

# **MĀORI LEADERSHIP: WHAT ROLE CAN RUGBY PLAY?**

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degree of Master of Business**

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# **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

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Signature: Patrick Te Rito

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Date: 23<sup>rd</sup> January 2007

# GLOSSARY OF TERMS

This is a glossary of Māori terms that are used throughout this thesis. Material utilized in the preparation of this glossary is adapted from many sources found throughout and is included in the reference section of the thesis.

Aotearoa	-	New Zealand or the Land of the Long White Cloud
Ariki	-	Paramount chief, high chief, leader, aristocrat, first born in a high-ranking family
Aroha	-	Love, to love, affection, compassion,
Atua	-	The Gods, supernatural beings
Awa	-	River, stream, creek
Awhi	-	Support, encouragement
Haka	-	Ceremonial challenge, posture, or war dance, to dance
Hapū	-	Pregnancy, birth from a common ancestor, clan, tribe, sub-tribe, section of a large tribe
Hawaiiiki	-	Ancient homeland, considered the birth place of Māori, Māori culture and many other Polynesian cultures
Hui	-	Gathering, congregate, meeting, assembly
Io	-	Supreme Being, supreme god credited with supreme power over all other gods and with having created all things.
Iwi	-	Tribe, nation, people, bone
Kaitiaki	-	Guardian, custodian, trustee, minder
Kaitiakitanga	-	Guardianship
Karakia	-	Prayer, incantation, ritual chant
Kaumātua	-	Adult, elder, elderly man
Kaupapa	-	Topic, discussion, plan, agenda
Kotahitanga	-	Inter-dependence, unity
Kōhanga Reo	-	Māori language preschool
Kuia	-	Elderly woman, grandmother, female elder
Mana	-	Prestige, authority, control, power, influence, status, spiritual power, charisma, a supernatural force in a person, place, or object, derivative from atua



Mamau	-	Wrestling, to grab, wrestle
Mana Atua	-	God-given power
Mana Tūpuna	-	Ancestral Power
Mana Whenua	-	Power from the land
Mana Tāngata	-	Power from personal attributes power of a person
Māori	-	Ordinary or of this land, native, indigenous New Zealander, common, belonging to Aotearoa, aboriginal inhabitant
Māoritanga	-	Māori knowledge systems, ‘Māori-ness’
Manaakitanga	-	Hospitality, kindness
Manuhiri	-	Visitor, guest
Mātāmua	-	First born, be first, elder
Mauri	-	Life principle/force, expression of the ‘mauri’ of a person or place
Moana	-	Sea, ocean, lakes
Mōteatea	-	Traditional song or poems, to grieve
Ngahere	-	Bush, plants, forests
Poi	-	Women’s ball dance
Pū Rākau	-	Mythology
Pūmanawa	-	Talents, human resources, intuitive cleverness
Rākau	-	Tree, stick, timber, weapon, challenge stick, stick game
Rangatahi	-	Younger generation, children, youth
Rangiātea	-	Refers to the original homeland of Māori, a place in Hawaiiiki
Rangatira	-	Well off, noble, esteemed, revered, master, boss, supervisor, employer, landlord, owner, chief, chieftainship of chiefly rank, qualities of a leader, can be broken into two words ‘Ranga’ meaning to weave, ‘Tira’ meaning a group of travelling people, a weaver of people
Rangatiratanga	-	Māori leadership
Rohe	-	Boundaries, district, region, territory, area (e.g. mountains, rivers, lakes, and sacred places)
Tāngata	-	People, persons, human beings
Tāngata Whenua	-	Local people, hosts, indigenous people of the land, born of the land

Tāne	-	Husband, male, man
Tānemahuta	-	The god who became a man, the ancestor of all Māori, known by many names. Tānemahuta, God of Forests, Birds, Insects and Timber of all Kind, Tāne the god of all nature, Tāne the strong, Tāne the giver of light, Tāne the life giver, Tāne the fertiliser, and Tāne the sustainer
Tapu	-	Sacredness, prohibited, protection, power derivative from atua, a supernatural condition, a control mechanism
Tapu utuutu	-	Can mean reciprocity
Taurekareka	-	Slaves, a captive of war, rouge
Tauīwi	-	Foreign people, non-Māori, foreigner, immigrant
Tikanga	-	Correct or right way of doing, procedure, custom, A way of doing and thinking held by Māori to be just and correct, the Māori way of doing things, can be broken into two words 'Tika', to do right and 'Nga' making it plural
Tikanga tāngata	-	Social organisation, human rights, doing right and correct by the people
Tikanga rangatira	-	Leadership
Tikanga whenua	-	Doing what is right and correct for the land, Māori land
Te Po	-	The darkness before there was light
Te Kore	-	The nothingness, representing emptiness, darkness, no light, and no knowledge
Tohunga	-	Expert, proficient, priest, a skilled or chosen leader who is knowledgeable in religion, medicine, crafts, knowledge, and other significant professions
Tuākana	-	Elder brother or sister (of the same gender), senior relative
Tēina	-	Younger brother or sister (of the same gender), junior relative
Tuākana/tēina	-	Elder/leaders to younger/novices
Tūpuna	-	Ancestors, grandparent
Tūrangawaewae	-	Ancestral/spiritual land, environment, where one has rights of residence
Tūtūā	-	Commoners, those without chiefly lineage
Waiata	-	Song, to sing, chant, action songs

Wairuatanga	-	Spirituality, spiritual relationships
Whaea	-	Aunt, mother
Waka	-	Canoe, canoe racing, vehicle
Whakahīhī	-	Spirited, enterprising, to sneer, pride, vanity
Whakaiti	-	Humility, modesty, to make small, decrease
Whakapapa	-	Genealogy, layers of generations piled on top of one another, genealogical table, lineage, genealogical descent of all living things from atua to the present, everything has whakapapa, from fish to birds, from trees to the soil, or man to man
Whakataukī	-	Proverb, saying, aphorism, to say a chant
Whakawhānaungatanga	-	Mentoring
Whānau	-	To give birth, more a synonym for family, offspring, or a family group, extended family
Whānaungatanga	-	Relationships, kinship, strongly linked with collectivism and collective responsibility, the relationships between people and the world around them, physical and metaphysical, whānaungatanga unites whānau, hapū, and iwi together as a collective
Whenua	-	Land, country, ground
Utu	-	Revenge, a consequence of tampering with mana or tapu, the return of whatever is received, negative or positive, to repay, cost, price

# ACKNOWLEDGEMENTS

This thesis represents one chapter of an academic journey of discovery that started in 2001. My pursuit of knowledge by no means ends with this thesis; rather it signifies a stage in my life where I was awakened from what seemed like a very deep sleep. This thesis therefore symbolises many things. It captures the end of one journey and the start of many more. It embraces many of my passions in life, Māori culture, whānau, friends, sport, education, and leadership. However, what it symbolises the most, practically beyond measure, is the support I have received.

During my journey I have met many people without whom I would not have been able to complete this chapter of my life. We started out as strangers and call ourselves mates, but I refer to and treat you all as whānau. Not only did you all make the completion of this thesis possible, you also made it enjoyable, for that I truly thank you from the bottom of my heart. Finally, I am in a position where I can acknowledge and express my gratitude. Nā reira, ki a koutou katoa, papaki kau ana Ngā tai o mihi, Pari nui atu ana ki te Ākau o te aroha.

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Ki a koutou katoa e ōku rangatira, kāore i ārikarikaāku mihi ki a koutou. Nā reira tēnā koutou, tēnā koutou, tēnā koutou katoa.

E Kore e Ngaro

He Kākano I Ruia mai I Rangiātea

I will never be lost

For I am a seed sown from Rangiātea

# **DEDICATION**

I dedicate this thesis to any one who reads it. I hope you find what you are looking for.

# ABSTRACT

Despite considerable interest driving prominent studies over many decades' leadership theory and research remains one of the least understood topics. Leadership is still mysterious and complex. This study is a journey of discovery designed to explore the complexities and prominence of leadership as it exists in New Zealand. The journey began with a literature review metaphorically represented as three poles of knowledge. The first pole focused on Māori (ordinary, of this land, native people of New Zealand) and Māori culture where leadership is highly valued. The second explored sport and in particular rugby, which enjoys celebrity status amongst Māori and New Zealanders. The final pole reviewed organisational studies and literature on leadership.

The study pursued perceptions of male Māori rugby players concerning leadership, from a Māori, rugby, and New Zealand perspective. The research approach employed by this study is based on the principles of grounded theory, kaupapa Māori methodology and its Western cousin, ethnomethodology. Data was collected through semi-structured interviews with nine prominent past and present Māori rugby players. By focusing on this demographic, this study was able to examine Māori and Pākehā leadership styles, similarities and differences; highlight key cultural characteristics and strengthen arguments claiming a relationship exists between the three poles of knowledge. This approach enabled a review of those beneficial and advantageous qualities considered to have an impact on leadership in New Zealand.

Findings from interviews revealed relationships do exist between the three poles of knowledge. The values or concepts whānau (family, extended family), responsibility, collectivism, and tuākana/tēina (elder/leaders to younger/novices) relationships were identified as central qualities of Māori leadership. Collectivism is expressed as concerns of whānau. Reciprocity was embodied in relationships of tuākana/tēina with rugby being a vehicle that enhanced both and encouraged leadership development. Findings combined with evidence from literature prompted discussion aimed at three different audiences: leadership theorists; Māori, and; rugby audiences. The study's implications and limitations are taken into consideration.

**Keywords:** Māori Culture, Māori Leadership, Rugby, Rugby Leadership, Leadership

## **CHAPTER ONE**

### **INTRODUCTION**



## The Researcher

E mihi ana ki a koe  
Ko Patrick Te Rito tāku ingoa, Tēnā Koe  
Ko Whakāpūanāke te maunga  
Ko te Wairoa, Houpupu Honegenege Matangirau te awa  
Ko te Rauhina te marae  
Ko Tākitimu te waka  
Ko Ngāi te Ipu, Paora te Apātu te hapū  
Ko Ngāti Kahungunu te iwi.  
No reira tēnā koe, tēnā koe, tēnā koe

I am a product of the Māori, European, New Zealand (NZ), and Rugby cultures. After spending many years living, working and travelling the world playing rugby and visiting mates I came to an appreciation of NZ's unique nature. As a result of interacting with many different cultures and types of people I began to realise the importance of how unique my identity is. I was extremely proud of my Māori cultural heritage whilst playing rugby overseas. I was exposed to numerous opportunities but generally rugby brought Pākehā and Māori together meeting as strangers but leaving as whānau (family).

No matter where you were in the world, Pākehā and Māori are found congregating in and around the local rugby club. Not just because we love being with our fellow countrymen, but because our passion for rugby, our longing for a taste of home and a sense of belonging in a foreign land mixed with our need to express a devilish sense of mischief. I encountered these emotions wherever I went. These environments quickly became home away from home, whānau away from whānau.

I was fortunate enough to be able to express my Māori heritage and identity through captaining and coaching numerous rugby teams whilst overseas. Rugby also provided me with many external opportunities including friendships, work, travel, and money. Whilst playing rugby in Huntington Beach, California I realised how special it was to be Māori and a Kiwi playing rugby. The unique experiences rugby had given me until then had been taken for granted and the significance of these experiences would not be truly realised until I embarked on an academic journey.

My interest in leadership and cultural leadership ignited and began to grow upon completing my undergraduate degree. But it was not until I completed my Postgraduate

Diploma in Business that I realised experiences I had taken for granted could actually have greater meaning. Combining my interests in leadership with my passion for sport/rugby and armed with my Māori heritage provided numerous research opportunities; I started to speculate and explore relationships between Māori culture, rugby, and leadership.

Throughout my life I have been fortunate enough to form relationships with many great leaders of Māori and rugby culture. People like Richard Prebble (Former ACT Party Leader), Pita Sharples (Māori Party List MP), Eric Rush, Wayne Shelford, Michael Jones, Errol Brain, Henry Maxwell (Rugby legends), Neil Waka (Former Kick Boxing World Champion and TV News Presenter), Garth Da Silva (Former NZ Heavy Weight Boxing Champion), Brendon Pongia (Former Tall Ferns Basketball player), Michelle Cox (Current Committee member for FIFA), Melody Robinson (Former Black Ferns Rugby Player and Sports Presenter), and Sandra Wihongi-Ioane (Former Black Ferns Rugby Player) shared a variety of leadership styles and experiences.

Exposure to these types of leaders, with unique leadership styles, and experience in several different environments (rugby, non-rugby, and work) and culture made me wonder, perhaps there is a relationship here somewhere? Intrigued by these thoughts I began investigating hoping to find areas in which my research and thesis could make a contribution that would add knowledge to NZ perspectives of leadership with a specific focus on relationships between Māori culture, rugby, and leadership.

## **Research Background**

A summary report generated by Hui Taumata (2005) focused on accelerating national Māori economic development by identifying future needs made several provocative observations including strong advocacy for strengthening Māori heritage: “Many of our people don’t know who they are or where they come from. Our Māori-ness needs to be strengthened” (p 2). Sir Paul Reeves, Convenor of Hui Taumata (2005), commented “I invite you to read the report and to consider your own role in shaping the future of our people” (p 2). This had a profound affect on this researcher who responded by taking up the invitation and starting a leadership-research journey.

The same report produced other comments such as, “encouraging young people to aspire to excellence regardless of their area of interest . . . providing whakawhānaungatanga/mentoring and positive role models” (p 8). Māori should be “recognising and nurturing leadership potential in everyone and growing in particular the leadership potential of all our rangatahi (young person, children, youth)” (p 15), “developing inspirational leadership among rangatahi” (p 17). Māori should be “researching the generic set of traits and attributes that underpin leadership and researching leadership in a Māori context” so that “balanced leaders with multi-value skills which are primarily founded on cultural values but are broad enough to contribute” (p 16). Additional comments suggested that Māori should be “securing resources to establish a Māori leadership institute and leadership incubators” (P 16). The report then references the environment and what it can do, “empowering rangatahi by ensuring they have transferable skills . . . by providing quality alternative pathways for rangatahi” (p 16).

Considering language such as ‘resource’, ‘institute’, ‘incubator’, or ‘environment’, it seemed to this researcher that rugby provides an ideal environment to, teach skills and be a vehicle where quality ‘pathways’ are created to empower rangatahi. What better context to ‘nurture’, ‘recognise’, ‘grow’ and ‘develop’ leadership potential?

But why rugby? Rugby has a huge enduring influence in NZ. Māori have been heavily involved and historically aligned to the game since its inception. Rugby is not only a part of NZ culture but also a part of Māori culture. Hui Taumata (2005) focused on leadership as a catalyst to accelerate Māori economic development. This thesis proposes that rugby can be best utilised by Māori as a means of accelerating Māori leadership development.

This thesis will incorporate tikanga Māori (Māori ways o doing things) into leadership development within the rugby context. It suggests that Māori within rugby understand their cultural obligations thus fulfilling traditional principles of leadership. Being grounded in these principles of leadership will enable more Māori leaders to be recognised, nurtured, utilised and developed so they can benefit Māori, Māori culture and rugby.

## **Research Rationale**

Leadership research by Henry (1994) and Pfeifer (2005) identified differences between Māori and Pākehā managers (e.g. Māori leaders are more compassionate, collaborative, collective and generous), whereas Thompson, Rewi & Wrathall (2000) identified that Māori leadership inadvertently increases Māori participation in sport. Fougere (1989) and Collins (2000a) comment that sport mirrors NZ society where both are heavily influenced by Māori culture suggesting both are inextricably linked and share a relationship. Fougere (1989) added that rugby is a central component of NZ society and Māori culture. However no published research has examined the relationship between rugby, NZ society, Māori culture, and leadership. This gap provided impetus for this study.

Leadership is referred to as a vital ingredient of every aspect of life, motivating, inspiring, directing, and empowering people toward goal achievement and the realization of potential (Bass, 1981, 1990; Bryman, 1992, 2001; Burns, 1978, 2005). These aspects mentioned above are considered advantageous to individuals and groups and are found within Māori infrastructures of whānau, hapū, and iwi (Best, 1924; Buck, 1958; Marsden, 2003; Metge, 1967; Walker, 1990; Winiata, 1967). Leadership considered from these perspectives points to the important role of rugby leadership, especially because of the close relationship between Māori and rugby (Collins, 2000b; Fougere, 1989; Thompson et al, 2000).

There are numerous biographies depicting Māori leaders in society (Diamond, 2003; Duff, 2000; Henry, 1994; M. King, 1992; Mahuika, 1992; Tamahere & Bain, 2004), and many informative exposés of sports/rugby personalities (Gray, 2006; Haden, 1983; Howitt, 1975; Veysey, 1995). However, empirical research regarding leadership, rugby and Māori culture are nonexistent. Such empirical research could positively impact Māori, Māori communities, and Māori culture.

## **Research Objectives**

Rugby can provide status, success, position, and influence. Rugby personalities frequently emerge as influential figures within communities, businesses, educational institutions, and politics. Rugby in NZ goes beyond simply participating and is widely accepted as a vehicle for opportunity (Collins, 2000a; Palmer, 2006). Rugby is

increasingly recognised as a forum where societal and cultural values can be reproduced, including leadership (Phillips, 1984). Leaders of industry (business and sports) occupy influential positions capable of helping others achieve, individually and as a collective (McConnell, 1996). General leadership research focuses on the roles of CEO, manager, captain or coach and not as much on contributions made by the whole team.

Rugby in NZ enjoys celebrity status and has done since its introduction in 1870 (Chester, McMillan & Palenski, 2005; McConnell, 1996; Owen & Weatherston, 2002). Though it may be debatable, rugby is recognized as our national game. Achieving All Black status is considered to be one of NZ's highest honours and occupies a position of incomparable iconographic status. Laidlaw (1999) observed that there is "no more telling barometer of the average NZ's sense of wellbeing than the fortunes of the All Blacks" (p 19). The All Blacks receive immeasurable levels of respect and reverence including international audiences even before a game is played (Gray, 2006). Thus because of rugby's prominent position within NZ, leadership from team captains, coaches, administrators and players receive significant attention.

Equally popular is academic interest in the game. But despite prodigious research there remain unexplored avenues, or 'gaps', especially regarding a Māori perspective. Despite these 'gaps' this author refrained from entering into the study with predetermined leadership theories, Western or Māori, but resolved to discover and understand how leadership exists within NZ rugby. It is argued that by exploring and understanding male Māori rugby sports stars' experiences and perceptions of themselves and how others perceive them will draw attention to those behaviours that make them special people and effective leaders. Thus the research objectives are designed to understand and identify:

1. The influence of traditional Māori values on Māori rugby players taking on leadership roles. What is the nature of that relationship?
2. To what extent is leadership developed within rugby?
3. The role of traditional Māori values in the development of Māori rugby stars as leaders
4. Māori rugby players' perceptions of leadership by other Māori players'?
5. Major influences of Māori rugby players

6. Whether or not rugby can be used as a vehicle by Māori to develop leaders.

More specifically, this study aims to identify the relationship that exists between Māori culture, rugby, and leadership.

## **Thesis Structure**

This section will provide an overview of how the thesis is structured showing what each chapter contains.

Chapter One – The current study is introduced beginning with a presentation about the researcher and the rationale behind the research followed by research objectives and how the thesis is structured.

Chapter Two – The thesis starts reviewing the literature by investigating the phenomenon that is Māori. Māori culture will be examined by considering cultural anthropology and contrasting perspectives of key relationships that determine how Māori view the world. Associated with these factors are certain roles and responsibilities which provide balance and harmony from a Māori perspective. Aspects of Māori culture are synthesised through introduction of the concept of tikanga Māori. This chapter identifies several key elements related to Māori leadership and highlights the importance of Māori physical, metaphysical, and spiritual realms. This literature review creates a framework by which contemporary Māori and traditional Māori culture may be understood.

Chapter Three - The review shifts focus and introduces European and NZ interpretations traditionally dominated by Western perspectives. European/NZ perspectives of sport are contrasted with traditional and contemporary Māori environments when rugby is introduced. Rugby is analysed incorporating previously presented perspectives and focuses on rugby's influence within NZ. The interrelationship of rugby with Māori and NZ culture will reveal relationships within these environments. This chapter provides a frame of reference to understand these relationships and argues that leadership within these environments is imperative.

