

**Women in Sport Governance: Challenging Institutionalised Practices in a National
Sport Organisation**

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Abstract

Women's continued underrepresentation in sport leadership has led to a growing focus on the study on women's involvement in sport governance. While we know something of the barriers to women's participation on sport boards (Adriaanse & Scofield, 2013), there has been no sustained focus on how to change or address these issues. In order to contribute to this evolving body of literature, the current study draws on institutional theory as a lens to: *investigate how a national sport organisation (NSO) creates change in the practices of the institution, resulting in the creation of opportunities for women in sport governance.*

The case of New Zealand Cricket was explored, revealing that the organisation has undergone a process of institutional change. This change appeared to be stimulated by the Women and Cricket report (New Zealand Cricket, 2016), which detailed a bleak picture of the relationship between women and cricket. Using a case study approach, data were collected through semi-structured in-depth interviews with individuals associated with New Zealand Cricket's institutional change process. This insight provided a deeper understanding of the factors that have contributed to change and have resulted in greater opportunities for women in governance. Across all interviews it was evident that the Women and Cricket report (New Zealand Cricket, 2016) was a catalyst for change and resulted in New Zealand Cricket's senior leadership team recognising the significance of women as key stakeholders. The findings of this study revealed that the New Zealand Cricket Board put a number of sub-strategies in place to enhance both the quantitative and qualitative nature of women in cricket governance. While the organisation has undergone significant change, participants voiced the need for continued momentum to break down some remaining institutionalised attitudes and behaviours towards women in governance. However, as the change process within New Zealand Cricket was found to be evolutionary in nature, it is expected that this will happen over time as evolutionary change is gradual.

This study has established the notion of 'evolutionary revolution' as an institutional change process for the context under examination. This process appeared effective for New Zealand Cricket when implementing phases of change over time and seemed to result in minimal resistance from stakeholders. In particular, outcomes from this study reveal that New Zealand Cricket is not only challenging institutional practices, but is seeking to embed new institutional practices, and has been 'successful' with its current 'women and cricket' initiatives. This outcome has implications for our understanding of institutional change literature. Specifically,

the outcomes of this research posit that the current approach to examining institutional practices that impact on women in governance, specifically, how to deinstitutionalise current practices, needs to be augmented with greater understanding of how organisations can create and institutionalise *new* practices. Similarly, for practitioners, a solutions-based approach that targets steps to create and institutionalise *new* practices is offered as the applied outcome. This outcome is also informative for other sport organisations seeking to champion change. Future research could therefore focus on exploring ‘evolutionary revolution’ as an institutional change process.

Attestation of Authorship

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.

Student's Signature: Sophie Parker

Date: 31 January 2019

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Chapter 1: Introduction

1.1 Background to Research

The issue of women's underrepresentation in sport has become a popular topic that has seen a global increase in interest in recent years (Adriaanse, 2016; Burton, 2015; Leberman & Burton, 2017). Women's and girl's sport participation has increased over the past 40 years, as a result of both legislative interventions and programmes at national, regional and local levels worldwide (Leberman & Burton, 2017). However, this increase in participation has not been matched by a significant increase in the number of women in sport governance and leadership positions (Leberman & Burton, 2017). The lack of women's involvement within governance has raised concern from scholars and policymakers alike (Burton, 2015; WSLA, 2018). Regardless of calls for greater gender diversity within sport governance, women remain underrepresented across international, national and local levels of sport (Adriaanse, 2016). An enduring argument for increasing the number of women in sport governance has focussed on the ethical dimension (Adriaanse, 2016; King, 2016). Ahn and Cunningham (2017) argue that sport organisations have a responsibility to be inclusive not only from an ethical but also a social perspective, representing all stakeholders. Central to this argument is the fact that "women represent stakeholders who should be included (ethical principle) and that their inclusion increases the pool of talent available for selection into leadership positions (business principle)" (Adriaanse, 2016, p. 159). Further, most Organisation for Economic Cooperation and Development (OECD) countries have a strong pipeline for female talent with more women graduating with tertiary qualifications than men. However, this is not yet translating into equity within sport governance (Leberman & Burton, 2017; Leberman & Shaw, 2015).

Scholars argue that sport organisations have institutionalised certain forms of masculinity as acceptable and, consequently, have reinforced masculinity or masculine behaviour as the desired leadership qualities needed in sport governance (Anderson, 2009; Burton, 2015). Burton (2015) claims that studies investigating gender issues in sport are "situated in multi-level, sometimes subtle, and usually taken-for-granted structures, policies, and behaviours embedded in sport organisations" (p. 155). Several studies have drawn heavily on institutional theory as a lens to examine women's underrepresentation in sport governance and leadership (Burton, 2015; Walker & Sartore Baldwin, 2013; Walker, Schaeperkoetter & Darvin, 2017). While prior research on institutional change has primarily focused on understanding the reasons why organisations adopt certain institutional practices, and how to deinstitutionalise

these embedded practices (Kikulis, 2000; Walker et al., 2017), the current study extends this literature and seeks to understand how organisations can create and institutionalise new practices, resulting in institutional change.

1.2 Research Context

New Zealand Cricket is a leading example of a sport organisation that has experienced institutional change. In November 2015, the NSO commissioned an independent study, authored by Sarah Beaman, to better understand the relationship between women and cricket. The study was described as an ‘exhaustive investigation’ involving one-on-one interviews, surveys, and extensive online research; there were conversations with both current and past players, administrators and fans, women who followed sport but not cricket, women from different cultural backgrounds, trends in society and sport, and conversations with individuals from sport organisations in New Zealand and overseas (New Zealand Cricket, 2016). The report was termed the ‘Women and Cricket’ report (New Zealand Cricket, 2016) and spread across all aspects of the women’s game, including participation, coaching, umpiring, as well as governance and leadership. The Women and Cricket report (New Zealand Cricket, 2016) was presented to the New Zealand Cricket Board in July 2016 and was publicised not only as a comprehensive appraisal of the relationship between women and cricket, but a frank assessment of the New Zealand Cricket’s shortcomings. The outcomes of the report painted a bleak picture of neglect, with Beaman discovering that women had “virtually no voice in the governance or leadership of cricket” (New Zealand Cricket, 2016, p. 12), and claiming that at times she felt like she was studying an ‘endangered species’ with very few women coaching or umpiring, and female participation on the verge of extinction. The report provided some disappointing figures in relation to women’s relationship with the sport:

- 6.4 percent of New Zealand Cricket’s governance structure in 2016 was female, in 1993/94 it was 38 percent;
- Two of 43 board positions at regional level were held by females;
- 90 percent of cricket clubs did not have girls-only teams, while 57.6 percent of clubs did not offer cricket for girls at all; and
- 39 percent of the MYBLACKCAPS (or New Zealand Cricket) database were females (New Zealand Cricket, 2016, pp. 14-15).

The findings highlighted that New Zealand Cricket had side-lined women's cricket, both structurally and philosophically. Therefore, transforming New Zealand Cricket's engagement with women was considered fundamental to achieving its vision of cricket being 'A game for all New Zealanders; a game for life.' While greater engagement with women has the potential to increase participation numbers, grow the pool of volunteer coaches, umpires and administrators, widen the fan base and open new sources of revenue for the NSO, David White, chief executive of New Zealand Cricket, stated "self-interest aside, however, this is simply the right thing to do" (New Zealand Cricket, 2016, p. 6). The report made 17 recommendations, which were spread across all aspects of cricket, and were unanimously accepted by the New Zealand Cricket Board; who have already implemented a number of recommendations. Beaman placed emphasis on the need for New Zealand Cricket to substantially increase the number of women in governance and leadership roles at national and regional levels (in its Major Associations and District Associations) across the country. Further, she reported that "cricket should attract more women into governance at all levels of the game in order to bring a female perspective to decision-making" (New Zealand Cricket, 2016, p. 12). As the current study focuses on women in sport governance, the following recommendations are considered most relevant and are termed the 'governance and leadership recommendations':

- A. Significantly and quickly increase the proportion of females in cricket governance;
- B. Ensure all national and regional cricket associations have leadership role(s) accountable for driving improved cricket outcomes for females;
- C. Positively influence the media awareness and portrayal of females' success and legacy in cricket;
- D. Gradually increase female presence in coaching and umpiring positions; and
- E. Target the engagement or reengagement of females who know and love cricket in ways that fit their life stage and availability (New Zealand Cricket, 2016, p. 11).

As mentioned, New Zealand Cricket has been quick to respond to the outcomes of the Women and Cricket report (New Zealand Cricket, 2016), with the New Zealand Cricket Board having already implemented a number of recommendations. The NSO has recognised the need for 'cultural alignment' – from cricket being predominantly a male sport, to a sport for all New Zealanders. The report provides an invaluable opportunity to capture rich insights in relation to women in sport governance and institutional change. In addition, New Zealand Cricket can

be seen as an ideal case study for investigating how sport organisations can challenge institutional practices and create change, as it appears the organisation has demonstrated some positive action with outcomes in sight. To date, while the issue of a lack of women's involvement in sport governance has been studied, there has been few studies that have focused on how change might be created, particularly in relation to improving women's opportunities in sport governance.

1.3 Research Aim and Design

The current study aims to investigate how a NSO creates change in the practices of the institution, resulting in the creation of opportunities for women in sport governance. This insight will provide a deeper understanding of the factors that have contributed to change in practices, resulting in greater opportunities for women to contribute to sport governance.

In order to achieve this purpose, the following questions were posed:

1. What has changed within New Zealand Cricket's institutional practices in relation to women in sport governance?
2. What were the key factors or influences for change?
3. How has New Zealand Cricket created and institutionalised new practices?

To answer these questions, the current study integrated the constructivist-interpretive research paradigm (Denzin & Lincoln, 2018), which provided an overarching framework for the research and was underpinned by a qualitative approach using a single, instrumental case study design (Baxter & Jack, 2008). Participants included in the study consisted of four individuals associated with New Zealand Cricket and were identified using both purposive sampling and the key informant technique; considering the small sample, those selected had extensive knowledge of, and involvement in, New Zealand Cricket's institutional change and were therefore able to provide insightful data. Data were collected through semi-structured in-depth interviews and secondary document analysis. An interview guide was used with a total of 10 questions which were framed to understand New Zealand Cricket's institutional change. Data were analysed using thematic analysis, based on an inductive approach where patterns emerged intrinsically (Braun, Clarke & Terry, 2014).

1.4 Dissertation Structure

The current study is organised as follows: Chapter 2 provides a critical review of existing literature which pertains to women in sport governance, as well as prior research concerning institutional theory. These studies provide a better understanding of institutional practices and institutional change, and highlight any gaps in the literature. Chapter 3 describes the research design and framework that underpins the study, including an explanation of the constructivist-interpretive paradigm and qualitative research approach. This is supported by justification of the chosen methodology, a single, instrumental case study, and research methods used to collect, analyse and interpret the data. Chapter 4 synthesises and discusses the findings across all four interviews, allowing for an in-depth understanding of the case. To conclude, Chapter 5 summarises the key findings and limitations, and highlights the contribution to the literature and practice, as well as identifying areas for future research.

Chapter 2: Literature Review

2.1 Introduction

Chapter 2 establishes the theoretical foundations for the study and aims to explore research pertaining to women in sport governance and the application of institutional theory, in order to better understand how a NSO creates change in their practices, resulting in the creation of opportunities for women in sport governance. The literature review is organised as follows: To begin, Section 2.2 provides context of the issue of women's underrepresentation in sport governance and leadership. Following this, Section 2.3 draws from both corporate and sport governance research to highlight the benefits of greater gender diversity on boards. While Section 2.4 defines institutional theory and analyses its application to sport management research, Section 2.5 defines institutional change and explores the drivers for and against change. To conclude, key learnings will be summarised and any gaps in the literature will be presented in Section 2.6.

2.2 Women in Sport Governance

2.2.1 Women's Underrepresentation in Sport Governance and Leadership

The issue of women's underrepresentation within governance and other leadership positions is a growing area of sport management research, which seems to have gained momentum in the last five years (Adriaanse 2016; Bryham, Ferkins, Dee & Mueller, in press 2019; Burton, 2015; Leberman & Burton, 2017). However, within this emerging body of literature, there is a lack of consensus around the definition of governance and therefore it remains an ambiguous concept (Ferkins & Shilbury, 2012). The term 'sport governance' has been described as "the responsibility of the functioning and overall direction of the organisation and is a necessary and institutionalised component of all sport codes from club level to national bodies, government agencies, sport service organisations and professional teams around the world" (Ferkins, Shilbury & McDonald, 2009, p. 245). Further, although governance and leadership are different terms, governance can be viewed as the process of providing organisations with strategic leadership (Chait, Ryan & Taylor, 2011). This is supported by O'Boyle and Bradbury (2013) who define board accountability as "the obligation of an individual or organisation to accept responsibility of their actions in creating a strong,

sustainable future for the organisation” (p. 7). Therefore, boards can be held accountable for leading the organisation and strategising its future direction.

Worldwide we have witnessed an increase in women’s on-field participation, particularly within sport codes that have historically been dominated by men (i.e. rugby, cricket and Australian Football League). Leberman and Burton (2017) state that the 2012 Summer Olympics in London were touted as the ‘Women’s Olympics’ with a record 44.3 percent of female participants and, more recently at the 2016 Rio Olympics, where for the first time female athletes made up 45 percent of competitors (Adriaanse & Schofield, 2014; Leberman & Burton, 2017). The increase in women’s on-field participation however has not been matched by off-field participation in governance and other leadership positions (Leberman & Burton, 2017). For example, the 2016 International Sports Report Card on ‘Women in Leadership Roles’ found that when it comes to women’s off-field participation, 33 of 35 International Federations associated with the Olympics are run by men, while only two are led by women (Lapchick, 2016). Further, the report provides some disheartening figures in regard to women in sport governance; women comprised of 5.7 percent of international federations presidents, 12.2 percent were vice-presidents, 13.1 percent were executive committee members, and only 24.4 percent of women were International Olympic Committee members (Leberman & Burton, 2017). A number of international federations have no women on their executive committees, regardless of having high levels of female participation. At a national level the figures are not much better, with women making up 9 percent of national presidents across the world (Lapchick, 2016).

The continued underrepresentation of women in leadership has led to a growing focus on the study of women’s involvement in sport governance (Adriaanse, 2016; Adriaanse & Schofield, 2014; Bryham et al., in press 2019; Claringbould & Knoppers, 2008; Shaw, 2006; Shaw & Slack, 2002). A recent study by Adriaanse (2016) examines gender diversity on boards of 1,600 NSOs in 45 countries (referred to as ‘The Sydney Scoreboard Global Index of Participation’) and identifies three key indicators of global underrepresentation of women in sport governance. These indicators include the roles of board director, board chair and chief executive. Adriaanse (2016) found that women remain underrepresented in these decision-making positions throughout sport governance; women hold less than 20 percent of board director, 10.8 percent of board chair, and only 16.3 percent of chief executive positions. Within a New Zealand sport context, women make up 27.3 percent of board directors, 21.4 percent of board chairs, and 38 percent of chief executives (Adriaanse, 2016). In addition, A recent report by the New Zealand

Women in Sport Leadership Academy (2018) indicates that of the 14 NSOs reviewed, only two had a female chair (i.e. Athletics New Zealand and Netball New Zealand). It was also noted that although New Zealand Rugby is on a pathway to improvement, following its 'Respect and Responsibility Review' in 2016, the organisation still only has one female on its board despite its increasing rates of women's participation (WSLA, 2018). These findings not only highlight that women's involvement in sport governance remains a global issue, but that greater gender balance in the governance of NSOs is needed.

Shaw and Slack (2002) use historical analysis to show how gender relations are produced in sport organisations. The authors analyse the historical construction of gender relations within three publicly funded English national governing bodies. The purpose of the study was to understand the development of gender relations and how they have come to favour historically constructed 'masculinities' over 'femininities' expressed by women and some men (Shaw & Slack, 2002). The findings from their study suggest that policy, practices and language are used within the three organisations as a means to create gender relations that act as a barrier to women, favouring masculinities over femininities (Shaw & Slack, 2002). Further, Shaw (2006) examined gender relations in six New Zealand regional sport trusts and characterised them as 'gender suppression'. She concluded that the gender relations "remain contested and unresolved" (Shaw, 2006, p. 554), and found that one way organisations normalised these practices was through employing the 'best person for the job', regardless of gender. After conducting interviews with chief executives from the six RSTs, Shaw (2006) noted that organisations portrayed themselves as "homogeneous and non-gendered" (p. 560). However, the findings from this study concluded that by describing this practice of employing 'the best person for the job', chief executives were participating in gender suppression and did not engage in further conversation regarding gender. These findings highlight a reluctance to address gender issues. Based on these studies, it is evident that women's underrepresentation in sport is a longstanding issue.

