaupapa Māori are consistent with those of MTNZ (see chapter one), which demonstrates the importance of these principles to Māori development within sport, education and research.

Participant Selection

The process of participant selection required firstly consulting with the Indigenous networks established by attending international Indigenous knowledge conferences about their view on contacting potential participants. They passed on networks that they thought could help set a pathway for me to find participants, mainly from Canada and USA. My existing networks within sport helped me source participants from New Zealand and Australia.

Secondly, the criteria for finding Indigenous sports organisations were determined. The Indigenous sports organisations were to be specific to delivering a specific sport/major sport event to Indigenous peoples; they must determine their own values, underlying principles and practice frameworks within the organisation structure. Within these underlying principles, health and wellbeing must be featured. Extensive Google searches for Indigenous sports organisations were conducted and contact with existing research networks with links to Indigenous communities to try and find appropriate organisations was utilised. Search criteria for the organisations were that they are representative of the Indigenous peoples of their respective countries, and the level within the sports they deliver are at no less than a national level.

For the research participants, the criteria were that they must have had a governing position within the organisation they represented, for example, Board Chairman, Board Member or Chief Executive Officer. This was so the interview questions could be answered adequately according to the research objectives. Because of the research

aims, a person at an administration level or a participant level may not have had the depth of knowledge required to answer the questions.

Sampling

Purposeful sampling was utilised in this research. It was decided that to capture a range of organisations from each country yet keep in consideration the reality of travel costs and the overall size of the research project, eight participants would be approached to participate. Two organisations from four countries were selected and one representative from each of the organisations was contacted - two from Australia, two from United States of America, two from Canada and two from New Zealand. The New Zealand representatives from Māori sports organisations were to inform the research about the position and perspective of their organisations within the current New Zealand sport sector. Participants were found through searching the organisation website, readings/articles relating to that organisation found through internet searches or through recommendation by established sports networks.

Initially contacted potential participants reacted to this research were welcoming. The participants were initially contacted informally via email and/or phone call to let them know who I was and what the nature of my request was. I found that the experience of contacting the overseas participants daunting. I did not want to 'hassle' them to a point where they mistrusted an 'overseas' stranger. I contacted them via email in a causal manner stating my background and trying to express similarities with their work to my involvement in sport. I then phoned them to 'put a voice to the email' and further explain my position. Once the participants had expressed that they agreed to be interviewed, I then sent consent forms and the participation information

sheets and also liaised with them how the interviews would be conducted i.e. travel arrangements to meet with them.

Although all of the initially contacted participants agreed to the research, one recommended her son as the better person to interview because of his knowledge within the work they administered. Another participant agreed to be interviewed and after travelling to meet with him, present was another person of elder status and one of the original establishers of that organisation. He felt it was appropriate both culturally and for me to obtain the right information, for the elder person to be interviewed.

The final eight participants (participation Indigenous sports organisations), five had a totally autonomous governance structure. Three organisations were a sub-committee within a Government Agency, but governed the implementation of their Indigenous development agenda. For this organisation, this governance structure was the reality for most national sports organisations with a focus on Indigenous peoples.

The Interview Schedule

Semi-structured interviews were conducted during the interview process. A series of questions were developed to determine participant perspectives on Indigenous development through sport, if health and wellbeing were explicit to their organisation and how these factors are implemented into the framework of the organisation. Participants were able to express their views and share knowledge in ways relevant to them. They are able to determine how much they share and in what manner.

Semi structured interviews from an Indigenous perspective can be seen as a way of moving away from 'colonised' research methods (although semi-structured interviews are a qualitative research term). Observational research is the researcher looking in on the participant (Chilisa, 2012; Grant & Giddings, 2002). Semi-structured interviews in this case were used to investigate the aims of this research without taking away from the stories that the participants shared. This raw data could then be interpreted for the aims of the research, but not dissolve the knowledge that participants had given (Kovach, 2009; Rigney, 2006).

Utilising Kaupapa Māori Research Methods

The previous section explained the participant selection, sampling and the interview process. The next section shows how kaupapa Māori research principles are weaved throughout the research process. This relationship has already been explained throughout this chapter, however, demonstrated here is how kaupapa Māori was used from the insider/outsider perspective to keep myself as the researcher safe and also to allow the participants to determine how the interview process went.

Kaupapa Māori research methods principles are used as subheadings to further explain the research process including the interview process, data analysis, research dissemination and the overall research journey using the following principles of kaupapa Māori research:

- Manaaki Tangata
- Tikanga
- Kanohi-kitea
- Mana
- Mahaki.

Manaaki Tangata

Manaaki Tangata (reciprocal caring relationships) is referred to as the reciprocal nature of the interchanging goods/resources/kind (Mead, 2003). This also applies within the research process, (Evans et. al, 2009; Kovach, 2009) and that research must be collaborative and with both/all parties at the centre of the research journey and outcomes.

This research has used this principle throughout, from the outlined in the research intentions and throughout the process. Firstly, information and knowledge sharing not only within the New Zealand sport sector but also internationally across Indigenous sport organisations is an aim of this research. Secondly, as part of the commonality between the background to this research and the participants, conversations were had between participants and myself of the need for collaborative

relationships between Indigenous sports organisations around the world. The research here, under this principles is by, for and involves Indigenous peoples. The research is determined under the cultural pedagogies informed by the research methodologies. Therefore, manaaki tangata as a principle is weaved throughout the research process.

Beyond the interpretations of manaaki tangata, this concept can also include the relationships formed between the researcher and the participant, under the responsibilities of the researcher. Contacting the participants to partake in the research entailed more than an email stating in a formal nature, the aim and requirements of the research. I ensured that I (1) sent an email stating the aims of the research, and (2) rang the participants to introduce myself and explain the research in a more informal manner. I also stated the background of the research and my own connection to the research topic.

Participants agreeing to share their knowledge with me sealed a contract of reciprocity and responsibility for me to look after their knowledge. Consistent with Indigenous research methodologies, the information is to be used for its intention and be respected. Because participants shared their perspectives and stories, the reciprocal relationship under this principle is that now I am a guardian of that knowledge.

Tikanga

As discussed, tikanga has informed the culturally appropriate practice within this research both as a natural state and within Kaupapa Māori research methods. Being aware of the importance of tikanga (Durie, 1998) also made me aware of others tikanga practices. Within the research process, tikanga as a practice was employed as follows:

When entering the homes or meeting with participants to conduct the interviews, I ensured that I observed their own practice and interactions with the environment and/or others that were present. It was not the same for each participant and the tikanga did adapt from interview to interview. For each interview, I introduced myself, my tribal affiliations and the background to the research aims. For overseas participants, I also explained where I was from an international perspective and a bit of background to the NZ sport sector. My first opening question to them was for participants to introduce themselves and where they were 'from' (tribal affiliations). This was to form a relationship of connection between them and myself.

All participants were given a koha/gift for their time spent during the interviews. This is not only congruent within tikanga Māori research methods to take koha to show gratitude for being hosted by participants, but also within the realms of Kaupapa Māori research methods to show respect for the participants who have given their time.

Beyond giving koha to participants during the actual data collection process, giving koha to others involved during the research journey was important. Tikanga spreads

beyond the research process into the research journey through interactions with others. To explain, when travelling overseas within Canada and United States of America, I was hosted by the University of Washington, and stayed with other Indigenous academics, family and friends. These connections were important to look after, to show aroha (expression of gratitude) and give koha to show appreciation. The connections between the researcher and those who help along the research journey are just as important as the relationship between the researcher and the participants.

Kanohi-kitea

This principle of kanohi-kitea is to express the importance of face-to-face contact between the researcher and the participant (Smith, 1999). Histories pertaining to Māori outline the oral traditions in storytelling, passing knowledge from generation to generation, and the importance of the relationship between people to share and obtain the information discussed.

Further to this, the notion of koha (gift/donation) and the practice of manaaki (hospitality) fits with the explanation of kanohi-kitea here. To explain in the context of this thesis, tikanga observed in the process of pōwhiri expresses these two concepts. Giving koha to the tangata whenua (host/home people) expresses reciprocity from the hospitality received by the tangata whenua. It is also solidifying a future reciprocity through expression of aroha (compassion), where a time may come where that relationship is rekindled. The exchange of koha and manaaki fosters a relationship for that purpose and in the future.

The data for this research was gathered through face-to-face interviews. This meant that travel to meet with each participant was required. In the research ethics application, the AUT Ethics Committee (AUTEK) during this research ethics approval process questioned the need to travel to Canada, USA and Australia to complete the research interviews. Travelling to the participants as a vital part of the research was justified by using Kaupapa Māori and Indigenous Research methodologies. Under the principle of 'kanohi-kitea' as an important way of obtaining and being allowed information from participants in the desire context is through the relationships formed through face-to-face interactions. This way, the interactions form trust and flow of conversation. However, seven of the eight interviews were completed face-to-face which required international travel to the United States of America, Canada and Australia. One of the Australian interviews had to be completed through phone conversation due to travel constraints. This was not ideal, but the participant had a very good grasp of the research topic, knew of Māori sport initiatives and drew parallels between his work and Māori sport immediately.

To relate the kanohi-kitea principle to the previous concepts of koha and manaaki, I ensured that these principles were observed when completing the interviews. Interview locations varied from long houses (Indigenous First Nation/Native American community meeting houses), cafés, work places and participants' homes. As the researcher and guided by principles of kaupapa Māori research methods, I observed what the 'right' practices were according to the behaviour and openness of the participants. When meeting participants outside of their homes, the interview process was less formalised. However, self-introduction and expressing thanks through giving koha was observed. Three of the eight interviews were conducted at

participants' homes and were more formalised in the process of koha and manaaki. In both occasions, as the researcher, I looked for signs that I was conducting myself appropriately and not offending the participants in any way.

At one participants home, I took food and a gift for the participant and his family. The participant did not indicate that he wanted to start the interview immediately and general conversation was exchanged and no food/drink was offered. When he asked what my purpose of being there was, I reminded him of the contact we had about the interview. He then invited me to start the interview process. I learnt a valuable lesson during this interview, I had started with my pēpēhā (tribal affiliations) and perceived that some participants (non-Māori) did not see this as relevant or found it hard to understand the process. In this interview I did not speak my pēpēhā, only my name and basic information, upon asking that participant to introduce himself, he then went on to conduct his full pēpēhā in his own language and also translated. Because he was being interviewed about his people in his own tribal lands, he felt that appropriate. I was reminded then the importance of my own tikanga.

Another 'at home' interview, I again observed signs that indicated that I was conducting myself appropriately. I had taken food and gifts again to the house. We completed the interview and I presented my gifts to the participant. He then insisted that I take gifts/merchandise from his Indigenous sports organisation, take food with me and give me a ride back to the public transport station. The simple act of koha, manaaki and kanohi-kitea are integral to form an ongoing relationship of reciprocity between parties. The participant's insistence of manaaki showed me that how I had conducted myself that day was right according to him.

A final example of tikanga and the importance of kanohipi-kitea is explained through another participant interview. This example tells of the importance of patience and that the process will happen when it needs to. I travelled with a participant to his tribal Reservation because he had a tribal meeting and also conducted language revitalisation lessons with some of the tribal members who taught their people's language. He told me to go along with him as some of the elders would be there and I would learn valuable information there. I observed their meeting processes in the long house, introduced myself when gestured to do so, participated in the language classes, and cleaned up after lunch when I had been invited to eat. After a few hours, the participant then passed me onto one of the elders to interview instead. This was appropriate to him so I did not object. It was just the process.