Chapter Four - The large literary field of leadership is reviewed and initially discussed with reference to the evolution of major European schools of thought that dominate NZ leadership literature. Individual's traits, behaviours, situational factors and leadership theories or practices are considered to exist as a dynamic and complex process. Western interpretations and perspectives are contrasted with Māori leadership principles and an examination of traditional Māori society. The impact of colonisation on traditional and contemporary Māori leadership is considered. Māori values and principles are reintroduced, contrasted with leadership and rugby leadership designed to reveal Māori leadership principles within rugby. The chapter summary reveals the presence of similarities and anomalies between Māori culture, rugby, and leadership. This chapter ends with a literature summary.

Chapter Five – Outlines the methodology and research employed to determine answers to research questions and objectives. Qualitative methodological approaches and the implications of these chosen strategies are explored. Research design is outlined focusing on semi-structured interviews and thematic analysis. Research ethics pertaining to research participants are explained. The chapter ends by summarising the research design of this thesis.

Chapter Six– An outline and description of what the research discovered. This chapter reports on and illustrates results by grouping interview questions into manageable areas. Resultant discoveries reveal certain themes and anomalies.

Chapter Seven– This chapter presents numerous critical reflections regarding the findings resulting from the data. The results are discussed regarding key themes surrounding the existing relationships between Māori culture, leadership, and rugby, but focuses on leadership development. Differences and similarities between Māori and Western theories of leadership and contributions to existing theories of NZ leadership are examined. The final section of this study clarifies major conclusions obtained from the findings and discussion sections. Limitations arising during the course of the research process and considerations for future research are discussed.

## **CHAPTER TWO**

# **MĀORI CULTURE**



## **Introduction**

Like many indigenous peoples, Māori have evolved and adapted so that they may survive within the multicultural world. It is important to understand how Māori interpret the world around them, as it differs from European perspectives. Even the term Māori was one given to them from European eyes. Understanding these perspectives will provide a basic understanding of Māori culture and the things Māori value. Māori is a term to label a whole race and entire culture, something hard to comprehend as Māori do not identify themselves this way. Instead Māori are differentiated by belonging to specific tribal affiliations. Māori classify them-selves as being associated with, different Whānau (family groups), Hapū (different sub-tribal groups) and Iwi (different tribal groups) (King, 1992; Media, 2002; Moorhead, 2006; Walker, 1990). For example, Māori refer to themselves as either Ngā Puhi or Tainui (North Island tribes), quite separate from someone who originates from Kai Tahu or Ngāti Apa (South Island tribes). In the context of this study Māori are generalised as a collective term identifying the indigenous people of Aotearoa (NZ or the Land of the Long White Cloud) (Media, 2002; Moorhead, 2006).

This chapter begins by exploring who Māori are, what Māori culture involves and those things that Māori treasure the most. The literature reviewed will then explore why certain roles and responsibilities create balance and harmony within a Māori world developing tikanga (correct or right way, Māori way of doing things). The term tikanga will be discussed and certain Māori cultural values will be highlighted as they are considered imperative to developing an understanding of Māori leadership.

## **Māori**

Indigeneity refers to people whose ancestors were original land inhabitants before the often brutal invasion of external forces. Indigenous also relates to cultures existing within certain regions prior to invasion or foreign cultural influences (Orsman, 2001). Most indigenous cultures have endured global processes of colonisation and Māori were no exception. Māori were subjugated, over-powered, out-numbered, had foreign cultural values, systems and life styles imposed upon them in the country where they had sovereignty. This is reflected in the term 'Māori' which was given to them by foreign invaders (Pākehā/Non-Māori) (Diamond, 2003; Durie, 1994, 1999; Henare, 1988; King,

1992; Smith, 1999). The term Māori derived from Pākehā colonialists to classify the natives (Walker, 1990). Literally Māori means ‘ordinary’ or ‘of this land’ (Diamond, 2003; Media, 2002; Moorhead, 2006). In Aotearoa, Māori are the indigenous people; Tāngata Whenua, Kaitiaki (Guardians of the Land). Pākehā are considered by Māori as Manuhiri (guests, visitors), tauwiwi (visitors) (Media, 2002; Moorhead, 2006).

Māori arrived in Aotearoa in seven great migratory canoes laden with inhabitants from Hawaiiki (considered to be the Polynesian birthplace of Māori and Māori culture, and of many other Polynesian cultures) (Best, 1924; Buck, 1958). Māori society consists of a number of Iwi (tribes) governed by established chiefs of distinguishable ancestral lineage. Rule by chief is predominantly of the male primogeniture. Chiefs were considered descendants of Atua (gods) whose Mana (power, authority or prestige) (Media, 2002; Moorhead, 2006) was bestowed upon them and others vested with leadership (Mahuika, 1992; Winiata, 1967). Mana exists as a heavenly fluid and spiritual essence (Marsden, 2003) therefore Māori respected and feared chiefs or leaders (Makereti, 1986).

Māori tribal communities (iwi) lived and survived together in Pa (fortified settlements) under the protection of trained and experienced warriors (Best, 1924). Warriors were complemented by their followers where both indulged in hunting, gathering, and cultivation activities for survival (Best, 1924; Metge, 1967). Individuals excelling within these activities earned leadership (Best, 1924; Mahuika, 1992; Metge, 1967; Walker, 1992; Winiata, 1967). Both leaders and followers treasured whenua (land) as it sustained life. Thus Māori share unique relationships, considerations, and obedience with whenua (Durie, 1994, 2004).

Whenua provided unity, strength and identity existing as an imperative part of society (Durie, 1994). More important for Māori is spirituality. Spirituality was animist in nature, reliant upon mythology and used to explain existence (Marsden, 2003). Relationships between spirituality and nature explain how the universe was created helping understand how Māori view the world. Māori order of creation (see Appendix A) established hierarchy, relativeness, and conceptual frameworks forming the essence of Māoritanga (Māori knowledge systems) (Metge, 1967; Palmer, 2005).

Central to Māoritanga is mythology which constantly refers to the legend of Ranginui (The Sky Father), Papa-tū-ā-nuku (The Earth Mother) and the birth of atua (children of Rangi and Papa) (see Appendix A). Māori reference the deeds of atua to explain all manner of phenomena, including defining societies and explaining behaviour (Best, 1976; Buck, 1958; Metge, 1967; Reed, 2004). Māori mythology is visible throughout arts, crafts, song, dance, and ceremonies giving most activities spirituality (Marsden, 1988). Buck (1958) added that Tūpuna (ancestors) and spirituality sanction future generations of Māori giving them access to a rich heritage of the past blending with the future. These attitudes present Māori principles associated with collectivism, believing they belong to something bigger. Māori are blessed with a rich tradition, custom, and ancestry.

Māori are represented throughout Aotearoa by various different tribal communities each with regional differences but still remain connected (Metge, 1967). Iwi (tribes) are the primary social unit involving groups of self-contained communities of developed kinship relationships (Metge, 1990). Tribes expand forming clusters of extended family referred to as Hapū (sub-tribes) (Best, 1924; Buck, 1958). Whānau (family) are the smallest social group. Māori remain connected through whānau, hapū, and iwi relationships. Within these tribal communities chiefs were expected to provide leadership (Mahuika, 1992; Walker, 1992).

Māori revered age where leaders were respected for their wisdom, spirituality, and knowledge, regardless of class, which resulted in leadership. Elderly chiefs acquired more mana and were greatly respected (Metge, 1967). Supreme warrior qualities were also revered as traditional Māori societies were constantly under threat from war (Best, 1924; Buck, 1958). Warriors earned leadership but it could be easily taken away through poor leadership (Best, 1924; Mahuika, 1992; Metge, 1967; Walker, 1992; Winiata, 1967). Processes of acquiring leadership were vital because chiefs could not be involved in every aspect of daily life (Mahuika, 1992). Leaders by ascription and acquisition combined to ensure the safety, welfare, and continuation of the iwi (Walker, 1990, 1992). Leadership was an integral part of traditional Māori society.

All Māori are expected to uphold specific relationships, values, beliefs, and fundamental principles. Māori share dynamic synergy with the spiritual realms, the land, and their communities (Durie, 1994; Marsden, 2003; Mead, 2003). Leaders are central to this

synergy, responsible to their whānau, hapū, iwi, and future generations resulting in an approach that focuses on benefiting the collective rather than entreating ideals of individualism (Walker, 1990, 1996). Māori collectivist ideals of connect individuals to knowledge systems based on mythology, spirituality, kinship, tradition and culture (Marsden, 1988, 2003). Thus individuals must develop strong identities to contribute to the strength of their whānau thereby benefiting the collective. Identities were created by belonging to systems and infrastructures of established values fashioned over time and represented as Māori culture.

## **Culture**

Culture is described as fundamental to one's identity and is used to define one's relationship with the surrounding world (Benedict, 1934a; Tylor, 1924). Culture helps distinguish groups, regions and people from one another and is used to explain how things are done, through teaching and reinforcing specific patterns of behaviour (Moore, 1997; Tylor, 1924). Tylor (1924) states that culture is the "complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man (sic!) As a member of society" (p 1).

Culture helps recognise social life, human life, human existence, events throughout history and through deeper analysis a more thorough understanding of people can be gained (Benedict, 1934b; Moore, 1997). For a culture to exist requires a number of people who share visions, goals and direction for dealing with the world. Processes to determine one's existence provide meaning to one's life and are the heart of culture (Benedict, 1934a; Hofstede, 1980, 1983, 2001; Kroeber & Kluckhohn, 1963; Lundberg, 1988; Moore, 1997; Pettigrew, 1979; Schein, 1983, 1984, 1985, 1996; Smircich, 1983; Tylor, 1924).

Certain behaviours determined by time are labelled as cultural patterns, considered the core of society (Benedict, 1934b). Cultural patterns help separate and explain differences between societies (Kroeber & Kluckhohn, 1963). Hofstede (1983) states that "culture is a collective mental programming: a part of our conditioning that we share with other members of our nation, region, or group but not with members of other nations, regions, or groups" (p 76). This means that individuals contribute to shaping a groups' culture.

An individual's cultural patterns and acquired behaviours are bound by traditions that have been passed down by older members to younger members (Benedict, 1934a). The transfer of knowledge helps shape unique values, identities, and behaviours constructing how groups/individuals perceive the world around them (Tylor, 1924). These Western anthropological interpretations of culture will be compared with how Māori perceive their culture. It also enables an understanding of Māori culture.

## **Māori Culture**

Marsden (1988) states that “Māori culture is that complex whole of belief/attitude/values/mores/customs/knowledge acquired, evolved, and transmitted by his society as guiding principles by which its members might respond to the needs and demands dictated by life and their environment” (p 12). Metge (1967) defined Māori culture as “systems of symbols and meanings shared by those who identify themselves as Māori at any given time” (p 46). Māori culture is a collective society formed together by unique relationships. Māori are a society influenced by relationships where the present considers the past and the future (King, 1992; Marsden 1988). Being Māori includes adopting several complex configurations of cultural elements and distinguishable relationships.

## **Māoritanga**

When Māori talk about Māori culture they commonly refer to it as Māoritanga. Māoritanga simply means ‘Māori-ness’ (Metge 1967, p 48) signifying Māori pride, identity, history, and traditions. All things that are distinctively, uniquely, and characteristically Māori are considered the essence of Māoritanga (Marsden, 2003; Metge, 1967). Mythology and spirituality are once again considered fundamental elements of Māoritanga (Māori knowledge systems).

Māori mythology contains vital threads of information which underlines important elements of Māoritanga used to explain Māori world views (Marsden, 1988). Fundamental to these views is the embodiment by Māori of events that occurred when atua were creating the world (see Appendix A). As Rangi and Pāpā were loved by their children, so too was the earth which was created with love. Life embodies love and is required by atua to sustain mankind (Best, 1976; Buck, 1958; Marsden, 2003; Reed, 2004; Walker, 1990). This creates unique situations where Māori are part of nature, not

above it (Marsden, 2003). They are a part of the universe's energy used by Māori to define their place in the world (Marsden, 1992).

Within this world there are continuous flows of energy linking together the material, psychic, and spiritual realms. These realms are constantly interwoven and influenced by ancient knowledge systems (Best, 1924; Metge, 1967). Thus Māori share an infinity with everything that projects energy (sky, earth, people, and themselves). For example, when a person dies, their body is returned to the Papa; however the spirit lingers for a few days waiting to receive a farewell (Reed, 2004). The spirit eventually travels by spirit paths to join their place with the gods and ancestors (Metge, 1967).

Māori belong to physical and spiritual realities where the realms of men and gods are irrevocably linked (Marsden, 1988, 1992). These realms remain transfixed through intricate webs of reciprocal relationships where cosmic and earthly entities exist as one (Metge, 1967). Concepts of reciprocity and collectivism are reliant on relationships and at the heart of Māoritanga. Understanding these relationships enhances perspectives of how Māori view the world and will be used to explain Māori leadership behaviour. Behaviour relies on relationships Māori have between whenua, whakapapa (genealogy), whānau, hapū, and iwi. Organisation of whānau, hapū, and iwi provide Māori with a unique identity whilst also creating specific roles, responsibilities, and expectations (Gregory, 2001; Henare, 1988; Salmond, 1975)

### Whenua

The systems, structures, and functions within Māori culture have a dependency, responsibility, and association with whenua, or Tūrangawaewae (ancestral/spiritual land, the environment). Whenua includes moana (lakes and sea), awa (rivers), and ngahere (animals, plants, forests) (Media, 2002; Moorhead, 2006; Reed, 2004).

Sinclair (1977) expressed (cited in King, 1992), “Māori loved his land and identified with it. His close spiritual relationship with the land stemmed from his traditional concept of the basic origin of mankind deriving from the love-union of earth-mother, Papatuanuku, with the sky-father, Ranginuiatāne” (p 64). Māori mythology suggests that Pāpā bore the origins of life, sprouting plants, trees, forests, birds, animals and fish for human survival, thus earth is loved how a mother is loved (see Appendix A) (Best, 1976; Buck, 1958; Marsden, 2003; Reed, 2004). An example reflecting the bond

between whenua and identity is the belief that when Māori die they return to the bosom of the earth mother being met by Tūpuna and return to the land that gave them life (Walker, 1990, 1996).

Different communities indigenous to specific areas are referred to as tāngata whenua (people of the land) (Durie, 1994, 2004; Gregory, 2001; Henare, 1988; King, 1992, Salmond, 1975). Where whānau reside they share a special infinity with and the whenua becomes Tūrangawaewae or ancestral land (Buck, 1924; Media, 2002; Metge, 1967; Moorhead, 2006). People associated with that region are responsible to that region providing spirituality and physical elements to one's identity. Tūrangawaewae symbolises peoples' association with that Rohe (Territory), e.g. mountains, rivers, lakes, and sacred places.

Leadership also shares relationships with whenua as leaders must have their feet firmly grounded on lands that spawned their descent lines (Mahuika, 1992). Physical symbols or landmarks share spiritual bonds with leaders whilst adding mana (individually and collectively). Association with whenua adds to one's whakapapa or history with whenua contributing to identity (who, where, and how one came to be) (Barlow, 2001; Metge, 1967). Significant landmarks are symbolic evidence of whakapapa again intertwined with mythology. Whakapapa is significant within traditional Māori leadership roles because of lineage. Whakapapa links Māori to whenua, ancestors and mythology; specifically Rangī, Pāpā and Tānemahuta (see Appendix A).

### Whakapapa

Whakapapa is the basis and organisation of knowledge pertaining to the creation and development of everything (Marsden, 1988). Barlow (2001) considered whakapapa as layers of generations piled on top of one another and "genealogical descent of all living things from the gods to the present time" (p 173). Everything has whakapapa, from fish to birds, from trees to the soil, or man to man (Barlow, 2001). Whakapapa links Māori with past knowledge providing identity (Barlow, 2001; Mead, 2000; Mead, Stevens, Third, Jackson & Pfeifer, 2006). Williams (2000) believed whakapapa is the glue holding Māori together responsible for the relationships between all things. Simply whakapapa is genealogy of everything but commonly of a person that has been orchestrated by many Tūpuna.

Physical and spiritual symbols are a part of every individual, whānau, hapū and iwi (Tuara, 1992). Landmarks symbolise whakapapa and used consistently to communicate a family tree. Whakapapa also symbolised the passing of knowledge from generation to generation. Genealogical recall is vital to Māori culture and thus is an important value (King, 1992; Walker, 1992, 1996). Kaumātua (Elders) are the ultimate sources of whakapapa knowledge and responsible for continuing the culture (Mahuika, 1992; Walker, 1992; Winiata, 1967).

Māori protocol commands that ancestral knowledge be shared when introductions are made where whakapapa is recited to strangers. Oral history provides strangers with verbal confirmation of origins, parentage, pedigree, and Tūpuna helping to establish a relationship. Strangers become friends (perhaps kin) thus creating relationship between people or groups of people. By determining where a person is from one can verify their place within society (Mahuika, 1992; Makereti, 1986; Walker, 1996).

Principles of whakapapa incorporate knowledge sharing often referred to as tuākana-to-tēina relationships or older/leaders to younger/novices. Tuākana/elders/leaders share experiences, knowledge, and cultural information to tēina/younger/novice becoming mentors and leaders for tēina. Knowledge transfer involved relationships where tuākana (elder brother/sister) and tēina (younger brother/sister) were able to learn off each other. (Salmond, 1975). These relationships symbolised reciprocity and collectivism.

Whakapapa creates and provides the individual, whānau, hapū and iwi with an identity (Barlow, 2001) and are used as a tools for preserving and ensuring that Māori culture continues (Metge, 1967). Why are whānau, hapū, and iwi relationships so important?

### Whānau, Hapū, Iwi

Whānau is the source of all relationships and all things Māori value where whānau represented procreation and children are nurtured (Metge, 1967, 1990; Walker, 1990, 1996). Whānau is the smallest social unit regarded as the biological family (Media, 2002; Moorhead, 2006). Traditionally, whānau means “to give birth” (Buck, 1958, p 333) but is more accurately defined as a synonym for family (Metge, 1990). Marsden (2003) regarded whānau as an organism rather than an organisation because members share lives together, where each individual has an integral place, role, responsibility, and function. Each person within the whānau must serve themselves, each other, and the



whole group to enhance survival (Marsden, 2003). All whānau members have certain roles and responsibilities and everyone is expected to look after each other (Metge, 1990; Webster, 1997).

Whānau has a variety of meanings; it can mean offspring or a family group (Metge, 1990, p 75). Whānau and its descendants are identifiable to a specific region, location, or piece of land that becomes for them a “physical and spiritual base” (Metge, 1990, p 88), or Tūrangawaewae. Whānau are collectively responsible to its Tūrangawaewae (Best, 1924) reflecting whānau being firmly rooted to ancestral land and present within whānau whakapapa (Metge, 1990). When whānau overpopulate their whenua, or outgrow the land, the term whānau can no longer apply (Best, 1976; Metge, 1990).

Hapū describes this expanded whānau referred to as sub-tribe (Best, 1976; Buck, 1958). Traditionally hapū means ‘pregnancy’ (Media, 2002; Moorhead, 2006) stressing family blood ties or “birth from common ancestors” (Buck, 1958, p 333). Hapū includes generations of grandparents, parents, or children eventually separated from original whānau and whenua to occupy neighbouring lands (Buck, 1958). Traditionally hapū united together for survival and defence (Best, 1976; Buck, 1958; Walker, 1990). Traditional society were constantly being invaded so whānau and hapū often joined for combat forming the largest social group (Best, 1924; Buck, 1958; Henare, 1988; Metge, 1967).

Iwi, the largest social unit literally means ‘bone’ (Media, 2002; Moorhead, 2006). Iwi includes hapū and whānau related by blood ties (Buck, 1958). Hapū and iwi status were not created simply due to overpopulation but often they were formed due to the emergence of a leader (Mahuika, 1992). These leaders acquired great mana either through whakapapa, courage, warfare, or strategic alliances (marriage) (Walker, 1990) thereby establishing another hapū or iwi.

Whānau from a contemporary perspective is widely used to include groups who cooperate on a regular basis. Metge (1990) stated “Whānau? It’s not only blood kin, it’s ethnic, it means all Māori” (p 72). Māori interpretations includes members who are bound by “loyalty, generosity, caring, and sharing” (Marsden, 2003, p 41) thus becoming a collective. Contemporary use of the term whānau includes support when related whānau are unavailable for job interviews, to label organisations, businesses,

committees or sports teams (Jones, 1994, 1997; Metge, 1990). This thesis considers whānau to represent rugby teams or groups of non-related people who interact with each other, and show commitment by sharing visions together (Metge, 1990). Māori and non-Māori often create whānau like environments socially, professionally (Jones, 1994, 1997) and especially within rugby environments.