2.2.2 Women on Boards

The lack of women's involvement within governance has raised concern from scholars and policy makers alike. Regardless of calls for greater gender diversity within sport governance, women remain underrepresented across international, national and local levels of sport (Burton, 2015; Sibson, 2010). Adriaanse (2017) states that the consequences of a lack of

gender balance in board composition are twofold. First, important stakeholders of the organisation are excluded from participating in decision-making. Board directors are known to play a critical role in the development of strategy and decision-making as they not only represent the source of values, but also objectives that develop and sustain an organisation (Clarke, 2007). Adriaanse (2017) explains that hundreds and thousands of women and girls play sport worldwide however they are minimally represented (if at all) at the highest levels of sport governance; meaning that these stakeholders' voices are excluded from the shaping of core organisational values and the development of strategic vision for their sport. In addition, central to this argument is the fact that "women represent stakeholders who should be included, and that their inclusion increases the pool of talent available for the selection into leadership positions" (Adriaanse, 2016, p. 159). This argument is supported by Anderson (2009) who examines the masculinity among the stakeholders of sport and concludes that there was an overrepresentation of men. Scholars have therefore argued that boards need to re-evaluate their governance structures and practices to strive to meet ever-increasing expectations and standards of transparency, accountability and performance from a wide range of stakeholders (Hoye & Cuskelly, 2007). Sport organisations are subject to scrutiny from their stakeholders who expect the organisation to deliver quality outcomes and as a consequence boards must be able to govern the organisation in the best interests of their stakeholder, which includes women. This literature can be discussed in relation to that of Jackson and Parry (2011) who explain the idea of 'leadership with a higher purpose'. These authors claim that when individuals or organisations are called out for their ethical transgressions, for example not meeting the needs of all stakeholders, these leaders are "often held to account for a higher level of ethical and moral standard" (Jackson & Parry, 2011, p. 107).

The second consequence of a lack of gender balance in board composition is the loss of potential benefits from having women involved. The benefits of gender balanced boards are well-documented, with a substantial body of corporate governance research having focused on the benefits of women on boards (Neilsen & Huse, 2010; Terjesen, Sealy & Singh, 2009; Torchia, Calabro & Huse, 2011). Terjesen et al. (2009) reviewed corporate governance scholarship in relation to female directors on corporate boards and found that governance improves when women are involved as they bring 'value adding' talents and represent stakeholders who are usually excluded or are considered as a minority. These findings are similar to Neilsen and Huse (2010) who examined the contribution of women on the board of directors in 201 Norwegian firms. They concluded that a higher ratio of female directors

resulted in increased levels of board effectiveness and strategic control. In addition, the authors found that women appointed to boards produce ideas about corporate strategy and are interested and involved with a number of strategic issues (Neilson & Huse, 2010). Women are also more likely to invest in developing formal board structures through the introduction of diverse members, a significant characteristic that is suggested to enhance group productivity (Ferkins, Jogulu & Meiklejohn, 2013).

Within the domain of sport, Geeraert, Alm and Groll (2014) examine the idea of ‘good governance’ within international sport organisations, analysing 35 Olympic sport governing bodies. The authors found that when women are involved on boards, it leads to what they describe as ‘good governance.’ In addition, they argue that gender balanced boards score higher in implementing conflict of interest rules, corporate strategy, and a code of conduct. Geeraert et al. (2014) also highlight the importance of having female directors, stating that these individuals should be placed in decision-making positions as they can contribute their own experiences, beliefs and opinions to the governance of sport. They argue that women “bring a different voice to debates and decision-making, which is suggested to lead to better governance since a broader and different range of experience and opinions are shared” (Geeraert et al., 2014, p. 298). Similarly, in their review, Terjesen et al. (2009) explain that while female directors contribute different knowledge, skills and experience to their boards, their feminine attributes may be suppressed in the boardroom as a result of boardroom cultures and practices which do not allow such expressive behaviours. The authors argue that this leads to female director representation on boards, however, only masculine behaviours. Therefore, losing the benefits of gender diversity previously discussed.

Much of the research on women on boards has discussed Kanter’s (1977) original concept of ‘critical mass’. For example, a number of scholars support the idea of a critical mass, that is at least three women on the board (or 30 percent), in order to have some confidence that governance gender equity on boards is being progressed (Adriaanse, 2016; Joecks, Pull & Vetter, 2013). However, based on the findings from Adriaanse’s (2016) study, none of the participating NSOs had achieved a critical mass in any of the three indicators (i.e. board director, board chair and chief executive positions). A number of studies which have explored the links between gender diversity in governance and firm performance discuss the significance of a critical mass (Joecks et al., 2013; Torchia et al., 2011). These studies suggest that three or more women need to hold board positions in order to increase firm performance, and that if

boards did not achieve a critical mass, gender diversity can “nullify or negatively affect firm performance” (Adriaanse, 2016, p. 150).

One way of accelerating women’s representation in governance and achieving greater gender diversity is the use of gender quotas, otherwise known as ‘affirmative or positive action’ (Adriaanse, 2017; Adriaanse & Schofield, 2014). There are a number of arguments for and against the use of gender quotas (Whelan & Wood, 2012), the main argument being the idea that women are appointed to boards to fill the quota, regardless of whether they are qualified for the role. However, there is insufficient evidence to suggest that women appointed through quotas are less effective in their performance (Adriaanse, 2017). Although gender quotas are successful in increasing the number of women in governance, many women do not believe in being appointed through quotas. These women claim that, oftentimes, it causes them to be viewed as tokens and makes them feel like they have been appointed due to their gender, not because of what they can bring to the table (Adriaanse, 2017; Whelan & Wood, 2012). For example, Torchia et al. (2011) argue that boards with one woman can be viewed as ‘tokens’ and claim that these women are subject to performance pressures due to their high visibility. Similarly, Kanter (1997) states that women are more likely to be viewed as tokens on boards that are ‘skewed’. These boards have a dominant group (i.e. male directors) who control the minority group (i.e. female directors and other minority groups) and therefore control board conversation and culture. In contrast, Kanter (1997) claims that when gender balance is achieved, women are more likely to be viewed as equals, not as tokens or female advocates. In addition, when gender balance is achieved, sport governance can reach its full potential (Adriaanse, 2017). Therefore, the case for greater gender diversity within sport governance (i.e. more women on boards) is now solidly established.

2.3 Institutional Theory

2.3.1 Institutional Theory Defined

It has been more than 30 years since the concept of institutional theory was established within organisational and management literature (DiMaggio & Powell, 1983; Meyer & Rowan, 1977; Tolbert & Zucker, 1983; Zucker, 1977). Institutional theory has become a recognised theory for explaining how organisations work when interacting with the social world around them. Before providing a review of institutional theory, we first need to define what an institution is. Barley and Tolbert (1997) define an institution as “shared rules and typifications

that identify categories of social actors and their appropriate activities or relationships” (p. 96). The authors state that institutions influence how people communicate and determine what behaviours are seen as ‘appropriate’. Similarly, Greenwood, Oliver, Suddaby and Sahlin-Andersson (2012) state that an institution refers to “taken-for-granted repetitive social behaviour that is underpinned by normative systems and cognitive understandings that give meaning to social exchange and thus enable self-reporting social order” (pp. 4-5). The authors also argue that these institutions are supported through norms, values and beliefs that determine how people behave. The process of establishing an institution happens over time as the norms, values and beliefs become so embedded into the organisations culture that they become normalised and the taken-for-granted way of life (Greenwood et al., 2012; Washington & Patterson, 2011). Therefore, these institutional practices (i.e. norms, values and beliefs) are resilient, making them difficult to change.

Institutional theory is a social theory based on the concept of social construction, that is our constructed understanding of the social world that forms the basis for shared assumptions about reality (Berger & Luckmann, 1967). Phillips and Malhotra (2008) explore social construction, which they believe underlies institutional theory. The authors explain that early research into institutional theory focused primarily on the social construction of institutions, claiming they are formed through social interactions between individuals that determine appropriate behaviour. For example, Meyer and Rowan (1977) state that institutions are cognitive structures that are constructed in social interaction through the production of what Barley and Tolbert (1997) refer to as ‘shared typifications’. These shared typifications may also refer to shared norms, values and beliefs, as identified by Greenwood et al. (2012).

Institutions can operate across a number of levels, from a global scale to a more localised system of interpersonal relationships (Scott, 2004). For example, Berger and Luckmann (1967) provide an explanation where they identify a handshake as a widely accepted institution of which individuals have a shared understanding of what it means and represents. Within the domain of sport, Walker et al. (2017) suggest that institutions can operate on an individual, meso and macro-level. Similar to Berger and Luckmann (1967), Walker et al. (2017) use the example of a high-five and how it has become a micro-level institutional norm of participating in sport. From these examples it can be understood that actions such as the handshake or high-five have become institutionalised practices, where they were “once a belief, that became a norm, and are now intricate parts of the institution” (Walker et al., 2017, p. 33). Therefore, ‘institutionalisation’ can be explained as the process of practices (i.e. values, norms and beliefs)

which become established as authoritative guidelines that determine appropriate social behaviour (Scott, 2001).

Legitimacy, another key component of institutional theory, is the shared cognitive acceptance of the institution and its practices (DiMaggio & Powell, 1983). Scholars state that the institutionalisation of such practices may be attempted by organisations who are looking for an increase in social acceptance or approval (Greenwood et al., 2012). Barley and Tolbert (1997) support these claims and describe legitimacy as a 'by-product' of an organisation adopting practices due to social and cultural pressures enacted from their external environment, which is influenced by the need for social justification or approval.

One other key component of institutional theory is the concept of institutional isomorphism. The basic idea of institutional isomorphism is that an organisation's internal and external environment pressures its members to take on certain practices in order to survive (Washington & Patterson, 2011). Scholars state that as more organisations conform and adopt certain practices and processes, they become more deeply institutionalised which, in turn, leads to institutional isomorphism (Boxenbaum & Johnson, 2012). Further, it is suggested that organisations look to their environments to better understand their next course of action. Therefore, it is not surprising that organisations who face similar environments take up similar actions and begin to resemble one another (DiMaggio & Powell, 1983). In addition, it is argued that not conforming to or, in fact, deviating from what is accepted as appropriate courses of action can lessen social approval and threaten an organisation's legitimacy (Boxenbaum & Johnson, 2012). In their seminal work, DiMaggio and Powell (1983) identified three pressures that lead organisations to become homogenous: coercive, mimetic and normative pressures. Coercive pressures are a result of political pressures and power relations, and come from organisations with the potential to sanction other organisations (Washington & Patterson, 2011). Mimetic pressures arise from ambiguity, where organisations mimic other successful organisations in order to gain social approval or legitimacy (DiMaggio & Powell, 1983). Lastly, normative pressures result from professionalism and arise as organisations draw from similar resource pools (Washington & Patterson, 2011). These pressures are transmitted by the profession and the institutional practices that are widely accepted within the profession (DiMaggio & Powell, 1983).

Early research into institutional theory has primarily focused on understanding why organisations demonstrate similar behaviours and how they respond to the same or similar

demands and pressures from their environment (DiMaggio & Powell, 1983; Tolbert & Zucker, 1983). More recent research however has built on these early studies and has since focused on understanding the reasons why organisations adopt certain institutional practices and, much like the current study, has started to focus on the process of institutional change (Danylchuk, Snelgrove & Wood, 2015; Washington & Patterson, 2011).

2.3.2 Institutional Theory in Sport Management Research

Institutional theory has become a dominant theory in sport management research. Washington and Patterson (2011) provide a comprehensive review of the key components of institutional theory and summarise how it has been applied throughout sport management literature. They conclude that sport provides “a rich empirical setting to elaborate and illuminate some of the basic tenets of institutional theory” (Washington & Patterson, 2011, p. 2). The authors suggest that the relationship between institutional theory and sport management research can be perceived as less of what they term a ‘hostile takeover’, where the theory uses sport to discuss key components within institutional theory, and more of what they term a ‘joint venture.’ Therefore, Washington and Patterson (2011) claim that sport can help extend institutional theory and, in return, institutional theory can guide sport management research to questions which have not previously been answered.

Scholars have made a number of contributions to sport management research using institutional theory (Phelps & Dickson, 2009; Slack & Hinings, 1994; Walker & Sartore-Baldwin, 2013; Washington & Patterson, 2011). For example, in response to calls for further research into institutional theory, which examines institutional practices, Walker and Sartore-Baldwin (2013) use institutional theory to analyse whether discrimination and institutionalised practices influence women’s underrepresentation in men’s intercollegiate basketball. The authors examine how practices that restrict women’s access in men’s intercollegiate basketball is institutionalised. The findings from their study indicate that there is a masculine culture present in men’s intercollegiate sport which is resistant to change. Bryham et al. (in press 2019) examine women’s involvement in sport governance and recognise institutional theory as a lens to understand women’s underrepresentation in sport governance. The authors provide a contextualised account of women’s involvement in sport governance through New Zealand Rugby and analyse the forces that may have influenced the governance of the sport using institutional theory. Bryham et al. (in press 2019) highlight a number of institutional practices

which contribute to men's dominance in the governance of rugby in New Zealand. Their case depicts how institutional theory is useful when explaining the forces for and against change in governance practice.

In addition to these studies, the concept of institutional isomorphism has been well-documented within sport management literature. Early research by Slack and Hinings (1994) examines the processes of isomorphic change using 36 Canadian NSOs. These NSOs were subject to external environmental pressures from Sport Canada to adopt a more professional and bureaucratic organisational structure. The authors conclude that as Sport Canada created pressure, there was a reduction in the variation of NSO structures. In addition, Slack and Hinings (1994) examine how coercive, mimetic and normative isomorphic pressures have contributed to this reduction in NSO structure. A more recent study by Phelps and Dickson (2009) analyses the choice of team names by NSOs in relation to their conformity to institutionalised naming practices. The authors investigate the choice of the names 'Ice Blacks' and the 'Ice Fernz' and their findings highlight that these names are isomorphic and resemble other New Zealand NSOs, for example the All Blacks and the Silver Ferns. Phelps and Dickson (2009) argue that isomorphism (in this case, the selection of names) is a likely precursor to legitimacy (in this case, wider community support and acceptance of the men's and women's ice hockey teams).

Based on these studies, institutional theory can be used to provide a deeper level of understanding about organisational practices. Institutional theory is therefore a significant theory to the current study and will be used to help understand how institutional practices have affected women's opportunities in sport governance, and recognise forces for change at play within NSOs. As explained by Scott (2004), "institutional theory can reveal deeper, more resilient aspects of a social structure" (p. 3). In considering its application to the current study further, the ideas shared within institutional theory can help explain how governance practices are resistant to change. For example, Ferkins and Kilmister (2012) argue that "governance structures and decision-making are taken-for-granted, institutionalised, and thus are resistant to change" (p. 146). Therefore, organisations' reluctance to move towards the involvement of women in governance, where men have historically dominated may, in-part, be understood by the ideas shared within institutional theory.

2.4 Institutionalised Practices in Sport

2.4.1 Hegemonic Masculinity

Sport can be viewed as a gendered institution that operates as a domain to define and reproduce hegemonic masculinity (Burton, 2015). Anderson (2009) explains that “sport serves as an institution principally organised around the political project of defining certain forms of masculinity as acceptable, while denigrating others” (p. 3). A number of scholars believe that this view of sport recognises gender as a fundamental component of organisational and social processes which helps identify the issue of women’s underrepresentation as well as the reasons for it (Burton, 2015; Cunningham, 2008). Further, these scholars have found that such inherent bias toward women in sport, which may be subconscious, becomes more overt when sport is viewed as a gendered space (Burton, 2015; Cunningham, 2008). A number of studies have examined the inherent bias towards women using hegemony theory (Claringbould & Knoppers, 2007; Ryan & Dickson, 2018; Walker & Bopp, 2011; Whisenant, Pedersen & Obenour, 2002). For example, Whisenant et al. (2002) apply hegemony and hegemonic masculinity theory to examine the rate of advancement of men and women into senior administrative positions in intercollegiate sport. The authors argue that sport has actively naturalised men’s dominance in sport, therefore providing men with unquestioned privilege and power. This argument is supported by Ryan and Dickson (2018), who explore the intersections between sport, gender and leadership. They argue that men’s unquestioned privilege and power is not only seen on-field but in other areas off-field such as senior management and leadership. In contrast to most studies, Ryan and Dickson (2018) state the gender leadership problem is not the underrepresentation of women in leadership positions, but the dominance of men and the valued forms of masculinity.