These explanations of utilising kaupapa Māori principles in the research show that they can be used to inform and reaffirm tikanga practices even outside of research involving Māori. It would not have been conducive for me to try and know Indigenous cultural practices for four different cultures with their own tribal diversities, or revert to a Western paradigm to find a common ground for a researcher/participant connection. Rather, I used Kaupapa Māori principles as the foundation to observe and decide what was right practice within each interview context.

Data Analysis

Kovach (2009) states that

“researchers wishing to use Indigenous inquiry may use it alongside a Western approach that organises data differently...data can be coded, emergent themes grouped and bracketed and so forth, while transparently indicating that it is not an Indigenous epistemological approach to data analysis. (p. 35)

Kovach (2009) goes on to state that if Indigenous research frameworks are being used within the research process, then the Indigenous knowledge must be acknowledged and not subsumed by a Western way of knowledge. The data analysis process utilises inductive thematic analysis (Thomas, 2003) is a non-Indigenous data analysis process. Many kaupapa Māori research projects use mixed-methods approaches to describe the ‘viewpoint’ of the research as Indigenous but use non-Indigenous data analysis processes to interpret the data collected from Māori and/or Indigenous participants. Durie (1998a) states that interpretive methods from a Western perspective have not served Indigenous people and that knowledge can be broken down and the essence and source of the overall knowledge is lost through this process.

Thomas’s (2003) thematic inductive analysis process and the adapted version (Raeburn, 2011) has been utilised in other culturally specific research projects, and from the perspective of community development. During this analysis process, the researcher’s perspective and research aim can influence the thematic categorization of the participant interview data (Campbell, 2003) This is an occurrence within research that has been to the detriment of Indigenous peoples’ epistemologies

throughout history (Chilisa, 2012; Kovach, 2009; Rigney, 2006; Smith, 2012). However, Indigenous inquiry dominates this research and as mentioned, is interweaved throughout. Using Thomas's inductive approach does not therefore mean that this research is from a mixed-method approach, rather that it is used as a analysis process to 'bring together' shared stories that can be then shared as a consensual Indigenous participant perspective that does not get lost in the research process.

Inductive thematic analysis (Thomas, 2003) aims to interpret the data into common themes without losing the essence of the raw data. Using Indigenous paradigms to inform the research process and Kaupapa Māori principles to guide the research methods, the data analysis process was established as the best way to align the realities and aspirations of Indigenous communities in the way that they determine and intend and interpreting that into research results in a representative manner (Chilsila, 2012; Raeburn, 2011).

The Data Analysis Process

The data analysis process includes how thematic inductive analysis is utilised using an adapted version adopted by community development research projects. This process demonstrates how the raw data was interpreted into themes to show the final research findings.

This inductive approach developed by Thomas (2003) involves formatting the raw data (interview transcripts) into clear findings, that is, themes that depict the data

obtained from the interview transcripts. This process is used to determine meaning from complex data obtained from interviews. Semi-structured interviews in nature can lead to multiple questions answered without adhering the question schedule. During the interviews, responses were at times located under questions other than the one asked. This is a common feature in conversational interviews and therefore influences the analysis process. In the results chapter that follows, the themes identified from responses are initially organised under each question.

The interviews were transcribed into text data and read several times to determine 'meanings' in each individual transcript. The text was rearranged to order the responses under each question. From here it was possible to identify common themes under each question from the initial responses. In the adapted method by Raeburn (2011) of the inductive analysis process, the themes are categorised into micro, meso and macro themes.

Micro themes

These were the detailed themes that were determined from the commonalities under each question response. In each question response table in chapter four (results chapter), the micro-themes were ranked according to the number of participants' responded (a maximum of 8) and could be categorised within that micro-theme (see chapter four). The micro-themes were tallied in accordance to their frequency across all the questions analysed and further categorised into meso-themes, which are broader themes determined by similar micro-themes.

Meso themes

The meso themes were then ranked in order of total frequency from summing the similar micro-themes in order of total frequency. The meso themes are the micro-themes grouped further into theme categories that best depict the nature of the original data obtained. The meso themes were then again ranked to show the most frequent and poignant themes emerging out of the data.

Macro themes

A predicted 5-6 themes were established by grouping the meso themes under common, broader themes. The meso themes were grouped into broader themes by the similarity in nature, were added in terms of total frequency and ordered into priority ranking. These were the macro themes. This process allowed for the broad themes to bring together and reflect the nature of the participants' responses, under common themes. Chapter four (results chapter) demonstrates the micro, meso, macro theme process to determine the final findings.

Research Dissemination

The potential benefits of this research is to develop a framework that incorporates Indigenous development through sport that through the information shared by international sporting organisations, validates future Indigenous sport organisation proposals for Māori development within the New Zealand sport sector. On a wider scale, forming international relationships between Indigenous nations through sports is beneficial for sharing practice and successes.

Using Kaupapa Māori research principles, the planned research dissemination is best explained under the principles of mana and mahaki.

Kanohi-kitea

Disseminating the research results under the principle of mana (empowerment) involves ensuring that the participants are included throughout the whole research process and are aware of how the information that they have shared is being looked after. Smith (1999) explains the historical trauma that Indigenous people have experienced where they have been the 'researched' and not involved or consulted about the process and what that information has been used for. Therefore, mana in the context of Kaupapa Māori research refers to how the researcher looks after the integrity of the participants, the information shared and whom the research is intended. This principle relates mainly to the dissemination of research but also extends out to the research process. The phrase 'kaua e takahia te mana o te tangata' refers to not 'stepping on' or disrespecting the people that have contributed to the research (Rangahau, n.d).

Mahaki

Mahaki as a principle of Kaupapa Māori research refers to, intertwined with mana, how the research is shared. This includes how the research is interpreted and shared to others and that it is a process of empowerment of the community from which the information is sourced i.e. used for the community. This research is intended to benefit the Indigenous communities that each sport organisation represents. Not only is this research intended to inform Māori sports organisations and the New Zealand sport sector about the frameworks that Indigenous sports organisations operate

under to empower their communities to develop to the highest level across the sectors, but to form an international working network where best-practice can be shared and supported amongst Indigenous peoples.

This research will be shared through this thesis publication, future conference presentations and possible written publications relevant to this research topic. The participants are also given copies of this research report to ensure the return of their knowledge to them. Research participants have been and will be acknowledged as contributors to this research and for the knowledge that they have shared. The intent of disseminating research under the principles of mana and mahaki are to uphold the integrity of the participants and their knowledge, therefore, upholding the relationship between participants and the researcher and the integrity of the research.

Conclusion

The research methodologies, methods, principles and research background have all been intertwined throughout this research chapter. Explaining one aspect of the research process has not been without overlapping to another. Although there are distinct differences between methodology and methods, Kaupapa Māori has weaved throughout the whole research process and journey because of the essence from where the knowledge of Kaupapa Māori stems from. Factors of decolonizing Indigenous knowledge, affirming the aspiration of self-determination and control over research processes and research outcomes have been drivers of both this research topic and the development of Indigenous research methodologies. Utilising

kaupapa Māori research principles affirmed by other research projects, and within the education and health sectors has highlighted the 'legitimization' of Māori knowledge for Māori outcomes. I have also been able to affirm tikanga practice by utilising the work of Kaupapa Māori pioneers. The manaaki shown by family and friends who hosted me throughout my travels, assisted me with guidance and advice and allowed the transfer of tikanga throughout the whole research journey reiterates the importance of having Indigenous research paradigms within research.

Chapter Four: Results

This chapter summarises the results of the eight participant interviews, analysed by an adaptation of Thomas's (2003) GIA, as described in the previous chapter. These results are presented in three groups: micro themes, meso themes and macro themes.

Analysis Process

The analysis process to determine the micro-themes involved the following:

The interview transcripts were read several times. Relevant responses from the whole transcript were listed under each question heading (see above). Themes relating to each question were sought by inspecting the responses under each question heading and attempting to categorise these in terms of what the question was asking. These themes were then ordered in terms of their frequency of occurrence under each question. The most frequent themes form the basis of what is covered in this chapter under the heading of 'micro-themes'.

The interviews were conducted in a semi-structured in-depth nature. Note that sometimes responses to a particular question were given in response to other questions, the result of the "free flow" that happens in any interaction of this type. When those responses were identified, they were "moved" to the appropriate question and counted under that question. If a response applied to several questions, it would be "moved" to all those questions.

Question Schedule

To aid this process of looking at the micro-themes, the table below lists the questions that constitute the interview schedule.

Table 1: List of questions asked during participant interviews

| Questions | |
|-----------|---|
| 1 | Please tell me about yourself/where you are from/tribal affiliations/current work |
| 2 | Please tell me the history of your involvement in sport throughout your life |
| 3 | How did you get involved in working within sport focusing on your people? |
| 4 | So what is your role and what does that involve? |
| 5 | What are the sports that you focus on? Can you tell me about them? |
| 6 | Within the work that you have done/currently do, why such an organisation was established? |
| 7 | What is the core business? |
| 8 | Can you tell me about the underlying philosophies and values that this organisation is based on? |
| 9 | What are the aims, objectives, aspirations? |
| 10 | Related to the core business – what type of work or initiatives are currently in place to support these aims? |
| 11 | With the initiatives – what mechanisms are in place to ensure that your underlying values are upheld? |
| 12 | Please talk to me about your take on Indigenous/tribal development and capacity building for your people. What sort of things do you have or need in place to achieve this? |
| 13 | Is your work/the initiatives/your organisation something that you think contributes to the health and wellbeing of your people? |
| 14 | What mechanisms do you have in place to help your athletes through the ranks? |
| 15 | Do you think sport is a good vehicle for Indigenous development? |
| 16 | What are your success stories? |
| 17 | Do you face any challenges? |
| 18 | Do you feel valued? That your organisation is valued within the sport sector? |
| 19 | What value does sport have for your people? |
| 20 | What do you think are the ingredients for a successful organisation or success within the sport sector to meet these aims and objectives? |
| 21 | What are your dreams/aspirations? |

Micro-themes

In this section, the results are presented question-by-question.

The format for the presentation of the micro-themes that are associated with each question is as follows. First, there is an explanation of the nature and intent of each question. Then a table is presented which shows a summary of the micro-themes (hereafter “themes”) ordered in terms of frequency, where “N” applies to the number of participants mentioning this theme(maximum= 8); this provides the basis for the ranking of themes in terms of frequency of occurrence. This is followed by a description of the main response themes (the first two or three that get most mentioned), plus brief comments and one or two illustrative quotes.

Q3. How did you get involved in working within sport focusing on your people? (N = 8)

The purpose of this question was to determine what led the participants to enter the field of sport as a means of benefitting their people. The responses are as follows:

Table 2: Frequency of responses to question 3

| THEMES | N |
|--|----------|
| To promote sport as a means of success within their own people/communities/tribes. | 7 |
| To create opportunities for elite athlete development through developing sport in their communities. | 6 |
| Personal involvement through family and/or friends in sport. | 5 |
| Employment arising from qualifications in sport related studies. | 2 |

As can be seen, the most frequent theme was that the participants wanted to promote sport in order to focus on the success of their own people/communities/tribes. The next most common theme was to create

opportunities for elite athlete development through developing sport in their communities.

Quotes:

“When I started having kids, I wanted them to be involved in mainstream sports and helping them along in their development, playing in boys’ and girls’ clubs in little league and sports organisations, leading up to playing in school. I made sure they were in that so that [they] could play...When the Indigenous games first started in 1990 my oldest boys were ready to go and try [to] compete on a national level. That involved all of Canada and United States native kids... Right then I got involved and went to the next meeting, and have been involved with North American games since then.”(USA, Participant 1)

“So as the door closed on my competitive ability, I transitioned into sports administration. [This was] an opportunity to connect my ancestry, my native studies, my passion for sport, and I’ve been involved in aboriginal sport for 25 years now.” (Canada, Participant 1)

Q6. Within the work that you have done/currently do, why such an organisation was established?