These definitions of basic Māori values provide an understanding of relationships Māori depend upon for identity and that shapes how they view the world. These things can be considered somewhat different to European perspectives.

### Cultural Differences

The differences between Māori and Pākehā cultures would require deep analysis but in the context of this thesis, collectivism has been identified as the most distinguishable feature. A key focus of Western, non-Māori or Pākehā cultures is a drive towards a scientific interpretation of the world, based upon a cause and effect relationship within a natural world (Marsden, 1988). There is a tendency to focus on questioning how rather than why. Buck (1958) mentions that European cultural values lack individual emotional involvement.

A large majority of Pākehā interpretations focus on the natural world alone, whereas Māori share a reciprocal relationship with the natural and spiritual worlds (Marsden, 2003). Reciprocal relationships shape certain behaviours reflecting how Māori respond to their environments (physical and metaphysical expressed as collective experiences (Marsden, 2003).

Māori culture values relationships based around collectivism in direct contrast to the individualism frequently found in Pākehā cultures. Collectivism is closely linked with reciprocity and is a Māori relationship or cosmic process, unified and bound together by spirituality (Marsden, 2003). Marsden (2003) believed “Māori cultural milieu is rooted in both the temporal world and the transcendent world enabling people to obtain intimate relationships with the gods and his universe” (p 23). Even though Māori have adopted many Pākehā cultural elements; Māori culture has not been assimilated by Pākehā.

Māori have incorporated some Pākehā elements, acquiring “systems of symbols and meanings, reworking and reinterpreting them in the light of their own goals and values, making them very much their own” (Metge, 1967, p 47). Māori adhere strongly to principles of collectivism and reciprocity resulting in certain expectations and obligations. These expectations and obligations create certain roles and responsibilities. Fulfilling these roles and responsibilities helps create balance and harmony from a Māori perspective.

### Roles and Responsibilities

Collectivism is relationship based especially between kinfolk. Māori value kinship more than Pākehā cultures do (Metge, 1967). What is important is how kinship relationships produce certain roles and responsibilities. Traditional kinship relationships assign members to certain roles, for example, whānau elders are responsible for nurturing the young and passing on knowledge (Walker, 1990). If these roles and responsibilities went unfulfilled, society is unbalanced and this is where weaknesses appear making communities vulnerable. Vulnerability threatened existence of individuals, whānau, hapū, and iwi (Buck, 1924).

Māori communities were governed by strict classes of hierarchy (Winiata, 1967) where mana was bestowed upon certain people who exerted influence and “acted on their behalf in accordance with their revealed will” (Marsden 2003, p 4). Concepts of power and authority are contrasted with Western leadership perspectives in chapters to follow.

Status accompanies Māori chieftainship and with status comes responsibility. Māori interpret status differently from Pākehā because Māori share their roles (Walker, 1990, 1992). Chiefs are acting on behalf of atua and Tūpuna to ensure survival but leaders are not able to be leaders unless they are supported by the whānau, thus leadership is a collective agreement where responsibilities involve everyone and everything (Mahuika, 1992; Marsden, 2003). Māori can be seen as working as a team and to borrow a cliché, “a team of champions will never beat a champion team” but a champion team will always need leadership (Chelladurai, 1984, 2001, 2002).

Contemporary Māori leadership is more commonly acquired and achieved rather than ascribed and this is discussed in chapters to follow. An important point to note is that Māori culture is dependent upon leaders and certain cultural values but relies on having

strong relationships with followers (Durie, 1994; Durie & Hermansson, 1990; Harmsworth, Barclay, Kerr & Reedy, 2002). Each becomes an important ‘cog’ in the machine that is Māoritanga where relationships with everything create identity. Identity is necessary, as knowing where you come from helps realise where you are and, where you are going. Identity creates balance and harmony individually and collectively.

### Balance and Harmony/Reciprocity and Collectivism

Māori identity is based on relationships with physical, metaphysical, and spiritual realms (Best, 1976; Buck, 1958; Marsden, 1988; Salmond, 1975). Māori are expected to be knowledgeable of these realms so identity can be determined, thus creating ways of measuring balance and harmony that are based on principles of reciprocity and collectivism.

Māori values are based on spiritual, psychological and biological properties achieving balance and harmony (Marsden, 1988). Rangatira (chief, esteemed person, leaders) help to maintain this balance and harmony within Māori culture. Rangatira can mean ‘to weave people together’ (Kennedy, 2000) or to lead people towards spiritual realisation through certain Māori values (Marsden, 1988). Bound by values Māori people acquire spiritual and psychological harmony contributing to identity and internal balance (Marsden, 1988).

Māori biological balance is defined by Man’s (sic!) or persons need for food, shelter, clothing, and instincts of survival. Traditionally, in the past, Māori sustained life due to physical proficiency (Marsden, 1988). Thus traditional past Māori society required people to be physically fit and able to ensure life is preserved (Best, 1924; Metge, 1967). Both life and survival became dependent upon principles of reciprocity and collectivism.

Western cultures have emphasis placed upon individualism (Barnhardt & Kawagley, 1985, Harmsworth, 1998; Harmsworth et al, 2002; King, 1992; Marsden, 1992) where self-interest often determines behaviour (Bryman, 2001). These attitudes differ to Māori perspectives where relationships revolve around reciprocity and collectivism. These principles construct certain beliefs and values orchestrating certain behaviours. Based on reciprocity and collectivism behaviour is more determined by obligations to do the right thing. Māori values reflect attitudes of doing the right thing or the right thing to do

(Baragwanath, Lee, Dugdale, Brewer, & Heath, 2001). The term Tikanga encapsulates these attitudes.

## **Tikanga Māori**

Māori values go beyond everyday situations and are designed to understand time, existence, and reality (Williams, 2000). Many Māori question the nature of right and wrong with values and beliefs that must start with the individual (Marsden, 1988). Individuals must be able to know themselves first, and understand the relationships they must have with everything and everyone before they are able to contribute to the collective (Marsden, 2003). This approach provides direction and purpose whilst producing a sense of right and wrong, simply tikanga (Mead, 2001, 2003).

Tikanga can be broken into two words, 'tika' which means 'to do right' and 'nga' making the word plural (Media, 2002; Moorhead, 2006). Tikanga defined is "ways of doing and thinking held by Māori to be just and correct, the right Māori ways" (Baragwanath et al, 2001, p 16). Williams (2000) describes tikanga Māori as "essentially the Māori way of doing things . . . from the mundane to the most sacred or important field of human endeavour" (p2). Mead (2001, 2003) observed tikanga as procedures formed from beliefs and values contributing to how Māori think understand and act. Belgrave (1996) believed Māori exercise their customary indigenous rights through tikanga. This thesis refers to tikanga as Māori customs and values. Defining tikanga and certain values will highlight relevant principles necessary for understanding Māori leadership.

Williams (2000) considered values underpinning tikanga to be whānaungatanga (togetherness, kinship), mana, tapu (sacredness), utu (revenge), and Kaitiakitanga (Guardianship). Baragwanath et al (2001) added the concepts tikanga tāngata (social organisation), tikanga rangatira (leadership) and tikanga whenua (land). Durie (1994) believed that traditional values provide future direction but this direction should not be restricted by tradition. Thus Māori identity is determined by traditional values but not restricted by them. Identity relies on knowing and feeling Māori but requires values for guidance and direction. Māori values today are determined by tradition but exist in contemporary environments.

## **Māori Cultural Values**

Research identified important values relevant for contemporary NZ and Māori rugby leadership. These values are not a definitive list but are recognised by many authors as important to Māori (Baragwanath et al, 2001; Jones, 1994, 1997; Mahuika, 1992; Mead et al, 2006; Metge 1990; Palmer, 2005). The values identified by this author are by no means exclusive to just Māori culture, as some values are similar to values appearing or expressed in other cultures. They are however those Māori values considered relevant and that has influence within Māori rugby leadership roles. The values the thesis particularly identifies are whānaungatanga, mana, tapu, and tuākana/tēina. Understanding these values will help understand Māori leadership behaviour in later chapters.

### **Whānaungatanga**

Whānaungatanga is strongly linked with collectivism and collective responsibility (Baragwanath et al, 2001; Barlow, 2001; Durie, 1994; Mead, 2003; Patterson, 1992). Whānaungatanga refers to relationships between people and the world around them, physical and metaphysical (Marsden, 2003). Baragwanath et al (2001) observed whānaungatanga captures relationships between the physical and metaphysical. Whānaungatanga unites whānau, hapū, and iwi together as a collective. Mead (2003) refers whānaungatanga as being greater than whakapapa because it incorporates everyone, kin, and non-kin based. Non-kin based peoples become kin because they share experiences together, dealing and solving problems, similar to concepts of culture defined earlier. Metge (1990) associates whānaungatanga with Western perspectives of collectivism.

Baragwanath et al (2001) regard whānaungatanga as the most persuasive Māori value of tikanga and reflects Māori relationships. Whānaungatanga relies on individuals being accountable and responsible to the collective (Williams, 2000). These responsibilities include reciprocity. Although individuals were encouraged to contribute, acts of individualism in Māori culture was frowned upon (Williams, 2000). Pākehā concepts of Individualism generally refer to self-gain often at the sacrifice of others (Bass, 1981, 1994; Bass & Steidlmeier, 1999; Bryman, 2001). Within traditional Māori society whānau, hapū and iwi always came first (Durie, 1994; Harmsworth, 1998; King, 1992; Marsden, 1992). Whānaungatanga bonds whānau or simply groups Māori together.

## Mana

Mana has a multiplicity of meanings. Mana has significant importance within Māori culture. Barlow (2001) believed mana derived from atua “the enduring, indestructible power of the gods” (p 61). Marsden (2003) regarded mana as divine authority bestowed upon people delegated to fulfil responsibilities associated with positions of power. These individuals were confirmed to their positions by atua, Tūpuna, kaumātua and whānau (Marsden, 2003) thus mana is a word not to be used or appropriated lightly (Henry, 1994). Williams (2001) identified mana to be the heart of Māori leadership both traditionally and contemporarily.

From Western perspectives mana can mean prestige, power, authority, force, control, and status and is frequently compared to charisma which is used constantly within leadership literature (King, 1992; Marsden, 1988, 2003; Winiata, 1967). Pfeifer (2005) referred to mana as a person’s ability to have physical, mental, and spiritual status within society. Mana represents influence, prestige, and authority and is visible throughout Māori culture (Barlow, 2001; Mead, 2003; Metge, 1967; Pfeifer, 2005; Winiata, 1967). Traditionally mana was reserved for chiefs and leadership positions, earned through whakapapa or significant accomplishment (Mahuika, 1992). Contemporarily, mana allows people access to prestige, authority and power or simply lead others (Marsden, 2003). Ka’ai (2004) describes mana as being the ability of a person to motivate, inspire, and lead people.

Durie (1994), Barlow (2001) and Marsden (2003) identified four aspects of mana, Mana Atua (god given power), Mana tūpuna (ancestral power), Mana Whenua (power from the land) and Mana Tāngata (power from personal attributes) (Barlow, 2001; Durie, 1994; Marsden, 1992, 2003). Baragwanath et al (2001) believed that these aspects of mana help explain Māori leadership by leaders being accountable to atua, ancestors, whenua, and importantly tāngata (people, persons, human beings). These four aspects reiterate that Māori leadership and mana have a relationship with them.

## Tapu

Closely associated with mana is tapu. All things are supposed to have tapu but associated with mana, tapu becomes even more sacred so; as mana grows, so does tapu (Mead, 2003). Tapu means ‘sacredness’ (Media, 2002; Moorhead, 2006) again derived from atua power (Barlow, 2001; Marsden, 2003; Pfeifer, 2005). Mead (2003) described

mana as a spiritual force that protects an object, living or not, physical or not, human or not (e.g. humans, hair, food, land, oceans, trees) yet tapu is something to respect.

Williams (2000) linked tapu with spirituality. Metge (1967) believed tapu gave everyday activity and every action spiritual significance. Durie (1994) linked tapu with social control and avoidance of any unnecessary risk. Baragwanath et al (2001) believed tapu were ways of asserting political power used to protect people. Tapu then, can be linked with leadership. Leaders with mana used tapu for social order to keep the whānau protected. Leaders used tapu to restrict their people from taking any unnecessary risks (Pfeifer, 2005). Leaders used mana and tapu to protect those they led.

### Tuākana/Tēina

Leadership ensured the safety and welfare of the people; leadership also represented knowledge and expertise. A major function of traditional Māori society was the ability to share knowledge so knowledge was not lost, especially whakapapa. Leaders provide learning and teaching opportunities, processes referred to as tuākana-to-tēina relationships (Metge, 1967). Tuākana/elders/leaders were obligated to share experiences, knowledge, and cultural information to tēina/younger/novice by being mentors and leaders for tēina. Knowledge sharing was not onesided as tuākana also learnt from tēina (Salmond, 1975). Tuākana/tēina relationships symbolises reciprocity.

Utu is also associated with reciprocity and is closely linked with mana and tapu. Every action has a reaction, thus the role of utu. Utu is generally a consequence of tampering with mana or tapu (Metge, 1967). Therefore utu is often misconceived as meaning 'revenge' (Media, 2002; Moorhead, 2006); in fact utu has a wider and richer translation. Williams (2000) identified utu as tapu utuutu coming to mean reciprocity. Metge (1967) regarded utu as the return of whatever is received, negative, or positive, but all is canvassed with aroha. Metge (1990) observed that utu created balance and ensured relationships were maintained.

Tuākana/tēina relationships represented giving and receiving (or reciprocity) and considered a gift or an obligation. Gifts are not given without aroha (love/affection) and not without receiving something back. Tuākana/tēina relationships are reciprocal gifts where learning and teaching is encouraged and ongoing. They ensure that relationships and the culture remain strong (Baragwanath et al, 2001). Tuākana/tēina relationships



can be referred to as similar to mentoring relationships often found in the context of business or educational settings (Boyer, 2003; Coley, 1996). Leadership is also a gift that applied to tuākana/tēina relationships where leaders reciprocate their knowledge, experience, mana, and tapu.

## **Summary**

Māori culture is complex, enriched with tradition, ancestry, and spirituality. Māori values are also complex and entrenched with tradition, ancestry, and spirituality. Māori culture and cultural values show that Māori treasure relationships with everything. Leadership is imperative for forming and maintaining these relationships. Leaders ensured balance and harmony within society. Balance, harmony, relationships, and leadership are all based around principles of collectivism and reciprocity designed to benefit the collective (whānau, hapū, and iwi). The collective cannot remain strong without everyone working together. Collective values ensure that life and culture could survive.

If you give, one must receive; take from the land, give back to the land; take from the people, and give back to the people. Culture, life, and relationships also relied on reciprocity. Traditional leaders and leadership guided and directed followers. Leaders ensured social order and protected the people so life was sustained. However leaders need followers who affirm them to their positions. If leadership is given to the collective, the collective receives and gives back support. Principles of collectivism and reciprocity create balance, harmony, roles, and responsibilities.

How is Māori culture represented today? How do Māori survive in the dynamic multicultural environment of NZ? What has replaced the physical elements of traditional Māori society? Is there still a need for leadership? Contemporary society is rife with examples of Māori culture and cultural images but do these values and principles link with tradition? These attitudes will be approached by investigating sport, rugby, and leadership and then contrasted with Māori culture.

## **CHAPTER THREE**

### **SPORT AND RUGBY**

## **Introduction**

From a contemporary perspective this chapter explores the influence of sport on NZ society, reviews the concept of sport within traditional Māori society and then investigates the impact of rugby on New Zealand society and the relationship between Māori culture and rugby. Arguably rugby is one of the most thoroughly researched areas of sport in our country (Bush, 1986; Butterworth, 1978; Collins, 2000a & b; Nauright, 1990, 1999; Novitz & Willmott, 1989; Phillips, 1984; 1987; Ryan, 1993). The chapter will show that there is a relationship between Māori culture (traditional and contemporary) and rugby, and aims to illustrate how Māori culture has influenced rugby since its introduction and how rugby has impact on Māori culture.

The term sport derives from the English/Latin term *disport* meaning relaxation, pastime and amusement (Lexico, 2005; McConnell, 1996). Early anthropological studies of sport identify it as a way different groups dealt with life's daily struggles. Blanchard (2000) argues that ancient cultural games and sports were important community events that shared cultural significance "going beyond the sport itself" (p 145) where there was a focus on the promotion of teaching and learning of traditional values (Trice & Beyer, 1984). Sport had the ability to establish specific social practices and formations (Blanchard, 2000; Trice & Beyer, 1984). For example, Guttman (2000) argues that sport was originally designed to preserve class structures or ways for the affluent to relax and was sometimes used to separate cultures. Thus Park (1983) describes sport "to be a product of culture, created and given meaning by people" (p 94). Sport (or games) were institutions within many traditional cultures (Collins, 2000b).

## **Sport and Traditional Māori Society**

Traditional Māori society valued physical capability and prowess. The concept of sport and competition was foreign to Māori as daily life revolved around survival. Competition generally meant war (Best, 1924; Buck, 1958). Survival incorporated seasonal cycles of food cultivation, shelter provision, ceremony, and warfare (Best, 1958; Metge 1967). Whatever activity Māori engaged in, leisure was not amongst them, "Industry was widely praised and idleness rebuked. Skill and energy in procuring food added to the stature of a chief" (Metge, 1967, p 10). Life was heavily dependent on

physical strength and capacity that enhanced survival rates. The concept of sport, or forms of recreation and leisure were quite inconceivable.

Traditional Māori society was dictated by physical proficiency in warfare ensuring the safety and welfare of the iwi (Henry, 1994). These proficiencies and work ethic originated from deeper cultural values. As stated previously, Māori are a collective society constructed through unique relationships (Marsden, 2003; Metge, 1990; Walker, 1990). Principles of collectivism involve tribal and kinship relationships. When these relationships are threatened by war, then collectively groups had to be able to defend themselves. A lack of unity and physical weakness equalled vulnerability, which invading tribes exploited resulting in relationships being broken, or simply death. Therefore being physically prepared meant life, this helps to explain the link between Māori and physical activity.

Māori culture promotes collectivism so Māori prefer group participation and social interaction over individual industry. Māori also prefer to engage in activities they know will benefit the community, whānau, hapū, and iwi (Metge, 1967). Village life involved large groups (whānau, hapū, iwi) interacting constantly ensuring that relationships remained strong and physical fitness was maintained (Metge, 1967). An important point to note is that leadership was a necessary ingredient and will be discussed later.

Village leisure activities relied on games, pastimes, and activities. These activities were generally referred to as “Ngā mahi a te Rehia” or games and active contests (Best, 1976; Makereti, 1986) and included games like Mamau (Wrestling), Rākau (Stick Games), Waka (Canoe Racing), Haka (Ceremonial Challenges) Waiata (Action songs) and long distance running contests. They incorporated many physical elements designed as training exercises to prepare people for combat (Buck, 1958). Although these activities were often physically aggressive movements they were also designed to teach dexterity, agility, mental awareness, coordination, calculation, and memorisation (Best, 1976; Metge, 1967). One activity that encompassed all these aspects was wrestling and this was held in high regard. Champion wrestlers earned great mana for themselves and for the iwi; sometimes avoiding bloodshed and war (Best, 1976). Mana gained from physical prowess earned the individual a leadership role.

From a traditional Māori perspective these activities were perceived as leisure or recreation in a distinctly different way to Western interpretations. Major differences are attributed to how, for Māori, physical activity served a higher purpose. Games and pastimes helped with survival but also existed as a forum where language, history, values, and culture was taught (Best, 1924, 1976; Buck, 1958). In conjunction with traditional principles all activities of traditional Māori society were surrounded by spirituality and ceremony. Ceremony was represented through dancing, singing, action songs (waiata), haka (posture or war dance), poi (women's 'ball' dance) and mōteatea (traditional song poems) activities (Best, 1976; Buck, 1958). These activities had multiple purposes.

Preservation of life for Māori meant being physically and physiologically equipped. It also included being psychologically, spiritually and culturally capable. Survival was viewed as existing on three spheres, a physical, meta-physical, and cultural sphere which created balance and harmony. Marsden (1992, 2003) identified that balance was necessary for identity, future direction, and survival. Rimene (1993) comments, "The world of the Māori is about creation and maintenance of balance. It is about life and death. It is about reciprocity. It is about relationships and there connectiveness . . . the whānau, the hapū, and the iwi will always pull together" (p 14). Approached this way Western leisure and recreational concepts, to an extent, were comparable with Māori perspectives as both did attempt to restore balance and harmony.