Whisenant et al. (2002) refer to hegemonic masculinity as “the acceptance of masculinity as the defining characteristic of Western society that places women in a lower social position ... women are considered off limits in certain areas, sport being one of the most obvious” (p. 486). This definition is highlighted within Burton’s (2015) comprehensive review of leadership scholarship, which explores the relationship between institutional practices and gender in sport. Burton (2015) concludes that sport organisations have institutionalised masculinity as the ‘operating principle’ within sport, and that by having such a dominant male presence in senior management and leadership positions it has reinforced masculinity and masculine behaviour as the appropriate (and widely accepted) leadership qualities needed in sport. As previously

mentioned, sport defines and reproduces hegemonic masculinity; Burton (2015) states that heterosexual and physically dominant men maintain their dominance by suppressing all other forms of masculinity (and femininity) in positions at the bottom of the organisational hierarchy. In addition, women are often positioned as 'other' and the presence of women in sport as athletes, managers or leaders is not as widely accepted (Anderson, 2009; Burton, 2015). The institutionalisation of men in power causes the perception that women are not appropriate candidates for senior management and leadership positions (Burton, 2015; West & Zimmerman, 1987). Therefore, certain forms of masculinity are valued in organisations because they are often considered synonymous with dominant forms of leadership, which have been normalised in sport.

Based on these studies, the dominant presence of men in sport has resulted in institutionalised practices which value one form of masculinity (i.e. heterosexual and physically dominant) over other forms of masculinity and femininity, provide men with unquestioned privilege and power, and marginalise women's contribution in sport (Burton, 2015; Walker et al., 2017). As a result, women are often absent from sport governance or are rarely provided with opportunities within governance and leadership.

2.4.2 Homologous Reproduction

Similar to hegemonic masculinity, homologous reproduction has also been drawn upon when examining institutionalised practices in sport (Burton, 2015; Sibson, 2010; Whisenant, 2008; Walker et al., 2017). Kanter (1997) was the first to propose the concept of homologous reproduction and identified four 'group types' in organisations. The first and most relevant being the 'uniform group', which consists of the largest proportional group, also referred to as the homologous group. "Uniform groups have only one kind of person ... groups considered uniform are homogenous with respect to salient external master statuses such as sex, race, or ethnicity" (Kanter, 1997, p. 964). The basic idea of homologous reproduction is that those in charge of hiring processes (i.e. traditionally white middle-aged men) tend to be drawn to people similar to themselves and will therefore select those like them. These institutionalised male-exclusive networks have resulted in access discrimination, which impact women's opportunities in progressing into senior management and leadership positions (Burton, 2015). Scholars have argued that grooming through male-exclusive networks enables men to progress

into senior management and leadership positions much easier than that of women (Whisenant, 2008; Walker et al., 2017).

Bryham et al.'s. (in press 2019) case study on New Zealand Rugby examines the concept of homologous reproduction as an institutionalised practice that has resulted in the underrepresentation of women in sport governance. The authors argue that such a practice helps male leaders to reproduce "the masculinised nature of their sport" (Bryham et al., in press 2019, p. 6). Within their case study, Bryham et al. (in press 2019) suggest that the New Zealand Rugby Board adopted a homologous reproduction approach in their appointments to governance for 124 years, where male board members appointed or elected other men to the board who brought seemingly similar backgrounds and experiences (Bryham et al., in press 2019). Therefore, reinforcing the institution of rugby favouring men over women in its governance. However, many sport organisations operate with an organisational culture of similarity, where the leadership teams are not diverse and are made up of the largest proportional group (i.e. white middle-aged men).

As a result of these homologous groups, male leaders are prone to showing favouritism in hiring other men and therefore women are at an unfair advantage prior to even applying for senior management and leadership positions (Burton, 2015, Taylor & Wells, 2017). This was evident in Claringbould and Knoppers' (2007) study, where one male board member suggested their board wanted more than one female member and that a position may become available soon; "having more women is good for our image. Others might get the idea that we are a club of only males" (p. 500). However, the member later suggested that the board already had a man in mind for the particular portfolio. Whisenant (2008) explains that a lack of opportunities for women within sport leads to lower levels of positional power for women, which is also suggested to result in women not having access to exclusive networks, mentoring relationships, as well as the opportunity to build alliances. Therefore, within a number of sport organisations, women are not being provided with the opportunity to accumulate the same level of personal and positional power as their male colleagues.

Women's involvement in sport governance is examined by Sibson (2010) and draws on exclusionary power and the idea of exclusive male networks (i.e. 'old boys' clubs'). She analysed exclusionary power within a six-member volunteer board of an Australian sport organisation. Sibson (2010) found that male directors exercised exclusionary power which limited the participation and influence of its female board members. It was noted that while the

representation of male and female members was equal, with three male members and three female members, exclusionary power was exercised in a way where women struggled to be heard and make a difference. Sibson (2010) reported that the three female directors did not participate in discussion as much as their male members, and when they contributed to discussion, their ideas were often ‘glossed over’ or ignored. Findings from the study provide compelling evidence to suggest that the male board members participated in an exclusive network, also referred to as an ‘old boys’ club’, that has been held accountable by a number of scholars for maintaining a system of institutionalised discrimination which, through in-group favouritism, benefits men (Walker, Bopp & Sagas, 2011).

Based on these findings and those from similar studies, these exclusive networks prevent certain individuals, such as women and other minority groups, from contributing to sport. It is important to recognise that such institutionalised discrimination also keeps other minority groups from obtaining senior leadership and management positions within sport organisations (Bradbury, 2013; Walker & Sartore-Baldwin, 2013). The inability to recognise that women, racial or ethnic minorities, LGBTQ individuals, and individuals with disabilities have the capability to lead sport suppresses opportunities for these individuals to obtain such positions. Therefore, it has been suggested that women develop their own exclusive networks, as opposed to becoming victims of men’s exclusive networks (Lovett & Lowry, 1994). The development of an ‘old girls’ club’ was also explored by Walker and Bopp (2011) and Walker et al. (2011). Specifically, participants within Walker and Bopp’s (2011) study believe that such an exclusive network was detrimental to their acceptance within men’s sport. Participants from this study highlighted the need for women to network more and increase their social networks. However, as Walker et al. (2011) argue, a women’s network would not be able to be established within male dominated sport as the ‘old boys’ club’ is too powerful. Further, Linehan (2001) states that the knowledge and connections which women have access to in sport is not considered as influential as that within men’s networks. As a result, homologous reproduction continues as the taken-for-granted way of life and therefore is an institutionalised practice which affects women’s opportunities in sport governance.

2.4.3 The Glass Wall, Glass Ceiling and Glass Cliff

The glass wall, glass ceiling and glass cliff are conceptual frameworks that have been developed to either examine or attempt to explain how the underrepresentation of women in

senior management and leadership roles has become institutionalised (Walker et al., 2017). The term the 'glass wall' was introduced by Miller, Kerr and Reid (1999) and highlights the horizontal barriers to women progressing into certain leadership roles such as senior management and leadership positions. "The glass wall metaphor describes occupational segregation attributed to employment barriers that restrict the access of women to certain types of jobs (or agencies)" (Miller et al., 1999, p. 218). The authors state that the glass wall will continue if an organisation's culture creates impediments and is resistant to change. There are few studies that have examined the glass wall phenomenon as an institutional barrier in sport (Walker et al., 2017). Specifically, Walker and colleagues were the first to apply these terms within sport management literature in their research (Walker & Bopp, 2011; Walker et al., 2011). The glass wall is often used as a metaphor for institutional barriers to women in men's sport, whereas the more familiar term the 'glass ceiling' refers to the lack of access women have to moving up the organisational hierarchy into senior management and leadership positions (i.e. the vertical barriers). A number of sport management studies which have referred to the glass wall have discussed the lack of access women have to working in men's sport.

To better understand whether the glass wall establishes itself at the meso (or organisational) level, Walker and Bopp (2011) examine the perceptions of women who have worked as previous or current coaches in men's college basketball. Findings from their study provide compelling evidence of institutional practices such as male-exclusive social networks. The authors claim that these institutional practices were strongly influential on women's intentions to pursue leadership roles in men's sport (Walker & Bopp, 2011). Further, many of the women interviewed described their experiences as "having to look through a glass wall into the men's side of college basketball" (Walker & Bopp, 2011, p 56). Based on these findings, there are evident gendered inequalities which have facilitated and institutionalised the segregation of women in men's sport. The authors conclude that much would have to change at the organisational level in order to break down the institutionalised barriers women face in sport (Walker & Bopp, 2011).

In a similar study, Walker et al. (2011) examine gender bias toward women in the hiring process for a men's college basketball coach. The authors analyse variables including job-fit, capability, and hiring recommendation for potential candidates, both male and female. Participants were provided with a job description, pseudonym, and the resume of one qualified female candidate and one qualified male candidate, as well as one overqualified female candidate. Participants were then instructed to provide a hiring recommendation and rate the

candidate based upon capability and job-fit. Findings from the study show that regardless of women scoring higher in comparison to their male candidate on both job fit and capability, women were found to score lower on the variable of hiring recommendation (Walker et al., 2011). These results suggest that while participants perceive women just as qualified (if not more qualified) than men, women were less likely to be recommended for the role based on their gender. This particular example shows how this institutionalised barrier, the glass wall, perpetuates itself at the macro (or societal) level. Based on these studies, these institutionalised barriers may be perceived as 'access discrimination' as opposed to overt, individualised discrimination.

Similar to the glass wall, there are few studies that have explored the glass ceiling within sport management literature (Walker et al., 2017). However, Whiteside and Hardin (2012) explore the gendered work experiences of women in sports information and discuss women's perception of the glass ceiling. The authors concluded that women are aware of the glass ceiling, with over 73 percent of participants having either agreed or strongly agreed with the statement, "It is standard practice for football and men's basketball positions to be primarily reserved for male sport information directors" (Whiteside & Hardin, 2012, p. 58). Further, over 50 percent of women claimed that it was easier for men to progress in sports information. These findings are similar to those discussed previously by Whisenant (2008). In addition, based on these findings, it can be assumed that the highest levels of sports information are reserved for men and that this practice has been institutionalised due to the widely accepted male dominance within the profession.

Galloway (2012) examines the progression of women in athletic administration and highlights a third phenomenon termed the 'glass cliff', where women in senior leadership positions "are promoted into high positions, but these positions involve greater risk and greater chance of failure" (p. 55). Although much of the existing literature on the glass cliff has been within corporate research, Galloway (2012) applied the term within the context of women in sport using the example of Laurel Richie; the President of the Women's National Basketball Association (NBA) who was appointed President around the same time as the television ratings dropped. Galloway (2012) explains that Richie was put at a higher risk of failure in this position as the NBA's profit was declining and there was a lack of a consistent fanbase, which she believes put Richie at a higher risk of failure than if she was hired as the President of a financially-sound sport organisation. Therefore, the glass wall, glass ceiling and glass cliff are often used to describe the institutional barriers women face when progressing and moving up

the organisational hierarchy. Scholars have argued how such phenomena are problematic as many of the highest paying and most visible senior management and leadership roles in sport are in men's sport, which women are not widely accepted into (Walker & Bopp, 2011; Walker et al., 2011).

However, in contrast to these arguments, there are a number of women who, in recent years, have broken through these institutional barriers. As noted by Walker et al. (2017), in 2014, Becky Hammon (coach of the NBA's San Antonio Spurs) became the first women hired as a full-time coach in any of the American men's sport leagues. In Australia, Raelene Castle was appointed as the first female chief executive to a Professional Rugby League Club (the Canterbury Bankstown Bulldogs) in 2013 and, more recently, was appointed the first female chief executive of the Australian Rugby Union in 2017. Within a New Zealand sport context, Farah Palmer became the first women appointed to the New Zealand Rugby Board in its 124-year history in 2016 (Bryham et al., in press 2019). More recently in 2018, Black Ferns player Kendra Cocksedge made history by becoming the first women to receive New Zealand Rugby's award for the nation's top rugby player. It is important to acknowledge these examples as they not only highlight that women are beginning to break down institutional barriers, but also the change that is occurring within a number of sport organisations.

2.5 Institutional Change

2.5.1 Institutional Change Defined

In contrast to previous sections of this literature review, times are changing; sport organisations are beginning to recognise the benefits of the inclusion of women and, as a result, have experienced institutional change. There are few studies which have examined institutional change within sport management literature. In their review of institutional theory, Washington and Patterson (2011) state that "newer concepts of institutional change are also absent from the sport management literature" (p. 8). As a result, the following sections of this review will refer to earlier, more seminal work on institutional theory and institutional change. Institutional change is an ambiguous concept and is therefore difficult to define (Scott, 2001). However, early research by Greenwood and Hinings (1996) describes institutional change as "the ways in which organisational group members react to old and new institutionally derived ideas through their already existing commitments and interests and their abilities to implement or enforce them" (p. 1048). Further, it has been suggested that organisations experience this

process of change as they adopt new or alternative practices to conform with commonly held expectations, within the institutional environment, about what is an appropriate organisational action or behaviour. As a result of such conformity, organisations are seen as legitimate (Berger & Luckmann, 1967; Scott, 2001).

A number of scholars have drawn on the concept of deinstitutionalisation to explain the process of institutional change (Cunningham, 2009; Dacin, Goodstein & Scott, 2002; Kikulis, 2000; Oliver, 1992). Cunningham (2009) states that previous research on institutional theory has examined how institutional practices are constructed and reproduced, however there is a growing area of research on institutional theory which explores the process of deinstitutionalisation. Deinstitutionalisation has been described as the process through which the legitimacy of an institutional organisational practice erodes or completely discontinues (Oliver, 1992; Scott, 2001). Seminal work by Oliver (1992) explains the importance of analysing deinstitutionalisation and claims that it may explain a wide range of changes in organisations that an institutional lens may not. For example, the exploration of challenges to the organisation's practices and processes, the rejection of embedded practices, and the breakdown of an organisation's acceptance of such practices (Oliver, 1992). Further, Scott (2001) argues that "it is useful to place studies of deinstitutionalisation in a broader context of institutional change, since the weakening and disappearance of one set of beliefs and practices is likely to be associated with the arrival of new beliefs and practices" (p. 184). This is also supported by Kikulis (2000) who states that when an organisational practice is deinstitutionalised, it often creates an opportunity for new or alternative practices to be adopted and institutionalised, resulting in institutional change.

Dacin et al. (2002) highlight a number of pressures (discussed in the latter section of this review) that lead to deinstitutionalisation, such as political, functional and social pressures. However, Dacin et al. (2002) argue that these pressures will not automatically break down institutional practices. Rather, these pressures are "interpreted, given meaning, and responded to by actors within the organisation" (Dacin et al., 2002, p. 48). As this change process takes place, new practices are created and adopted, taking on a greater level of legitimacy and as a result become institutionalised (Greenwood et al., 2002). The need for understanding the process of institutional change and the creation and institutionalisation of new practices was discussed within Washington and Patterson's (2011) study as the authors call for further research "determining the necessary behaviours, actions, supporting agencies that are needed to bring about institutionalisation of a new practice would be largely beneficial for researchers"

(p. 10). Therefore, there is a lack of focus within the institutional literature that examines institutional change. Specifically, the institutionalisation of new practices and how these changes are actioned.