This question was to determine the reasons why the Indigenous sporting organisations that participants were involved in were established in the first place – that is, what were the founding objectives of their organisations?

Table 3: Frequency of responses to question 6

| THEMES | N |
|---|---|
| To assist Indigenous participation in sport as a result of participation barriers within their wider community. | 8 |
| To facilitate a pathway to other opportunities in education and employment. | 8 |
| To maintain or foster development of tribal history and traditional cultural knowledge through sport participation. | 7 |
| To participate in sport at a competition level. | 7 |
| To facilitate opportunities for athletes to participate in sport at an elite level. | 6 |
| To foster health and wellbeing. | 6 |
| Because of racism within the sport sector. | 6 |
| To address social issues. | 6 |
| To promote community development through sport. | 4 |

Three top themes were found across all participants. These were to a) maintain or foster development of tribal history and knowledge of a core of traditional cultural knowledge through sport participation, b) the need for an organisation to assist tribal members' participation in sport because of participation barriers in mainstream sport and c) community participation in sport to lead to opportunities in educational attainment and employment.

Quotes:

“Really the answer to that is to show that Māori can stand on their own two feet” (NZ, Participant 1)

“I think at that time we counted 5 or 6 individuals who had aboriginal ancestry who were on national teams. Him and I were 2 of them, and at the same time we lamented that there are very gifted athletes in our communities that are not getting the opportunities to compete at the highest level. ...He felt strongly we should do something about it and he was committed once he finished his career to try and create a national body.” (Canada, Participant 1)

"Because it [the organisation] embodied total wellbeing of our people and you could use your Marae stays to show [the athletes] the importance of looking after your tinana (body), for our mothers of tomorrow" (NZ, Participant 2)

Q7. What is the core business?

This question was asked to determine the nature and function of the Indigenous sporting organisation with which each participant was associated.

Table 4: Frequency of responses to question 7

| THEMES | N |
|---|---|
| To assist their Indigenous peoples' participation in sport because of barriers in mainstream organised sport. | 8 |
| To foster development of tribal history and traditional cultural knowledge. | 7 |
| To facilitate community development. | 7 |
| To address discrimination within the sport sector that influence tribal participation rates and experiences. | 7 |
| To advocate at a political and policy development level within mainstream Government agencies. | 7 |
| To foster the opportunity to bring tribal members together under a common initiative (sport). | 6 |
| To acquire funding to promote and administer Indigenous sport participation/events. | 6 |
| Social gain in wider community/society. | 6 |
| Opportunities in higher education/educational outcomes. | 6 |
| Opportunities for health outcomes in relation to drug/alcohol use. | 5 |
| Health promotion. | 5 |
| Employment opportunities. | 2 |

As can be seen, the main themes were:

- a) To assist Indigenous peoples' participation in sport because of participation barriers within mainstream organised sport.
- b) To maintain or foster development of tribal history and a core of traditional cultural knowledge within sport participation.
- c) The core business of the organisation is about tribal community development.

Assist tribal members' participation in sport because of participation barriers in mainstream sport was a powerful theme that emerged throughout the participants'

responses. Even more strongly felt were the barriers that athletes/sport participants face when trying to access opportunities to participate in sport.

Quotes:

“We talked about and shared our stories about incredibly gifted athletes who weren’t given the same opportunity to, that don’t have the same access and have significant systemic barriers to their participation in sport. ...It’s time government recognise stake holders.” (Canada, Participant 1)

“We probably don’t shy away from the fact that our core business is about developing talented footballers and growing participation. So the community outcomes is definitely a bit part of the programme. But our number one core business is about increasing participation and developing talented athletes to come through the system”. (Australia, Participant 1)

Q8. Can you tell me about the underlying philosophies and values that this organisation is based on?

This question aims at determining the main values and principles driving the organisation.

Table 5: Frequency of responses to question 8

| THEMES | N |
|--|---|
| Using sport as a positive pathway to community development. | 7 |
| Importance of knowing tribal culture and history. | 5 |
| Development of partnerships with Indigenous communities. | 3 |
| Redressing historical impacts of colonisation. | 4 |
| Self-determination and autonomy. | 4 |
| The importance of sport for tribal medicine/source of healing. | 3 |

As can be seen, the main theme from the responses to this question was the importance of using sport as a tool for tribal community development. Incorporating the importance of knowing tribal culture and history was also a theme that emerged from the responses. A theme that came through strongly throughout the interviews, even though there are only four responses here, was the value of autonomy within the organisational structure (supported by quote 3). The underlying philosophies of the organisations were determined in previous questions when Participants were talking about their involvement in sport, their tribal communities and with the overall core business of their organisations.

Quotes:

“It was such a great thing to see the excitement for some to experience that where they would never experience it ever if there wasn’t a North American Indigenous Games. You’d go right back to that grass root reservation, sitting next to a city where teams are already formed and these kids don’t get to participate and they would never ever be able to do it. So I guess the advancement of the games is getting to a point where it’s getting so large that 7500 is not enough, but it’s too big for a city to put on anything bigger. Like to see down the road [in the future] and have it split from summer games and winter games and have more games for everyone to participate in.” (USA, Participant 1)

“We like to think we are autonomous as Ta Tamati told their board. We would prefer not to be an affiliate, [though] we are an affiliate, and prefer to work shoulder to shoulder with you people, because the main aim in the course of any sport, whether it be touch, tennis or others, is [that] the game of touch and the game of tennis benefits.” (NZ, Participant 1)

Q9. What are the aims, objectives, and aspirations [of the organisation]?

Beyond the underpinning principles, this question was aimed at the operational goals of the organisation.

Table 6: Frequency of responses to question 9

| THEMES | N |
|--|----------|
| To promote and organize Indigenous sports events at a national level. | 8 |
| To promote and organize sporting events at local/community level. | 8 |
| To seek out role models with Indigenous ancestry to promote sport participation as a vehicle for success. | 8 |
| To access resources and develop opportunities for tribal members through sport (e.g. education, social development, health outcomes, scouting opportunities for higher level sport participation). | 7 |
| To provide avenues to celebrate success of tribal members within sport and wider social gains. | 6 |
| To provide pathways for tribal members to participate in sport. | 6 |
| To aim to maintain sovereignty and organisational autonomy. | 5 |
| To establish partnerships with Government agencies to secure funding, gain support. | 4 |
| To include health and wellbeing. | 4 |

The most pertinent themes to arise from this question was that the organisations' aims were to administer Indigenous sports events at a local, regional and national level. They also included that using role models and accessing resources for tribal developmental opportunities.

Quotes:

“Broadly speaking, the Indigenous programme tries to achieve 3 objectives: increasing participation, developing talented athletes and the third one is what you [the interviewer] referred to earlier in the community outcomes that come as a results of the programme so developing cultural knowledge, employment, health outcomes.” (Australia, Participant 1)

“So they went to the provincial government to ask for money to do the second set of games. When you get the provincial people in they say, Okay we don’t want to donate to a set of games, we don’t want to donate the North America Indigenous Games for 1 set of games, we want to donate so much money every year from now on. ” (USA, Participant 1)

Q10. What type of initiatives are currently in place to support these aims?

The question was asked to find out the kinds of actual events or activities the organisations undertake.

Table 7: Frequency of responses to question 10

| THEMES | N |
|--|---|
| A national sport event within an Indigenous setting. | 7 |
| A regional sport event within an Indigenous setting. | 5 |
| A team/individual athlete participating at a mainstream sport event. | 5 |

The main themes here were that the sports organisations’ main current initiatives were actual Indigenous sporting events, or other involvement in events.

Quote:

“Our Indigenous strategy comes out of a national strategy...and from that national strategy, all the state Indigenous strategies ‘dovetail’ into it. So, the Indigenous All Stars concept is a national concept. So that’s one of the Indigenous national strategies we’ve got.” (Australia, Participant 1)

Q11. What mechanisms are in place to ensure that your underlying values are upheld through your initiatives?

This question was asked to see how each organisation monitored what they were doing in terms of their values.

Table 8: Frequency of responses to question 11

| THEMES | N |
|---|---|
| By having effective and advisory relationships with health, social, and educational organisations. | 8 |
| By having effective and advisory relationships with tribal elders and leaders. | 8 |
| Increased and relevant Indigenous peoples participation in sport at a political and policy development level (including policy negotiations and acquiring funding). | 7 |
| Including tribal culture within events held. | 7 |
| Ensuring that the organisation is able to secure sponsorship and funding to achieve objectives. | 7 |
| Helping youth participate in sport for improved outcomes within social, health, education and employment settings. | 6 |
| Ensure the organisation and administered events are structured around providing avenues for health and wellbeing. | 4 |

The main themes to come out of this question were the importance of having effective advisory and other relationships with community members and community organisations that work with Indigenous communities. Participants linked the importance of maintaining cultural identity to having effective and advisory relationships with tribal elders and leaders, to enable them to provide appropriate

ways to engage their communities in sport. At another level, the importance of effective relationships within a political setting to secure funding and sponsorship was also indicated. Advocacy for Indigenous participation in sport was a theme that is also included in the aims of the organisations. It is included here that part of the organisational work is to ensure events, and community participation initiatives, and organisation objectives can be implemented.

Quote:

“At the time there was no national body for Aboriginal sport, there was no infrastructure for sport delivery across Canada so our approach was to create a systematic structure that included provincial and territorial bodies and the national body which served as a collective for those delivery agencies and advocate for aboriginal sport and seek national funding so that would could develop and deliver programmes to those provincial agencies.” (Canada, Participant 1)

Q12. Please talk to me about your take on Indigenous/tribal development and capacity building for your people. What sort of things do you have or need in place to achieve this?

This question especially takes a capacity building perspective. The aim is to see what explicit things are done to foster this.

Table 9: Frequency of responses to question 12

| THEMES | N |
|--|----------|
| Encourage and provide opportunities for community participation in sport. | 8 |
| Use of role models for tribal community development. | 7 |
| Working at building a community base/foundation within sport for future development within sport and the community. | 7 |
| The organisation forming and implementing partnership relationships with government funders and organisations. | 7 |
| Capacity building of communities to participate and build on levels of sport participation. | 7 |
| Structure the organisation around and support for communities for capacity building opportunities. | 6 |
| The organisation also navigating and trying to influence government policy to promote using sport as a forum for community and Indigenous development. | 6 |
| Advocacy for Indigenous sport initiatives. | 5 |
| Foster cultural identity of tribal participants as a factor for capacity building within tribal communities. | 5 |

The main theme across all interview responses is encouraging and providing opportunities for community participation in sport. One of the main themes in relation to the 'how' part of this question are the organisations' effective use of role models for tribal/community development. Another is working at building a community base/foundation within sport, to enable future development of both sport and the community, and tribal/community capacity building. Furthermore, advocacy at a political level also featured again as a response.

Quotes:

“There is great diversity in terms of the capacity for province and territory. What we did is create a really strong national body that would help create the models, templates, the frameworks for provincial bodies to draw from...capacity continues to be a huge issue and it’s based on the experiences, the skill set capacities of our own communities and it’s also resourcing provided by the government to really enable them.” (Canada, Participant 1)

“We believe these activities will make us stronger, they make us more whole...Primarily we have been using canoeing and canoe journey as a way of accomplishing that...There are tournaments throughout the summer season with all the different native communities.” (Canada, Participant 2)

Q13. Is your work/the initiatives/your organisation something that you think contributes to the health and wellbeing of your people?