Traditional Māori society required balance and harmony for functionality (Metge, 1967). Māori leisure activities enhanced the well-being of individuals, whānau, hapū, iwi, and the culture. Leisure activities strengthened relationships where there were numerous opportunities to share experiences and knowledge. Leaders are again prominent throughout these processes (Henry, 1994). Knowledge is considered power (Smith, 1999) and, like all cultures, survival depends on knowledge sharing (Moore, 1997) and the ability to evolve and adapt to the environment. Māori culture is strong today because of its ability to survive. One can assume that survival traits are deeply ingrained qualities of Māori and Māori culture. These survival instincts can be detected in how easily Māori adapted to European concepts of sport, and why there is large Māori participation in sports (SPARC, 2005b).

## **Sport in the Modern Era**

The meanings attached to the word sport have evolved to include organisation, structure, relationships, and influence within society. Modern European interpretations define sport as pleasure, leisure, recreation, competition, economic gain, and ways to beautify the body (Ball & Loy, 1975; Blanchard, 2000; Hargreaves & McDonald, 2000). The inclusion of competition into leisure and recreational activities is regarded as the essence of sport (Coakley, 2004; Collins, 2000b). Watt (1998) views modern sport as “a physically active pastime participated in at a whole variety of levels, under agreed rules, not necessarily, but often, in a competitive setting, at the very least competing against oneself” (p 9). Schwarz (1992) considers sport as physical contests designed for enjoyment, recreational pastime, and personal amusement. Leberman, Collins & Trenberth (2006) observed sport as governed by rules where participation requires physical application and Trenberth & Collins (1999) added that sport produces time determined systems, rules, norms and behaviours. Sport participation can be motivated by elements of enjoyment or other external rewards (Coakley & Dunning, 2000). Thus participation in sport provides competition, structure, and culture.

Particularly noteworthy in the modern era is the relationship between sport and culture. Hargreaves & McDonald (2000) perceive sport as a dimension of culture that “embodies struggle and contestation” involving “processes through which cultural practices and the ideologies and beliefs underlying those practices are created, reproduced and changed through human agency and interaction” (p.52). They add that sport is a separate social and cultural phenomenon that constantly interacts and integrates itself within society. Struna (2000) argues that the structures of many societies are heavily influenced by distinctive sports cultures, with Morgan (2000) highlighting how sports allows researchers access into certain cultures and certain societies. These perspectives guided this researcher in an exploration of the culture of sport, rugby, and leadership within NZ.

## **Sport and New Zealand**

Sport occupies a significant role within NZ society. Understanding sport’s role within NZ will highlight how rugby has become our national sport (Crawford, 1985). The researcher does not intend to detail the history of New Zealand sport but will focus on

those factors that contributed towards rugby acquiring high levels of cultural significance.

Firstly, sport is a Western concept brought to New Zealand by European settlers and missionaries in the nineteenth century. This European concept was inconceivable by Māori as Māori society was not privy to relaxation or amusement (McConnell, 1996). European settlers promoted sports such as cricket, athletics, football, tennis, and horse racing which were viewed as embodiments of English society (Crawford, 1985; Hinchcliff, 1978). Rugby appeared soon after in 1823 with response to the game being positive, swift, and effective. Its influence on NZ society can be gleaned through Crawford's (1985) assertion that "rugby contributes to the character of our nation" (p 77).

Rugby contributes to our nation's character and identity hence is commonly referred to as a dimension of our culture. Our fascination with sport is evident by our frequent and enthusiastic participation in international events (Americas Cup, Olympic Games, Commonwealth Games, World Championship Basketball, and Rugby World Cup). When New Zealand teams compete, it is seen in many ways as a symbolic war, especially when rugby is involved, where winning or losing is said to affect the mood of the nation (Eitzen, 2000). This shows a clear relationship between sport, rugby, and nationalism (Bale, 1989; Booth, 2000; Bush, 1986). Success and failure trigger images of pride, passion and despair (Hinchcliff, 1978). It is for these reasons that sport, in particular rugby, has attracted academic interest (Collins, 2000a & b). Sport in NZ can no longer be considered 'just a game.'

A significant factor that has contributed to the popularity of sport, in particular rugby is the influence of television upon sport. This highlights sport as a business. Global interest in sport illustrates the financial gains involved, with media often dictating how sport is portrayed and played. Performances in sport attract media attention hence those people responsible for performance usually receive the most attention. Personalities such as athletes, captains, administrators, or coaches, are either glorified or castrated in the media (Bale, 1989). Coaches, captains, and key administrators are therefore labelled by the media as leaders of sport.

Media generally focuses on coaches in NZ who are considered the figurehead of any team primarily responsible for its performance (Cross & Lyle, 1999, McConnell, 1996). Media attention (external influence) coupled with the demands of sport (internal authority) results in individuals acquiring responsibility and obligation. The cultural stance that sport occupies alongside its relatively amateurish status where it is perceived to be about participation and enjoyment is the way that people can give back to their sport through leadership (Chelladurai & Saleh, 1978, 1980; Edwards, 2000; McConnell, 1996). Because of the cultural properties of sport in NZ, leaders can be considered cultural ambassadors, motivators, mentors, role models and empowering (Coakley, 2004) a society with the help of the media.

Sport and culture in NZ are inextricably linked. The culture of sport in NZ, particularly rugby is seen to have been shaped by Māori culture. This is a relationship that requires further empirical study with this thesis adding to that knowledge base. The influence of Māori culture on rugby requires an understanding of Māori perceptions of sport.

### **Sport and Contemporary Māori Society**

As previously stated the concept of sport was foreign in traditional Māori society. Sport, from a Māori perspective, served a higher purpose and was elementary training for battle or necessary for survival (Palmer, 2006). Incorporated within these activities were processes of knowledge sharing (Best, 1924; Leberman et al, 2006; Makereti, 1986; Metge, 1967; Novitz & Willmott, 1989). Life revolved around warlike survival activities and this sense of war and survival do not simply disappear from a culture overnight. Instead these aspects can be seen as being firmly ingrained, if somewhat diluted, within a contemporary Māori psyche (Hokowhitu, 2002, 2004). The researcher will attempt to substantiate this statement but this remains an area that requires further research.

Māori participating in sport prefer team and body contact sports over individual sports (Collins, 2000a; Metge, 1967). Despite visible signs of participation little research has focused on why Māori are so infatuated with sport (Thompson et al, 2000). Thompson et al (2000) proposed Māori participation in sport was due to the lure of enjoyment, physical activity, fitness, excitement, relaxation, health benefits, and learning opportunities. Moreover preferences for team sports are easily compatible with



traditional Māori tribal communities and principles of whānau. Teams come to represent whānau, hapū, or iwi (Thomas & Dyll, 1999). Often sport in rural communities (especially rugby) becomes a significant community event where the whole district, whānau, hapū, and iwi came together (Buck, 1958). Contemporary Māori away from traditional village settings used these events to do battle against other districts who issued a challenge (a rugby game) in a manner similar to traditional times where invading tribes issued war threats.

Sport also provided identity for many contemporary Māori, especially those residing away from their Tūrangawaewae. For example, Bergin (2002) argues that sport enabled Māori-Australians to experience, discover, and reconnect to their cultural heritage. Sports tournaments have become a conduit for community comfort, reconnection with relatives and whakapapa. Involvement has resulted in Māori collective societies forming in foreign lands, such as Australia, where they have no history or connection (Bergin, 2002). Māori loved sport because they were able to come together and experience feelings of whānau. Whānau enjoyed battling suitable and worthy opponents easily replicated within sports environments (Metge, 1967).

Previous sections identified that traditional Māori society was dependent upon collective relationships that provided an indestructible strength (Marsden, 2003; Metge, 1990; Walker, 1990). Team sports complemented principles of collectivism and whānau. This can help explain Māori sports participation numbers. Contemporary sports team environment work together for victory (Charlesworth, 2001; Hargreaves & McDonald, 2000; Union, 2006) therefore are comparable with traditional Māori societies where villages, whānau, hapū, and iwi come together for survival (Best, 1924; Buck, 1958; Metge, 1967; Thomas & Dyll, 1999). Therefore from a contemporary Māori perspective, team sports are more attractive because of principles of collectivism and whānau. Further, the team sport of rugby is also a contemporary substitute for war.

Māori have a long, influential and illustrious relationship with rugby in NZ. Why and how did this relationship start? Understanding these relationships requires an historical account of the origins of rugby, and the founding of rugby in NZ, rugby, Māori and Māori culture.

## **Rugby**

Rugby has a rich, chequered and contentious history. Chester et al (2005) argue that rugby is founded on a myth influenced by the story of William Webb Ellis. It is said that while at Rugby School, this 16-year old Irishman picked up the ball and ran with it thereby inventing the game of rugby (Butterworth, 1978; Chester, et al, 2005; Macrory, 1991; Owen & Weatherston, 2002). A plaque at the school depicts that “he had a fine disregard for the rules of football [soccer] as played in his time, first took the ball in his arms and ran with it, thus originating the distinctive feature of the rugby game” (Owen & Weatherston, 2002, p 2). Despite stories to the contrary, rugby as it is now known is a relatively simple game to play (see Appendix B).

Rugby came to symbolise combat, competition with events full of ritual and ceremony (Fougere, 1989). It remained a relatively amateurish game until late 19<sup>th</sup> Century where a few Northern English clubs began compensating their players for wages lost playing away games. These actions resulted with the invention of a rival code called Rugby League (McConnell, 1996). Despite pressure from players fighting for remuneration rugby still remained amateur even after the inaugural 1987 Rugby World Cup (Lederman et al, 2006, Owen & Weatherston, 2002). It wasn't until 1995 when the International Rugby Board (IRB) removed payment restrictions when rugby experienced professionalism. The ability to earn a living from playing rugby was driven by the actions of media mogul Rupert Murdoch who started a professional Rugby League competition that endorsed player payments. Threatened by the likelihood that top players would leave to join this rival league, the IRB changed its stance under tremendous pressure from the media (McMillan, 1997, 2005). Subsequently the attraction of salary payments has increased rugby's popularity in many parts of the world, including NZ.

## **Rugby and New Zealand**

Collins (2000a) refers to rugby as NZ's national sport and argues it is the “glue of masculine culture” (p 54). Rugby was brought to New Zealand by Charles Munro on May 14<sup>th</sup>, 1870 when he organised a game between Nelson Football Club and Nelson College (Chester et al, 2005; McConnell, 1996; Owen & Weatherston, 2002). Then Munroe introduced rugby to Wellington where the game gathered momentum, rapidly spreading throughout Wanganui in 1873, Hamilton district in 1874 (Chester et al, 2005)

and by the end of 1875 throughout New Zealand. The first provincial unions (Canterbury and Wellington) were formed in 1879 and the New Zealand Rugby Football Union (NZRFU) in 1892 (Chester et al, 2005; Owen & Weatherston, 2002). Early forms of rugby in NZ were similar to English folk football (see Appendix B) symbolising combatant classless environments (Fougere, 1989). The NZRFU established rules and regulations to give the game structure and importantly, ensure disciplined behaviour was an integral part of the game (McMillan, 1997; Obel, 2001).

Rugby became a part of NZ's cultural landscape quickly attracting a huge male following and 'cult-like' properties (Crawford, 1985). Rugby was able to transcend cultures and provided comradeship where men could escape the tribulations, stresses and pressures of work (Fougere, 1989). It was considered it would make a "man out of you" (Crawford, 1985, p 78) irrespective of "background, occupation, education, incomes, experience, and belief that would otherwise divide" (Fougere, 1989, p 116). Moreover, rugby was seen to exemplify skill, courage, build character, and considered to be a "safety valve for dangerous passions" and was an "agent of reconciliation between the classes" (Crawford, 1985, p 78).

The classlessness and equality of rugby was far more evident within NZ than Britain. Rugby could be played with very few resources, anywhere, any time. It provided entertainment and often required involvement from the whole community; aspects that were highly compatible with rural NZ. The classless and combatant nature of rugby meant rural communities could 'release tension' (Dunning & Sheard, 2005, Hokowhitu, 2003b) built up due to the demanding environment they battled daily for survival. Māori and non-Māori lived in rural New Zealand (Chester et al, 2005; McConnell, 1996; Owen, 2002) and the game of rugby enabled Māori and non-Māori to fight together towards and for a common cause (Collins, 2000b; Fougere, 1989; Trenberth & Collins, 1999). Through rugby Māori expressed and celebrated physical prowess made possible by the sport being able to transmute class (Metge, 1967).

Rugby developed a cultural following especially within rural NZ which was made possible by the expanding rail network. This enabled people from distant locations to come together for competition (Collins, 2000b; Fougere, 1989), an event that reflected regional battle and pride (Bergin, 2002; Collins, 2000b). The culture that developed embraced principles of collectivism and enhanced the thrill of combat (or competition)

that became a “vehicle of parochial rivalry and local identification” (Fougere, 1989, p 114). Crawford (1985) adds that rugby culture has developed certain types of behaviour, roles, rules, norms, values, and identities thus creating something that is distinctive and definable.

Rugby in NZ is shown to be at the forefront of social change and resistance (Nauright, 1999). The 1981 Springbok rugby tour of NZ was an example of how influential the game is. Despite the game uniting and dividing the nation, NZ showed the rest of the world how influential a sport can be when rugby was used to fight apartheid (Nauright, 1996, 1997). Rugby demonstrated how sport could influence a society and a country (Booth, 2000; Fougere, 1989). It became more than just a game. It was influential and symbolic, it nurtured a democratic and free society, simultaneously providing NZ with identity (Collins, 2000b). The tour and rugby’s influence showcased the existence of a developed relationship between culture and sport.

Jock Phillips (1987) observed the game as dominated by two themes, rugby and war, and that white male experiences help define rugby and NZ’s identity. Crawford (1985) examined rugby’s role in contributing towards our national identity. An area that requires further research is to ask “What would an in-depth analysis of Māori culture and rugby tell us about NZ society?” (Crawford, 1985, p 15). This researcher has identified that rugby was introduced and embraced by rural New Zealand predominantly consisting of Māori. What is the relationship, between rugby and Māori culture?

## **Rugby and Māori**

Traditional Māori culture was based on collectivism and reciprocity, the core of tikanga Māori. Values like manaakitanga (hospitality), whānaungatanga (relationships), whakaiti (humility/modesty) and whakahīhī (spirited/enterprising) are regarded as imperative for health and wellbeing (Palmer, 2006). These concepts construct how Māori approach sport, recreation, and rugby. Māori are seen to seek the thrill of competition, search for excellence, team environments and demonstrative leadership (Thomas & Dyal, 1999). These attributes are frequently found within traditional Māori society and through sports participation. Māori culture and tikanga Māori contributes significantly towards NZ’s identity as a sporting/rugby nation (Hokowhitu, 2004; Palmer, 2006).

Crawford (1985) noted that Māori who participated in rugby, enjoyed the game, excelled at the game, were attracted to the training, manliness, hard work, team spirit, group solidarity, and to its physicality (Crawford, 1985). A rugby match represented “huddled humanity, contagious excitement, shared ritual and tribal emotion. The hope was that something spectacular might emerge out of a terribly ordinary existence” (Crawford, 1985, p 7). Phillips (1987) suggested rugby was an important way to prepare for combat, a type of military preparedness.

Māori men identified with physical prowess, nobleness and warrior-likeness (Hirini & Flett, 1999; MacLean, 1999; McConnell, 1996). Schick & Dolan (1999 cited by Hokowhitu 2003b) state that Māori “took on a special status of being Kiwi males with a slightly exotic flavour” (p 187). The naturalisation and inherent physicality of Māori sportspersons is highlighted by participation. Hokowhitu (2002) considered Māori to be good at war and good at playing rugby. Butterworth (1978) claimed rugby was similar to an ancient Māori game involving carrying an object from one point to another against an opposition team training for evading enemy forces (Butterworth, 1978). Further, Hokowhitu (2003b) notes rugby to be the “last bastion of macho New Zealand culture” (p 194) where working class men could be rewarded for their tireless efforts outside the confines of work and daily struggle. This applies to Māori as well as Pākehā but in addition, rugby enabled Māori to hold onto their traditional masculine culture (Hokowhitu, 2002, 2003b).

Many rugby clubs during the 1800’s, often located in rural towns, included both Māori and Pākehā (Chandler & Nauright, 1999; Phillips, 1984). During and after the 1860 NZ Wars, many Māori pledged loyalty to the crown and began moving away from their Tūrangawaewae (traditional tribal lands) to populate rural NZ (Group, 2006). The same ‘urban drift’ occurred later when rural Māori sought opportunities in NZ’s major cities (Metge, 1967). Regardless of where Māori resided they still participated and influenced rugby in NZ.

Māori participation and their relationship with rugby is firmly rooted in NZ’s history of the game. The first recorded Māori rugby player was named as 'Wirihana' in a game in Wanganui in 1872 (Group, 2006). The first unofficial international team who toured New South Wales in 1883 was captained by Māori player named Dave Gage (MacLean, 1999). The next official international team in 1884 included influential and legendary

Māori players Jack Taiaroa, Joseph Warbrick and Thomas Rangiwhia Ellison. This tour saw Joseph Warbrick leading the first haka, now an iconic symbol of NZ and NZ rugby, which was taught to the team by Taiaroa and Ellison (Chester et al, 2005; Tengan, 2002). Ellison captained this team and was also instrumental in designing the uniforms insisting they wear black jerseys with a silver fern monogram, black caps, and white knickerbockers (MacLean, 1999; Palmer, 2006). Black shorts were added during the 1905/06 British Isles rugby tour. These symbols still exist today.

Following 1883, the New Zealand Native Football team formed, toured Britain in 1888 and was the first team to tour beyond Australia (Ryan, 1993). The team was predominantly Māori players, hence the name. The next major touring team is considered one of NZ's most important. The 1905/6 team, referred to as the 'Originals' or 'Original All Blacks', toured Britain, Ireland, France and North America winning 34 out of 35 games (Nauright, 1990, 1999; Ryan, 1993). During this tour reporters described the different, quick, and flowing style of NZ play conjuring the journalistic phrase of 'all backs'. Somewhere this was misprinted becoming 'All Blacks', which depicted the 'All Black' uniform worn and remains the name today (MacLean, 1999; Nauright, 1990, 1999; Ryan, 1993). Thus NZ developed its own rugby culture (MacLean, 1999)

The tour showcased numerous Māori players within the team who personified excellence, athleticism and were described as "warriors" (MacLean, 1999, p 1). Māori represented a NZ style of playing rugby. Māori players were reported as playing with exciting flair, brilliance, aggressiveness, and competitiveness, incomparable to prevailing rugby styles. Māori players were feared and respected both on and off the field (Hirini & Flett, 1999; MacLean, 1999). The style of Māori rugby, combined with rituals like the haka and other elements of Māori culture catapulted NZ's identity onto the international stage (Nauright, 1990, 1999). The game of rugby not only developed a culture within a culture but symbolised our nation's identity. It is therefore, impossible to explore the social history of rugby in New Zealand without reference to Māori players' influence on the game.

In terms of Māori involvement and influence on the game there have been debates about whether rugby was egalitarian. Nauright (1990) argues that although a range of classes participate, rugby was administered principally by white middle class people who

exercised a type of social control in NZ. Furthermore, NZ's rugby identity, while deeply masculine, was also hegemonic white male colonial. Governance of rugby is still dominated by Pākehā. Māori have the Māori All Black team but the team and organisation is still governed by the NZRFU which is predominately Pākehā. It is for this reason that commentators such as MacLean (1999) and Park (1983) note that rugby was not egalitarian because it failed to accurately incorporate Māori perspectives beyond superficial 'window-dressing'.

On the other hand it could be argued that Māori rugby players were in a sense, part of a rebellion. Māori were seen as excelling in rugby and by doing so, opposing the apparent social control of Pākehā. As previously discussed Māori participated in physical activity for different reasons (Hokowhitu, 2003c). Rugby was seen as a way for Māori men to express their natural physical state, to come together as a collective whilst away from their Tūrangawaewae or compete with and against Pākehā as one (MacLean, 1999; McConnell, 1996; Metge, 1967; Schick & Dolan, 1999). It could be construed as Māori establishing a relationship with European culture, through the game of rugby, the culture of which had already had been influenced by Māori. From this perspective rugby did adopt a sense of Māoriness (Metge, 1967).