It is important to recognise that, due to the embedded nature of institutional practices, changes in the institutional environment that impose new or alternative practices may be resisted (Kikulis, 2000). Early organisational change research suggests that organisational culture determines the commitment and resistance to change (Kanter, 1977; Schein, 1985). Culture refers to the shared norms, values, beliefs and ideologies that shape an organisation and the actions and behaviours of its members (Schein, 1985). In addition, Kikulis (2000) highlights that it is important to consider the impact of an organisation's history on institutional change. She argues that institutions develop over time and therefore it is important to recognise their history as changing it may cause resistance from organisational members; "from an institutional perspective, the force of habit, history and tradition within the organisation creates value congruence among organisational members ... causing them to acquire rule-like status that renders them resistant to change" (Kikulis, 2000, p. 299). There is limited literature on the different types of institutional change. McNaughton (2013) discusses the differences between evolutionary and revolutionary change and explains that evolutionary change is less likely to cause resistance from organisational members as it is a slower process and is less disruptive than revolutionary change. However, Heinze and Lu (2017) discuss what can be describe as the 'downfall' of evolutionary change, claiming that it only affects certain components of the institution within its existing strategy and culture, whereas revolutionary change affects the entire institution including its strategy, processes, structures, as well as organisational members and their values. Based on these studies, institutional change is therefore a useful theory to the current study and will be applied to help understand how a NSO creates change in institutional practices, resulting in the creation of opportunities for women in sport governance.

2.5.2 Drivers of Institutional Change

Just as there are drivers against change that can be better understood by applying an institutional theory lens, there are also drivers that influence change. These drivers are believed to have challenged institutional practices within organisations. A number of scholars have applied institutional change when examining change processes within sport organisations and their structures (Danylchuk et al., 2015; Heinze & Lu, 2017; Kikulis, 2000; Phillips &

Newland, 2014; Wright & Zammuto, 2013). Early work by Oliver (1992) explores the idea of deinstitutionalisation and identifies three major sources of pressures (of drivers) for change: political, functional and social pressures. The author states that these pressures cause institutionalised organisational practices to erode and discontinue. Oliver (1992) argues that together these pressures determine the probability of either a gradual breakdown in the legitimacy and acceptance of a certain institutional practice or rejection of an institutionalised practice. Therefore, if the pressures for change are strong enough, they will cause organisational members to question the legitimacy of the institutional practice and can result in them actively seeking and adopting a new or alternative practice (Kikulis, 2000).

When the legitimacy of institutional practices are called into question, such practices will be threatened (Oliver, 1992). Therefore, political pressures refer to pressures regarding the legitimacy of institutional practices. When an organisation is not meeting the expectations or fulfilling the needs of its members, these members can challenge the status quo and drive for change (Danylchuk et al., 2015). Further, Oliver (1992) states that performance pressures are effective in communicating the need for change. For example, Welty Peachey and Bruening (2011) investigate a Division I athletics department and found one of the pressures for change came from on-field performance; it was noted that fans and alumni members wanted to see improvements in on-field performance. In addition, Oliver (1992) states that increasing the number of women in male dominated organisations is likely to deinstitutionalise organisational practices that maintain masculine behaviour, as they have different values and beliefs that often conflict with the status quo.

Oliver (1992) states that functional pressures arise when questions are asked about the technical aspects of an institutionalised practice. For example, an organisation may discontinue certain practices when these practices are no longer required. Danylchuk et al. (2015) examine the management of women's golf, specifically focusing on the success factors and challenges to implementing institutional change and increasing women's participation. These authors conclude that functional pressures act as a driver for change, further stating that the consolidation of multiple leagues to a singular league helped to reduce untenable stress (Danylchuk et al., 2015). These findings highlight the deinstitutionalisation of an institutional practice that is no longer required and how the organisation has adopted and institutionalised a new practice, that is the singular golf league.

Social pressures have been described as drivers that are external to the organisation and are primarily outside of its control (Danylchuk et al., 2015). These pressures consist of changes in culture and therefore disruptions to an organisation's history, as well as structural changes (Danylchuk et al., 2015; Oliver, 1992). Further, Oliver (1992) states that social pressures include increasing 'normative fragmentation', that is the loss of cultural consensus among organisational members on the meanings and interpretations that they attach to institutional practices. Therefore, disruptions to the historical continuity of organisations will result in social pressure that causes the organisation to change its traditional way of doing things. In addition, similar to coercive pressures (as discussed in Section 2.3.1), social pressures include power relations such as government laws which can deinstitutionalise embedded practices. A number of scholars argue that of all the external pressures, the most likely to cause institutional change is change in government regulations (Oliver, 1992; Washington & Patterson, 2011).

There is limited recent literature on institutional change. One exception is Heinze and Lu (2017) who explore the NFL's responses to player concussions. Specifically, the organisation's response to change over time. The authors claim that the NFL shifted from ignoring the issue of player concussions to adopting what they term a 'decoupling strategy' – where the NFL adopted, but did not authorise, new practices or policies – to engaging in incremental change and, lastly, to fundamental organisational change (Heinze & Lu, 2017). An earlier study by Kikulis (2000) examines change in governance and decision-making within Canadian NSOs, she identifies three components of institutional change; the institutionalisation of volunteer boards, the deinstitutionalisation of volunteer control, and the semi-institutionalisation of paid executive roles (Kikulis, 2000). The findings from this study highlight that NSOs have to reject and deinstitutionalise traditional practices so that these embedded practices do not influence new practices.

Sport management scholars have also called for actors or allies within sport organisations to help increase the number of women in sport. Burton and Leberman (2017) and Walker et al. (2017) suggest that one of the ways institutional change occurs is through advocacy by those in positions of power. Men hold the majority of senior management and leadership positions within sport organisations. These authors state that when men in sport advocate for and provide opportunities to women in sport, specifically in areas where there have been few women historically, it makes a meaningful difference to all women. When compared to men, women are less likely to be perceived as legitimate authorities (Burton & Leberman, 2017). Therefore, there is a need for male allies who support the development of women as leaders and work with

women and other minorities to mitigate questions of legitimacy. Burton and Leberman (2017) argue that these male allies can be seen as ‘change agents’ or ‘champions of change’ and help create a more inclusive organisational culture. These authors call for further research on how to develop and empower male allies as they believe these change agents would help encourage a culture change within organisations, and ultimately help to deinstitutionalise institutional barriers for women in sport (Burton & Leberman, 2017; Walker et al., 2017). Therefore, this literature suggests that, although institutionalised, there are cases where such practices have been challenged and changed by organisations and its members.

2.6 Conclusion

It comes as no surprise that the issue of women’s underrepresentation remains a popular topic of study, as women continue to face a number of challenges both on and off the playing field. The literature presented within Chapter 2 highlights that institutional theory can reveal deeper, more resilient aspects of an organisation’s structure, including the forces for and against change (Oliver, 1992; Scott, 2001). Using an institutional theory lens, women face a number of practices that impact their involvement in, and contribution to, sport governance. These practices include, but are not limited to, hegemonic masculinity, homologous reproductive, as well as the glass wall, glass ceiling and glass cliff phenomena (Anderson, 2009; Bryham et al., in press 2019; Walker & Bopp, 2013, Walker et al., 2017).

The findings from this literature review have highlighted that existing literature on institutional change within the context of women in sport governance remains limited. There is also a gap in recent literature which examines the process of institutional change, as well as the institutionalisation of new practices and how these are actioned with respect to women in sport governance. This gap supports the current research, which aims to investigate how a NSO creates change in practices within the institution, resulting in the creation of opportunities for women in sport governance. The knowledge and insights gained from this literature review will therefore be used to inform the current study. Similarly, the current study has been designed to contribute to the conversation about institutional change for women in sport governance.

Chapter 3: Research Design and Framework

3.1 Introduction

Chapter 3 presents the philosophical and theoretical framework for the research methodology. To begin, Section 3.2 outlines the purpose of this study and states the key objectives the research aims to address. Following this, Section 3.3 details the researcher's philosophical standpoint, and how they approach notions of true and valid knowledge. Sections 3.4 and 3.5 outline the reasons for using a qualitative research approach and case study methodology. While Section 3.6 explains the use of purposive sampling in the identification and selection of participants, Section 3.7 discusses the use of data collection methods, semi-structured interviews and secondary document analysis. The process of data analysis, using thematic analysis, is outlined and discussed in Section 3.8. To conclude, Section 3.9 highlights a number of ethical procedures that were considered and employed throughout the research process.

3.2 Research Aim

The aim of this research is to investigate how a NSO creates change in the practices of the institution, resulting in the creation of opportunities for women in sport governance. This insight will provide a deeper understanding of the factors that have contributed to change in practices, resulting in greater opportunities for women to contribute to sport governance. These are rich learnings that, if captured, can inform other sport organisations and document the key moments of change that have brought New Zealand Cricket to its current state.

In order to achieve this purpose, the following questions were posed:

1. What has changed within New Zealand Cricket's institutional practices in relation to women in sport governance?
2. What were the key factors or influences for change?
3. How has New Zealand Cricket created and institutionalised new practices?

3.3 Research Paradigm

Research is described as a process of systematic inquiry, designed to collect, analyse and interpret data (Mertens, 2014). However, the definition of research is largely influenced by the researcher's philosophical standpoint which, in turn, is influenced by their own understanding or worldview. This philosophical standpoint, also referred to as the research paradigm, influences how information is studied and understood (Mertens, 2014).

The research paradigm can be explained as the philosophical motivation for conducting research and has been described as “the set of overarching and interconnected assumptions about the nature of reality” (Morehouse & Maykut, 2000, p. 4). Further, Guba and Lincoln (1994) explain that a researcher's philosophical standpoint is influenced and based on their ontological, epistemological and methodological assumptions, and provides researchers with an overarching framework that helps to inform the way research is collected, analysed and interpreted (Denzin & Lincoln, 2018; Grant & Giddings, 2002; Gray, 2017). The researcher's ontological position for the current study was based on a relativist ontology, as the researcher believes the social world around them is made up of multiple realities or truths that are ‘socially constructed’ through the way individuals interact with one another and perceive social situations (Grant & Giddings, 2002). Therefore, the researcher's epistemological position aligned with a constructivist epistemology. Within this study, the researcher was involved in constructing and building new knowledge and meaning through interactions with participants and the social world around them (Baxter & Jack, 2008). Baxter and Jack (2002) state that one of the advantages of having a constructivist epistemology is the minimal distance between the researcher and participants, while allowing participants to tell their stories. Based on these ontological and epistemological assumptions, the current study is situated in a constructivist-interpretive research paradigm (Denzin & Lincoln, 2018).

A constructivist-interpretive research paradigm was the most appropriate framework for this study, considering its focus was to interact with members of New Zealand Cricket in order to understand and interpret the meaning they associate with their experiences of institutional change. Mertens (2005) argues that “knowledge is socially constructed by people active in the research process, and that researchers should attempt to understand the complex world of lived experiences from the point of view of those who live within it” (p. 13). Therefore, this research paradigm allowed for an interactive research process. It is important to acknowledge that these

two parties influence each other, and that it is through this interaction that the social construction of reality can be better understood (Mertens, 2014).

3.4 Qualitative Research

Given the researcher's philosophical standpoint, a qualitative research approach was thought to be the most appropriate process of inquiry. Consistent with the constructivist-interpretive research paradigm, a qualitative research approach is often used to understand individuals' thoughts, feelings and experiences (Bryman & Bell, 2015). Qualitative research looks beyond numerical data and instead places emphasis on words and dialogue (Bryman & Bell, 2015). Qualitative researchers do not explore statistical generalisations and numerical commonalities, rather, they immerse themselves in common themes (Guba & Lincoln, 1994).

In contrast to a quantitative approach, where the researcher is removed from the subject, a qualitative approach allows the researcher to minimise the distance between themselves and the participants; interacting directly with participants in both formal and informal discussion (Mertens, 2014). Through adopting qualitative research methods of data collection and analysis, the researcher was able to interact with participants as the interviewer and explore their thoughts, feelings and experiences first-hand. These insights are a catalyst to constructing new knowledge from existing theory (Mertens, 2014), in this case, in relation to the overarching theme of institutional change.

3.5 Case Study Research

There has been considerable debate between scholars as to whether case study research is a research methodology or method. Stake (2005) argues that case studies are not a methodology, but a method. However, scholars such as Denzin and Lincoln (2011) argue otherwise and state that case studies are a methodology or a comprehensive research strategy. For the purpose of this study, case study research is explained as "a process of empirical inquiry that investigates a contemporary phenomenon within its real-life context" (Yin, 2003, p. 16). This process of empirical inquiry is characterised as a research design that enables the exploration of the phenomenon or case using a number of data sources (Baxter & Jack, 2008). The use of multiple data collection methods allowed the researcher to explore the case through

different lenses, providing a more comprehensive understanding of the phenomena in question (Baxter & Jack, 2008; Denzin & Lincoln, 2011).

Case study was selected as the most appropriate research methodology, as the purpose of this research was to collect information-rich data about institutional change and study the experiences of a real case operating within a real-life situation (Stake, 2005). This research design was also chosen as it aligns with the researcher's philosophical standpoint (Baxter & Jack, 2008). Case study methodology often uses data collection methods such as semi-structured interviews and secondary document analysis, similar to the current study, as they allow for a detailed exploration of a case or multiple cases (Bryman & Bell, 2011). Further, this choice of methodology is supported by Baxter and Jack (2008) who state that case study research should be considered when the researcher attempts to answer "why" and "how" questions.

There are a number of different types of case studies, however Stake (2005) outlines three different types of case studies: intrinsic, instrumental and collective. This research sits within an instrumental case study design, "used to accomplish something other than understanding a particular situation. It provides insight into an issue or helps to refine a theory" (Baxter & Jack, 2008, p. 459). This type of case study was chosen as this research explores the issues of women in sport governance and attempts to construct new knowledge from existing theory, specifically institutional practices and institutional change. Further, Baxter and Jack (2008) state that this type of case study is "of a secondary interest; it plays a supportive role" (p. 459). New Zealand Cricket was selected as the current case study because the organisation was known to have made institutional change and therefore could be used as an example to reveal and understand more about the phenomenon in question. As Grandy (2010) states, instrumental cases are selected carefully to ensure that the case will produce fruitful findings pertaining to the research question. In addition to selecting a case and the type of case study to be undertaken, the researcher was also presented with the possibility of adopting a single or multiple case study design. However, given the limited nature of the 45-point dissertation (120 points is a full-year programme of study), it was decided that a single case was most realistic. This study focuses on New Zealand Cricket through exploring associated members' insights and experiences with institutional change; taking the perspective of those within the case, as opposed to the researcher's perspective (Gratton & Jones, 2010).

3.6 Participant Selection

The size of this dissertation (45 points) determined the number of participants to be interviewed and the scope of the research. A dissertation of this size would not typically collect primary data but instead would use secondary data collected previous to the research. Therefore, in order to keep the study within the limitations of the 45-point dissertation criteria, the researcher and supervisors decided that a maximum of four participants would be interviewed within a single case study.

When conducting case study research, the first step was to identify an appropriate case which, for the purpose of this study, was an NSO. Based on the aim of the study, the organisation selected needed to have undergone key moments of institutional change, specifically in relation to women in sport governance. The case study organisation was selected using purposive sampling, a non-probability method based on strategic selection (Patton, 1990). This sampling method was used to ensure that members within the selected case study organisation were able to provide information-rich data. Liamputtong (2013) states that an information-rich case offers an in-depth understanding and insight into the findings, as opposed to empirical generalisations. Further, the case selection was also determined by convenience and access. For example, the organisation needed to be based in the same geographical location as the researcher for ease of access (Gratton & Jones, 2010). Based on these sampling methods, New Zealand Cricket was identified as the most representative and appropriate case and therefore was selected for this study.

Similar to the case study organisation, participants were also selected using purposive sampling. As mentioned, this was to ensure that organisational members were able to provide information rich-data based on their knowledge of, and experiences with, New Zealand Cricket's institutional change. Due to the small sample size, the researcher believe it was important that the most appropriate participants with extensive insight and experience were selected to participate in the research. Therefore, participant selection also considered recommendations from individuals involved in New Zealand Cricket's institutional change and the research supervisors. As a result of these conversations, four participants were reconsidered and selected to participate in the research as they were identified as having extensive knowledge and insights. The study also adopted the 'key informant' sampling method. This particular method "taps into the ability of different types of informants to report on various aspects of the social system in which they perform role functions" (Faifua, 2014, p. 4).

Therefore, participants were not chosen on a random basis, but because they could provide reliable information for the study.