This question relates to the health and wellbeing dimension of the organisations’ work and is aimed at seeing whether this is explicitly addressed.

Table 10: Frequency of responses to question 13

| THEMES | N |
|---|---|
| Starting at the community level and building a foundation for community development is the first priority for addressing social issues. | 8 |
| Decrease the incidence of drug/alcohol use. | 6 |
| Health education through sport participation at the community level. | 6 |
| Organisation structure includes practicing philosophy of health. | 6 |
| Partnership relationships with health organisations. | 3 |
| Opportunities in education and employment through sport participation. | 3 |

This question was a central one within the interview schedule, since Indigenous development and Indigenous health are main features of this research topic. Participants felt that starting at the community level was the most important thing to establish when attempting to improve social and health outcomes. The responses show that health and wellbeing are being addressed through initiatives to reduce drug and alcohol use, as being part of the overall philosophy of what is being undertaken, and also through an overall philosophy that includes health.

Quotes:

“So helping with the tribal kids do that that was my passion with helping kids get into sport because there was so much alcohol and drug use when we were growing up. I first started junior high school life expectancy for native males on reservations was only 43 years of age. What you need to do is involve your kids in something they don’t get caught up in that, and that was sport.” (USA, Participant 1)

“The second purpose is to be out there and entertain but the first and foremost is the medicine. So the game can be played for health of the earth, health of any individual or the health of a community”. (USA, Participant 2)

Q14. What mechanisms do you have in place to help your athletes through the ranks?

This question aimed to look specifically at the issue of cultivating the elite dimension of sports participation of Indigenous peoples, especially how this is implemented.

Table 11: Frequency of responses to question 14

| THEMES | N |
|---|---|
| Effective partnership relationships with mainstream funding organisations and sporting organisations are used to enable Indigenous athletes to be selected for higher ranking sports teams. | 6 |
| Role models are used to inspire community members' high achievement through sport participation. | 6 |
| Effective community programmes used to increase likelihood of tribal selection into elite mainstream teams/sport representation. | 6 |
| Organise high level Indigenous/tribal only events. | 3 |

The main theme to emerge from this question is the importance of partnership relationships between the mainstream sport sector and the Indigenous sports organisations. Each organisation interviewed implements their own Indigenous sport event or programme. In relation to this question, the participant responses indicated the importance of these events to guide Indigenous teams/athletes to higher representation in their sport.

Quote:

“My thing to them [the athletes] is how their game got better. It was in those rural areas, especially that we had competition between the Waikato Junior Māoriteam playing the Waikato non-Māoriteam, and so on throughout the Eastern Bay, West, North, wherever we come from that would create competition and bring out the best in those [Māori] players. You also work in with the coaching systems Tennis New Zealand have and all that. The structure

is hard for us. Hopefully this avenue we are going to go down with Tennis New Zealand will go better although it has taken 85 years to get somewhere. Hard road.” (NZ, Participant 1)

Q15. Do you think sport is a good vehicle for Indigenous development?

Throughout, the assumption is that sport is good for Indigenous development. This question asks about this concept specifically.

Table 12: Frequency of responses to question 15

| THEMES | N |
|--|----------|
| Sport participation is a tool for community development. | 7 |
| Sport participation is a tool for capacity building for Indigenous peoples. | 7 |
| Having a broad community base for sport representation and sport participation helps Indigenous development. | 6 |
| Indigenous development aided through sport is a tool for health and education outcomes. | 5 |
| Indigenous development aided through sport is a tool for maintaining tribal knowledge. | 5 |

Participants were quick to acknowledge the importance of sport as a way to increase opportunities for community/Indigenous development and success. Most talked about the need to build a strong foundation within the community through sport participation and events to bring the community together.

Quote:

“Kathy turned she went straight on and got knocked out of the boat. I was standing on the banks and going ‘Nooooo’. She went and got all the water out of her canoe and sprinted and caught up to her[opponent] and beat her by 10 feet. Gold medal in the 10,000. Totally unbelievable. I come back after the games and some of that was televised. Seeing kids that got to see Kathy

participate on the national level with 7 gold medals at 16, they said, ‘Hey Juju I want to go to the games, I want to go to the next set of games’. There is that kind of window where that kid can make that kind of decision once you learn about the North Indigenous Games and how far you can go and its changed people s lives completely on what they are doing.”

(USA, Participant 1)

Q16. What are your success stories?

This question is aimed at trying to get examples of what success looks like for these organisations.

Table 13: Frequency of responses to question 16

| THEME | N |
|---|----------|
| Getting role models and leaders to support the organisations’ aims. | 5 |
| Events/programmes for Indigenous development delivered by Indigenous sports organisations. | 5 |
| People participating in sport as their own people without barriers and discrimination from mainstream sports. | 4 |
| Partnerships with government agencies and community organisations that recognise and support tribal priorities for sport and community development. | 4 |
| Community advice and decision making is included in the organisational structure. | 3 |
| Policy development and funding for Indigenous sport within the mainstream sport sector, including equal opportunity for Indigenous athlete selection into elite representation. | 2 |
| Positive education outcomes for athletes from tribal communities. | 2 |
| The creation of a national organisation to fund and initiate sport initiatives to Indigenous communities with tribal development as the main objective. | 2 |

As might be expected, the examples of success vary considerably, with the main themes being the use of role models, and implementing sports events and programmes.

Quote:

“They wanted to actually go on the canoe journeys. And they loved it. What ended up happening was that they got all these other things that they didn’t realize they would get. Things like a sense of pride in who they were and where they come from. But we always talked about that our ancestors are watching us and we have to represent them in the best honor...they’ll get that from that journey and they’ll remember those things and eventually it’ll contribute back into the community because we are creating those experiences.” (Canada, Participant 2)

Q17. Do you face any challenges?

It is almost certain that all such organisations will face major challenges. This question is aimed at determining what challenges they commonly face.

Table 14: Frequency of responses to question 17

| THEMES | N |
|--|---|
| Influencing sport sector policy to include Indigenous sport priorities | 5 |
| Funding for initiatives and organisation administration | 5 |
| Racism in sport sector | 5 |
| Support from higher level administration within mainstream sport sector | 4 |
| Achieving partnership relationships with mainstream organisations | 4 |
| Barriers for Indigenous people to participate in mainstream sport | 4 |
| Systemic barriers to participation and athlete within sport sector | 3 |
| Organisations’ governance structure to maintain autonomy, objectives and values despite funding challenges | 3 |
| Organisations’ capacity to implement events/programmes | 1 |

The challenges indicated here seem to be at the higher political level around policy, funding, and racism towards the organisation and/or the athletes. Establishing partnerships and gaining support from within the mainstream system is also a

challenge. The successes exemplified in question 14 were around success at the individual athlete and the community level. Here, the challenges are at a higher level.

Quote:

“Internally, there is always a challenge. Internally, we have so many programmes and the challenge is always around [Interviewer: “outputs focused?”] yeah, yeah definitely. There is always a million programmes that are new or need to be changed so there is always a real challenge to secure funding internally. But it’s really important because it doesn’t show much integrity if we’re not investing in Indigenous programmes. But we’re trying to partner with other people too and that is probably one of the good things that we can say now is that we are really investing in Indigenous programmes.”

(Australia, Participant 1)

Q18. Do you feel valued? That your organisation is valued within the sport sector?

The aim of this question is to determine if, within the context of the overall mainstream sport sector, the participant feels their organisation is valued, especially by the mainstream sport sector.

Table 15: Frequency of responses to question 18

| THEMES | N |
|---|---|
| Yes, the difference from the mainstream sport sector is the value of sport participation by their tribal communities. | 5 |
| Yes, the success of events has indicated the value of their Organisation. | 4 |
| No, due to racist attitudes within mainstream organisations. | 3 |

A main theme here is that the value of participation by their unique communities is a point of difference from mainstream sport organisations. Participants also indicated that the success of the events they have implemented has added value to their organisation. It is important to note there that three participants felt that racist attitudes within mainstream organisations indicated that their organisation and its objectives were not valued.

Quotes:

“Those early years were interesting because the former president had changed the constitution to incorporate Pacific Islanders which caused not fraction, but unease with our people. His whakaaro(thought) with that was that for New Zealand MāoriLawn Tennis to gain membership and entry into the South Pacific Games it’s a forgone conclusion ...no way New Zealand Māori would get an entry into that.” (NZ, Participant 1)

“Involvement needs to be all the way up to the top and those prejudice have to stop somewhere. The larger and stronger the organization, the more power you have.” (USA, Participant 1)

Q19. What value does sport have for your people?

This question aims to determine whether in general, sport has a valued place within their communities, which would feed into their organisations' objectives.

Table 16: Frequency of responses to question 19

| THEMES | N |
|--|----------|
| Yes, sport usually has a personal value to tribal community members. | 5 |
| Yes, sport participation amongst tribal communities is usually through pre-existing family connections. | 5 |
| Yes, it facilitates community development. | 5 |
| Promotes learning about and celebrating tribal connections and cultural history within tribal communities. | 5 |
| Provides an avenue for tribal community members to meet sporting aspirations. | 4 |

The main themes are that sport is valued on a pre-existing and personal level within their communities. The responses also indicate that sport and the organisations are valued because of the, tribal community connections and cultural knowledge they (the organisations) implement as a core factor.

Quote:

“Somewhere along the line, through uncles and grandparents and everything, they still participate and learn and be a part of the culture and ceremonies we go through in the long house. They don’t put that aside to compete uptown.”(USA, Participant 1)

Q20. What do you think are the ingredients for a successful organisation, or success within the sport sector to meet the [organisation's] aims and objectives?

This question provides an opportunity for the participants to sum up what they perceive as the key ingredients for success in an Indigenous sporting organisation.

Table 17: Frequency of responses to question 20

| THEMES | |
|---|---|
| Capacity building. | 7 |
| Community partnerships. | 7 |
| Creating access and opportunity to play sport. | 5 |
| Community participation. | 5 |
| Advocacy for Indigenous people at funding and sport policy level. | 5 |
| Sovereignty/autonomy of the Indigenous sporting organisations. | 4 |
| Sector partnerships across sport, education, employment, health. | 4 |
| Maintaining tribal knowledge/links. | 3 |

These themes regarding the success factors for an Indigenous sporting organisation are important ones with regard to the aims of this thesis. Capacity building and community partnerships were the most prevalent themes.. Maintaining tribal knowledge was a less frequent theme, yet is an important objective outlined in previous questions. One interpretation is that capacity building and community partnerships are important steps to achieving the other themes indicated here.

Quote:

“They lack the power and resources to get people passionate, all those sorts of things we struggle to go through because if it was for your late Papa and Mum in touch for instance and Dick and Desray Gowden in Māori Tennis, Steve Rea

in surfing and so on and so on, those sports would probably fall down a bit. So the idea was for me simply was to put some more spokes into the current trust Te Papa Takaro with some administration support from government, change the name to He Tu Papa Takaro (Māorisports foundation) under that would sit the national Māorisports awards and I could give recognition to that like they have the Halberg Awards, we can call it the Alby Pryor Māori Sports Awards in recognition of our founder and many other sports academies and organisations, but the biggest part is they retain their own autonomy.” (New Zealand, Participant 1)

Q21. What are your dreams/aspirations?

This final question asked participants to share their own personal vision and aims as an active participant in their organisations.