Rugby provided a positive environment where Māori and Māori communities could show 'Māoriness'. Māoriness incorporates traditional Māori values and principles including leadership. Rugby was conducive for leadership where leaders could acquire positions of influence and Māori players could earn mana (MacLean, 1999; Phillips, 1984). The actions and behaviours of Māori rugby players compared with leadership within Māori tribal communities and societies.

## **Summary**

Rugby served a higher purpose for Māori because it replaced war. It enabled traditional instincts of war and natural physical ability to be expressed in contemporary environments. A dependency on working for survival and being constantly prepared for battle was removed with colonisation but these instincts could be developed and displayed on a rugby field. Māori, due to colonisation, often reside away from their traditional homes, therefore away from their whānau. Principles of collectivism associated with traditional village life were replicated first by rural NZ communities and

whānau was developed through rugby teams. Rugby enabled values and skills associated with traditional Māori society and concepts of whānau to be re-enacted, including leadership.

The literature review also discussed the impact of colonisation where Māori experienced loss and change especially of leadership. As a result traditional Māori leadership structures almost disappeared (Mahuika, 1992; Makereti, 1986; Winiata, 1967). Rugby was identified as playing another substitute role for Māori. Rugby provides Māori ways to exercise leadership. Butterworth (1978) identified that anyone from any walk of life could achieve leadership within rugby. Park (1983) identified that from rugby's earliest days Māori were part of the game because they liked it as it served a multitude of purposes and opportunities. This section has discussed the relationship between Māori culture and rugby. What is now required is an understanding of leadership.



## **CHAPTER FOUR**

# **LEADERSHIP**

## **Introduction**

This thesis concentrates on the importance of Māori leadership and will also examine the role rugby leadership plays. This chapter explores the question ‘what is leadership?’ by discussing the major themes of leadership theory literature and includes a comparative analysis of Māori leadership. We will examine how leadership exists in NZ and within rugby. Finally, an examination will be made of the relationships, or lack of, Māori and rugby leadership.

Leadership has been defined many times in many ways, however all definitions seem to focus on things that unites people and the relationships between leaders and followers. Knowledge is sought regarding leader’s roles, leader’s skills, leader’s values, and how they became leaders. From Western theory, leadership is a process that depends on followers, where people depend upon each other and work together for achievement of goals and objectives (Dorfman, 1996; Lord & Maher, 1993). Grint (2005) suggests research should focus on leadership rather than leaders because leaders are dependant upon followers as much as followers are dependent on leaders. Mead et al (2006) comment that leadership needs to be recognised as a “dynamic relationship between leaders and followers that is constantly being negotiated, maintained, challenged, threatened and dissipated” (page 14).

The spectrum in which Māori leadership operates means that leaders are often between two different worlds, one based on Māori cultural parameters and the other based on Western philosophies, each holding quite different values. This creates opportunities for a new type of leader to emerge, one who is versed in both environments able to transcend existing or construct new cultures (Mead et al, 2006). Additionally Māori leaders are challenged with having to choose between traditional Māori and Western leadership principles in contemporary environments. This collaboration of leadership principles and styles creates a new form of leadership.

One is not necessarily trained to become a leader but one can develop into a leader through exposure to other leaders. This creates a circle of learning and knowledge sharing where leadership qualities are reciprocated. An ability to learn from personal experiences and through those of others helps develop leadership. Effective education

and a heightened awareness also develops leaders. Sport can play an important role in leader development.

Defining leadership is considered an enigma where opinion varies widely and solutions are inconclusive. Bass (1981, 1990) commented “there are almost as many different definitions of leadership as there are persons who have attempted to define it”. Rost (1991) added that neither scholar nor practitioner, by observation or participation, are able to successfully define leadership therefore how could anyone else be able to identify it? (Bass, 1981; Burns, 1978; Rost 1991). Leadership research attracts mass participation but it is apparent more discussion also reveals what remains unknown.

### **Leadership Definitions**

Most leadership theory has originated from the United Kingdom (UK) and the United States of America (USA) (Schein, 1985). Thus leaders from these cultures and countries project certain behaviours reflecting the environment they grew up in (Wadia, 1965). Adler (1999) observed that while definitions of leadership claim a global perspective, leadership theories generated from these two parts of the world often fails to recognise cultural influences. This point will be discussed later in reference to Māori culture.

Western leadership tends to focus on human motives, physical constraints, and power (Burns, 1978) with leadership explained as a universal phenomenon necessary for shaping civilisations (Bass, 1981). Incorporated processes of influence and responsibility direct or guide followers towards accomplishments (Bass, 1981). Leadership roles that involve processes of influence over others are determined by the persuasive ability of leaders.

Universally leaders are perceived as inspiring, considerate, stimulating and charismatic (Bass, 1981; Bryman, 1992, 2001; Conger, 1999). Bryman (1992) defined a leader as one who “provides a sense of direction and of purpose through articulation of a compelling world view” (p 276) and helps to create identities. Barrow (1977) defined leadership as being “the behavioural process of influencing individuals and groups towards set goals” (p 232). Doherty (1999) defined leadership as being influenced by personality. Yukl (1998) defined leadership as “assumptions that involves a social influence process whereby the intentional influence is exerted by one person over other

people” (p 3). Rost (1991) defined “leadership is an influence relationship through which leaders and followers intend real change that is mutually acceptable and has individual commitment” (p 102). Bass (1981) defined leadership as “an interaction between more members of a group that often involves structuring and restructuring of the perceptions and expectations of the members. Leaders are agents of change” (p 19-20). Bass (1981) added that leadership depends on characteristics of power, motivation, and influence. Therefore understanding leadership requires contextualisation of power, motivation, and influence. While power has been viewed as the most closely linked quality associated with leadership some theorise it existing as a separate process.

Yukl (1998) associated leadership with the power to exert influence and motivation. Without power and motivation, influence cannot be exerted (Doherty, 1999; Yukl, 1998). Power exists when power holders are highly motivated to achieve and exert power consciously over others to gain control (Bass, 1981). Leaders use power to articulate followers’ visions, and empower and transform them to realise their potential (Bass, 1981). Burns (1978) believed power and leadership to be a collective relationship that merges with society once purpose is realised and understood. Similarly House, Hanges, Javidan & Gupta (2004) considered leadership to be less about individual advancement and more about being involved in or part of, a larger cause. Leaders need the collective agreement of believing followers in order to exert influence.

In summary, many definitions of leadership exist but there is little consensus among them (Bass, 1981; Bryman, 1992; Burns, 1978; Clegg, Hardy & Nord, 2001; Doherty, 1999). Therefore selecting one Western definition of leadership is difficult. The researcher has compiled several definitions to present a prevailing Western perception of leadership based on current literature. Thus leaders are inspiring, considerate, stimulating, and charismatic, providing direction, and purpose to help create identities that are influenced by their personalities so group goals, behaviour, and relationships are accomplished. Leaders and followers agree to mutual commitments, but leaders often structure and restructure followers’ interpretations of the world around them relying on power, motivation and influence to determine behaviour. (Barrow, 1977; Bass, 1981; Bryman, 1992, 2001; Burns, 1978; Conger, 1999; Doherty, 1999; House, 1977; Rost, 1991; Yukl, 1998). This section discussed definitions of leadership; the next section examines leadership theories.

## **Theories of Leadership**

There are just as many leadership theories as there are definitions all beyond the scope of this thesis. Glibertson, Blyde, Gianotti, Glibertson & Dougan (2006) identified the ‘definitional’, ‘model’, and ‘schools of thought’ as three main approaches used to understand leadership (p 180). This section will concentrate on the ‘schools of thought’ approach. Leadership ‘schools of thought’ includes four schools: trait theory; behavioural; situational/contingency; and charismatic/transformational leadership. The researcher concentrated on these particular schools as they have attracted widespread research interest and are considered to be fundamental elements in the development of leadership theory. I will now discuss trait theory/great man, leadership behavioural, situational/contingency, transformational/charismatic, and transactional approaches. Exploring these leadership theories and how they have evolved will eventually show how sports leadership theory including a rugby, NZ and Māori cultural approach can become a new school of thought.

### **Trait Theory/Great Man Theory approach**

The ‘Great Man’ theory is the earliest recognisable perspective of leadership. Thomas Carlyle, a 19<sup>th</sup> century philosopher believed that leaders possessed inherited natural and unique abilities elevating them into leadership roles that differentiated them from others (Bass, 1990; Bass & Avolio, 1995). From this belief Trait Theory developed and is considered to be one of the first theories of leadership.

A trait approach scrutinized personal, psychological, and physical characteristics searching for factors that made these leaders inherently different (Gilbertson et al, 2006; Bass 1990) from non-leaders (Glibertson et al, 2006). Stogdill (1948), a key researcher in the trait approach, failed to find specific patterns within leaders that could explain leadership. “A person does not become a leader by virtue of the possession of some combination of traits, but a pattern of personal characteristics of the leader must bear some relevant relationship to the characteristics, activities, and goals of the followers” (p 63). Rejection, inconsistency, and contradictory results involving trait theory approaches saw the research focus shift away from trait theory and focused on leader’s behaviours (Bryman, 1992; Gilbertson et al, 2006; Stogdill, 1948).

### Leadership Behaviour approach

Researchers were prompted to identify other variables associated with leadership, focusing on what leaders did whilst leading therefore putting an emphasis on leaders behavioural patterns (Bryman, 1992; Gilbertson et al, 2006). The major push came from two groups of researchers, one from Ohio State University, and the other from the University of Michigan. Ohio State University identified consideration, initiations, and structure as dimensions of leader behaviour (Barrow, 1977), whereas Michigan derived two similar leadership behaviour dimensions concerned with group maintenance and achievement functions (Barrow, 1977). The results produced behavioural dimensions that were virtually the same and interpreted as 'task oriented' or 'person orientated' behaviour (Stogdill & Coons, 1957).

Task oriented behaviours relates to leader's actions that determine how tasks are performed. They organise followers' work schedules, relationships, and performance goals ensuring that everyone knows what's expected of them (Barrow, 1977). Person orientated behaviour relates to when leaders concern themselves with followers welfare and satisfaction levels by creating a cohesive, friendly, and supportive work environment (Gilbertson et al, 2006). Both approaches moved leadership research away from trait theory (what leaders are) to behavioural approach (what leaders do). However, this school of thought proved ineffective; it did not consider leader-follower relationships and the environment they existed in (Barrow, 1977) hence it proved unhelpful in predicting or prescribing leadership for there are many other situational factors that needed consideration (Griffin, 1990). These situational factors needed to be integrated into a new theory.

### Situational or Contingency approach

This school of thought approaches leadership research by identifying key situational factors and how they affect leader behaviour. It looks at leader-follower relationships within certain situations that enhance and moderate the effectiveness of those relationships. Yukl (1998) believed that effective leadership varies in accordance with surroundings so behaviour cannot be predicted. There is an underlying assumption that there are no universal appropriate styles of leadership, that appropriate leader behaviour depends upon situations and frequently changes (Gilbertson et al, 2006). The major factor for situational or contingency theories is the situation within which leadership is

enacted/or performed. The situation determines behaviour and leadership characteristics, traits or behaviours.

Situational factors focus on leader interaction within society and organisations. There are many factors mentioned but particularly significant for this study is culture and how it influences leadership (House & Howell, 1992). This theory also considered that leaders may be defined by their environment limiting the ability to develop and change with situations (Yukl, 2002). In conjunction with leadership research these theories also attracted criticism. An alternative more recent development was transformational/charismatic and transactional leadership theories.

### Transformational/Charismatic and Transactional Leadership

The next evolutionary step in leadership theory development was transformational/charismatic and transactional leadership. This marked a shift away from behavioural and situational approaches to leadership, theorising it as a more dynamic and complex process (Gilbertson et al, 2006). Transactional leadership relates to contingent reward (goal setting via influence from fiscal remuneration) and management by exception (involvement when negative events occur) (Bass, 1990; Bass & Avolio, 1995). Bass (1990) popularised transformational leadership developing a model identifying four key leadership factors: charisma, inspiration, intellectual stimulation, and individualised consideration, now known as transformational leadership. Charisma has attracted the most attention with the terms transformational and charismatic leadership becoming synonymous (Bass, 1990; Bryman, 1992; Conger, 1999; Fiol, Harris & House, 1999; Gibson, 1998).

Charismatic leadership refers to followers attributing leaders with heroic or extraordinary leadership ability, not a trait but an attribution (Conger, 1999). Burns (1978) believed that Moses was the first charismatic leader who influenced history through personality and personal ideals similar to how Māori mythology references charismatic heroes, for example, Tānemahuta (see Appendix A). Weber (1957) likened charisma and charismatic leaders who exuded confidence and purpose. Burns (1978) believed charismatic leaders have magical qualities, almost an endowment of divine grace. Chelladurai (2001) described charisma as being a ‘contagious enthusiasm’ that sports leaders use to inspire team members. Leaders had influence over followers because they were inspirational and purposeful (Bass, 1981; Bass & Avolio, 1995;

Weber, 1981). In summary, charisma and inspiration are seen as being the strongest elements of transformational leader behaviour (Bryman, 1992, 2001; Fiol et al, 1999).

Transformational leadership is seen to go beyond ordinary expectation, is arousing, satisfying, and inspiring for followers so that they try to be all that they can be (Bass, 1990; Bass & Avolio, 1995). Transformational leadership is designed to raise and satisfy leaders or followers' expectations and needs to create a reciprocal relationship (Avolio, Waldman & Yammarino, 1991; House, 1977; Miner, 2005). The principles associated with transformational and charismatic leadership can be easily related to Māori culture. Winiata (1967) considered charisma as naturally entwined within Māori culture and leadership yet the impact of culture on leadership and leader behaviour is an area of research that has not received much attention. Cross-cultural leadership theory is one approach that has been used to look at this relationship; however it has largely developed in the USA. Other nations have applied this approach within their own cultures including NZ (Pfeifer, 2005). Chieftainship and leadership often go hand in hand regardless of gender, age or position (Mahuika, 1992). Chieftainship will be referred to as leadership for the purpose of this review. We now consider a cross-cultural leadership approach to help identify differences between Māori and non-Māori leadership.

## **Leadership and New Zealand**

Geert Hofstede made significant contributions to literature on international and organisational culture and cross-cultural leadership theory research by exploring how cultural values affect human and organisational behaviour. Hofstede's international studies researched cultural influence within an organisation and has also attracted major criticism (Fang, 2003; McSweeney, 2002a, 2002b; Williamson, 2002). Most criticism focused on Hofstede ignorance of existing cultures (subcultures and indigenous cultures) and how he inaccurately reported cultural values resulting in misrepresentation of a nation's true or many cultures (Fang, 2003; Williamson, 2002).

Hofstede's description of NZ culture as highly individualistic, low in power distance and uncertainty avoidance relates to organisational leadership within one influential major company (IBM) (Hofstede, 1983). It reflected results that emphasised an individualistic, lack of family-orientated attitudes and achievement-based leadership



within the business sector. However the samples for his studies were IBM employees in NZ, the ethnic composition is unknown but they were likely to be predominately Pākehā. However, NZ's multicultural and unique environment demands that culture and its influence are recognised, especially regarding leadership behaviour (Pfeifer, 2005; Henry 1994).

Recent research suggested that leadership in NZ could be reliant upon several cultural factors (Ah Chong & Thomas, 1995, 1997; Pfeifer, 2005) yet most studies represent NZ as one large cultural group (Kennedy, 2000; Parry, 2001) and commonly disregard NZ's multicultural environment. Parry (2001) suggested that leadership within NZ required special attention due to the cultural landscape that leadership exists in. NZ has a diverse multicultural landscape in which cultural leaders and their behaviours may have significant impact on their leadership style. This multicultural environment has produced several fundamental characteristics, such as collective attitudes, that could influence leadership; however, there is a lack of empirical evidence.

Leadership has been shown to differ between cultures and specifically in a NZ context between Māori and Pākehā. Henry (1994) and Pfeifer (2005) illustrated differences in perceptions of leadership between Māori and Pākehā. Pfeifer (2005) identified the importance of culture regarding leadership in NZ where Māori culture has specifically impacted leadership processes. Pfeifer (2005) discovered that outstanding Māori leaders were perceived as showing more humane-orientated, self-protective, and charismatic behaviour and whose values reflected strong team orientation. She revealed Māori leadership as more transformational often going beyond ordinary expectations; leaders have higher levels of arousal, increased levels of satisfaction, enjoying greater follower commitment suggesting a more collective leadership approach. Pfeifer (2005) also revealed that despite being multicultural, leadership is still interpreted in NZ through Western methods (UK and USA) resulting in leadership models that "collectivises all NZ's into one cultural group" (p 173), marginalising cultural diversity.

Henry (1994) investigated Māori women managers and their leadership roles showing that traditionalist perspectives could exist in a contemporary environment. She demonstrated that although influenced by Western philosophies, Māori women remained culture-bound which resulted in four unique and distinguishable styles of

leadership (Henry, 1994) that she classified as: rangatira, whaea (aunt, mother or female), kuia (elderly woman, granny), and tohunga (expert, highly trained priests).

Both researchers found that leadership is different firstly within NZ and secondly that NZ leadership differs from the rest of the world. The two studies indicated that Māori models of leadership may be more applicable and beneficial to all New Zealanders. Māori leadership was seen to incorporate many important cultural values and helped define Māori leaders from non-Māori behavioural traits. The research from these authors clearly indicated that leadership within NZ differs from Hofstede's broad interpretations. Leadership in NZ could be examined from two perspectives Māori and non-Māori. The research also indicated a strong Māori influence and identified that Māori leadership originates in traditional thought processes. Māori values, principles, and interpretations are intertwined within leadership roles and subsequently influence followers, Māori, or non-Māori. Therefore what is Māori leadership? The next section investigates Māori leadership from traditional perspectives and then looks at the impact of colonisation on traditional Māori leadership. This is followed by a review of Māori leadership styles.

### **Traditional Māori Leadership**

Traditional leadership is primarily based upon ancestry, determined by birth right and whakapapa (Henry, 1994; Walker, 1990; Winiata, 1967). Māori leadership has changed significantly adapting from a traditional structure of society to the contemporary environment. Māori leaders within society today have adopted or acquired leadership status by assuming traditional, European, or contemporary Māori-European perspectives (Winiata, 1967).

Traditional Māori society existed as two main classes (Buck, 1958; Metge, 1967), those with chieftainship and those without. Chieftainship (or chiefly rank) refers to the Rangatira and Tūtūā (commoners) can refer to people without chiefly lineage (Buck, 1958; Metge, 1967; Walker, 1992, 1996). Each iwi had an Ariki (paramount chief, high chief) with hapū gaining a rangatira (Metge, 1967). Traditional leadership is achieved and acquired from members within the tūtūā classes where aristocratic properties are obtained via marriage, significant deeds in warfare, or by exhibiting superior knowledge in certain areas. Walker (1990) mentions a third class referred to as Taurekareka

(slaves). From Western perspectives this classing system is similar to aristocrats and commoners (Buck, 1958). Despite Māori societies' collective environment and social systems that relied on communal living, shared labour and responsibilities there remained a need for leaders (Best, 1924, Buck, 1958; Mahuika, 1992; Metge, 1967; Walker, 1990, 1992).

Traditional Māori society encouraged no distinctions between workers and leaders rather all worked together as a collective, yet leadership was hierarchical and class-based. However, during everyday activity leaders were expected to emerge from within the group (Mahuika 1992). Leaders and followers experienced similar training and practices ensuring all people were armed with knowledge. Those who excelled or were more proficient achieved leadership status (Best, 1924). This provided a way for leaders to remain constantly connected to their people (Metge, 1967). It demonstrates the complexities involved with leadership in Māori culture where an understanding of certain underlying principles associated with traditional interpretations of leadership is required. These interpretations are referred to as the attributes of a chief (Winiata, 1958). Also required is an understanding of how Māori communities and whānau are structured socially and politically to further comprehend how Māori view the world around them.