In order to narrow down participants for selection, the researcher considered the following criteria:

- *Access:* Availability and willingness to participate in the research and offer insightful reflections. Due to the limited size of the study and the short timeframe for completion, access to the most appropriate participants was first and foremost determined by participants availability and willingness to participate.
- *Insight:* Individuals with extensive knowledge of, or involvement in, New Zealand Cricket's institutional change in relation to women in sport governance. This was to ensure that participants were familiar with the key moments of institutional change and its impact on women in sport governance, and had either undergone or led the change first-hand.
- *Diversity:* Diverse individuals within New Zealand Cricket. Diversity was included so that there were as many differences among those selected as possible, considering that only four would be interviewed. While emphasis was placed on including more female participants than male, as this study explored women in sport governance, it was also important to have both male and female representation and perspective. Further, although New Zealand Cricket is based in Auckland, members from Major Associations and District Associations outside of Auckland were also considered. Unfortunately, ethnic diversity was not achieved in this study.

3.7 Data Collection

Initial contact was made with key members of New Zealand Cricket, asking for permission to conduct case study research. This initial contact was made via email as a research proposal to the organisation and was followed up with a meeting between the researcher and key members of New Zealand Cricket to discuss the possibility of conducting case study research. Once permission was granted, the researcher made initial contact via email with the intention of recruiting interview participants. The contents of this email included a brief introduction to the research, followed by the reasons why they were selected, and a formal invitation to participate in the study. An approved 'Participant Information Sheet' (see

Appendix 1) and 'Consent Form' (see Appendix 2) were also supplied to those who either expressed interest or accepted the invitation to participate. Upon signing the Consent Form, interviews were then scheduled in coordination with the participant's and the researcher's calendars. The interviews took place over a two-month period (i.e. November-December 2018).

The constructivist-interpretive paradigm is consistent with a wide range of qualitative data collection methods, including archival or document analysis, observations, and interviews (Morehouse & Maykut, 2000). Interviews were identified as the most suitable data collection method for this study, as they allowed rich data to be collected within a short timeframe (i.e. one hour to an hour and a half maximum). A number of scholars argue that case study methodology often uses multiple data sources (Baxter & Jack, 2008; Denzin & Lincoln, 2011). Based on these arguments, this study used semi-structured interviews as the primary source of data collection and employed secondary document analysis, which was predominantly used to establish the case of New Zealand Cricket.

Interviews are both flexible and adaptable, therefore making them one of the most highly recognised qualitative data collection methods (Creswell & Poth, 2017). There are a number of different type of interviews however the four main types include structured, semi-structured, unstructured, and group interviews. For the purpose of this study, semi-structured interviews were considered to be the most appropriate interview method for a number of reasons; First, while this type of interview requires a set of questions (see Appendix 3), it also allows for ad hoc conversation and the opportunity to ask additional questions, based on the nature of the conversation, that were not originally anticipated (Bryman & Bell, 2015). Second, this type of interview allows the researcher to probe participants to explain and expand on their answers (Gratton & Jones, 2010). Scholars state that one of the benefits of semi-structured interviews is that they can be used to interact in a more informal and conversational manner which, in turn, makes participants more comfortable and willing to share their insights and experiences in greater depth (Denzin & Lincoln, 2011). Third, individual interviews, as opposed to group interviews, enable participants to answer questions honestly and avoids the possibility of 'false' data, which Gratton and Jones (2010) suggest can occur in a group setting. These interviews were conducted face-to-face, both in-person and via the Internet using Skype and Zoom.

The interviews were treated as an informal conversation however the researcher used an interview guide (with a total of 10 questions) in order to provide some structure. The first five

questions were framed to understand New Zealand Cricket's institutional change. The intention was for these questions to gather insights about what has changed within the organisation, specifically in relation to women in sport governance. The remaining questions were directly related to the key objectives of the research, investigating how the institutional change occurred (i.e. key factors or influences) and the creation and institutionalisation of new practices. All questions were asked in the interviews, in addition to a number of impromptu probing questions, and were framed as open-ended questions as this allowed for participants to discuss their thoughts, feelings and experiences in-depth (Creswell & Poth, 2017).

All interviews were conducted by the primary researcher and lasted for approximately one hour to an hour and a half each. These interviews were audio-recorded and then transcribed by an external party, this allowed the researcher to have a complete account of each interview and was used for data analysis (Bryman & Bell, 2015). The interview transcripts were sent to their corresponding participants to read and approve that each of them were comfortable with the data recorded. It is important to note that only some minor amendments were made however the transcripts were an accurate representation of the conversations that took place between the researcher and participants. Prior to the commencement of the interviews, participants signed the Consent Form which asked whether they were willing to be identified in the final report. For anonymity, the researcher decided that all participants would be kept anonymous and labels were used instead.

3.8 Data Analysis

The interview transcripts were analysed using thematic analysis, a commonly used qualitative data analysis method. This method was used as it aligned with the researcher's constructivist-interpretive research paradigm (Braun & Clarke, 2006). For the purpose of this study, thematic analysis is defined as "a rigorous, yet inductive, set of procedures designed to identify and examine themes derived from textual data in a way that is transparent and credible" (Guest, MacQueen & Namey, 2012, p. 15). This data analysis method allowed the researcher to derive key themes, both within each of the four individual interviews and in comparison, across all interviews. In order not to restrict or limit the themes that could arise, data were not analysed in direct relation to the interview questions. Therefore, an inductive approach was used throughout analysis, allowing the themes to emerge more organically, as opposed to being decided before data collection and analysis (Braun et al., 2014; Davidson & Tolich, 2003).

It is thought that interviews, although commonly selected for data collection due to the information-rich data they provide, often result in a cumbersome and recursive process of analysis (Braun et al., 2014). The researcher was classified as ‘a novice researcher’ and therefore followed a simple process of data analysis and an external party was employed to transcribe the interviews. Once transcribed, the researcher individually reviewed, coded and analysed the interviews using Braun and Clarke’s (2006) framework, as detailed below:

1. *Familiarisation with the data:* The researcher familiarised themselves with the data by reading through the transcript in its entirety, both with and without the audio-recording. The transcript was then re-read, and key points/statements were highlighted to identify their significance.
2. *Coding:* A code word was created for each key point/statement.
3. *Theme creation:* Codes were then grouped by their relevance to the research and sub-questions. Colour schemes were used, and quotes and page numbers were noted so that the researcher could refer back to them within the interview transcript.
4. *Key themes:* The dominant themes that emerged from the data were highlighted and noted as ‘key themes’ for the individual interview.

These key themes were then used as the final findings and are synthesised and discussed in the following chapter (Chapter 4). Throughout data analysis, the researcher continued to refer back to each transcript and the highlighted key points/statements to make sure that they did not take anything out of the context in which it was said. Scholars argue that this is a common issue when analysing qualitative data, where sections of the dialogue are taken out of the context in which they were spoken (Bryman & Bell, 2011). Given the qualitative nature of the study, the researcher believed it was important to allow participants’ voices to be heard, which also helped to emphasise the integrity of each interview. Therefore, both direct quotes and paraphrasing was used when reporting the final findings.

3.9 Ethical Considerations

When conducting research that involves human subjects, it is important to ensure the ethical considerations are met. For the purpose of this study, ethical approval was sought and approved through the AUT Ethics Committee (AUTEC) (see Appendix 4), prior to

commencing interviews. Although the information sought, and the methods in which it was collected, was of low ethical risk (i.e. no intent of deception, coercion or anticipated harm) it was still important to recognise that there was a potential for some degree of risk. In order to address and mitigate any potential ethical concerns, a number of ethical procedures were considered and employed throughout the research process.

As mentioned, prior to the commencement of the interviews, participants were provided with a 'Participant Information Sheet'. The information sheet outlined the purpose of the research, the reasons why they were selected, and their right to withdraw from the study at any time they feel uncomfortable or for any other reason. The information sheet ensured that those invited were able to make an informed decision about whether to participate in the research. The information sheet also ensured that participants understood the key objectives and that their participation was of a voluntary nature.

Participants' privacy was partially protected and outlined in the 'Consent Form', which they were asked to sign prior to the commencement of the interviews, agreeing to participate in the study. As mentioned, all participants were provided with the opportunity to validate the accuracy of their individual transcript and make any amendments. In order to ensure the anonymity of participants remained protected, labels (e.g. Participant 1) were used and their association to New Zealand Cricket was kept as vague as possible.

Chapter 4: Findings and Discussion

4.1 Introduction

Chapter 4 synthesises and discusses the findings across all four interviews, using relevant academic literature to help explain, support, and contrast the findings where possible. The findings offer a detailed narrative of the change process evident within New Zealand Cricket and illustrates a number of key tenets of institutional change theory. As the narrative builds, this chapter also reveals how the findings might add insight to existing literature and practice thinking about institutional change within the present study. Based on the dominant themes that emerged throughout analysis, the findings are categorised into three key themes and are organised as follows: To begin, Section 4.2 discusses the theme ‘leading change’ and examines the influence of leadership, as well as board-led change and individual leaders as champions of change. Following this, Section 4.3 discusses the theme ‘the central role of women in cricket governance’ and analyses the risk/reward quota system established by New Zealand Cricket, female director induction and increased networking opportunities. To conclude, ‘evolutionary revolution’ is discussed as the final theme and details the current state of New Zealand Cricket, as well as the organisation’s overall change process.

4.2 Leading Change

A number of participants acknowledged that New Zealand Cricket had a real willingness to not just accept change, but to lead it. Participants stated that the organisation was leading institutional change in terms of women in sport governance as well as leading institutional change in comparison to other New Zealand sport organisations, with one participant claiming that New Zealand Cricket was the lead organisation within Australasia in this regard. After the first two interviews, it became evident that leadership was a dominant emerging theme. Based on these conversations, it was identified that leadership was explicit throughout New Zealand Cricket’s institutional change. For example, Participant 2 praised the organisation for being “*really brave and explicit*” about the change they wanted to see. Further, she recognised the organisation’s leadership as one of the main reasons why New Zealand Cricket’s institutional change has been successful: “... *having good leadership and that’s from New Zealand Cricket ... we wouldn’t have been able to make this change so quickly and so effectively I don’t think.*”

The notion of leadership was discussed by participants in a number of different forms and will be explored throughout the following sub-themes.

4.2.1 The Influence of Leadership

The Women and Cricket report, published in 2016 (New Zealand Cricket, 2016), was identified by all participants as a catalyst for change and helped stimulate conversation across the New Zealand cricket community about the need for change, and also helped New Zealand Cricket shape their journey ahead. It was suggested that the report *“opened people’s eyes and ears and hearts and made them realise the disservice that they’d done to the relationship that women do and don’t have with cricket”* (Participant 1). When discussing the Women and Cricket report (New Zealand Cricket, 2016) with all participants, it was highlighted that the report was a forensic examination which resulted in a change of vision for New Zealand Cricket, *“where we went away from being high performance centric to a vision which says ‘A game for all New Zealanders; a game for life’”* (Participant 4).

When discussing this change of strategic direction, participants reasoned that women make up 51 percent of the population and therefore New Zealand Cricket’s senior staff and board should explore its relationship with these stakeholders. Further, when asked whether their change of vision was a strategic decision, Participant 4 made comment in relation to the organisation’s vision aligning with the opportunities available to its stakeholders, explaining:

You don’t have to get too complicated with why. One reason is that 51 percent of New Zealanders are female, so straight away you’ve got a strategic imperative there. And the second was that if we have a strategic vision which says ‘A game for all New Zealanders; a game for life,’ then that means all New Zealanders, not just a select few.

These findings are not surprising and are similar to those of Anderson (2009) who examines the masculinity among the stakeholders of sport and concluded that there was an overrepresentation of men. These findings are also supported by Adriaanse (2017) who states that important stakeholders, such as women and girls, are excluded from decision-making positions. This means that their voices are excluded from the shaping of core organisational values and the development of strategic vision for their sport.

Throughout conversations with all four participants, it became evident that New Zealand Cricket symbolise what is termed ‘leadership with a higher purpose.’ Jackson and Parry (2011) state that purpose is fundamentally linked with leadership. The authors claim that as leaders find out when their ethical transgressions are discovered, “because of the public nature of their work, because of the level of trust that is bestowed upon them, and because their actions impact

upon so many more people they are often held to account for a higher level of ethical and moral standard” (Jackson & Parry, 2011, p. 107). This can be seen in the case of New Zealand Cricket, where the findings from the Women and Cricket report (New Zealand Cricket, 2016) did not reflect well on the organisation and were made public. It was noted by Participant 4 that the report was a frank assessment of New Zealand Cricket’s shortcomings and that confronting reality, however uncomfortable, was an essential step in any change management process. Participants eluded that this resulted in New Zealand Cricket’s senior leadership team recognising that it had a strategic opportunity and an ethical and moral obligation to lead change and improve the gap in the way they run cricket, in order to mend the relationship women and girls have with the sport. In addition, participants believed that a change in strategic direction provided the organisation with a broader vision of the cricket community and “*was a catalyst for taking action*” (Participant 4).

It was identified by Participant 1 as ‘vital’ that the New Zealand Cricket Board directed and led institutional change of the organisation. Chait et al. (2011) state that, although governance and leadership are different terms, governance can be viewed as the process of providing organisations with strategic leadership. In addition, Ferkins et al. (2009) explain that boards have a strategic role that involves making critical decisions, specifically in relation to strategic change. Similar to the discussion on leadership with a higher purpose, it was discussed by one participant that the New Zealand Cricket Board knew that the outcome of the Women and Cricket report (New Zealand Cricket, 2016) would not reflect well on the organisation and stated that the board were determined to ensure that the outcomes from the report were put into the public domain and circulated throughout the cricket community and the media. This publicity enabled the New Zealand Cricket Board to hold themselves and the organisation accountable for change:

... there was no hiding from where we were. And in fact all of that was part of a way of making sure that we were holding our own feet to the fire ... We couldn’t walk away from it, because we had committed ourselves to change. (Participant 4)

Hoye and Cuskelly (2007) state that when sport organisations face challenges, they need to re-evaluate their governance structures and practices in striving to meet ever-increasing expectations and standards of transparency, accountability and performance from a wide range of stakeholders. The authors discuss the notion of ‘stakeholder expectations’ further and state that sport governing bodies are confronted with an environment of heightened expectations from stakeholders for increased transparency and accountability. Sport organisations are

subject to scrutiny from their stakeholders who expect the organisation to deliver quality outcomes. Hoyer and Cusckelly (2007) argue that boards therefore must be able to govern the organisation in the best interests of their stakeholders. Based on the comments from participants above, the New Zealand Cricket Board appeared to strive for transparency with their stakeholders, sharing the outcomes of the Women and Cricket report (New Zealand Cricket, 2016) with the public, cricket community and the media, and holding themselves accountable in order to deliver quality cricket outcomes for all stakeholders, specifically women. Further, Geeraert et al. (2014), examine the idea of ‘good governance’ and claim that sport organisations should be governed in ways which are accountable to their internal and external stakeholders. The findings of this study align with these sentiments related to good governance. This idea of good governance was also discussed by King (2016), who states that good governance is associated with ethical practice, accountability to stakeholders, and transparency of decision-making.

Ferkins and Shilbury (2015) claim that boards are considered responsible for overseeing the organisation’s mission, vision, and strategic direction. According to Golden and Zajac (2001), when it comes to board involvement in strategy, there are two schools of thought. The first is described as the ‘active’ school where boards actively shape the organisations strategic development. Whereas the second is described as the ‘passive’ school where boards can be perceived as a symbolic group who authorise chief executive proposals. The New Zealand Cricket Board can be linked to the former, as Participant 1 states:

It’s been board-led, so the board got this report, you know warts and all and I mean it was just – it was devastating how terrible the situation was for women who wanted to play the game ... it was like this game for women was dying ... And I think that’s the thing that the board has taken onboard and is conscious of everyday, is when you have a vision that says this is ‘A game for all New Zealanders’ then you have to be true to that.

Based on discussions with participants, it was understood that several members of the New Zealand Cricket Board worked as a collective group through the establishment of a Steering Group (discussed further in Section 4.2.1). A number of comments were made by participants in relation to the New Zealand Cricket Board and other members of the executive group with respect to leadership. For example, it was discussed by Participant 1 that if the New Zealand Cricket Board did not change its governance then they were not leading by example. This led to the appointment of two more women on the New Zealand Cricket Board in 2016 in order for the organisation to be able to “lead from the front” (Participant 1). These findings highlight

explicit links to leadership and are supported by the recent work of Ferkins, Shilbury and O'Boyle (2017) who claim that leadership does not need to reside with one person/the leader. Instead, leadership can be shared amongst a collective group; this can be seen in the case of New Zealand Cricket, particularly in the establishment of the organisation's Steering Group.