Table 18: Frequency of responses to question 21

| THEME | N |
|---|---|
| Continuous future development of the sport(s) and events that the organisations implement and using these as a vehicle for Indigenous outcomes. | 7 |
| Tribal development. | 6 |
| Providing the best opportunity for Indigenous representation at a high level within the sport. | 6 |
| Not about highest success in sport – but about individual self-development of youth. | 5 |
| Fairness and equality within smaller sports. | 3 |

Most participants were reflective and talked about their initial involvement and aims, but then talked about their main ‘dreams’ for their communities being successful, and commented that if sport was an avenue for that, that was an achievement in itself. Providing the best opportunity for Indigenous representation at a high level within their sports was a frequent theme, yet participants also mentioned that their work

was not also about the highest level sporting achievement, but about the development of the youth that they work with. It is indicated by the top ranking themes here that using sport and the events that the organisations implement and incorporating tribal development are how they contribute toward youth development.

Quote:

“So even though a lot of us were focused on elite sport when we went in, the reality was this is less about a medal count or producing international athletes, this is more about using sport as a tool for community development. We better address the social challenges at a community level before we can really focus on producing gold medal winners.” (Canada, Participant 1)

The next part of the analysis chapter determines the categorised micro themes into meso themes, and furthermore, into the main themes (the macro themes) that determine the overall factors of Indigenous development.

The Meso Themes

It can be seen from the preceding results that a number of reoccurring themes arise. The next section aggregates these themes into 'meso-themes'. (A meso theme is a higher-order theme than a micro-theme, but not as high as the final category of a macro theme). The meso themes are derived from calculating the frequency of the micro-themes across all questions (as outlined in the methods chapter), rearranging similar ones into groups, and then taking the dozen or so top themes that emerge from this process. For this research, 13 themes were obtained in this way, and they are listed in the table below. A table of these meso themes is shown below, along with the frequencies of their constituent micro-themes and their rankings, An explanation of the meaning and significance of each of these meso themes follows table 21 below.

Table 19: Meso themes tallied from the micro-themes

| Meso Themes | Total # | Rank |
|---|---------|------|
| Sport as a vehicle for achievement | 92 | 1 |
| Community development | 73 | 2 |
| Health outcomes | 58 | 3 |
| Partnership development | 54 | 4 |
| Participation in sport sector | 44 | 5 |
| Organising Indigenous high level competition events | 42 | 6 |
| Indigenous inclusion in Government policy and sport sector priorities | 40 | 7 |
| Facilitating cultural knowledge through sport | 37 | 8 |
| Facilitating opportunities for athlete development | 32 | 9= * |
| Capacity building | 32 | 9= * |
| Racism in the sport sector | 29 | 11 |
| Indigenous development | 24 | 12 |
| Self-determination and autonomous governance structure | 23 | 13 |

*Note that there are two equal rankings for ninth place

Explaining the Meso Themes

The formulation of the meso themes took into account the overall research aims, which were to look at Indigenous sporting organisations via key stakeholders to determine: (1) The significance of sport for Indigenous development, (2) the values, aims and processes of these organisations related to success in meeting their aspirations and goals, and (3) the implicit or explicit health promotion dimensions of such use of sport as a vehicle for Indigenous development. (A full discussion of the findings with regard to each of these research aim areas will be made in the next chapter).

Sport as a vehicle for Achievement

The mostly highly ranked meso theme involves the concept of 'achievement'. Micro-themes under this theme included: facilitate a pathway to other opportunities in education and employment; promote sport as a means of success within their own people/communities/tribes; seek out role models with Indigenous ancestry to promote sport participation as a vehicle for success; provide avenues to celebrate success of tribal members within sport and wider social gains; helping youth participate in sport for improved outcomes within social, health, education and employment settings; use role models as inspiration for community members to aspire to high achievement through sport as a way for elite representation of Indigenous peoples. This list is provided to show how a meso theme incorporates a group of related micro-themes. In discussing the rest of the 13 meso themes, a more abbreviated summary of constituent micro-themes will be provided. In terms of a general summary of this meso theme, it suggests that personal success and

achievement, as well as community and tribal achievement, are the core drivers for these organisations involved in Indigenous sport.

Community Development

Community development was the next most frequent meso theme. The micro-themes that were included under this theme all were characteristic of community development aims (such as community participation) or the term 'community development' was explicitly mentioned in the participant responses. Other examples of micro-themes relevant to community development included using sport as a tool to address social issues prevalent in Indigenous communities, and using community participation as a way to build a foundation of sport participants to grow Indigenous athlete representation as well as increase Indigenous sport participation overall. This theme can be seen as showing the importance given to the local, participatory and community building aspects of what is being done by these sporting organisations.

Health Outcomes

This meso theme is based on explicit mentions of health issues of a physical and mental wellbeing nature. Micro-themes under this meso-theme included explicit referral to health outcomes as an objective for the Indigenous sports organisations, reducing drug and/or alcohol prevalence within Indigenous communities, and also sport providing an alternative to drug/alcohol/smoking use. It also included the finding that those Indigenous sports organisations generally promoted the absence of drugs/alcohol/smoking at their organised events.

This meso theme, then is largely concerned with a general view of health, plus a strong emphasis on drug, alcohol issues and smoking issues, which are particularly relevant to youth.

Partnership Development

Fostering partnership relationships was an important theme that emerged from the micro-themes. What were most prevalent were the various relationships the Indigenous sporting organisations had to navigate to implement and achieve their objectives. Importantly, partnerships as a 'relationship' also emerged as a reoccurring theme. Partnership relationships included working with Indigenous communities themselves, including tribal elders and community health organisations. In particular, these partnerships involved 'getting into' the Indigenous communities to gain a mandate to implement objectives. Such partnerships involve Indigenous communities as the 'experts' in what is right for them. Other partnerships included relationships with funders and government agencies, so that Indigenous development was made a priority for funding. There were also important relationships with mainstream sports organisations, to increase the likelihood of Indigenous athlete/team inclusion in elite sport competition. Overall, the partnership concept refers both to 'equal power' relationships with communities themselves, and to important agencies and decision-makers in the wider environment.

Participation in the Sport Sector

This meso theme was mainly comprised of micro-themes relating to the organisations providing avenues for tribal members to participate in sport because of barriers within the sport sector that hindered participation. Interview responses included barriers such as racist attitudes toward Indigenous athletes, lack of sporting

participation opportunities at the community level and implementing programmes to increase the likelihood of Indigenous athletes being selected for representative teams/competitions. Overall, this theme refers to assisting Indigenous people's participation in sport from a community level to an elite level by addressing the barriers that Indigenous athletes and community members experience.

Organising Indigenous High Level Competition Events

The micro-themes that were categorised under this meso theme mainly stemmed from the interview questions about the organisations' core activities and initiatives to implement their overall aims. The main activities of the Indigenous sports organisations indicated in the micro-themes was to administer sports events for their Indigenous communities to participate in. These events range from a local/community level, a regional level and at a national level, all within an Indigenous setting, that is, Indigenous only events. Overall, this meso theme ties into the objectives and aims of the organisations to facilitate opportunities for Indigenous peoples to participate in sport to a high/elite level.

Indigenous inclusion in Government policy and sport sector priorities

This meso theme relates to the importance of Indigenous development priorities and aspirations being included and acknowledged at the political level. The most frequent micro-themes that determined this meso theme were advocating for high level sport participation opportunities for Indigenous communities, fostering tribal knowledge and histories throughout their activities and this being acknowledged at the political level as an important factor to achieve their objectives, and to increase Indigenous peoples participation in sport by influencing policy and acquiring funding. Another

important meso theme was the need to create partnerships with government agencies and community organisations to include tribal priorities within sport fora.

Overall, this meso theme relates to the need for Indigenous development priorities through sport to be included at a policy and funding level through advocacy, partnership development and navigation to meet the priorities of the Indigenous sports organisations.

Facilitating cultural knowledge through sport

This meso theme relates to the notion of cultural identity being a contributing factor to health and wellbeing outcomes. The micro-themes categorized under this meso theme were identified throughout the participant interview responses. The most frequent micro-themes were to maintain or foster development of tribal knowledge through sport participation and to include tribal culture within the events held by the Indigenous sports organisations. Other micro-themes included fostering cultural identity as a factor for community development and that sport participation is a tool for maintaining tribal knowledge. This meso theme then indicates the relationship between sport and cultural knowledge and the importance to the organisations to foster that link.

Facilitating opportunities for athlete development

This meso theme is about the overall aims and activities of the organisations when facilitating sporting opportunities. The most frequent micro-themes included aims for their Indigenous communities to participate in sport at a competition level, to create opportunities for elite athlete development through building a foundation level of

participation at the community level. The overall main ideas to come from these meso themes were the importance of creating a foundation of participants at the community level for future athlete development, and also providing the best opportunity for Indigenous representation an elite level within sport.

Capacity building

Capacity building was a theme that was asked about directly within the interview schedule. The micro-themes referred to capacity building for their (the organisations') Indigenous communities as an aim/objective of their organisation, through the overall structure of their organisations to facilitate capacity building within their communities, and through the facilitation of sports events and sport participation opportunities. This meso theme indicates capacity building as an important factor within the structure of the organisations and for the wider Indigenous community development.

Racism in the sport sector

Racism in the sport sector was a theme that arose from comments about experiences of Indigenous peoples within or trying to participate in sport at the local, regional and national level. Racism was also evident as a theme from participant comments about experiences at the organisational sport sector level.

Indigenous development

Indigenous development as a singular theme did not get a high ranking yet was evident in other themes including community development. This theme was directly alluded to in one of the interview questions, so all responses across the questions

were grouped under this question as a response (see methodology chapter). Micro-themes that were grouped under this meso-theme included using sport to foster the achievement and development of tribal members, and using sport to achieve Indigenous development outcomes at the same time as sporting achievements.

Self-determination and autonomous governance structure

Micro-themes that were grouped under this final meso theme included the organisations being governed in an autonomous manner and the importance of organizing sports programmes and/or events determined by those organisations themselves. This theme was not ranked highly, yet it permeated throughout the responses to do with the nature of events administered by the organisations.

The Macro themes

Macro themes are ascertained by aggregating meso themes into meaning clusters. This was done by inspecting the meso themes as shown in table 19 and looking for connections between the different themes. This grouping of meso themes under macro theme topics was also guided by taking into account the health promotion perspective of this thesis. Five macro themes emerged from this process. In table 20 below, these macro themes are presented followed by an explanation of what each means.

Table 20: Final macro themes determined from the results

| Macro theme | Total Frequency | Rank |
|---|-----------------|------|
| Collective development (community, cultural and Indigenous) | 166 | 1= |
| External relationships | 167 | 1= |
| Individual Development and Achievement | 124 | 3 |
| Health outcomes | 58 | 4 |
| Organisation | 23 | 5 |

Collective development (community, cultural and Indigenous)

As can be seen, the first two macro themes have virtually the same frequency score. Collective Development as a theme is placed first because it is seen as more relevant the overall purpose of this thesis. The term 'collective development' refers here to three development components that came through strongly in the interviews. These are community development, cultural development and Indigenous development. Community development refers to the mechanisms in which sport is used either to develop the communities in which the organisations work, or as a by-product of the initiatives that they implement. To re-visit the micro-themes, examples of community development include increasing participation in sport for community outcomes, linking tribal knowledge and identity within sport participation, and reducing the incidence of drug/alcohol and social issues within Indigenous communities. An important theme also under this macro theme was the importance of building a strong community foundation in order to increase participation and the base of sport participants before concentrating on elite development.