Māori culture continuously relates to the order of creation, gods and mythology. Leaders within traditional society also share an affiliation with spiritual realms (Marsden, 2003). They earn chiefly positions and responsibilities based on ancestry and whakapapa resulting directly from the first leaders who emerged during the great waka migration to Aotearoa, known as Rangatira (Best, 1924; Buck, 1958; Marsden, 2003, Mead, 2003; Metge, 1967; Reed, 2004; Walker, 1990). These leaders were not necessarily chiefs in Hawaiiiki but earned leadership through deeds and achievements during migration. Rangatira represented large clusters of people of around three to four generations and, upon arriving in NZ, eventually settled in a territory (Buck, 1958; Winiata, 1967). Over time numbers grew, yet regardless of size, Māori still associate themselves and their whakapapa with a rangatira, common ancestor, or member of the seven great waka. Rangatira encapsulates leadership from both traditionalist and contemporary perspectives. Traditionally rangatira rank was determined by birth right, whereas in contemporary society rangatira has become somewhat more achieved. Leadership was predominately the domain of men, specifically reserved for the eldest

first born male son who inherited the entire estate, chiefly title, and mana from his father (chief) (Buck, 1958).

Traditionally leadership was governed by the key positions of Ariki, Rangatira, Tohunga and Kaumātua (Winiata, 1967). Ariki assumed chiefly rule determined by order of birth allocated specifically to first born males who were responsible for the safety and welfare of the entire iwi (Buck, 1958; Henry, 1994; Metge, 1967; Walker, 1990; Winiata, 1967). Ariki were directly responsible for the tribes destiny concerning himself with administrative duties working as an arbitrator, persuader, advisor and supervisor (Winiata, 1967). Ariki were expected to be effective and efficient within these areas to provide balance and harmony within the iwi earning mana for both the ariki and iwi.

A common misconception is that leadership was the sole prerogative of first born males. Leadership included younger brothers and female members of chiefly whānau (Best, 1924). Traditional protocols suggest that if a daughter was first born she automatically passed the right of ariki to first born males relinquishing her right to be chief (Winiata, 1967). Women were not excluded from leadership but enjoyed the same importance as male chiefs (Mahuika, 1992). Females occupied roles similar to rangatira yet did not enjoy the same rights as a male ariki though did wield background influence (Metge, 1967). Females were mainly occupied with domestic activities like, gathering firewood, water collection, weeding, planting, food cultivation, rearing and raising of children (Henry, 1984; Walker, 1990). Women were also responsible for transferring oral history, knowledge and teaching values/skills (Fitzgerald, 2003) but because ancestors descended from the gods, who adopted male forms (see Appendix A), traditional Māori leadership was perceived as occupied by males (Winiata, 1967). Overall leadership did not exclude women who frequently performed valuable complementary roles (Henry, 1994).

Māori came together, united wherever possible for industry with laborious activities requiring guidance and direction from certain classes of leaders (Metge, 1967). Ariki were mainly concerned with running the iwi but could not be involved in everything, especially day-to-day activities. This collective perspective or realisation that leadership be shared represents the infrastructure of traditional leadership, orchestrated by

hereditary chiefs (ariki/rangatira), assisted by highly trained priests (tohunga), and complemented by heads of whānau (Kaumātua).

Translated Rangatira means chief regardless of gender (Buck, 1958; Winiata 1967). The Rangatira title was automatically allocated to siblings of ariki who performed administrative duties at hapū level. Traditionally the role of rangatira could be either male or female, but generally occupied by males. Rangatira had greater control over the land, responsible for food procurement, construction, industry, and ceremonies (Best, 1924; Buck, 1958; Winiata 1967). Generally rangatira could almost never become chiefs, but achieved a different status, yet if they desperately sought chieftainship then they migrated elsewhere to form separate hapū. Both ariki and rangatira were considered the social, political, and economic leaders within Māori society, responsible for decision making and problem solving for whānau, hapū, and iwi.

Although not chiefly by birthright, Kaumātua were leaders who represented the tribe at whānau levels responsible for administration of village affairs and considered vital sources of knowledge and whakapapa (Best, 1924; Buck, 1958). Kaumātua attributes include age, wisdom, knowledge, and experience used to help ensure the continuation of the iwi (Winiata, 1967). They were also important for ceremonial duties, etiquette, and procedure.

The final category of leader was Tohunga, basically meaning expert, leaders who were knowledgeable in religion, medicine, crafts, knowledge, and other significant professions (Buck, 1958; Best, 1924; Metge, 1967; Winiata, 1967). Tohunga provided spiritual leadership where all human activities (agriculture, military, hunting, fishing, building, and travelling) were often governed by ritual and ceremony (Best, 1924; Winiata, 1967). As spirituality is a huge part of Māori culture tohunga had significant standing in traditional Māori society.

Māori leadership is immersed in mana and tapu. Leadership classes were determined by mana and if used effectively created balance and harmony. Ariki mana directly contributed to iwi mana and was acquired through outstanding deeds of leadership, usually through warfare. Ariki inherited mana from their ancestors but mana was enhanced through war, knowledge, wisdom, generosity, or generally effective leadership (Walker, 1990; Winiata, 1967). Mana was also earned if one showed great

intellect, was responsible, motivational, inspirational, loyal, trustworthy and acted as an example for the people (Hokowhitu, 2002; Wolfgramm, 2005). Charisma and diplomacy like Western leadership are vital ingredients of Māori leadership and are closely linked with mana.

Ariki authority depended on the approval of his community (Metge, 1967) where his title and mana could be easily taken away. Mana was diminished through lack of courage or simply poor leadership (Henry, 1994; Mahuika, 1992). Mātāmua, or the first born, relinquished their rights of ariki because they did not have the support of their followers. Therefore traditional leadership is reinforced by principles of collectivism where authority simply did not remain solely with chiefs or leaders but remained within the community. In summary leaders were reliant on their followers.

The overall future of the iwi and culture was reliant on relationships between leaders and followers. If leadership was ineffective or leaders left the iwi to start another hapū (Mahuika, 1992) then leadership was sought elsewhere in the whānau. Traditional Māori leadership is based around kinship relationships primarily relating to whakapapa. Traditional leadership traits are still recognised today but are not as enforced as they once were. Traditionally ariki was the ultimate position of leadership possibly paralleled with CEO, CFO, captain, or coach. From contemporary perspectives rangatira and kaumātua are more commonly used to represent Māori leadership (Winiata, 1967; Mahuika, 1992). Within society today very few Ariki exist and if they do, do not rule or have significant power as in traditional times (Winiata, 1967). However, the values and principles associated with traditional Māori leadership still have meaning today.

Like many indigenous cultures Māori culture has a long and rich oral heritage where words carried a spectrum of meanings. Often words illustrated powerful meanings and represented events and people (Marsden, 2003). Leadership features symbolic references to things valued by Māori culture like trees, rocks, oceans, houses, or canoes (Best, 1898, Metge, 1967). These images represent many different things commonly expressed through whakataukī (proverb) or waiata. Traditional values transferred through oral literature are associated with principles of traditional Māori leadership (Mead et al, 2006; Ngata, Jones & Pei Te Hurinui, 2004; Ngata & Ngata, 2005). These were considered measurable leadership qualities or pūmanawa (talents) of a leader.

There were eight such pūmanawa that were required and expected of chiefs in traditional times (Best, 1898; Mead et al, 2006):

1. Industrious in obtaining or cultivating food
2. Able in settling disputes
3. Bravery
4. An able general in war
5. An expert at carving, tattooing and at ornamental weaving
6. Hospitality
7. Clever at building a house or pa, and in canoe making
8. A good knowledge of boundaries of tribal lands (Best, 1898)

In summary traditional Māori leadership was not necessarily reserved for chiefs but could be developed, nurtured or acquired. Without the emergence of new leaders societies would stagnate. If weaknesses were apparent then other tribes can exploit them by invading. In contemporary environments survival is not dependent on military strength. Nevertheless leaders are needed as without leaders the culture cannot survive, knowledge is not shared and potential may not be realised. To uncover contemporary perspectives of Māori leadership involves understanding the impact of colonisation.

### **Traditional Māori Leadership and Colonisation**

Māori arrived in Aotearoa 1000AD (Barnhardt & Kawagley, 1985; Gregory, 2001; Henare, 1988; Razak, 2003; Salmond, 1975; Smith, 1999). Māori are a minority population in NZ (Statistics NZ, 2006) so it is even more imperative that leaders facilitate the continuation of Māori culture. These leaders project values, confidence and help create identity (Durie, 1994; Harmsworth et al, 2002; King, 1992; Kokiri, 1988, 2005; Marsden, 2003). Like many indigenous cultures Māori culture endured various negative affects of colonisation (Metge, 1967). What has remained strong is the Māori identity made possible by the emergence, perseverance, and resilience of several great Māori leaders.

During the late 1800's Māori culture suffered from land grabbing, war and disease contributing to mass exodus from Tūrangawaewae eventually becoming known as the 'urban migration of Māori' (Metge, 1967). Despite this separation Māori craved

independence and wanted to be recognised as uniquely different from Pākehā. Māori heavily populated communities in close proximity to major cities, areas such as Mangere, Otara, Porirua, and Wainuiomata (Kokiri, 2005) conceived as replicating tribal environments in opposition to Western systems (Metge, 1967). Urbanisation meant detachment of many Māori from Tūrangawaewae/whakapapa and resultant reinvention of some Māori terms that included whānau, hapū, iwi, mana, and rangatira or as leadership. Despite being away from their Tūrangawaewae, Māori demanded control over lands and properties but experienced governmental obstruction who deemed it inappropriate and unacceptable (Belgrave, Kawharu & Williams, 2005; Sinclair, 2005). A new type of Māori leader emerged during this time mainly due to the inauguration of Māori political movements (Sinclair, 1991).

Throughout the twentieth century traditional leadership experienced erosion largely due to colonisation. Leaders emerged who achieved significant academic accolade (Sinclair, 1991; Walker, 1992). Māori academics were scarce and their rarity gave them instant status as these few Māori entered Pākehā domains such as Parliament (Winiata, 1967). Their achievements gave them status within Māori and European communities.

Sir Apirana Ngata became the first Māori university graduate and the first Māori to enter parliament, followed by Sir Peter Buck, and Doctor Maui Pomare (Diamond, 2003). Ngata was immersed in reviving principles of traditional Māori leadership via formation of the Māori Battalion in WWII. The battalion provided opportunities for Māori to become leaders, officers and commanders whilst Ngata saw it as helping bridge the gap in inequality between Māori and Pākehā (Duff, 2000; Walker, 1992). These three leaders began the revival of Māori leadership which was significant and instrumental in the revival of Māori culture. They were considered leaders because they focused upon fulfilling Māori demands and achieving equality within a European dominated society (Winiata, 1967). Through their efforts they acquired mana, both within Māori communities and among European societies. Ngata, Buck, and Pomare concerned themselves with the physical and cultural survival of Māori, pursued issues of sovereignty; established health reforms, revived Māori arts and crafts but more importantly initiated land reacquisition policies (Walker, 1990, 1992).

Māori physical suffering during this era also resulted in the emergence of several religions which focused on reviving traditional Māori principles of healing. The Ratana



movement set about acquiring political power to change health policies followed by Honourable Matiu Rata forming the Mana Motuhake Political Party which aimed to change legislation (Diamond, 2003; Walker, 1992, 1996). The Māori Women's Welfare League was established in 1951 concerning themselves with education, family welfare, and Māori health issues. They were instrumental in starting the Kōhanga Reo (Māori language school) movement which was designed to revive Māori language and Māoritanga that had become somewhat weakened (Diamond, 2003; Duff, 2000; Walker, 1992). The movement produced and developed many pioneering women leaders, Iritana Tawhiwhirangi, Dame Mira Szaszy, Dame Georgina Kirby, Dame Te Atairangikaahu, Dame Whina Cooper, and Eva Rickard (Diamond, 2003; Duff, 2000; Walker, 1992). Māori Leaders within industry, business, and academia also appeared more frequently trying to influence society to benefit Māori communities such as Sir Robert Māhuta, Derek Fox, Pita Sharples, Sir Graham Latimer, Sir Tipene O'Regan, Hirini Moko Mead (Diamond, 2003; Duff, 2000; Walker, 1992, 1996, Winiata 1967). (Note: many of these leaders were ordained with title, Dame or Sir, by the British honours system). Some of these leaders could claim leadership and mana from whakapapa (Duff, 2000; Walker, 1992). However, most acquired and achieved leadership through their actions, or by example (Henry, 1994; Walker, 1990). These Māori business leaders, despite being somewhat urbanised, still retained several aspects of traditional leadership (Henry, 1994, Tapsell, 1997).

Winiata (1967) observed that qualities of traditional Māori leadership, particularly mana, emerged within these new leaders through Western interpretations of charisma. Metge (1967) reinforces that "Every leader has mana because he is a leader, and it is by having mana that a man gets to be a leader" (p 220). Mana was not a precondition especially during periods of colonisation (Winiata, 1967). Colonisation affected Māori leadership positively and negatively. Negatively, leadership was undermined by capitalism, imperialism, and religion where the arrival of colonists affected traditional Māori political structures (Walker, 1992; Winiata, 1967). Christianity, missionaries and Pākehā spiritual beliefs eroded Māori principles of mana especially tapu (Metge, 1967; Winiata, 1967; Walker, 1992).

Europeans breaching laws of tapu suffered no harm, whereas Māori would often experience severe trauma. These events undermined chiefly authority and questioned the tikanga of traditional Māori leadership (Tuara, 1992). As a consequence ariki

authority was diminished (Walker, 1992). These events weakened power, authority, devalued tapu, disregarded mana, saw tribal land taken from Māori, or simply reduced the role and responsibility of chiefs (Best, 1924; Sinclair, 1991; Tuara, 1992; Walker, 1992).

New types of leaders were perceived as having great mana but also charismatic. These leaders used charisma to inspire people and eventually entrusted to act for the collective. These leaders were seen to be adapting to the contemporary environments while remaining true to traditional principles of spirituality, thus strengthening notions that charisma like mana is inextricably linked to leadership. Despite colonisation, Māori leadership still has elements of traditional society such as mana. Leadership principles are still based around Māori values which are reflected in Māori approaches to leadership. Colonisation altered Māori leadership, it has not eradicated it.

### **Contemporary Māori Leadership**

Contemporary Māori exist in a democratic society where traditional class systems are nearly non-existent. Traditional concepts of ariki are declining, rangatira has almost disappeared, tohunga are irregular, and kaumātua are the most recognisable and universal form of leadership (Metge, 1967; Winiata, 1967). Leadership has become more dynamic, symbolic, advisory, and dependent upon situational circumstances (Winiata, 1967). Traditional systems of Māori leadership still exist today but the emergence of non-traditional organisations where leaders have been appointed and elected are common occurrences (Tuara, 1992).

Māori communities have adapted to present day environments which has affected traditional structures of Māori leadership (Metge, 1967; Winiata, 1967). The status of today's leaders can be seen as being a product of the present often portrayed as a modern mix of traditional and present day principles. Winiata (1967) observed that these leaders exist in two worlds where traditional society has become a "subsystem of the wider NZ society" (p 136) moving from one to the other. Leaders often conform to both sets of institutional norms and operate under "two distinct, and often conflicting, systems of values" (Winiata, 1967, p 136) but tend to occupy leadership roles due to achievement rather than by ascription (Walker, 1992).

Contemporary conditions suggest that current day leaders lack ancestral mana. The elders of today are more commonly seen as advisors or minor disciplinarians and not the commanders they once were. Their influence today is more dependent upon personal affection and respect (Metge, 1967). Māori leaders operating within European environments express mana and charisma through words that translate as performance (Winiata, 1967). Actions spoke louder than words in traditional society where physical acts displayed one's mana and charisma. Contemporary society saw a diminishing dependency upon warfare affecting forums where leaders could show action (Winiata, 1967). Changes to social structures have influenced traditional Māori leadership. Modern interpretations of conflict can be played out through business competition or sports arenas as many Māori in sport and industry still affiliate to their respected waka, iwi, hapū, and whānau (SPARC, 2005a; Tuara, 1992).

A report from Te Puna Kōkiri (TPK) noted that leadership is required from Māori leaders “who get out in front and leads the people deriving mana from them” (Tuara, 1992, p 50). TPK identified that new Māori leaders are needed and produced a list of contemporary leadership guidelines, roles and responsibilities that also included traditional elements (Tuara, 1992). Their list of contemporary leadership guidelines included:

- The strength of a leader is the strength of the group.
- A leader is a “kanohi kitea”, that is the leader's face is often seen among the people served.
- A leader should serve the people, care for the people, listen to the people, and speak on behalf of the people.
- From a traditional, contemporary, and futuristic perspective the primary obligation of a leader is to ensure the continuity and development of Māori society and culture.
- The leader who stands within a pa tūwatawata (fortified pa) or close to his people is a strong leader, whereas a leader who is cast adrift from the people is easily assimilated, manipulated, and intimidated by others.
- A leader strives to enhance/strengthen integrity of Māori society and culture.
- A leader has a mandate from the people and is therefore accountable to the people.
- A leader is the servant of the people.

- The modern leader needs to consult frequently with the iwi.
- Modern leadership is dependant upon reliable flows of information and advice.
- Leadership requires cooperation between traditional leaders and specialists.
- Leadership needs flexibility from iwi (Tuara, 1992).

The report concluded that different kinds of leaders are required and the leaders of the future needed to be “well-educated, politically astute, firmly grounded in their Māori cultural base, sophisticated, very able, strong, and committed to their iwi and their people” (Tuara, 1992, p 56).

Mead et al (2006) produced a similar list taking into consideration traditional values and principles regarded as valid and important today. These pūmanawa were designed as guiding and inspirational principles towards the development of new Māori leaders. Mead et al (2006) identified pūmanawa from a contemporary perspective as:

- Encouraging confidence about the future
- Being a person who cares about people
- Standing tall as a leader
- Presenting oneself as a leader
- Being a source of pride
- Being steadfast and strong
- Being fully committed
- Able to handle difficult situations and endure stress
- Ensuring that the status of the community is such that the people can feel proud to belong (Mead et al, 2006).

Leadership may not hold the same responsibilities or consequences as in traditional times yet there is still need for effective Māori leadership who help Māori deal with the dynamically multifaceted and multilayered world of today. Both lists have incorporated traditional elements with a contemporary environment.

Today Māori leaders are broadly represented by kaumātua and rangatira. Modern interpretations of kaumātua have more status then in traditional society (Winiata, 1967) with rangatira being commonly used to describe Māori leadership. Williams (2000)

defined rangatira as ‘Ranga’ meaning to weave and ‘Tira’ meaning a group of travelling people. Therefore rangatira is considered to be a weaver of people, or leaders and leadership, whose roles and responsibilities is to help guide Māori towards their potential (Harmsworth et al, 2002; Williams, 2000).

Rangatira, a weaver of people, can be determined by there people. Within the present environment many Māori, especially rangatahi participate in and associate with sport (SPARC, 2005a). Of particular interest is the mass participation of Māori within the rugby landscape as previous literature indicated. Māori and Māori culture shares a close relationship with rugby culture. Māori leaders within rugby can be interpreted as an even more contemporary version of rangatira. Sports and rugby leadership can be somewhat different to traditional Māori leadership principles and somewhat different when compared with Western theories of leadership.

### **Sports Leadership**

Early sports leadership research revealed that individuals were born with a “set of universal personality and leadership qualities and characteristics that are essential for coaching success” (Bloom, 2002, p 443) thus supporting trait leadership theories. Sports research believed leadership can be learned and developed supporting behavioural theory concepts (Thompson et al, 2003). Gilbertson et al (2006) believed that transformational/charismatic leadership theory is the most relevant and applicable style for leaders within NZ sport. Leadership theory has attracted criticism, however, there is very little concerning transformational/charismatic leadership.

Sports team leadership is generally associated with the roles of captain and coach. Transformational/charismatic leadership theories can be used with sports team’s leaders as they also show vision, inspire, and motivate others (Bass, 1981; Bryman, 1992; Burns 1978). Captains’ and coaches’ leadership roles include helping there teams to reach goals, achieve best performances and provide guidance (Chelladurai & Saleh, 1978; McConnell, 1996).

Leadership is not exclusively limited to captains and coaches because everyone within a team has specific roles to play and is constantly working together. Katzenbach & Smith (1993) defined a team as a “small number of people with complementary skills who are

committed to a common purpose, set of performance goals, and approach for which they hold themselves mutually accountable” (p 112). This definition of a sports team is easily comparable with Māori concepts of whānau, hapū, and iwi where all involved are committed to a common purpose. Sports teams can also represent entire Māori communities, tribes, or families, where best players occupied leadership positions. Past and prestigious players handled administrative and management positions where sports teams often had kaumātua attached to them (Winiata, 1967).