4.2.2 Champions of Change

A study by Ginsberg and Abrahamson (1991) revealed that champions of change participate in strategy-making and play an important role as 'enablers' in organisational adaptation to change. A number of members within New Zealand Cricket were identified as 'champions of change', otherwise known as 'change agents', 'actors' or 'allies'. Participants said these individuals belonged to the higher levels of the New Zealand Cricket's hierarchy, including the senior executive or leadership team. For example, when asked who they thought were 'champions of change' throughout New Zealand Cricket's process of institutional change, Participant 3 stated that it was people at the top of the organisation, linking these individuals to the idea of flagship: *"definitely people at the top, because they felt they had to. I mean it was one of the direct recommendations from the report and the one that they decided to take on first ... so this is the flagship."*

As discussed in Section 2.5.1, change to an organisations shared norms, values and beliefs can result in resistance from organisational members, especially if these practices have been embedded within the organisation's history, as it makes them difficult to change (Kikulis, 2000). Therefore, by having champions of change who are onboard with the change and see the value in changing, these individuals can be viewed as leaders who help to overcome institutional resistance (Ginsberg & Abrahamson, 1991). The New Zealand Cricket Board were identified as champions of change by a number of participants. Participant 4, a New Zealand Cricket Board member himself, stated that they felt it was important for those driving the change to be familiar faces. This was supported by another participant who highlighted the importance of champions of change being individuals who were well-respected within the organisation:

... having someone with the gravitas and the ambassadorship and the respect ... to stand up and say we must change this, you know, people who are in the cricket family don't take that lightly. They take cognisance of that – I think that has been quite crucial.
(Participant 1)

Interestingly, when asked about what has changed within New Zealand Cricket with regards to practices which value women, Participant 2 spoke about leadership and having champions of change:

I think one major change, to value women, I think it's – it's about having champions ... initially it was myself championing ... and I guess we are very much encouraged by other leaders. I mean let's not underestimate how powerful one person can be ... So again, I go back to leader-, good leadership.

These comments suggest that champions of change are individuals who are likely to influence change and therefore resemble Rost's (1993) early definition of leadership; "an influence relationship among leaders and followers who intend real changes that reflect their mutual purpose" (p. 102). These changes are substantial as opposed to superficial and are brought about by mutual purpose, developed through a 'non-coercive influence relationship'; meaning that it is not achieved through force. In addition, Jackson and Parry (2011) argue that leaders who care about their followers will expose them to the reality of their condition, however uncomfortable, and will demand their followers change; instead of providing them with false reassurance that their best is good enough. This is supported by the previous comment made by Participant 1 about having someone to stand up and say "*we must change this.*"

As explained in the literature review, sport management scholars have called for actors or allies within sport organisations to help increase the number of women in sport governance and leadership (Burton & Leberman, 2017; Walker et al., 2017). This literature suggests that one of the ways institutional change occurs is through advocacy by those in positions of power. Within sport organisations, men hold the majority of senior management and leadership positions, therefore when men in sport advocate and provide opportunities for women in sport, it makes a meaningful difference to all women. The significance of male actors or allies, also referred to as male champions of change, was discussed by several participants. For example, Participant 1 discussed the idea of men leading change in institutionalised bias because of their daughters:

... you know, the guys – it's really interesting because the guys are really conscious of it ... and they know they need to pull themselves up. You know, they understand it because most of them have got daughters.

Participant 1 continued to state the importance of providing girls with the same opportunities that their brothers or fathers would have, and that these fathers have started to recognise the limited opportunities available for their daughters, at all levels of cricket. This is supported by Burton and Leberman's (2017) comments which suggest that these male allies can help create

a more inclusive environment and organisational culture. Further, this is also supported by additional comments made by Participant 1 surrounding the organisation's chief executive and how he has helped to drive change by opening the door for women within New Zealand Cricket:

... and so when you get a CEO who gets it, then you know that you've got a CEO who will drive change in the organisation, so that has opened the door to women having opportunities to be employed in the organisation, for a female participation role to have been opened up and for those people to be given the – they have the latitude, the responsibility and the autonomy to drive these changes in their own portfolios.

Participant 2 also acknowledged that those in leadership positions, such as the chair and chief executive helped to support and drive change: *"I think if you've got a good chair and good CEO, someone in those leadership positions, they can really help to support and drive change"* (Participant 2). However, it was noted by Participant 4 that this was not always the case and that these roles and opportunities were not always made available to women within the organisation. He stated that in order to have strong female leaders, the organisation needed to have it on the ground delivering cricket: *"it is actually about leadership in this area; how do we create leaders left, right and centre, 'cause it'll be the leaders who drive this thing to succeed."*

4.3 The Central Role of Women in Cricket Governance

One of the more explicit changes made within New Zealand Cricket as a result of the Women and Cricket report (New Zealand Cricket, 2016), and a dominant theme across all four interviews, was the inclusion of women in the governance of cricket. The number one recommendation of the Women and Cricket report was to "significantly and quickly increase the proportion of females in cricket governance" (New Zealand Cricket, 2016, p. 11). As explained in the literature review, regardless of calls for greater gender diversity within sport governance, women remain underrepresented across international, national and local levels of sport (Adriaanse, 2017; Burton, 2015; Sibson, 2010). Participants claimed that New Zealand Cricket now have 'Women and Cricket' as a strategic priority and, in order to change the hearts and minds of the wider cricket community, it was considered important to start with governance. These decisions led to the 'Women in Governance' project, which focuses on growing the capability and gender diversity of those on cricket boards.

When talking with all four participants, it was revealed that New Zealand Cricket has implemented a number of changes as a way of challenging and deinstitutionalising old practices

and creating and institutionalising new practices. These changes are discussed further in the sub-themes below.

4.3.1 Risk/Reward Quota System

Several of the participants interviewed were members of New Zealand Cricket's 'Steering Group', which was established in 2017 as part of the Women in Governance project. Participants explained that a multi-stakeholder steering group was established as a direct recommendation from the Women and Cricket report (New Zealand Cricket, 2016): "*it was about commitment to driving real and sustainable change*" (Participant 4). The purpose of this group was explained further by Participant 4:

... to grow, better grow our understanding of the realities of what it was like around the country in terms of female representation on cricket association boards and the experiences of those few female directors, and to start to learn from that.

The composition of the group was important because it was to reflect a nationwide approach to the issue of women's underrepresentation. Therefore, the individuals involved in the Steering Group were, in some ways, representative of their regional areas. Further, Participant 4 discussed the idea of champions of change when discussing the importance of having a representative group:

The intention was to ensure that we had nationwide coverage in terms of the composition; it was to ensure we started to latch on to some emerging female cricket leaders and it was also to latch on to some male champions of change.

He continued to explain that the group was a New Zealand Cricket Board initiative and therefore had three board representatives on the Steering Group, "*and that's really sending a signal to everyone else just how important we consider that group.*" It became clear from conversations with three participants, who were also members of the Steering Group, that they have been tasked with driving and shaping the Women in Governance initiative, employing policies and strategies fully endorsed by the New Zealand Cricket Board. It was noted that a number of targets have been identified to maintain momentum, with the headline target being a significant increase in the number of female directors across New Zealand. Further, a number of actions have been identified in order to help realise the objective of achieving greater gender diversity in governance. As Participant 4 explained, many cricket boards did not have female representation:

What we were trying to do as a matter of priority is ensure that every single one of these boards from New Zealand Cricket, across six Major Associations and across 22

District Associations, that they had female directorship to start with, because many of them had none – many of them.

These findings are not surprising and are similar to previous studies that have also identified women's underrepresentation as board directors (Adriaanse, 2016; Leberman & Burton, 2017). These findings highlight the practice of homologous reproduction, where male leaders have appointed/elected other men to the board who bring similar backgrounds and experiences, which has seemingly institutionalised a masculine board culture with little diversity and inclusion of women or other minorities. Therefore, in order to deinstitutionalise the practice of male dominated boards, the Steering Group formed a 'partnership agreement' between New Zealand Cricket, its Major Associations and their District Associations where, in partnership, they created a risk/reward situation around achievement of certain targets. Participant 4 explained that one of these targets was that *"every one of these associations had to have a minimum of two female directors by a certain date."* As New Zealand Cricket provide funding to its associations, if these associations did not achieve the target by the agreed date, they would lose money. However, if they achieved the target by an earlier date, then they would receive a bonus. This system is similar to what Washington and Patterson (2011) refer to as coercive pressures, which may come from an organisation that has the potential to sanction other organisations, specifically if they do not comply with demands. These findings can also be linked to literature on stakeholder representation, as discussed in Section 4.2.1, which suggests that there is growing recognition that women are stakeholders in all sport organisations and that women need to be a part of all decision-making and governing processes. For example, Adriaanse (2016) claims that sport organisations are expected to adhere to certain ethical governance principles, including the representation of all stakeholders on the board, including women. She argues that boards need to represent the interests of all stakeholders and that if gender diversity is absent on boards (as discussed in the findings above), there is a chance that women's underrepresentation may be reflected in the organisation's practices.

Participants claimed that it was important for the cricket boards to move away from having one female director and towards having two or three. Where one women on the board can be perceived as a token, having at least three women on the board can achieve a 'critical mass' (Kanter, 1997). The issue of tokenism was identified by one participant who stated:

Two women on the board was the most important thing to start with because it's all very well having one, but ... only one women on a board is viewed very much as a token and quite often doesn't have a voice. (Participant 1)

This statement is supported by Kanter (1977) who argues that women in male dominated environments have very little chance to influence decision-making and be heard. In addition to her comments above, Participant 2 voiced her concern with the quota system, claiming that it was important that women *“feel valued and that they’ve been shoulder-tapped because of who they are, not because of what they are.”* These findings are similar to those of Adriaanse and Schofield (2014) who state that although gender quotas are successful in increasing the number of women in governance, many women do not believe in being appointed through quotas. These women claim that, oftentimes, it causes them to be viewed as tokens and makes them feel like they have been appointed due to their gender, not because of what they can bring to the table. However, in contrast to these concerns, Participant 4, who has been heavily involved in this project, believed that *“most places didn’t go out and just get a female in order to comply with the requirements ... they sourced good-quality people.”* As explained in the literature review, there needs to be at least three women on the board in order to have some confidence that gender equity is being achieved (Adriaanse, 2016; Joecks et al., 2013). A number of participants believed that increasing the number of women in cricket governance would help change the culture of a number of boards. This is supported by literature that suggests when the size of the minority group increases (i.e. women), the majority group (i.e. men) benefit from the qualities the minority group bring to the table (Torchia et al., 2011). Further, it is suggested that a qualitative change will take place within the nature of the board once the minority group reaches a critical mass. This can be seen in the case of New Zealand Cricket, the organisation increased the number of female directors on the New Zealand Cricket Board from 1 to 4, on Major Association Boards from 2 to 16, and on District Association Boards from 8 to 44 women over the period of July 2016 to July 2018 (S. Beaman, personal communication, January 17, 2019). As a result of these increases in female director representation, there is evidence to suggest that there has been a change in board conversation and culture, which is discussed further in the following sub-themes.

The use of quotas has been debated by a number of sport management scholars as a means of increasing the number of women in governance, and there are a number of arguments for and against the use of quotas (Whelan & Wood, 2012), the main argument being the idea that women are appointed to boards to fill the quota. This was a concern for a number of participants, for example Participant 1 explained that she was never a believer in quotas, *“if you’d asked me five years ago ‘do quotas work?’ I’d have said no, people should get there because they’re the right people for the job.”* However, she went on to state that she had since

changed her mind because she had seen that in the case of Cricket New Zealand, quotas have worked:

I've seen that quotas do work, because there are thousands of capable and eager and totally qualified women as much as there are eager and qualified men out there. It's just we've never known in sport how to find them ... New Zealand Cricket now has – with this Women in Governance project – has allowed us to find these capable women.

This change of opinion was also shared by Participant 2 who stated:

When I first went on to the Steering Group, we talked about the need for targets. 'We need to have targets, we've got to have X number of women on the board' ... and I went oh my God, no! I have never been told I had to be 'the woman' on a board... I've kind of changed my mind and I've eaten my words and gone well actually maybe it does work in the short term.

Participant 2 continued to explain that she had hoped that having women on boards would be normalised, and that New Zealand Cricket did not have to be so explicit. However, on reflection, she realised that the quota system was necessary in order to get women on boards and, over time, “*changing the voices around the table, around the country, not just the same voices around the table, different perspectives are coming through*” and would help to challenge institutional practices, and would normalise having women on boards. According to Oliver (1992), increasing the number of women in male dominated organisations is likely to deinstitutionalise organisational practices that maintain masculine attitudes and behaviours, as women have different values and beliefs that often conflict with the status quo. Therefore, with an increased number of women on boards, New Zealand Cricket is more likely to disrupt the historical continuity of board behaviour, and deinstitutionalise their embedded practices over time (Danylchuk et al., 2015; Oliver, 1992).

Based on these findings, the use of a risk/reward quota system within New Zealand Cricket has enabled the organisation to accelerate momentum for change. It was identified that the quota system was necessary and had worked for the first phase of the Women in Governance project, as participants highlighted a significant increase in the number of female directors. Further, it was noted in the partnership agreement that these female directorship levels would not be allowed to dip below the minimum threshold in any cricket association, and that the retention of female directors would be more likely if the number of females on boards sits no lower than two. These findings are supported by Bilimoria (2000) who states that an increased number of female directors contributes to increased retention of women in governance.

4.3.2 Change in Board Conversation and Culture

As a result of the New Zealand Cricket risk/reward quota system, not only has there been a significant increase in the number of female directors but there has also been changes to the language used throughout the cricket community and to board conversations across New Zealand. When discussing these changes with participants, it was identified that increased female representation had resulted in a culture change for a number of cricket boards. For example, participants noted that when there were two or more women on a board, they observed women being able to support each other and contribute to discussion and decision-making. For example, Participant 1, a member of the New Zealand Cricket Board, discussed a number of changes in conversation that she had observed after the board increased the number of women in recent years:

I think if you asked any of our directors, male directors around the table of New Zealand Cricket, the voice around the table, the tone around the table, the decision and discussion that we have around the board table are quite different than what they were even three years ago.

These findings are also, in part, explained by Geeraert et al. (2014) who examine the governance of multiple international sport organisations and stress the importance of having female directors, stating that these individuals should be placed in decision-making positions as they can contribute their own experiences, beliefs and opinions to the governance of sport. In addition, corporate governance literature suggests that women appointed to boards produce ideas about corporate strategy and are interested and involved with a number of strategic issues (Neilson & Huse, 2010). Participant 1 also discussed such changes in the New Zealand Cricket Board, explaining that the Board conversation was “*much more strategic ... asking better questions around the running of sport, around what we do as a board, around what we expect as an organisation.*”

A number of participants, discussed how increasing the number of women on boards has resulted in a real culture change. Participants explained that the organisation’s institutional practices had led certain individuals to assume that women involved in governance were there to advocate and be responsible for the women’s game:

The existence of the four females around that board has changed the conversation quite a lot ... there is a statement that’s sometimes made about female directors which is that they’re just going to concentrate on female cricket matters and that’s a load of rubbish. (Participant 4)

However, it was acknowledged that while the statement above (about concentrating on female cricket) is not true, having women on boards ensures that women's cricket is not 'glossed over' or dealt with in a superficial way. Participant 4 claimed that this has resulted in a change of culture which, in turn, has influenced management: *"... they see that and that then starts to change their attitudes to greater value women and girl's involvement in cricket. It certainly ensures that some of the areas that are being worked on are given greater priority and resource."* Schein (1985) defines culture as learned "patterns of beliefs, values, and behavioural norms that come to be taken for granted as basic assumptions" (p. 6). According to Participant 4, women were able to challenge these basic assumptions to value women and girl's involvement in cricket. In addition to this, Participant 1 stated that she was relieved knowing that she no longer had to ask *"and what about the White Ferns? And what about women's cricket and what about all the girls that want to play?"* as she explained the conversation had changed from what she described as *"a sort of male conversation to a much broader, stronger focus around what's best for New Zealand Cricket ... about cricket in its broader sense, rather than just being about the Black Caps."* Several female participants said this was empowering as they were able to challenge some of the language, stating *"it's such a nicer environment to be a part of when you've got other women with you"* (Participant 2). This statement goes back to the idea of female directorship retention, and that when organisations have a higher number of women in governance, the more likely they are to stay within governance (Bilimoria, 2000).