Cultural development refers the same processes as they apply particularly to the cultural group concerned. For example, it was discussed in the micro-themes how the initiatives and programmes implemented within Indigenous communities included cultural knowledge and practice, and building tribal identity as part of their policies and actions. Reasons for implementing cultural knowledge included building confidence, identity and pride for tribal members through sport as a mechanism.

Indigenous development is similar, but relates more strongly to the political perspective of an Indigenous minority group working within a mainstream culture. Indigenous development includes development of a community from a culturally relevant worldview. It was evident from the participant responses that including tribal knowledge and practice into their organization structure; initiating sport programmes were aims of their work. It is important to note that Indigenous development did not have one of the higher scores across the micro-themes, yet the factors that 'make up' Indigenous development are evident throughout the participant responses.

Together these three components make up a totality of people working together to build relationships and achieve common goals and build a sense of identity.

It also includes capacity building in each of these areas on the premise that at the heart of development is a process of building capacity and capability.

External relationships

This macro theme shows that the relationships between the minority Indigenous sports sector and the wider environment in which it is nested are critical. Participants pointed to the relationships outside of their organisations that were essential to obtain their objectives. Especially important were the partnerships that the organisations had to form to achieve their goals, particularly, partnerships with external organisations at different levels of the sport sector and within the community. Various examples of external partnerships and other relationships included:

- Advisory relationships with tribal elders for jurisdiction to engage with tribal communities
- Partnerships with community health organisations
- Relationships with tribal members/groups to build a participatory culture within the community
- Relationships with regional sports organisations (both mainstream and Indigenous) for the success of sports events
- Partnerships with funders for sport programmes and major competition events
- Partnerships with mainstream sports organisations
- Partnerships with governing bodies within the sport sector.

Individual development and achievement

A theme that constantly came through in the interviews was the opportunity provided in sport for individual members of the community to attain personal achievement. At the same time, what was especially notable here is that individual achievement was constantly related to the wider wellbeing and achievement of that individual's whānau/community. Individual achievement as a macro theme encompasses a wide range of components in light of this research. Related to community development, providing opportunities through sport to address social and health issues within Indigenous communities included reducing the risk of alcohol and drug use among tribal youth, and providing a path for sport success. Other wider social gains for tribal members included employment, educational attainment, building confidence and identity. Individual development and achievement also includes athlete development from community level to elite representation. The use of role-models to inspire Indigenous youth to use sport as a way of success was also included in responses.

Health Outcomes

This theme frequency of instances being explicitly mentioned is much less than the three previous macro themes. The presence of Health Outcomes as a macro theme supports a concept that is of particular interest in this thesis – that Indigenous development using sport is relevant to health outcomes. In particular, this seemed to apply to the use of drugs and alcohol in relation to sport participation. 'Health' as a topic also included using sport as a healing mechanism within the community, bringing people together in a socially cohesive way, and as a 'stepping stone' to positive outcomes.

Organisation

This final macro theme refers directly to one of the other objectives of this thesis, which was to try and determine the essential ingredients of the success of organisations dedicated to this area. What emerged here included whether or not they were governed in an autonomous nature separate from the mainstream sport sector, and the successes/challenges surrounding the issue of self-determination and autonomy. This area mainly related to the organization being able to deliver Indigenous-focused sports events and/or programmes to Indigenous communities in a way that encompassed the organisation's and the community's priorities and objectives. Although this maintaining of sovereignty over the events undertaken by the organisations did not get an especially high Total Frequency score, it was strongly there throughout the responses as a critical underlying ingredient to the achievement of organizational goals.

Conclusion

The analysis process determined the overall 5 macro themes that emerged from the raw interview data. From these themes, the major priorities of the 8 participants in relation the Indigenous sport organisations' structure, function and objectives. The research can now determine if these themes are consistent with Indigenous (including community, iwi and Māori development) development and health literature. Furthermore, investigate these overall themes in relation to the research topic. These themes are now further discussed in the next chapter.

Chapter Five: Discussion

This chapter is divided into two sections. Section one discusses the final overall macro themes determined from the results analysis. This includes discussing the macro themes, revisiting the themes that determined each macro theme and relating the findings to the literature from chapter three (literature review). The second section will discuss the limitations and recommendations of the research.

The Macro Themes

The following macro themes are the final overall themes that conclude the raw data collected from the participant interviews.

- Collective development
- External relationships
- Individual Development and Achievement
- Health outcomes
- Organisation Structure.

Collective Development

The term 'collective development' was used as a macro theme heading to group the meso-themes community development, Indigenous development and cultural development. All these involve in various ways the concept of 'collective development', the label for this first theme.

Chile (2007) and Durie (2011) discuss community development as a process of communities being able to develop, utilise and maximise resources to reach their full potential. Community development also relates to leadership development (Matthews, 2011; Te Rito, 2007) , partnership relationships with other sectors and stakeholders, capacity and capability building within communities and putting their priorities as a community at the forefront (Commission on the Social Determinants of Health, 2007; Vail, 2007; Walker, 2004).

Community development was a highly ranked meso-theme and featured throughout the interview responses. The interview schedule included asking participants about the reasons their organisations were established. Answers included increasing participation in sport for community outcomes, facilitating opportunities for tribal members to participate in sport from community up to competition level, linking tribal knowledge and identity within sport participation, reducing the incidence of drug/alcohol and social issues within Indigenous communities. From this question, the themes that arose were components that both research literature relates 'community development' under or are commonly featured in community development and/or health promotion programmes.

Questions about why the organisations were established and the aims/aspirations of their organisations included factors that constitute community development. First and foremost, facilitating community development was seen as the main objective, but overall this question highlighted factors that constitute what community development truly is. When participants were asked questions about Indigenous development, capacity building and whether they thought sport was a vehicle for

Indigenous development, answers were directed more toward community development opportunities. A quote from the interviews included:

"I'm a big believer in whatever the issue is, I can relate it back to sport and most often [sport] can provide a solution". (Australia, Participant 2)

It was evident from participants that building a strong base at the community level to address social issues, build and maintain tribal knowledge, and building the capacity of tribal members to advance athletes through sport participation were the main features of this theme. The link to sport was that the operations of the organisation are to implement events and sports programmes at local, community and national levels. But the underlying values and philosophies of the organisations are to use sport as a pathway to community development, develop partnerships internal and external to their tribal communities, facilitate social (health, education, employment) and address barriers to sport participation for tribal members.

Leading Indigenous researchers and academics including Durie (1999), Ratima (2001) and Smith (1999), emphasise that community development for Māori is inclusive of Te Ao Māori and Māori development priorities. These are essential elements for Māori health and wellbeing. Consistent with health promotion theory in both Indigenous and non-Indigenous literature, community development includes capacity building, capability and building the strengths of communities to facilitate their own outcomes. Literature pertaining to Indigenous communities includes the priorities of those tribal communities (either within or not within their tribal areas i.e. urban); redressing the historical factors that have impacted development, progression and inclusion in society as equals (Halliman & Judd, 2009; Maakas and

Fleras, 2005), as well as Indigenous knowledge and practice as validated as Western imposed knowledge (Smith, 2012).

Answers centered on self-determination and empowerment was evident in participant responses. Durie talks about the importance of Māori communities being able to determine their own decisions and facilitate the factors of Indigenous development. At the broader level, governmental policy needs to integrate Indigenous priorities and work with Indigenous communities. Durie's (1999) account of Maui Pomare's 5 point plan, as well as his Te Pae Mahutonga model of Māori health promotion (see chapter two) are consistent with participants' responses.

Consistent with Indigenous development literature, Indigenous development also includes decolonising Indigenous knowledge, inclusion of Indigenous cultural knowledge as an important factor of Indigenous society and redressing the factors of Indigenous societies that have been degraded due to colonisation. Within health promotion theory, relevant public policy and the inclusion of the development priorities of communities, are considered to be important determinants of health. For Indigenous communities to be able to address the gap in inequality between themselves and non-Indigenous populations, governments need to incorporate Indigenous priorities into policy and legislation, which is clearly stated in the literature. Therefore, Indigenous development encompasses addressing historical and current legislative barriers to the other factors of community development, capacity building, cultural development, cultural knowledge, and addressing social issues (e.g. substance abuse, educational attainment).

Participant responses included how either government funding, government policy, barriers to sport participation, racism within the sport sector and/or within societies has either hindered or advanced their organisational objectives. These factors are categorised under other macro themes discussed below. However, for Indigenous development as a macro theme, this mainly encompasses the political and cultural factors for the advancement of Indigenous whānau/hapū/iwi. This is consistent with a range of literature that states that from the family level to the wider tribal level, policy must be included to encompass those priorities for health and wellbeing of Indigenous communities. A quote from the participant interviews includes:

"our people need to be encouraged and not to be second. It's not to worry about being separatist. There is a need for our people to move away from things that are not encouraging". (NZ, Participant 2)

The perspectives of the participants all indicated that it was not so much the sports that was the main priority, but rather the by-products of community development, cultural development and Indigenous development encompassed under this macro theme of 'collective development'. It is this area that is seen as the primary focus for sports-related Indigenous development and the enhancement of health and wellbeing.

Collective Development (Indigenous, cultural and community) encompasses the broad factors of development for an Indigenous community. The importance of cultural/tribal knowledge and language; self-determination, empowerment, capacity building, building strong foundations within communities were all featured within the interviews as aims and objectives within the organisations. The most important theme under this macro theme is that the organisations aim to facilitate and/or provide pathways for tribal community development through the work that they do.

This entails capitalising on opportunities for development. Providing opportunities has included, through the perspectives of the participants; reducing the barriers to participation in sport for their tribal members, including racism as a barrier to tribal members to play sport and to be included in mainstream sport.

The 'external relationships' theme pertained to the importance of positive and relevant relationships within the organisations own tribal communities as advisors, as importance knowledge holders, to respect their elders, and as ways to gain the trust of tribal members. Almost all (bar one participant) are of Indigenous ancestry and talked about the importance from a culturally appropriate perspective (tikanga) and from a strategic perspective that these relationships at the tribal level are needed.

Relationships and partnerships within the sport sector, community organisations, funders and government agencies were other descriptions determined by participants. It was evident that these relationships were vital for the organisations to implement their objectives. Securing funding for sports events was a theme that came through strongly. Gaining support by the mainstream sport sector was highlighted to secure funding, be valued within the sport sector as providers of sports participation opportunities. Furthermore, establishing relationships within the sport sector and government agencies provides a pathway for Indigenous teams/athletes to be recognised to be 1) selected into high level mainstream sports teams and 2) to be able to compete at high/elite level competition under their Indigenous banner.

Participant quotes included:

"They [Netball NZ] got used to the idea. When I said 'silver ferns first' well, they relaxed a bit. I just thought of that but then I thought 'one day we'll have a team'. Why I say that is because everyone needs an incentive. We say to our girls to aim for the Silver Ferns. Everyone goes to the Silver Ferns, which is fine but when they don't get in, they can have a crack at their own teams [nation of origin teams], but for us, if they don't get it, we have nowhere to turn". (NZ, Participant 2)

"Unfortunately, we don't have like a rugby or rugby league world cup. Rugby league got in there one time which is out. There is always the talk throughout the motu (land) about a Māori rugby team in the world cup and that will be a hell of a struggle to get there. In tennis, we did have a think about that, I don't know how we'd go about Davis or Federation Cup" (NZ, Participant 1)

Relationships also included the use of role models to inspire tribal members to participate in sports both at the community level and to aspire to high level/elite level competition. Partnerships with community organisations, educational institutes and other social development organisations are vitally important.

External relationships

The meso themes that were categorised under this macro theme were:

- Partnership development
- Participation in the sport sector
- Inclusion of Indigenous priorities within government policy and the sport sector
- Racism as a barrier to sport participation.