Sports team performance is highly influenced by leadership and leader behaviour (Chelladurai, 2002; Glibertson et al, 2006). Leaders whose behaviour best serves the needs and demands of the team produces improved performances expressed as path-goal leadership theory (Chelladurai, 2002). This theory focuses leadership behaviour being influenced by the task and is useful when examining sports leadership (Chelladurai & Saleh, 1978). Chelladurai & Saleh (1978) and Ball & Loy (1975) identified that sports teams have certain structural characteristics, such as size, regulations, normative standards, relationships, and adopt rules compatible for both male and female participants. Ball & Loy (1975) claims that sports team qualities are comparable with organisational environment as businesses can be identified by there unique identities, roles, responsibilities, and detailed gendered labour divisions. Difference between sports team and organisational leadership mainly involve training principles that produces varying leader behaviour. This review identified major differences between the two environments and presents them in the following table:

Table 1: Differences between sports teams and organisations.

Sports Team	Organisational
Training and leadership involves several hours of dedication and application (Singer, Hausenblas & Janelle, 2001)	Organisational training and leadership involves very little attention (Singer et al, 2001)
Training and leadership is generally intermitted and self assessed (Snyder, 1974; Snyder & Spretzer, 1974)	Training and leadership is continually assessed (Snyder, 1974; Snyder & Spretzer, 1974)
Sports environments endorse collective rewards, where whole teams are credited with the performance (Chelladurai, 1984; Snyder, 1974)	Organisational environments are more individualistic (Bass, 1981; Snyder & Spretzer, 1974)
Sports performances demand excessive proportions of time, effort and dedication often resulting in minimal rewards (Chelladurai, 1984)	Business environments supports remuneration for time and effort
Sports teams congregate seasonally, disband at the end of a season, and re-gather at the beginning of the season year after year (Chelladurai & Saleh, 1978)	Organisational members remain affiliated until they are forced to leave, told to leave, or personally leave, where probably most never return again (Chelladurai & Saleh, 1978)
Sports team leadership roles commonly refers to the positions of captain and coach (Chelladurai & Saleh, 1980)	Organisational leadership generally refers to management and administrative staff (e.g. CEO, GM, Mangers, Heads of Department) (Chelladurai & Saleh, 1980)

The table above identified differences between organisations and sport. The review will now discuss similarities. The best way to analyse sports leadership is to understand sports team performance. As noted earlier sports team performance and leadership research focuses on the influence of coaches and captains (Chelladurai & Saleh, 1978, 1980; Coakley, 2004; Cross & Lyle, 1999; Edwards, 2000; Gill, 2000; McConnell, 1996; Silva & Stevens, 2002). McConnell (1996) likens business leadership to be very similar with team leadership as you've "got to be able to lead, to motivate, to help people set goals" (p 318) where leaders should have a "vision of what each man can become . . . a role model in behaviour . . . maintains the respect and loyalty of his teammates . . . gaining respect as a rugby player is easier if there is respect for the person as well" (p 335).

Leaders can also undermine performance when they are domineering. Charlesworth (2001) devised a leadership model whilst coaching that tried to eliminate negative leadership by creating a shared leadership environment. He constructed a theory called a leaderful team aiming to alleviate leadership pressure by sharing responsibilities (Charlesworth, 2001). "The best teams have a critical mass of leaders and at any one time a bunch of them must demonstrate it. It is not good enough to wait for someone else to do something" (p 170). This idea of a leaderful team attracted much criticism from players involved, administration and other coaches because they believed that leadership should be the responsibility of one or two people (Charlesworth, 2001).

The leaderful team theory is easily compatible with principles of collectivism consistently found within sports environments. "Collectivism means the subjugation of the individual to a group -- whether to a race class or state does not matter. Collectivism holds that man must be chained to collective action and collective thought for the sake of what is called 'the common good'" (Rand, 1998), yet collective attitudes has not apparently extended to perspectives of leadership. The closest examples of collective leadership can be compared to principles associated with the concept of mentoring and based around reciprocal relationships (Miner, 2005).

Members aspiring to become leaders are able to do so through mentoring processes (Miner, 2005). Coley (1996) noted mentoring as an organisational tool where senior members offer juniors access to knowledge, experience and sometimes power (Coley, 1996). Mentoring within organisations is suggested to increase members' understanding of the business so all involved learn off each other (Boyer, 2003; Kaye & Jacobson, 1995). Mentoring frequently occurs throughout sports teams and seen as a necessary, not optional, process (Chelladurai, 2001, 2002; Cross & Lyle, 1999).

In summary, sports leaders have the means, power, ability, and authority to pull people together providing direction and motivation. Sports leaders have the ability to support, cajole, motivate, and inspire people. They are generally enthusiastic, dynamic people who are exceptional and charismatic (Watt, 1998). Bloom (2002) considered sports leaders to be excellent communicators, confident, committed and positive, able to interact with many types of people. These sports leadership qualities were seen to influence performance (Bloom, 2002; Watt, 1998) but these types of leaders also created balance (Laios & Gargalianos, 2003). Bloom (2002) recognised that coaches need to develop balance between team and leadership roles.

Leadership from people within a team, not just one person, has a significant role to play in sport and business. These leaders also adopt leadership roles within society and what has previously been shown NZ society is influenced by sport. Sport within NZ is dominated by rugby influences therefore leadership in sport (from a NZ perspective) is heavily influenced by rugby leadership. The next section will review rugby leadership.



## **Rugby Leadership**

Rugby environments involve everyone working together towards accomplishment of specific tasks or goals and require leadership from certain individuals. Rugby culture is conducive to collective accomplishment of goals in opposition to organisational settings which supports more individualistic tendencies where individuals tend to strive for personal reward, status, or power (Bass, 1981, 1990; Coley, 1996; Kaye & Jacobson, 1995; Miner, 2005). Media organisations are external from sports environments and generally show an individualistic coverage of sports leaders tending to focus on specific rugby personalities (Tuck, 2003). These media reports have some influence over who is classified as leaders within NZ rugby. More Kiwis actually watch sport than participate (SPARC, 2005b). Media exposure of rugby teams and personalities shapes society's perceptions of rugby. Thus the behaviour of rugby leaders is critical.

New Zealand's rugby culture encourages systems of role modelling and mentoring considered vital for continuation of the game (MacPhail, Kirk & Eley, 2003; McConnell, 1996; Rayburn, Goetz & Osman, 2001). Having an ability and opportunity to mix with prominent rugby personalities is seen as an honour and a privilege. Close contact with these players and perceived rugby leaders either as administrators, coaches, captains, players, or family can significantly influence a person (MacPhail et al, 2003; O'Meagher, 1994). McConnell (1996) discovered that rugby and the All Blacks influenced NZ society where certain personalities had significant status.

Individuals passionate about the game tend to stay involved in rugby after their playing days are finished and often occupy mentoring roles (Bloom, 2002). Mentoring within a team occurs when other players, generally leaders, coaches, or captains willingly invest their time towards the personal development of another (Donnelly, 2000). These sports mentors help empower people, influence their decisions, lives, and behaviours (Edwards, 2000), similar to mentoring in business.

Within a rugby team new players undergo orientation processes where senior members, coaches, captains and leading administrators help them to become a part of the team's culture (Edwards, 2000). Trust, relationships, and respect develops affecting behaviour and often resulting with individuals finding their identities (Duquin, 2000). Emotional bonding that develops amongst team members, coaches, captains, and administrators plays a significant part in the culture of the team.

Coaches and captains are commonly perceived as principal leaders within rugby teams exaggerated by substantial media attention (Fougere, 1989; McConnell, 1996; Novitz & Willmott, 1989). Rugby coaches are in influential roles. Many people voluntarily subjugate themselves to the authority of one individual within rugby (the coach) whom they rely upon for expertise, motivation, experience, and guidance enabling them to achieve personal goals (Fougere, 1989; McConnell, 1996). Rugby leadership research has previously focused on performance by examining the influence of coaches and captains (Crawford, 1985; McConnell, 1996; McMillan, 2005).

Edwards (2000) identified that a coach's influence can subsequently improve performances. McConnell's (1996) research indicated that attributes of rugby coaches and captains commonly contribute to team performances. A coach's role involves being a selector, strategist, communicator, developer and is perceived as a leader (Cross & Lyle, 1999; Martens, 2004). Captains are seen as chief communicators and role models and possess varying qualities including personality, vision, goal orientated, mentoring, communication skills, charisma, and leadership (Doherty & Chelladurai, 1999; McConnell, 1996). Chelladurai (1984) observed that coaches and captains influence their athletes' satisfaction and motivation levels alleviating pressure thus improving performance. McConnell identified that both the roles of coach and captain represent rugby leadership in NZ (McConnell, 1996).

Leadership development could be perceived as being a natural ingredient of rugby environments because rugby requires a team full of leaders for the accomplishment of goals. In a rugby team, everyone has a role to play and everyone is dependent upon each other for performance. However, perceived leadership roles generally remain with coach and captain. The thesis argues that rugby has a strong relationship with Māori culture therefore what is suggested is that rugby leadership has been influenced by principles of Māori leadership and Māori culture. The next section will bring together the discussion of rugby and Māori leadership.

## **Rugby and Māori Leadership**

Traditionally Māori leadership was heavily reliant upon communal and collective strength that provided success for the wider community. In traditional times leadership provided guidance and direction ensuring the culture stayed strong. Māori leaders used

mana and charisma to ensure the culture was maintained and preserved whilst also helping people realise their identities. They enabled people to realise their potential, be inspired, gain confidence, have purpose, and develop an ability to influence others... These leaders also helped create balance and harmony (spiritually, psychologically and biologically) (Marsden, 1988). Contemporary Māori leadership can be seen to incorporate these three concepts (leadership, charisma, and mana). Although adapting to the current environment, leadership principles have not significantly changed (Wolfgramm, 2005). Māori communities whether traditional or contemporary, accept certain individuals who have performed exceptionally as leaders and as long as they are of benefit to the whānau, hapū, and iwi (Metge, 1967).

These collective attitudes and characteristics of Māori culture are easily transferable into a rugby environment. Many Māori participate in rugby and Māori culture subsequently influences NZ's identity. Rugby has cultural significance to both NZ and Māori (Collins, 2000; Fougere, 1989). Māori leaders within rugby provide a contemporary forum where expression of traditional leadership can be exercised. Traditional Māori leadership attributes like physical strength, masculinity, natural fierceness and combatant prowess result in leadership roles within rugby (Hirini & Flett, 1999; Hokowhitu, 2003a, 2004, Fougere, 1989; Metge, 1967; MacLean, 1999).

Gilbertson et al (2006) believed that transformational/charismatic leadership is more applicable for NZ, especially sport, where charisma, a Western term, can be used to depict Māori leadership (Walker, 1992, 1996; Winiata, 1967; Wolfgramm, 2005). Thompson et al (2000) researched Māori participation in sport and found participants prefer a team environment because it encouraged a whānau atmosphere and supported notions of collectivism. Rugby is seen to contribute significantly to Māori identity (Hirini & Flett, 1999; Hokowhitu, 2003a; Palmer, 2000) therefore leadership is also identified because, among other things, it can increase Māori participation (Palmer, 2006).

Despite these contributions there remains a lack of research that specifically focuses on rugby leadership. There are definite shortages of empirical research that investigates the influence of Māori leadership within rugby. This literature review has tried to highlight relationships that exist between rugby and principles of Māori leadership especially when comparing situations, experiences, and terminologies. Many of the conclusions

drawn from the many lists of necessary qualities indicate that attributes of leadership are not necessarily limited to one profession or vocation but can be applied in various situations. These lists reference the power and importance of collectivism associated with Māori leadership perspectives. What has not been analysed is how leaders in sporting contexts can influence and benefit Māoritanga.

For Māori, rugby is not just a game but an event where whole communities are heavily involved (Buck, 1958; Collins, 2000a; Fougere, 1989). Rugby teams became perfect environments where leadership roles could be achieved, bestowing players with more than just on-field responsibilities but obligations to whole communities. Mana attained by these leaders can earn their whānau mana. Leadership development within rugby is dependent upon effective mentoring systems (Bloom, 2002). Mentoring systems commonly used throughout rugby can be comparable to Māori principles associated with tuākana/tēina relationships yet tuākana/tēina relationships remain relatively unexplained.

Overall, sport can be used as a vehicle for influence. Understanding how influential Māori leaders within sport, specifically rugby, can help understand the impact their leadership can have. It is possible that Māori sports stars can help use their fame and influence to provide leadership for many members of the Māori population with varying success. In many situations apt leadership could reduce a loss of 'Māori-ness' (Metge, 1967) and Māori sports stars could use their situational positions to provide many Māori with competencies within their Māori culture.

Can Māori sports stars use their mana to help others find their cultural identity as well as encouraging them to repeat the cycle? Again, as in traditional Māori society these leaders are expected to give back, pass on their knowledge and experiences so that others may benefit (Butterworth, 1978). Rugby stars could emerge as strong leaders for Māori communities. This review has examined literature surrounding Māori culture, rugby, and leadership which provides three poles of knowledge for this study. This section summarises the literature review by combining knowledge to highlight the relationship that exists between the three poles: Māori culture, leadership, and rugby.

## **Māori Culture, Rugby, and Leadership**

Māori culture is one that is deeply entrenched with tradition, ancestry, spirituality, and values. In the context of this study the researcher has identified some key important values. These values are predominately based on forming, maintaining, and continuing to have positive relationships with everything in the world thus creating balance and harmony (Best, 1976; Buck, 1958; Marsden, 1988; Salmond, 1975). These relationships and values are based around two key themes, collectivism and reciprocity (Baragwanath et al, 2001; Harmsworth, 1998; Marsden, 2003; Metge, 1967; Williams, 2000). Within these themes there are many principles that can be expressed through the term tikanga. Tikanga simply means the Māori way of doing things considered right and correct (Baragwanath et al, 2001; Belgrave, 1996; Mead, 2001; Williams, 2000), or put another way, Māori expectations and obligations providing guidance and direction.

Tikanga embraces concepts of whānau, the ultimate expression of collectivism (Baragwanath et al, 2001; Belgrave, 1996; Marsden, 1988; Mead, 2001; Williams, 2000). Ambiguously and contemporarily whānau includes large groups of people, not necessarily related or family, but who come together for a common cause and strive to achieve a universal vision (Best, 1976; Buck, 1958; Jones, 1994, 1997; Marsden, 2003; Metge, 1967). Principles of whānau are frequently found in many NZ businesses (Henare, 1988; Henry, 1994; Jones, 1997; Metge, 1990; Walker, 1990) and can be found throughout the rugby landscape (Fougere, 1989; Hokowhitu, 2004; Novitz & Willmott, 1989; Palmer, 2006). Tikanga also focuses on reciprocity summarised by the phenomena of tuākana/tēina relationships (Salmond, 1975; Metge, 1967).

Tuākana were traditionally expected and obligated to reciprocate experience and knowledge to tēina (Salmond, 1975). A huge part of this relationship focused on knowledge sharing to preserve knowledge and culture (Best, 1924; Buck, 1958; Metge, 1967). From a contemporary perspective tuākana/tēina relationships can be observed in many environments, including Māori involved in rugby. These processes of Māori culture, tikanga Māori, and Māori values relied heavily on, and were influenced by, powerful leadership infrastructures (Best, 1924; Henry, 1994; Mahuika, 1992; Mead, 2003; Pfeifer, 2005; Walker, 1990, 1992; Winiata, 1967).

Leaders are highly valued in Māori culture and responsible for many things. Baragwanath et al (2001) referred to leadership as an innate quality, an expectation, and

an obligation (Makereti, 1986; Walker, 1990, 1992). Leadership was imperative for the safety and welfare of whānau, hapū, and iwi, and was necessary for building and maintaining relationships (Best, 1976; Buck, 1958; Marsden, 1988; Salmond, 1975). Māori leadership incorporates a sharing of responsibilities and relies heavily on leader-follower relationships (Henry, 1994; Mahuika, 1992; Walker, 1990, 1992; Winiata, 1967). Māori leadership and Māori collectivism is considered different to many Pākehā theories of leadership (Bass, 1981; Bass & Avolio, 1995; Bryman, 2001; Hofstede, 2001; House, 1977; House et al, 2004; Schein, 1985). When considering contemporary Western leadership theories, transactional/charismatic leadership theory is best related to Māori leadership styles (Winiata, 1967).

Individualism is frowned upon within Māori culture, especially from a traditional societal perspective (Williams, 2000), where principles of tuākana/tēina relationships are vital (Makereti, 1986; Metge, 1967). Māori leadership relies on the tenet that ‘actions speak more loudly than words’, because traditionally leader’s actions often equalled survival (Best, 1924, 1976; Buck, 1958). Being knowledgeable, wise, generous, physically proficient, and experienced often resulted in leadership (Mahuika, 1992; Walker, 1990, 1992). However, leadership was not individually based but collectively structured, depending on considerations and benefit to the people (Durie, 1994; Harmsworth, 1998; King, 1992; Marsden, 1992).

In a contemporary environment traditional leadership has changed dramatically but cultural principles on which Māori leadership is based will never change (Mahuika, 1992; Winiata, 1967). The environment Māori live in today is dynamic and fast paced, often meaning that Māori must change to move with the times (Henry, 1994; Pfeifer, 2005). At times some things must be sacrificed and often these are cultural aspects. What has remained relatively constant within NZ is rugby culture (Fougere, 1989; MacLean, 1999; Nauright, 1999; Novitz & Willmott, 1989), a national sport often perceived as mirroring our society (Fougere, 1989; Novitz & Willmott, 1989; Palmer, 2006; Philips, 1984). Māori share a long and illustrious relationship with rugby and Māori influences are felt throughout the sport, on and off the field (Bush, 1986; Collins, 2000a & b; Crawford, 1985; Hirini & Flett, 1999; Hokowhitu, 2003; MacLean, 1999). Māori culture also contributes towards national identity (Bergin, 2002; Bush, 1986; Butterworth, 1978; Collins, 2000b; Crawford, 1985; Fougere, 1989; Novitz & Willmott,

1989; Palmer, 2006). Māori influence society and rugby through leadership and Māori culture.

Māori leadership in rugby provides a kaleidoscope of opportunities for many Māori (Hokowhitu, 2003; Palmer, 2006; Sinclair, 1991; Thompson et al, 2000). Rugby can be seen to provide outlet for expression of traditional Māori instincts of survival, physical dependency, and war. Rugby is the contemporary place where combat can be expressed. Rugby is an environment conducive to practicing Māori principles of collectivism especially whānau (Jones, 1994, 1997; Metge, 1967). Rugby is also a vehicle whereby many Māori could learn their culture where certain environments enhanced learning and teaching opportunities.

Rugby is recognised as a tool that can nurture, develop, and teach many life skills and important among them, is leadership, which plays a significant role within rugby because of its classless environment, its egalitarian atmosphere, and the fact that rugby has roles, positions, and responsibilities for everyone (Collins, 2000b; Fougere, 1989; Hokowhitu, 2003a; MacLean, 1999; Nauright, 1990, 1999). It was a place where anyone could achieve and acquire leadership if they deserved it or earned it (Howitt, 1975; McConnell, 1996). Rugby leadership is determined by one's actions and ability to acquire support or a following.

Rugby is also very collective in nature. Leaders cannot lead without the full support of their followers (Howitt, 1975; McConnell, 1996). These characteristics, perceptions, and interpretations sit easily within what Māori value, especially collectivism and reciprocity.

The literature has shown that there is a somewhat speculative relationship between Māori culture, leadership, and rugby. However, what is lacking is empirical evidence. From a NZ perspective the review of Māori culture, rugby and leadership literature supports the notion that it has suggested a lot but delivered little. This research attempts to provide some evidence by conducting an investigation into perceptions of Māori leadership within rugby. The methods of how this information was gathered will now be discussed followed by an explanation of the results found.

## **CHAPTER FIVE**

# **METHODOLOGY AND RESEARCH DESIGN**



## **Introduction**

Research involves inquiry, experiences, concepts, hypotheses, principles, and data. Method refers to how researchers approach problems to seek answers (Beashel & Taylor, 1986) through techniques that promotes data analysis (Wolcott, 2001). This research embarks on a journey to discover facts, concepts, and experiences through techniques to seek answers to a line of inquiry that explores the relationships between Māori culture, rugby, and leadership.