Change in board conversation and culture was also highlighted when participants spoke about the language used throughout the cricket community. Continuing from her earlier comments, Participant 1 explained that the conversation and language used throughout the organisation demonstrated a change in culture and has started to reflect the vision of New Zealand Cricket being 'A game for all New Zealanders':

The language around the cricket family has changed, and this is going from New Zealand Cricket right through to the community game, is starting to reflect people and New Zealanders rather than women and men ... so when people talk about the Black Caps we also talk about the White Ferns.

As part of the Women in Governance project, New Zealand Cricket has helped educate its Major Associations and District Associations on how to attract and recruit female directors. The organisation has developed online resources to help associations increase the number of women on their boards, for example *"how to write an advertisement when you're advertising for directors in a way that would be more likely to be attractive than a turn off for potential*

female candidates” (Participant 4). As one participant explained, there is language that attracts women to apply for roles, versus language that attracts men to roles.

Based on a number of these findings, it appears that the New Zealand Cricket Board has undergone a culture change where cricket boards have greater sensitivity to different perspectives and stakeholders which, according to Adriaanse (2017), bodes well for improved problem-solving and decision-making.

4.3.3 Induction and Increased Networking Opportunities

When asked about the creation of new practices and how they have been institutionalised, several participants discussed the induction of female directors that has come into play as a result of the Women and Cricket report (New Zealand Cricket, 2016). Participants explained that induction and networking improvements throughout the cricket community should result in female directors feeling better empowered and confident about having a ‘genuine voice at the table’, with valid input into all decision-making. Participant 4 briefly discussed the changes already taking place within this area: *“go back three years, four years, induction for directors would’ve been – across New Zealand for cricket directors would’ve been average at best. Now there’s a lot more care taken to induct female directors.”*

Based on conversations with participants, it was understood that New Zealand Cricket plan to continue its induction of female directors with some of the organisation’s Major Associations and District Associations in 2019, to ensure that all new directors understand the current state of the organisation. Referred to throughout participant interviews as ‘Female Induction Days’, this new practice is an opportunity to build women’s knowledge and skills in order to provide better governance across cricket, and also create a network of support for the women involved. Participant 2 explained that she had attended two of the New Zealand Cricket induction days and shared her experience:

The fact that New Zealand Cricket have now had two women in governance induction days; I think both of those days for me, were incredibly empowering, not only because I felt part of a bigger group ... I could go directly and ask questions to the people at the top and say ‘well how does this work?’, ‘what does that mean?’

Literature claims that women are less confident in their knowledge, which means they may hold back from contributing all their skills around the board table (Torchia et al., 2011). It can be particularly challenging for women who are still minorities on boards to be equitably

engaged in decision-making and providing both a female perspective on all aspects of cricket, as well as a women's and girl's perspective (New Zealand Cricket, 2016). Based on all four interviews, New Zealand Cricket have recognised the importance of diversity and understand that in order to have women in governance, women need to have confidence in their skills and networks that provide support as they manage the cultural challenge of operating within a traditional, male dominated board environment that is undergoing change.

In addition to the creation of New Zealand Cricket induction days, participants also spoke about networking opportunities that have and have not been made available to women within the cricket community. It is well-documented that women face a number of institutional barriers within governance, for example the 'old boys' network' that has been held accountable for maintaining a system of institutionalised discrimination which, through in-group favouritism, benefits men (Walker et al., 2011). These institutional barriers were discussed by one participant who believed there is a lack of networking opportunities available for women in cricket and "*that the 'old boys' network' is alive and well*" (Participant 3). She shared a recent experience where a male colleague was often invited to events and other networking opportunities and she was not. She claimed:

It [networking] is very, very hard to break in ... it doesn't help that I'm a woman who has strong views, but I need to be leaderful if I'm going to be a chair ... but yeah, I can't crack governance.

These findings highlight one of several barriers women face when working within a male dominated sport such as cricket. While it has been suggested that women develop their own executive networks, as opposed to being victims of men's exclusive networks, Walker et al. (2011) state that women would not be able to develop such a network, as the 'old boys' network' is too powerful. However, in contrast to these findings, several participants discussed the development of a new women's network, which they believe has been fundamentally important in deinstitutionalising institutional practices and making female directors feel better supported. For example, Participant 2 discussed the development of an online networking group using WhatsApp, which she believed was an efficient way of connecting people:

Everybody involved with women's governance, whether you're MA or DA, whether you're on the New Zealand Cricket Board, we're all part of that group. So, we can post success stories, we can post questions, we can post frustrations and you feel part of a community that's really supportive.

The significance of this network was evident from conversations with participants and is supported by previous literature that suggests women feel better supported when they network

with others and have their friends around them (Lovett & Lowry, 1994; Walker & Bopp, 2011). As Participant 2 states, *“women like to get together and have a talk. Again that’s part of that support – that’s what we like, so networking I think is really crucial.”* These findings are similar to those from Walker and Bopp (2011), where women believed that networks were detrimental to their acceptance within sports, particularly male dominated sports. Further, the authors highlighted the need for women to network more and increase their social network which, in this case, is something that New Zealand Cricket is proactively implementing across the cricket community.

Similar to networking, New Zealand Cricket also ran a ‘Aspiring Directors Programme’ which can help to introduce women into cricket governance. The New Zealand Cricket Board has recognised the success of various governance internship programmes and encourage its Major Associations to consider the value of such approach for their boards. As Participant 3 claims, *“one of the things that New Zealand Cricket does is encourage you to have a female aspiring director, because it encourages the board to open their views around having women at the table.”* This new practice enables women to become involved in governance, to build their knowledge of and experience in governance and also allows them to gain an understanding of the key aspects involved in leading and overseeing cricket. This programme provides the board with an opportunity to, as Participant 3 mentioned, open their views to having women at the table, exposing its members to greater diversity and providing a way to develop potential candidates for the future. Therefore, this new practice helps challenge the institutional idea of the male dominated board and creates a more welcoming environment for women as boards can appoint female aspiring directors, enabling them to sit in effectively as ‘quasi board members.’ It is important to acknowledge however that the idea of female aspiring directors perpetuates the notion that women are not good enough to govern and can be quasi or de facto directors until they have “learnt” how to govern properly from men. The term ‘aspiring’ suggests that women have not yet been accepted within cricket governance.

4.4 Evolutionary Revolution

Interestingly, when asked whether they thought New Zealand Cricket would have undergone institutional change if the Women and Cricket report (New Zealand Cricket, 2016) had not come out, all four participants stated that this was *“a good question.”* Several participants believed the organisation would have undergone these changes, however others

questioned whether some of these changes would have ever occurred. Participant 1 claimed that the report was the right level of brutality and bleakness to force the change:

I suspect that we would have had change at governance ... we would've changed and brought more women on the board just over time. But I think that we wouldn't have changed as much as an organisation in our recognition of half of New Zealand's population have a role to play.

Similar to these comments, Participant 2 believed that the organisation would have undergone these changes, but questioned whether New Zealand Cricket's change would have been as quick or effective without the Women and Cricket report (New Zealand Cricket, 2016). In contrast to these findings, Participant 3 stated that she did not believe the organisation would have undergone institutional change: *"No ... that's an emphatic answer to give you – no! No, they wouldn't have ... So, people say, 'oh the change is so dramatic', and I'm like well yeah, because you've tagged money to it."*

Across all four interviews, participants acknowledged that New Zealand Cricket still has a way to go before normalising the organisation's change as "the way we do things around here" (Deal & Kennedy, 1983, p. 4). Further, participants recognised that culture change, that is changing attitudes and behaviours, was a slow process and that New Zealand Cricket needed a steady momentum of change moving forward. These findings are analysed and discussed in the following sub-themes.

4.4.1 "Are We There Yet?"

All participants acknowledged that the process of changing attitudes and behaviours is slow and that, despite New Zealand Cricket's effort to change its culture, there are still a number of practices that need to be changed. For example, Participant 1 discussed the difficulty of changing the organisation's culture, suggesting that for so long cricket has been *"white, middle class, male very much in its visibility for such a long time."* These findings are potentially explained by Burton (2015) who states that sport organisations have institutionalised certain forms of masculinity as acceptable and, consequently, have reinforced masculinity or masculine behaviour as acceptable behaviour within governance. In the case of New Zealand Cricket, these behaviours have been widely accepted throughout the cricket community, not only making them a part of the sport's history, but also making them difficult and resistant to change. This traditional cricket culture was explained by Participant 3:

... cricket is run by a majority of volunteers and most of these volunteers are old white men. And they are very – and you know what, for good reason – they really want to live

and experience and provide the cricket that they love and have loved and has given them a lot of meaning in their own lives. Unfortunately, we haven't really challenged that system or model.

Schein and Schein (2016) state that organisations may find their values, behavioural norms, and beliefs are, to some degree, dysfunctional and will require them to undergo some form of 'culture change.' Therefore, according to participants' comments above, there are still a number of organisational members within New Zealand Cricket who have a dysfunctional culture. Further, as mentioned in Section 4.1, it has fallen on leadership and individual champions of change to identify the problem, assess how the existing culture aids or hinders the required changes, and to lead culture change. This leadership was acknowledged by Participant 2 who, despite comments that the organisation still has a way to go, praised New Zealand Cricket for leading a number of change initiatives:

I thought New Zealand Cricket were incredibly brave to stand up and say we've got a problem and we've got to fix it, and they put their money where their mouth is and they've fixed it – they're fixing it. I wouldn't say it's fixed, but they are fixing it. So changing their own board, brilliant. Getting champions of change ... and the Steering Group up and running, brilliant.

It was considered 'vital' by all participants that New Zealand Cricket continue to implement phase two of the Women in Governance project, as a means of creating and institutionalising new practices within the cricket community. Participant 4 explained that phase two is set to be implemented in 2019 and will focus primarily on improving the overall quality of governance within the Major Associations and District Associations, not only for the general benefit of these organisations but also as a means of developing governance environments which welcome, embrace and enable female directors to enjoy their involvement and to contribute to the best of their abilities. A resultant outcome being, improvement of female director recruitment and retention opportunities. Participants who were also Steering Group members said this new practice was supported by all seven members of the multi-stakeholder group and would help the organisation to improve the capability, engagement and inclusion of all directors, particularly female directors, so that cricket associations could effectively lead and oversee cricket to truly be 'A game for all New Zealanders; a game for life.'

Further, Participant 4 explained that this second phase was also about inclusion, integration and value within a team of directors:

... our view is this: unless we improve the quality of the governance of cricket associations, the people [women] we've attracted aren't going to last and they're not going to feel like they're welcome or embraced and they're empowered to make –

contribute to good decision-making. And so it's really important to us that we now focus on quality of governance to actually enable this to go to the next level.

These findings illustrate how New Zealand Cricket is trying to change its organisational culture, specifically within the board environment. However, as Participant 4 states, culture change is a lot harder to achieve than increasing the number of women on boards: “... *the process of changing attitudes and behaviours is slower than the process of achieving the numbers change.*” Further, he claims that New Zealand Cricket is now concentrating on the quality of governance in order to enable attitudes and behaviours to catch up with the numbers:

... and what I mean by that is that we don't have boards, particularly board chairman and CEOs who are naturally instinctively comfortable and able to easily embrace female directors into their own cricketing environments, and it's still a little bit foreign to them.

In addition to these findings, participants identified the Women's Cricket World Cup 2021 as one of New Zealand Cricket's main drivers of change. The upcoming event was described as “*a catalyst, a bit of a deadline for achieving a lot of stuff ... a real motivating milestone. I think we'll use that to keep accelerating progress*” (Participant 4). It was evident when talking with participants that they were aware of the social pressures to deliver on their vision of being ‘A game for all New Zealanders’ and needed to ensure they had a steady momentum of change leading up to this event: “*if we're going to be hosting the Women's World Cup, we've got to make sure we're not embarrassed about the state of women and girl's involvement in cricket at that stage*” (Participant 1). As Danylchuk et al., (2015) explain, social pressures are outside of the organisation's control such as external stakeholders (i.e. expectations from participants and fans). These findings are supported by Hoyer and Cuskelly (2007) who state that organisations are subject to scrutiny from their stakeholders who expect the organisation to deliver quality outcomes. This means that if New Zealand Cricket does not change the way it runs cricket for women and girls before the Women's Cricket World Cup 2021, the organisation may be subject to criticism from its internal and external stakeholders.

4.4.2. Change Processes within New Zealand Cricket

The term ‘evolutionary revolution’ was discussed by one participant, Participant 4, and provided invaluable insight into New Zealand Cricket's process of institutional change. This term was used to describe consistent, incremental change, and was explained by Participant 4 as New Zealand Cricket's approach to institutional change and how the organisation went about

implementing its initiatives. Participant 4 claimed that the organisation would continue to implement this approach until cricket was “*brought up to an even keel.*”

Heinze and Lu (2017) state that while incremental (or evolutionary) change is significant, it only affects certain components of the institution within its existing strategy and culture. In contrast, fundamental (or revolutionary) change affects the entire institution including its strategy, processes, structures, as well as organisational members and their values. Despite these findings, evolutionary change is gradual and takes place over time, which is suggested to reduce organisational members resistance to change. Literature states that individuals do not react well to change processes (Schein, 1985), therefore in order to reduce organisational members resistance to change, Participant 4 explained that New Zealand Cricket has broken its institutional change down into ‘bite-sized chunks’ and have communicated these changes with its associated members, with the help of champions of change, leading them through one change after the other. The organisation communicated its institutional change, for example sharing the outcome of the Women and Cricket report (New Zealand Cricket, 2016) with the wider cricket community, and informed members on why the changes were being made. Kotter and Schlesinger (2008) state that communicating changes may influence organisational members’ responses to change and could result in individuals being supportive, as opposed to being resistant of the change. This is reflected in Participant 4’s comments:

... and it’s much less difficult for them at their end and much less painful, but in the end you look back after two years or three years or five years and you’ve actually gone a mile in terms of how much change you’ve instituted. But it hasn’t felt like that.

Related literature suggests that organisations undergoing evolutionary change are often prompted by outside pressures, this could include social pressures such as addressing the needs of the organisations’ stakeholders (McNaughton, 2013; Oliver, 1992). This is evident in the case of New Zealand Cricket where the findings from the Women and Cricket report (New Zealand Cricket, 2016) identified that the organisation were not meeting the needs of important stakeholders (i.e. women and girls). Further, links can be made between evolutionary change and leadership with a higher purpose; McNaughton (2013) states that evolutionary change is a progression where the organisation and its members develop a higher level of consciousness, which involves developing the ability to be trustworthy and transparent. Adhering to these higher principles therefore leads to an organisation’s commitment to ethics, values and the decision to become representative of those around them, in other words, representative of all stakeholders (McNaughton, 2013). This can be seen in the case of New Zealand Cricket where

the organisation's senior leadership team recognised that it had an ethical and moral obligation to lead change and become representative of all stakeholders, including women.

Based on the previous comment made by Participant 4 above, New Zealand Cricket has deinstitutionalised practices over time, enabling its members to adopt and institutionalise new practices. This can be seen in the organisation's deinstitutionalisation of the male dominated board environment, across the wider cricket community, by increasing female director representation levels. The findings from this study suggest that this also led to changes in board conversation and culture. Therefore, as a result of deinstitutionalising this practice, cricket boards were able to adopt new practices such as becoming more sensitive and welcoming of different perspectives and stakeholders which, in turn, helps to normalise women in sport governance. This is explained by both Kikulis (2000) and Oliver (1992) who claim that when an organisational practice is deinstitutionalised, it often creates an opportunity for new or alternative practices to be adopted and institutionalised, resulting in institutional change.

Similar to previous findings, Participant 4 also explained the importance of keeping the momentum going:

... you can't stop, but it becomes – it's a much easier sell than going out there [to the organisation] with some revolutionary idea that people think it's just not safe for them to get into that territory and so they shy away from it.