Partnership development was discussed by participants as being at all levels, ranging from community to governmental. Partnership relationships discussed by participants included, relationships with other community groups, health organisations, tribal members and government agencies.

Consultation and advisory relationships at the cultural level were also important, as well as effective communication relationships with their own tribal members/sport participants. Participants noted that working relationships with tribal members increased likelihood of participation. Accessing resources for tribal development opportunities through forming relationships with other organisations was considered important. Such opportunities included educational, social development, and health outcomes, as well as sport advancement for Indigenous athletes.

New Zealand literature that relates to partnerships and relationships between Māori and the Government agencies talk of the Treaty of Waitangi as being the foundation of partnership relationships. Here, the Treaty is regarded as the guiding document for governmental legislation and policy formation in order to address inequality gaps between Māori and non-Māori. This is clearly stated in the New Zealand education,

health, economic and social development literature. The international literature included in chapter three notes the importance of partnership relationships between community groups, government agencies and cross-sector organisations to achieve health and social outcomes for communities. The health promotion literature also emphasises that intersectorial relationships are vital for the broader determinants of health to be met (Fear & Barnett, 2003).

Providing opportunities for tribal members to participate in sport at sports events organised by the Indigenous sports organisations included forming relationships in order to organise and implement these sports opportunities. Effective partnerships at the governmental level and within the sport sector provided avenues for funding sports events, gaining recognition for tribal members as athletes, and increasing opportunities for being scouted into teams. Partnership relationships as a foundation for gaining access and achieving objectives for Indigenous development is supported by New Zealand literature about the importance of the Treaty of Waitangi as a legislative partnership document between Māori as Indigenous and the New Zealand government.

A quote from participant interviews include:

"We were able to draw in Aboriginal leaders, community leaders from across Canada to develop that national structure and business plan, consensus and jurisdiction in Canada, and the government relented". (Canada, Participant 1)

Relationships within the sport sector indicated by participants included that they reduced the incidence of discrimination when it came time for Indigenous athletes to be selected into teams. However, this was not across all participants. Racism was a

feature of the participant responses and all consistent with literature (Hokowhitu, 2007 & Palmer, 2007) across racial experiences including about exclusion from selection into teams, not valuing the organisations aims and objectives, and at the highest level, not allowing Indigenous teams into international competitions.

Overall, the importance of constructive relationships with the wider sectors of society, as well as with one's own wider cultural communities, is seen as a very high priority for sports organisations working on Indigenous development.

Individual Development and Achievement

This theme relates to the participants' views on the objectives, aims and philosophies of their work within their sports organisations.

The meso-themes that comprised this theme included:

- Sport as a vehicle for achievement
- Facilitating opportunities for athlete development.

The participants all expressed the view that their objectives for their tribal members at either a collective or individual level contribute ultimately to the collective. At the individual level, the research participants noted that the achievement of individual tribal members was possible because they didn't face the barriers encountered in mainstream sport, such as racism from non-Indigenous athletes, or not being selected into mainstream teams. They also noted that individuals were able to use sport as a way to attain successful educational, employment and/or athletic achievement outcomes. This participant demonstrates this relationship:

“Arizona State and Arizona give out more college degrees to Native American Students than any school in the country because they surround all the native students with family so they don’t get homesick and go home. I know one that left here. She is a doctor now...she went on a sports scholarship...Once she got there and knew that an education will get you further than a sports scholarship, the academics kicked in.” (USA, Participant 1)

Facilitating opportunities for individual athlete development relates to other macro themes in this chapter as well. For example, participants noted that through their organisation's events and structure, individuals were provided with opportunities for sport participation within their communities, and were enabled to start to build capability and capacity within their communities from there. This in turn meant that individual tribal members had support to participate at higher level competition events (either Indigenous or mainstream sports events).

Facilitating opportunities for individual athlete development also included the role of effective relationships with the mainstream sport sector to enable athletes to be selected for their sport at a representative level. Overall, it was clear that providing the best opportunity for individuals to provide Indigenous representation at the highest level was a core aspiration of their work.

Organisation Structure and Function

The meso-themes that comprised this macro theme were:

- Organising Indigenous high level competition events
- Self-determination and autonomous governance structure.

All of the organisations administered events that were at a high level, whether that be at tribal, regional, national or international levels, and trying to engineer this was a key part of each organisation's activities.

This meant that the way the organisation was structured was around the administration of events – this was the main focus for almost all those interviewed. This was clearly seen as a way of supporting both individual athlete development, and attaining the collective development goals. However, it was also clear that each organisation went about this in a unique way. And in each case, there was a concern with the development of their people that spanned wider than just sport opportunities. It also involved facilitating the wide array of relationships already described, such as those to do with their communities, tribal members, community health and social organisations, sport sector and funding agencies in order to administer events. All participants noted that the sports events provided a way for tribal communities to come together under a positive framework that incorporated their culture, social development priorities as well as sport opportunities.

One quote from interviews includes:

The background to the carnival...rugby league is a perfect vehicle that people want to get involved in and we flow on our benefits from that. An example is they [men] get health checks. You know how men think that they don't need to go to the doctor". (Australia, Participant 2)

The various barriers were also important considerations as to how the enterprises were organised. As already mentioned, these barriers to sport participation included funding, recognition and value of their organisation's aims, and the struggle for

Indigenous peoples to be included in sports without racism at any level (community, organisational or governmental). Therefore, this theme has been included under the function of the organisations' because it spreads across all the other themes, but originates from the 'sport events' themselves as the primary driver.

Self-determination and having an autonomous governance structure were also important aspects from an organisational perspective. One of the criteria for selecting the organisation approached to participate in this research was that they had to have an autonomous governance structure. Although this was not easy to achieve, of the eight organisations that participated, seven could be regarded as autonomous. One was regarded as a 'arm' of a major mainstream sports organisation and faced conflict when continuously advocating for Indigenous priorities within sport development.

Self-determination as a theme in this research was related to the ability for the organisations to determine how they implemented their aims and aspirations. This relates to the final macro theme about the organisations' structure and function. The ability to organise and implement sports events and programmes for their tribal communities and build pathways for both athlete development and tribal development required the organisations to be able to determine their own pathways relevant to their tribal communities. This is consistent with Indigenous development literature and Indigenous health promotion literature that stresses the importance of Indigenous peoples being able to address the historical societal inequalities and effects of colonialism. Maaka & Fleras (2005) state that Indigenous peoples did not give up sovereignty while establishing relationships with colonisers, yet this has been a consistent effect of historical colonisation.

Self-determination is also core to the philosophy of health promotion, which gives a central role to empowerment. Self-determination and empowerment are almost the same concept. From an Indigenous people's perspective, pathways to health and wellbeing via self-determination include making their own decisions, revitalizing cultural knowledge, retaining their own language, and implementing Indigenous priorities. Within this research, although the actual usage of the term 'self-determination' was low, it was evident from the description of how the organisations implemented their events and programmes and overcame barriers was completely consistent with literature about how self-determination is achieved and implemented.

Health Outcomes

Although the research is from a health promotion framework and investigates the ingredients for using sport as a vehicle for Indigenous development for positive health and wellbeing outcomes, the theme of 'health' was regrettably not emphasized in the interviews. It is, therefore, the final and lowest ranked macro theme.

Health and wellbeing featured in varying degrees in participant answers. Two participants noted that the sport their people were involved in was traditionally a healing sport/source of medicine, and that that was the foundation of why they continued to participate. It was part of their culture and they used that aspect as a way to promote wellbeing to their people. Participant 2 quotes:

"It is about total wellbeing, from the womb to the tomb". (NZ, Participant 2)

Most participants noted that health and/or health promotion messages were incorporated into the organisation and implementation of their events/programmes. The most common was the elimination of alcohol/drugs/smoking to set a 'normality'

of a healthy culture within Indigenous communities through the sports ventures. Participants noted that positive sports environments were an opportunity for health outcomes at the community level and that their organisation practiced a healthy philosophy.

However, not all of the participants categorised their explanations of health and wellbeing in relation to their organisation's activities. Only four participants were explicit about the fact that their organisation had a health promotion policy. However, all participants mentioned that their work included health in relation to lifestyle changes (drugs/alcohol/smoking) and wider health and wellbeing outcomes, which included pathways to positive social changes such as educational outcomes, community attitude changes and positive sport participation.

When participants that did not mention health explicitly in their interviews and were asked about 'health and wellbeing', their answers were of the nature of "of course", followed by an explanation. However, most participants did not need prompting and spontaneously discussed the aims and work of their organisation's work through a health and wellbeing lens. When some participants talked about the history and establishment of their organisations, they noted that although health and wellbeing was often 'founding' principles of their organization, they were not a stand-alone concept in terms of explicit health promotion or lifestyle changes. Health was always explained by participants as including a broader perspective. This often included the social needs of their people, with the sport that they administered being regarded as an effective way to provide a pathway for change. Discussions also often included health standing alongside other concepts such as facilitating avenues for sport participation and athlete development, suggesting that all of these concepts were

considered as important as each other for positive development of their tribal communities.

As discussed in chapter three (literature review), the health and sport participation literature mostly included the physical health benefits of sport and recreation participation. Most literature about Indigenous peoples and sport/recreation (here, literature pertaining to Māori and Pasifika populations was the most found) talked about physical activity's role in decreasing the incidence of health-related diseases (Casey et. al, 2009; Henwood, 2007). Although a small amount of literature was sourced about the use of sport and sports events for health promotion in Indigenous peoples, there was no research literature found about the role of of Indigenous sports organisations in these events, or to health promotion generally. And the literature that did relate to the relationship between Indigenous sport and health was usually quite narrow in focus. For example, some research literature discussed racism barriers to sport participation, others discussed health promotion messages, and others discussed sport as a social development tool (Casey et. al, 2009). No literature was found that discussed Indigenous sport health and wellbeing from a broad perspective, and there was no attempt to link overall Indigenous development to overall health and wellbeing. This is why literature from other sectors had to be sourced for this research.

This concludes the discussion of the main findings from this research. In the final chapter that follows, the overall conclusions from this research will be drawn. However, before that chapter is presented, the limitations of this research will be considered.

Research Limitations

The main limitations of this research include the sample size, participant selection, the size and complexity of the research topic, the research literature, and the interview schedule.

The sample size for the research interviews was eight, and this was spread across four countries. To gain a wider scope of information about the nature of Indigenous sports organisations, I would have preferred a larger sample size to show a more general picture of Indigenous development. However, there were a number of constraints here:

- This research, as a Masters thesis, is a small piece of research. Given the wish to get an international perspective, the small scale of the study influenced the number of participants that it was possible to select.
- The cost of travel to each country and the travel time available were also limiting factors. (I only had two weeks to travel to participants in Canada and the USA).
- Contacting and securing participants also proved a challenge. Not all website information about the Indigenous sports organisations was current. Nor was I able to get in contact with some potential participants. I therefore had to select some participants based on convenient geographical location and the cost of travelling between them. However, I did not feel that this unduly influenced the outcomes of the research, as I sought and found organisations that fitted the participant criteria as much as possible.
- Finding organisations of an autonomous nature was difficult. This was not to say that they did not exist but I was not able to get in contact with the

preferred organisations. Some of the reasons were related to non-current contact details, non-functioning website pages, or the organisation no longer functioning in the way it was initially established. This suggested to me that the capacity of some Indigenous sports organisations to function and administer their sports within their Indigenous communities had become an issue.