This is evident within the organisation's Steering Group, where the group has broken the change initiatives down into phases, “so things become normalised a lot quicker if you just keep on going through evolutionary revolution, rather than revolution” (Participant 4). A number of participants discussed how New Zealand Cricket had broken down these changes into phases, where the first phase used the risk/reward quota system to increase the number of female directors on boards, the second phase aims at improving the quality of cricket governance across New Zealand. As eluded to above, Participant 4 stated that the organisation could not implement both changes at once, otherwise there would have been resistance from a number of organisational members. However, introducing these changes over time has helped New Zealand Cricket to implement and normalise each phase. This notion of ‘phases of change’ was also explored in Kolyperas, Morrow and Sparks’ (2015) study, where the authors examined the development of corporate social responsibility within professional football clubs. The findings from this study found that football clubs went through phases of evolutionary change as well as revolutionary change when developing corporate social responsibility initiatives. Further, the authors claimed that these phases could be used as a blueprint to

describe the change and institutionalisation of corporate social responsibility in other sport organisations. These findings are similar to the outcome of the current study, where New Zealand Cricket's phased process can be used as a blueprint to inform other sport organisations on how to implement institutional change, specifically in relation to women in sport governance.

Based on these findings, New Zealand Cricket can be seen as an ideal case study for investigating how sport organisations can challenge institutional practices and create change, resulting in improved opportunities for women in sport governance. As it appears from these findings, the organisation has demonstrated a number of explicit changes with some 'successful' outcomes in sight. While participants voiced the need for continued momentum moving forward in order to continue deinstitutionalising old practices, the nature of New Zealand Cricket's institutional change, 'evolutionary revolution', indicates that these changes will take place progressively as the organisation continues to implement its 'Women and Cricket' initiatives. The following chapter (Chapter 5) draws a number of conclusions and identifies areas for future research based on the study's findings.

Chapter 5: Conclusions

5.1 Research Aim and Design

The current study is motivated by women's continued underrepresentation in sport governance and aims to investigate how a NSO creates change in the practices of the institution, resulting in the creation of opportunities for women in sport governance.

More specifically, this aim was explored through the use of three sub-questions:

1. What has changed within New Zealand Cricket's institutional practices in relation to women in sport governance?
2. What were the key factors or influences for change?
3. How has New Zealand Cricket created and institutionalised new practices?

In order to address the research aim and sub-questions, the case of New Zealand Cricket was explored and revealed that New Zealand Cricket has undergone a process of institutional change. This change appeared to be stimulated by its Women and Cricket report (New Zealand Cricket, 2016), which detailed a rather bleak picture of the organisation's disservice to the relationship that women did and did not have with cricket. Using a case study approach, data were collected through semi-structured in-depth interviews with individuals who shared their knowledge of, and involvement in, New Zealand Cricket's institutional change process. This insight provided a deeper understanding of the factors that have contributed to change and have resulted in greater opportunities for women to contribute to the governance of cricket.

5.2 Summary Findings

Across all four interviews it was evident that the Women and Cricket report (New Zealand Cricket, 2016) was a catalyst for change and resulted in New Zealand Cricket's senior leadership team recognising the significance of women as key stakeholders in cricket. Based on conversations with participants, the influence of leadership was identified as a significant aspect which contributed to the organisation's institutional change. It was clear that without leadership, which came in a variety of different forms including strategic leadership, board leadership and individual champions of change, New Zealand Cricket would not have been able to implement their institutional change process as effectively. In addition, the main

outcome of the Women and Cricket report (New Zealand Cricket, 2016) was the strategic focus on ‘Women in Cricket’, namely increasing the number of women in the governance of cricket. Based on the findings, the New Zealand Cricket Board put a number of sub-strategies in place to enhance both the quantitative and qualitative nature of women in cricket governance.

The findings reveal that an increase of female directors effected several institutional changes, including changes in board conversation and culture. Further, through their quota system, New Zealand Cricket were able to go some way in deinstitutionalising the male dominated board environment and create a culture that appeared to have greater sensitivity to different perspectives and stakeholders, namely that of women. While the organisation has undergone significant change, participants voiced the need for continued momentum moving forward in order to break down some remaining institutionalised attitudes and behaviours towards women in governance. However, as the change process within New Zealand Cricket was found to be evolutionary in nature, it is expected that this will happen over time as evolutionary change is known to be gradual (McNaughton, 2013).

5.3 Contribution to Research and Practice

While we know that institutional change is difficult to implement, due to embedded practices making attitudes and behaviours resistant to change (Danylchuk et al., 2015; Oliver, 1992), we do not know much about how to address this. This study has added to this understanding by highlighting the change process of evolutionary revolution as an effective way of overcoming resistance when undergoing institutional change. Therefor, this study has established the notion of ‘evolutionary revolution’ as an institutional change process for the context under examination. More specifically, the findings from this study suggest that if organisations implement change using a phased process – steady, consistent incremental change steps – which is slower than revolutionary change, organisations are more likely to be successful in normalising new practices as the change is less disruptive.

This outcome has implications for our understanding of institutional change literature. Specifically, the outcomes of this research posit that the current approach to examining institutional practices that impact on women in governance and, in particular how to deinstitutionalise current practices, needs to be augmented with greater understanding of how organisations can create and institutionalise *new* practices. Similarly, for practitioners, a solutions-based approach that targets steps to create and institutionalise *new* practices is offered

as the summary applied outcome. Such an outcome is also informative for other sport organisations seeking to champion change, resulting in improved outcomes for women in sport governance and leadership.

5.4 Limitations

The scale of the research was largely influenced by the expected size of a 45-point dissertation. As mentioned, a dissertation of this size would not usually deal with primary data sources, however in order to contribute to the literature, it was considered valuable to collect and analyse primary data. Therefore, to keep the research within the limitations of a 45-point dissertation, a maximum of four participants were interviewed. A small sample size of four participants meant that there was little cross-representation of stakeholders associated with New Zealand Cricket when investigating the organisation's institutional change process. All participants held positions within the higher levels of the organisation's hierarchy, for example within the NSO or its Major Associations. It could have benefited the study to include participants from other levels of the organisation's hierarchy who had also been involved in the institutional change, such as the District Associations. However, exploring the findings through interviews with individuals who had extensive knowledge of, and involvement in, the institutional change allowed for an in-depth understanding of the institutional change catalyst, champions of change, change processes and outcomes.

In relation to the cross-sectional nature of the study, examining an issue which focuses on the concept of 'institutional change' naturally assumes a temporal element is being examined (i.e. changes made over time). While the four semi-structured interviews conducted were insightful, they provide just a snapshot in time, which could have restricted the findings. The researcher is therefore relying on participants' reflections and memories of change, rather than observing change taking place over time.

In addition to these restrictions, the chosen research methodology is not without its limitations. Due to the short timeframe for completion, the researcher and supervisors decided against conducting multiple or collective cases, as they believed it would have been unrealistic. A number of academics however have raised concerns about single case studies, claiming that this choice of methodology does not allow for generalisable findings and that it lacks rigour (Creswell & Poth, 2017; Eisenhardt, 1989). Therefore, a larger study, with a wider range of participants and cases, could have added more depth to the research.

5.5 Areas for Future Research

As mentioned, there are limited recent studies on institutional change in relation to women in sport governance that are specific to the New Zealand sport context. It was therefore anticipated that this study would make a contribution to the theoretical and practical conversations about institutional change in sport organisations, specifically in relation to women in sport governance, and would highlight areas for future research. Based on the findings, it is believed that future research should investigate the idea of ‘evolutionary revolution’ as an institutional change process. This process appeared effective for New Zealand Cricket when implementing phases of change over time and has seemed to result in minimal resistance from stakeholders. Therefore, future research could also benefit from using the ‘phases of change’ within similar sport organisations as a blueprint to see whether this is an appropriate way of implementing institutional change moving forward, resulting in the creation of opportunities for women in sport governance, and in order for women to contribute as key stakeholders in sport.

In addition, institutional change literature could be extended further if future research shifted the focus from examining institutional practices that impact on women in governance, specifically, how to deinstitutionalise current practices, to understanding how organisations can create and institutionalise new practices. As the current study highlights that New Zealand Cricket has created and institutionalised a number of new practices within its organisation. This particular call for future research is similar to those from Washington and Patterson (2011) who recognise this gap in the literature and state that further research is needed in order to “determine the necessary actions, behaviours, and supporting agencies that are needed to bring about the creation and institutionalisation of new practices” (p. 10).

This study has documented key moments of institutional change and the findings have captured rich insights which can inform other sport organisations who are looking to champion change. In conclusion, the findings from this study have highlighted that New Zealand Cricket is not only challenging institutional practices, but is seeking to embed new institutional practices and has been ‘successful’ with its current ‘Women and Cricket’ initiatives. The upcoming Women’s Cricket World Cup 2021 will be in the global/public arena and therefore could be used to evaluate whether New Zealand Cricket continue to lead change and deliver on its vision of being ‘A game for all New Zealanders; a game for life.’

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Appendices

Appendix 1: Participant Information Sheet



Participant Information Sheet

Date Information Sheet Produced

14 August 2018

Project Title

Women in Sport Governance: A Case Study Challenging Institutionalised Practices in National Sport Organisations

An Invitation

Kia ora,

My name is Sophie Parker and I am completing this study as part of my dissertation, a requirement for the Master of Business in Sport Leadership and Management in which I am undertaking.

I am interested in gaining insight into how national sport organisations create change in the practices of the institution/establishment, resulting in the creation of opportunities for women in sport governance. This insight will provide a deeper understanding of the factors that have contributed to change in practices, resulting in greater opportunities for women to contribute to sport governance. New Zealand Cricket's recent 'Women and Cricket' report indicates there is a valuable opportunity to capture rich insight and learnings surrounding women in sport governance. New Zealand Cricket provides an ideal case study organisation for studying how national sport organisations can challenge institutionalised practices and create a change in opportunities for women, as the organisation has already demonstrated some positive action with outcomes in sight.

I would like to invite you to participate in this research as your experience and insight will be of great value. Your participation is voluntary, and you may withdraw at any time prior to the completion of data collection (November/December 2018).

What is the purpose of this research?

The aim of this research is to capture the insights, learnings and initiatives that have contributed to change in institutional practices. These are potentially rich learnings that, if captured, can inform other sport organisations and document the key changes that have brought New Zealand Cricket to the point they are at now. The purpose of this research is to

fulfil the dissertation requirements for the Master of Business in Sport Leadership and Management.

How was I identified and why am I being invited to participate in this research?

You have been identified as someone who has extensive knowledge of and/or involvement in key moments of institutional change.

You have been invited to participate based on the following criteria:

- Extensive knowledge of and/or position within New Zealand Cricket;
- Involvement in New Zealand Cricket's institutional change; and
- Availability and willingness to engage in the interview process and share your experiences and insights.

How do I agree to participate in this research?

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

If you agree to participate in this research, please sign the attached Consent Form and return it to the researcher, sophia.parker@aut.ac.nz.

What will happen in this research?

To participate in this research, you will be interviewed for approximately an hour and a half (maximum) about your experiences and insights on New Zealand Cricket's key moments of institutional change. You will be interviewed by the researcher (Sophie Parker), who may also be accompanied by a research supervisor/s (Gaye Bryham and Professor Lesley Ferkins), and these will be confidential sessions. These interviews will occur at an agreed upon setting between yourself and the researcher, and the interview will be recorded for transcription purposes. You will be given the opportunity to review your own interview transcript to ensure the information recorded is accurate. You will also be able to advise the researcher if you wish to extract or remove any parts of the conversation. It is important to note that the data will only be used for the purpose in which it is collected.

What are the discomforts and risks?

A low level of discomfort and risk to you may occur in this study. You may experience a low level of discomfort or embarrassment if you are not accustomed to voicing your experiences and insights. You may also experience discomfort or feel at risk when discussing information in relation to New Zealand Cricket.

How will these discomforts and risks be alleviated?

In order to alleviate these discomforts and risks, you will be given the choice (in the attached Consent Form) as to whether or not you are comfortable with your name being identifiable. In the interview, only appropriate questions will be asked, and you are not required to answer questions if you do not feel comfortable. You will be provided with the opportunity to review

your own interview transcript to ensure the information recorded is accurate, and you will also be able to advise the researcher if you wish to extract or remove any parts of the conversation.

What are the benefits?

The wider community (or sport sector) will benefit from this research as it can be used as a framework for change within other sports organisations and, therefore, can create improved opportunities for women in sport governance. For participants, this research provides an opportunity to share and reflect upon your experiences and insights. Furthermore, this research will enable the researcher to fulfil the requirements of their qualification.

How will my privacy be protected?

You will be given the choice (in the attached Consent Form) as to whether or not you are comfortable with your name being identifiable. If you do not wish to be identified, any material paraphrased or quoted from transcripts will be confidential and will only be identified with a pseudonym or label, for example 'Participant A'. However, it is important to consider that it may be possible for others within the New Zealand sport sector to guess your identity based on your description as well as the nature of conversation. For this reason, there will be limited confidentiality of your identity.

As previously mentioned, you will also have the opportunity to review your own interview transcript, as well as provide feedback to the researcher if you wish to extract or remove any parts of the conversation.

What are the costs of participating in this research?

The cost of participation is time. The interview will take approximately an hour and a half (maximum).

What opportunity do I have to consider this invitation?

You have one week to consider whether or not you are willing to participate in the research.

Will I receive feedback on the results of this research?

Yes, an electronic summary of the research findings will be emailed to you upon completion of the study.

What do I do if I have concerns about this research?

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisor, Gaye Bryham, gaye.bryham@aut.ac.nz, (09) 921 9999 ext. 7739. Concerns regarding the conduct of the research should be notified to the Executive Secretary of AUTECH, Kate O'Connor, ethics@aut.ac.nz, 921 9999 ext. 6038.

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the research team as follows:

Researcher Contact Details:

Sophie Parker, sophia.parker@aut.ac.nz.

Project Supervisor Contact Details:

Gaye Bryham, gaye.bryham@aut.ac.nz, (09) 921 9999 ext. 7739.

***Approved by the Auckland University of Technology Ethics Committee on 16/08/18, AUTEK
Reference number 18/302.***

Appendix 2: Consent Form

The logo for Auckland University of Technology (AUT) is displayed in white text on a dark background.

TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

Consent Form

Project Title: Women in Sport Governance: A Case Study Challenging Institutionalised Practices in National Sport Organisations

Project Supervisor: Gaye Bryham

Researcher: Sophie Parker

- I have read and understood the information provided about this research project in the Information Sheet dated 14 August 2018.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes will be taken during the interviews and that they will also be audio-taped and transcribed.
- I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- I agree to take part in this research.
- I wish to receive a summary of the research findings (please tick one): Yes ☐ No ☐
- I wish to be identified in the write up of the final report (please tick one): Yes ☐ No ☐

Participant's signature:

Participant's name:

Participant's contact details (if appropriate):

Date:

***Approved by the Auckland University of Technology Ethics Committee on 16/08/18 AUTEC
Reference number 18/302.***

Note: The participant should retain a copy of this form.

Appendix 3: Interview Guide

Interview Guide

1. Can you tell me about your involvement in cricket?
2. What are some of the changes you have noticed in relation to women's opportunities in cricket?
3. What and how do you think these changes have come about?
4. What changes have been made in terms of the sport and women in governance?
5. What has changed in the organisation's practices to value women in sport governance?
6. What and how has this motivated or triggered change?
7. What were the key factors or influences for change and how have they been actioned?
8. Who within the organisation drove these changes (i.e. agents of change/champions of change)?
9. How has the organisation created and institutionalised new practices?
10. What was the motivation for these new institutional practices?

Appendix 4: AUTEK Ethics Approval



Auckland University of Technology Ethics Committee (AUTEK)

Auckland University of Technology
D-88, Private Bag 92006, Auckland 1142, NZ
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

16 August 2018

Gaye Bryham
Faculty of Health and Environmental Sciences

Dear Gaye

Re Ethics Application: **18/302 Women in sport governance: Challenging institutionalised practices in National Sport Organisations**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEK).

Your ethics application has been approved for three years until 16 August 2021.

Standard Conditions of Approval

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through <http://www.aut.ac.nz/research/researchethics>.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through <http://www.aut.ac.nz/research/researchethics>.
3. Any amendments to the project must be approved by AUTEK prior to being implemented. Amendments can be requested using the EA2 form: <http://www.aut.ac.nz/research/researchethics>.
4. Any serious or unexpected adverse events must be reported to AUTEK Secretariat as a matter of priority.

5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTECH Secretariat as a matter of priority.

Please quote the application number and title on all future correspondence related to this project.

AUTECH grants ethical approval only. If you require management approval for access for your research from another institution or organisation, then you are responsible for obtaining it. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries, please contact ethics@aut.ac.nz

Yours sincerely,

A handwritten signature in black ink, appearing to read 'K O'Connor', written in a cursive style.

Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

cc: sophia.parker@aut.ac.nz; Lesley Ferkins