The wide scope and complexity of this research could be seen as a research limitation. The multiple factors of health promotion theory, including Indigenous health promotion theory, and relating these to 'Indigenous development', meant a wide sweep through potentially relevant literature, which was relatively sparse in the Indigenous sphere. This required drawing together an Indigenous health promotion literature that is often positioned at the 'broader determinants' level, and which includes an array of Indigenous priorities, such as culture, language, self-determination, redressing historical trauma and inequality. The scope of health promotion (including Indigenous development) and the minimal literature about Indigenous people's participation in sport and Indigenous sports organisations, meant this research became a wide research topic with few reference points in the literature, especially because of the broad factors influencing health and wellbeing outcomes for Indigenous peoples. In reflection, focusing on one health and wellbeing aspect (e.g. addictions) may have focused the research topic rather more, but this would have limited what was being sought here in terms of a general look at the issues of interest.

The research was designed to determine what Indigenous development meant for the participants. According to Indigenous research methodologies, Indigenous pathways to development, Indigenous knowledge needs to be acknowledged and validated in its own right to ensure positive outcomes for Indigenous peoples. This meant that as the researcher, I had to work with their individual and cultural perspectives about their organisation's structure and functions, align this information with literature about Indigenous development, and draw some general conclusions from these differing viewpoints of relevance to the thesis topic. All these things added to the difficulty of drawing coherent conclusions from this research, although I am of the view that the themes that emerged above vindicate what was attempted here.

To make the process of looking at health, wellbeing and Indigenous development through sport clearer within the research, a way to approach this could have been to firstly establish what Indigenous development, health and wellbeing meant to the participants. Questions that then focused on the establishment, aims/objectives and organisational initiatives that arose from these initial enquiries might have provided a better way to proceed. The existing questions did include asking if the organisations' structure had a health and wellbeing perspective, and if their organisations' actions contributed to Indigenous development (the participants own peoples' development) and therefore their health and wellbeing. Similarly, asking participants directly what they thought were the ingredients for successful Indigenous development, and how their organization contributed to these, would have been helpful. Nevertheless, answers to these questions did emerge without being explicitly asked. However, in any future research on this topic, asking directly about participant own perspectives on health, wellbeing and Indigenous development

may be helpful for getting more information, and for aiding the analysis and interpretation process.

In the final chapter, conclusions are made about the research, and where the research scope could extend out to in the future.

Chapter Six: Conclusion and Recommendations

The aim of this study was to determine the ingredients for Indigenous development, through the use of sport as a vehicle for positive health and wellbeing outcomes. MTNZ was included as a background example of an organisation whose establishment, structure and function enhances Māori development through incorporating not only health messages, but also the broader determinants of Māori health outcomes as a wellbeing model for Māori.

Not all Māori Sports organisations are homogenous, yet the structure of New Zealand sport and the challenges that Māori sports organisations face are similar within New Zealand. Therefore I wanted to gain a picture of how other international Indigenous sports organisations operated and if they had similar objectives to Māori Touch NZ. To investigate Indigenous development as a factor for the overall health and wellbeing of Indigenous peoples, I sought the perspectives of international Indigenous sports organisations about if and how their operations, values and objectives included Indigenous development. This research entailed determining what the factors are for Indigenous development and how they use sport to implement those ingredients. Therefore, the research question was explicit in asking whether sport is used as a vehicle for Indigenous development and what those integral factors were.

The reason why I focused on the essential ingredients of Indigenous development was to show that 1) sport is no different from other sectors where positive Indigenous outcomes are being sought, 2) the sport sector needs to look wider than

isolated determinants, for example, health promotion messages or cultural knowledge inclusion or athlete development, and aim for a combination of all of the important factors for Indigenous outcomes, and 3) Indigenous sport organisations have at their core, Indigenous values that are strongly rooted in culture and tradition and therefore continue to be closely informed by community, and this extends through to the governance level.

Research Conclusions

According to this research, the essential ingredients for Indigenous development through Indigenous sports organisations are:

Collective Development

A key aim toward the development and advancement of their tribal communities through sport must be a motivating factor. This essential ingredient demonstrates that sport is used as a tool for Indigenous development - through all the factors that encompass community development, Indigenous development and cultural development. Furthermore, the organisations' relationships at both the tribal, community and health organisations, sport sector organisations and government agencies demonstrates 1) the importance of relationships and partnerships at all levels of society to be valued at the tribal community level at the government level and 2) that these relationships are vital for the organisations to be able to implement their aims and objectives.

External Relationships

The organisations must implement events to provide a forum for their tribal communities to disseminate success of Indigenous people and organisations in sport. The Relationships and partnerships established at all levels, are vital factors of Indigenous development for two main reasons:

- Tribal member support and participation
- Relationships with the sport sector and governmental agencies to implement objectives.

The importance of relationships with governmental agencies were evident within participant information from both a funding and support perspective, but also the lack of effective relationships was revealed as a barrier to the organisations' functions. The biggest barrier was influencing sport sector policy to include Indigenous sport priorities and to access ongoing funding for administration purposes.

Individual Development and Achievement

Encompassed in this concept is cultural development. This must be at the forefront of the organisation's guiding principles. The inclusion of cultural knowledge and practice into the organisations philosophies, organisational objectives, the importance of cultural identity is a key defining factor.

The success of the athlete not just at the sports representation level, but also as a holistic concept came through interviews. All of these themes overlapped because they all focus on the success of the tribal collective from local to national level. From a Māori philosophy perspective, this relates to the whānau/hapū/iwi worldview where a driver for success is about the success of everyone. This is reinforced by why the

organisations were established. Reasons included; providing a pathway for success of individual athletes and teams within an Indigenous setting, encompassing the priorities and needs of their tribal communities, which in turn was building a strong foundation at the community level, encompassing cultural knowledge, practice and identity and establishing themselves as an organisation that provided a pathway for tribal success. All of the participants noted that the success of their teams and athletes is about the positive outcomes for their people and providing those avenues is what their function was.

Success or achievement at the individual level involved the success of the athletes/teams that the organisations work with. Facilitating and providing opportunities for tribal members to participate in sport, achieve to the highest level in sport and also address some of the social and health issues that their tribal members experience were part of the organisations' aims and objectives.

From participant perspectives, through implemented Indigenous sports events, facilitating opportunities for tribal members to participate in sport, and provide pathways for participation in high level/elite competition (both Indigenous and mainstream), these all contribute to the success of tribal members. Through sport participation, achieving at the highest sporting level not only included advocating for tribal members selection into mainstream teams and forming Indigenous national (and international) teams and competitions, but also included pathways for social, educational and health outcomes. Participants acknowledged the importance of individual success that contributes to the overall success of their communities. This notion is also evident through the use of Indigenous role models to demonstrate

success through sport to motivate others. Success also entails being healthy, drug/smoke/alcohol free and tribal members experiencing success. This again reinforces the relationship between individual-community outcomes where the success of the individual contributes to the success of the people.

Health Outcomes

That the organisations' although have sport administration and their main business objective, that they use this as an opportunity for health outcomes, including social, educational and employment opportunities. The product of this is that they are able to access the community under sport participation and build the community from community level, to elite development under the philosophy of health and wellbeing outcomes.

Organisational Structure

Self-determination or rather, an autonomous structure within the organisations was not one of the higher ranking themes, yet it was evident throughout the interviews that the organisations need a sense of autonomy to implement their objectives. The structure of the organisations' act as a 'representative' of their tribal communities priorities and therefore are structured in a ways relevant to the advancement of their tribal communities. However, whether the organisations are autonomous or not, they still require funding to implement an initiative. Also, it has to be noted that three of the eight organisations did not have completely autonomous governance structures, but noted that they faced challenges meeting all aspirations and priorities for their tribal communities especially as the level of sport representation at higher/elite levels under an Indigenous banner. The importance of a self-determining agenda

becomes even clearer when examining the nature of colonisation, and the impact on Indigenous peoples worldwide.

Reflections and Recommendations

There are multiple factors that contribute to health and wellbeing for Indigenous peoples. The complexity within this research was harnessing these factors into both an Indigenous development and sports lens where research literature to date that I have found is minimal. It was extremely difficult to build on literature in this area, as to date, there are no known academic bodies of work that have offered an Indigenous perspective on comparing and contrasting Indigenous sporting organisations. Therefore a key recommendation of this research is that further high-level research is done in this area.

Most of the literature that concentrates on Indigenous peoples, sport participation and the factors above has been from research conducted within New Zealand. Māori sport literature that contains issues of self-determination within sport has been published within the last few years and indicates that research pertaining to Māori development that has previously been conducted within health, social development, education and more recently, now extending into the sport sector.

This study involved a complexity of layers to answer what was being sought. Firstly, it had to demonstrate the factors for Indigenous development. Secondly, it had to demonstrate that those factors for Indigenous development (and including 'Indigenous development' itself) are ingredients for health and wellbeing outcomes for Indigenous peoples. Thirdly, it needed to link these factors to the sport sector

where 'health and wellbeing' has traditionally been linked to only the participation benefits of sport (physically, socially and recently, culturally). Lastly, it needed to demonstrate that sport is a vehicle for Indigenous health and wellbeing outcomes by incorporating the ingredients for Indigenous development as the final strand of this research. It was indeed a complex piece of research – but one that could not be defined within only one or two areas. Such is the nature of an Indigenous research paradigm.

The uniqueness of this research is also that the perspectives of the participants are of those who work with their Indigenous communities at the 'grassroots' level but also work at the higher levels within their sports. Their perspectives have informed future research about the value and barriers within sport for Indigenous peoples as a vehicle for their advancement, development and ultimately, their health and wellbeing. Therefore it is highly recommended that we look to our Indigenous practices through sport in New Zealand, and see them as having potential for leading practice in Indigenous peoples' development worldwide.

Successes

Successes I have gained in this research is that I was able to endeavor on such a huge research topic. I am grateful that all the participants were able to give their time and share their stories under the common umbrella of sport.

A success was being able to integrate the principles and philosophies or kaupapa Māori into the research, but also experiencing the similarities between the research

methodologies and the research topic. This was empowering to observe the similarities between research experiences and sport experiences.

Lastly, this research topic is unique in that it brings together many factors of Indigenous development and health promotion under one topic, where research literature found about Indigenous and/or community outcomes have focused on one or two aspects. Although this topic was too large for a thesis and this has made it difficult to draw solid singular conclusions, the fact that this research is a step in the direction of sport and Indigenous development is a success.

Summary

With determining the overall themes from this research, it has shown, from the participant perspectives what Indigenous development encompasses and how that is implemented through the Indigenous sports organisations. The research has shown what the key factors are for Indigenous development, and how they are informed by the unique structure and function of Indigenous sports organisations. The main ingredient in the success of these Indigenous sporting organisations is that their purpose for existing is firmly rooted in traditional Indigenous values, and that these values inform the governance structure, guiding principles, and future aspirations for the people and communities they serve. The research clearly shows that sport is a valuable tool for Indigenous health development, as it encompasses both the physical and metaphysical aspects of health as an outcome, and when coupled with traditional ways of being, ensure that the core element of any Indigenous people; their culture and identity is preserved, valued, and enhanced.

Furthermore, relating the literature review and the research data, the components of indigenous development, community development, and iwi (tribal development) fit within the scope of health promotion theory.

Relating back to the purpose of this research, the factors that determine the health and wellbeing of Maori within sport seem to have high similarity to the factors determined by participants. This shows that the efforts of the Indigenous sports organisations are for the overall aims – the embitterment of their peoples.

Further recommendations of the study are that more work continue to be done in this field, particularly in the area of political advocacy and support for these organisations, as they are leaders in terms of Indigenous development and advancement across a number of sectors.

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