The literature review highlighted that the domain of leadership has been well researched, evaluated, and critiqued. Theories about leadership and the role of leaders are mainly from a business context. The literature illustrated the importance of sport in developing leaders and the sport dominating this discussion in NZ is rugby. Further, it has been argued that leadership is an integral part of Māori culture. However, what is lacking is exploration of relationships between Māori culture, rugby, and leadership. Delving into these relationships required the researcher to look at methodological paradigms and consider what method best suits the research purpose. Taylor & Bogdan (1998) suggest that it is the researcher's assumptions, interests and purposes that influence which methodology will be chosen. This research was driven by identifying a gap in the literature, and, importantly, personal interest in the subject area. The following section discusses the methodology and methods that were selected to explore the relationships between leadership, rugby, and Māori culture.

## **Qualitative Research**

The investigation follows a qualitative approach through interpretive methods and is informed by grounded theory. But why adopt a qualitative approach? Qualitative research investigates social relationships and allows analysis of different perspectives (Flick, 2002; Taylor & Bogdan, 1998). Flick, Von Kardorff and Steinke (2004a) define qualitative research to “describe life worlds ‘from the inside out’, from the point of view of the people who participate” (p 3). This approach enables the researcher access to information to construct informed understandings of social realities (Flick et al, 2004b) whilst allowing flexibility with the data collected. Data collection processes included collation of previous literature with the researcher's personal reflections. Combining

data with literature and personal reflections illuminate the relationships the research aims to describe.

Research on leadership done in NZ, is dominated by qualitative methodologies (Ah Chong & Thomas, 1995, 1997; Parry, 1998, Parry & Proctor-Thomson, 2003). Cultural leadership research also frequently uses this line of inquiry (Henry, 1994; Pfeifer, 2005) as does sports leadership research (Chelladurai & Saleh, 1978, 1980; Edwards, 2000; McConnell, 1996).

There was overlap between cultural terminologies and characteristics; however, an understanding of Māori leadership as it existed (traditional) and as it exists (contemporary) was clearly identified. Elements of Western leadership theories were also identified so that comparative analysis could be conducted in the latter stages of the research process.

## **Grounded Theory**

The research focused on taking these themes further to contribute towards knowledge generation. To achieve this, principles of grounded theory were applied. Grounded theory begins with an open, interpretive approach that allows data to emerge (Glaser & Strauss, 1967). Importantly, the findings cannot be restricted by any predetermined theories or empirical evidence, instead, grounded theory endorses discovery of theory from data. Strauss & Corbin (1994) explain grounded theory as “a way of thinking about and conceptualising data” (p 275). This method allows social research data to reproduce predictions, explanations, interpretations and applications (Glaser, 1992; Glaser & Strauss, 1967) so order and understanding is created (Denzin & Lincoln, 1994). These interpretations are represented as humanistic stories rather than scientific reports (Taylor & Bogdan, 1998). This theoretical framework links closely to inductive research processes (conclusions based on observations).

A grounded theory approach enabled the researcher to simultaneously gather and analyse data, discover emergent themes appearing within data, and suggest future research direction (Charmaz & Mitchell, 2001). This approach assisted the researcher because it encouraged discovery of deeper meanings and explanations behind the data

(Charmaz & Mitchell, 2001). Simply put, this approach ensured that knowledge generated remained grounded within the data collected (Gratton & Jones, 2004).

### **Kaupapa Māori Research Methodology**

The area of kaupapa Māori research methodology is an expanding field. The researcher saw methods that aligned with Kaupapa Māori as desirable because the research was analysing and understanding Māori experiences. Kaupapa Māori methodology is best understood through the phrase, ‘research by Māori, for Māori and with Māori’ (Smith, 1999). Smith (2005) described differences between a Māori Kaupapa methodology and dominant Western research paradigms. A key difference is that Māori protect knowledge (knowledge considered power, sacred and treasured) thus knowledge is not easily obtained, whereas Western knowledge is generally more accessible (Bishop, 2005). Māori knowledge systems affect how Māori view the world; a world that depicts relationships, connectivity, kinship, and spirituality from which knowledge is developed (Durie, 1994; Marsden, 1988). The development of knowledge within the contemporary environment must embrace these concepts and by doing so, provide impetus for Māori initiatives. Many Māori researchers are starting to embrace kaupapa Māori methodological concepts because it is based on traditional Māori beliefs/ethics that through contemporary strategies advocate self-determination, legitimacy, authority, and empowerment for Māori people (Bishop, 2005; Pene, 1999; Smith, 2005).

The quest for empowering Māori underpins Māori academics advocating a Kaupapa Māori methodology. The roots of the methodology can be traced to colonisation where Māori society suffered dramatic change, physically, spiritually, psychologically and metaphysically (Mead et al, 2006; Walker, 1992). This resulted in Māori society becoming diluted as assimilation policies took hold (Belgrave et al, 2005; Walker, 1990). Colonisation affected how Māori were perceived and how Māori perceived others resulting in misunderstandings of Māori philosophies. Despite European efforts to assimilate Māori, there was evidence of resilience seen in the strong cultural presence Māori has within contemporary NZ society (Harmsworth et al, 2002). The work of Māori intellectuals has challenged Western thought processes and knowledge systems, leading a paradigm shift by some Māori towards Kaupapa Māori research methodology (Bishop, 2005; Easterby-Smith, Thorpe & Lowe, 2001; Henry & Pene, 2001; Pene, 1999; Smith, 2005).

This researcher is Māori, but is also European. The thesis is viewed by the researcher as by a Māori, for Māori and with Māori in mind. However, the researcher also recognises that he is a product of the predominately Western world. Waitere-Ang (1998) refers to a researcher being a ‘socio-historically constructed phenomenon’ who is either of imperialist or ethnic persuasion. An imperialist in this context is described as one who is objective or observes rationally whereas ethnic researchers claim insider status and are mediated by cultural parameters (Pene, 1999; Waitere-Ang, 1998). The researcher of this thesis wants to claim the title ethnic researcher but recognises the influences of imperialist models of understanding. The fact that this thesis is being written for a degree imbued in Western tradition is evidence of the tensions between the two.

Although the research incorporates numerous Western philosophies, the subject area involves and focuses on Māori culture; therefore, this author was engaged in a journey of discovery in both environments. The author recognised that knowledge was somewhat altered, adapted, or damaged by Western philosophies, however, personal cultural affiliations and acknowledgement of Māori knowledge systems ensured that all perspectives were considered. This resulted in the researcher entering into research heavily influenced by Western persuasions whilst remaining innately culturally sensitive. Hence the research follows Western methods but also used Māori principles for guidance.

The fundamentals of Kaupapa Māori research are based on the Māori philosophical beliefs, Whānaungatanga (collectivism), Kotahitanga (interdependence), mana/tapu (sacredness), Wairuatanga (relationships/spirituality), Kaitiakitanga (guardianship) and connectivity (Mind, Body and Soul). These principles are encompassed in a koru of Māori ethics (Henare, 1998; Pene, 1999). In summary the thesis adopts Western research methods but accepts principles of Kaupapa Māori through the literature review where the purpose is to contribute to Māori knowledge. By acknowledging both Western and Māori philosophies, new knowledge can emerge and be of interest to a wider spectrum of people. Collection methods were made possible using ethnomethodology, considered by the researcher as a ‘Western cousin’ of Kaupapa Māori research methodology.

Pollner & Emerson (2001) refer to ethnomethodology as the examination of society through indigenous perspectives, for example, experiences, daily social life, and

indigenous societal behaviour. Bergmann (2004) adds that ethnomethodology explains social behaviour, actions, and interactions used to distinguish societies from each another. This research adopted principles of Ethnomethodology so that the researcher could include cultural perspectives when collecting and analysing data (Atkinson, Coffey, Delamont, Loftland & Loftland, 2001). This methodology allows those caught in two worlds to reconcile the two. Rather than separate culturally descriptive data from the researcher's personal cultural knowledge an ethnomethodological approach sees the two as intertwined (Flick, 2002; Pollner & Emerson, 2001; Taylor & Bogdan, 1998). For this research data collection was done through semi-structured interviews because it allowed an ethnomethodological interpretation to be included. This was important because as stated previously, the data has the potential to generate new knowledge of the relationships between Māori culture, leadership, and rugby.

### **Research Question**

The study had one main objective: to gather information about Māori leadership within rugby in New Zealand. Going directly to the source, identifying Māori rugby leaders, enabled quality data to be collected. Leadership either traditional or contemporary exists everywhere, but what is the role of rugby? Investigating and understanding what role rugby can play when considering leadership provided the research with purpose. The researcher focuses on understanding how Māori leadership in rugby can be realised, utilised, and nurtured and the level of influence these leaders could have within Māori communities. These concerns, intertwined with the research objectives, produced a manageable research question:

‘Māori Leadership: What role can Rugby play?’

### **Data Collection**

The research used a qualitative data collection method; semi-structured interviews. This primary data collection method collected new data that was guided by a specific research purpose which was then compared with secondary data, in this case the literature review (Sekaran, 2003).

In the Social Sciences the use of interviews as a data collection method is well established (Blakie, 1995). Interviews can either be face to face, by telephone or through media and can adopt unstructured, semi-structured or structured characteristics (Sekaran, 2003). Interviewing is considered one of the oldest and widely used techniques of collecting primary data (Coleman & Briggs, 2002). Unstructured interviews are more unplanned and spontaneous compared to structured interviews which are planned, prepared and designed to get specific information (Sekaran, 2003). Both techniques are dependant upon certain situations, however, semi-structured techniques allow freedom to explore, probe and elucidate issues (Coleman & Briggs, 2002; Patton, 2002) and therefore are favoured by researchers (Coleman & Briggs, 2002). For the purpose of this research, in the light of the epistemological framework, face-to-face semi-structured techniques appeared to be the natural choice.

To initiate interview processes requires participants and questions. Identifying people who would be most beneficial and add significant value to this study involved several steps. It was essential that the interviews be effectively and efficiently designed so that questions do uncover participants' stories, knowledge, experiences and perspectives (Arksey & Knight, 1999). The parameters for participation were limited to male Māori candidates who had achieved national or international representative rugby honours (see Appendix C). Female participants were considered but the researcher had to exclude them as they would complicate the research design. The researcher is already looking at a cultural comparison and did not want to add to the complexity by including a gender and culture dimension. To this end the research set out to deliberately target a specific population of participants.

A critical element of targeting a specific sample was to obtain public and media perceptions of potential participants. Three informal focus groups involving Māori university students were conducted to gain a public perspective, where the question was asked, 'Who do you consider our male Māori rugby stars to be, past, present or future?' The researcher then searched through three years of Mana Magazine publications (a magazine that focuses on Māori issues and personalities) noting down the names of male Māori rugby stars that were mentioned. This publication was used as it was considered quite 'high profile' and also considered to cover a broad range of topics without a huge focus on rugby or sport. Through these two sources, a list of prominent prospects was developed from names that appeared on both lists. After considering

availability issues (alive, dead, living in NZ) and access to contact details the researcher produced a list of twenty potential candidates. The researcher contacted and approached twenty candidates to determine interest and availability. Of the twenty, sixteen agreed to participate and four could not be contacted, i.e. 100% agreed, however, due to extreme time constraints associated with thesis construction, only nine of the sixteen candidates were interviewed.

### **Semi-Structured Interviews**

As noted the study used semi-structured interviews because these techniques provide participants opportunities to voice perceptions, reflections, experiences, knowledge and interpretations (Flick, 2002). Patton (2002) argues that semi-structured interviews should be governed by interview guides (standardised questions) so that inquiry is standardised from person to person whilst allowing measurements of flexibility. Semi-structured interviews provide access to in-depth and personal information (Kahn & Cannell, 1957). It encourages deeper exploration of issues uncovering richer answers and expanded beyond simple ‘yes’ or ‘no’ answers (Flick et al, 2004b). These techniques also promote sensitivity highlighting areas that need not be pursued and requires high levels of judgement from researchers (Flick, 2002). Judgements are governed by being knowledgeable within the topic area and remaining focused on research objectives. McBride (1989) states that “interviews allow the researcher to gain knowledge about intrinsic factors that cannot be observed, including feelings, values, thoughts, and intentions. Interviewing, in sum, permits access to another person’s perspective” (McBride, 1989, p 423).

The use of open-ended questions supports conversational styles of questioning (Glaser & Strauss, 1967). It also gives participants ample opportunities to comprehensively portray their experiences. This approach aligns with Feminist research techniques which aims at decreasing power differences between interviewer and respondent, often described as a purposeful journey (Epstein & Stewart, 1991; Reinharz, 1992). Feminist researchers regard their studies as ‘epistemological perspectives’ that promote knowledge building conversations designed to challenge people to rethink there original perspectives (Birrell, 2000; Reinharz, 1992). Epistemological principles encourage relationships to be understood rather than settle for simple answers or explanations (Flick et al, 2004b; Sekaran, 2003). Understandings often reflect numerous perspectives

as opposed to focusing on one perspective (Flick et al, 2004a), again congruent with the methodology employed by this thesis.

In summary, semi-structured interviews are a series of friendly conversations achieved through positive rapport (O'Leary, 2005) through the use of sets of predetermined questions (May, 2001). They allow the researcher to gain access to sensitive issues through processes of deep and flexible questioning (Kahn & Cannell, 1957). This data collection technique provides clear, focused, and decisive direction throughout the research process but gives the researcher freedom to go beyond more immediate answers (Wengraf, 2001).

### **Development of Questions**

Before the interviews were conducted sets of questions needed to be developed. A pre-test of possible questions was done with two current Auckland University of Technology (AUT) postgraduate students and the researcher's supervisors. During this trial period several changes were made to format, time frame, and question type. After these pre-tests, and necessary adjustments, the questions were tested again to ensure clarity before the final interview design was confirmed. Time was factored into the design process to ensure any interview would not go over 45 – 55 minutes. This promoted efficient and effective data collection whilst allowing for deviation. The interview questions were based around the following areas (Table 2) which relates directly and concerned the research objectives. The following table (Table 2) will show how interview questions used (see Appendix E) were related to the research objectives. The objectives or desired outcomes of the questions also acted as prompts towards deeper discussion or as indicators for moving on.



Table 2: Questions in relation to research objectives

Questions	Objective of questions
(Q 1)	Understanding the environment participants grew up in, investigating whether they were raised traditionally/contemporarily, size of whānau, parental influence, schooling, rugby's influence, order of birth (eldest, youngest).
(Q 2, and Q 3)	Discovering and understand those people who were role models and influential within participant's upbringing (who they looked up to and who had the most influence).
(Q 4, and Q 5)	Discovering participant's perspectives regarding leadership and the role of a leader, where examples, names, qualities and experiences were encouraged to illustrate answers better.
(Q 6, and Q 7)	Identifying whether participants believed that Māori had a certain style of leadership that differed from non-Māori styles where examples, qualities, perspectives and experiences were encouraged to illustrate answers better.
(Q 8, and Q 9)	Identifying the influence of those Māori and rugby values/skills that impacted or had influenced participant's careers and lives.
(Q 10)	Simple identification of those people who epitomised rugby leadership and why.
(Q 11)	Uncovering the extent or current state of Māori leadership within rugby, are there enough? Should we have more? How important is it to have these leaders and why?
(Q 12)	Focuses on leadership development within rugby, (can it, does it, why and how), what, why and how do Māori cultural values/skills help with leadership development within rugby, the potential impact and influence these leaders could have on Māori and wider communities.
Demographical Questions	Basic demographical information pertaining to age, iwi, hapū, representative career and current roles in rugby designed for comparative purposes, also designed to gauge participants' levels of fluency, understanding and practice of te reo Māori, whakapapa and tikanga (used to determine the influence of Māori culture within participants' lives and careers).

The introductory section questions were designed to provide the study with background data of participants and perspectives of how, where and by whom they were raised. It allowed rapport to develop between interviewee and interviewer by refraining from asking more complex questions. It is also customary in Māori introductions to establish one's origins (Best, 1924; Metge, 1967) further helping to eliminate barriers, form connections, makes strangers acquaintances, or even to establish kin relationships.

The next sections determined who participants looked up to and who were influential growing up. Identifying these characteristics, why they were named, and the level of their influence helped to transition into the next line of inquiry. This inquiry focused on discovering participants' views of leadership, the role of leaders, definitions of leadership qualities and examples to illustrate answers. This enabled a comprehensive understanding to be gained whilst also helping to identify possible overlap between Māori and non-Māori leaders. By grouping general perspectives of leadership before Māori perspectives of leadership, differences between Māori and non-Māori styles could be initially identified.

Participants were first asked if Māori had a certain style of leadership before being asked to define those qualities that made Māori leadership styles different. Examples were encouraged to further validate answers. In keeping with Māori themes participants were then invited to identify specific Māori values/skills that had had an impact on their careers to measure Māori cultural influences. This highlighted the importance of culture and often identified how culture dictated behaviour. This was followed by identifying specific rugby values/skills for comparative analysis to measure rugby's influence, personal and cultural influences to highlight possible relationships.

The final section of the interview featured questions regarding leadership development. It started with participants being asked to identify those who epitomised rugby leadership to determine if names mentioned were present, retired, or past players. The aim was to prompt thoughts enabling participants to answer following questions relating to current leaders; Are there enough? Should there be more? How important are Māori leaders? This linked nicely with the final section which questioned if, why and how sport/rugby could be used to develop leaders. Sport was mentioned, not rugby specifically, because the researcher wanted participants to distinguish between sport and rugby environments in terms of leadership development.

It is important to note that although each question followed a set format, it was not necessary that each specific question be asked. For example, a previous question may uncover information pertaining directly to the next question; therefore it did not need to be asked. Deductive and inductive approaches adopted by the thesis allowed for new information to materialise from transcriptions later forming the basis of the thesis discussion. Interviews were audio-taped and transcribed by the researcher allowing for accuracy with the collected data and ensuring that all important issues were highlighted. Therefore after compiling the interviews into a manageable and purposeful structure the researcher focused on the collected data.

## **Procedures**

As stated previously, research procedures started by gaining public and media perceptions for participant selection which ended with a list of twenty possible candidates. This provided the researcher with a wide variety of prominent male Māori rugby players (see Appendix C). The researcher made contact with potential candidates,

a task made easier through previous affiliations within rugby. Participants were contacted through personal communication (telephone and email) with all agreeing to take part. Following personal communication invitations containing information sheets and consent forms were emailed or posted to participants (see Appendix D).

The researcher intended to perform fifteen interviews to increase scope and validity, however due to late ethics approval for this study (beyond the students control) was unable to do so. Six participants who had achieved national or international representative honours and combined with academic deadlines had to be excluded by the time ethics was approved. Thus nine interviews took place between late June 2006 and early September 2006. Interviews were performed in accordance with participants' wishes (work or home) that resulted in significant travel for the researcher (Whangarei, Rotorua, Hamilton, and greater Auckland area).

Despite the travel, the use of face-to-face semi-structures proved advantageous. This technique allowed earlier preparation of predetermined questions (May, 2001; O'Leary, 2005) (see Appendix E) helping ensure that interviews did not surpass allocated timeframes. Interview consent forms and information sheets were sent prior to the interview and signed which allowed more time for the interview and less time spent on paperwork (see Appendix D). Building rapport with the interviewees is important thus before interview started the researcher sought demographical information allowing more time for discussion. All participants granted permission for interviews to be tape recorded.

During the interview the researcher concentrated on listening and observing whilst providing guidance, direction, and purposely asking questions at appropriate times. This meant that the interview was very conversational where participants were able to relax and feel comfortable (May, 2001; O'Leary, 2005; Patton, 2002). The researcher also made additional handwritten notes during interviews enabling personal thoughts during and after to be recorded or in case of mechanical malfunction. Participants were reminded that they would be posted a summary of research findings after the thesis was completed. The researcher thanked participants for the contributions made to the study. The average time of the interviews performed was 2 ½ hours each. All interviews went successfully.

Data analysis was not entered into with any predetermined perspectives but approached as a journey of discovery. Thematic analysis was considered the best method for discovery (Patton, 2002) rather than case studies, mainly because of time constraints. The employment of thematic analysis techniques requires a number of fundamental competencies (Patton, 2002). One such competency is pattern recognition that involves identifying recurring themes and patterns from data. This is also referred to as coding (Auerbach & Silverstein, 2003). The researcher followed the six steps of thematic analysis suggested Auerbach & Silverstein (2003).

1. It was the responsibility of the researcher to transcribe interviews further ensuring privacy, confidentiality, and anonymity whilst also giving this author the chance to be intimate with and organise data as it was being transcribed (O'Leary, 2005). The researcher was able to purposefully sift through transcripts and earmark text ready for extraction (making sense out of the data) (Glaser & Strauss, 1967). Each transcription was done individually and categorised under questions asked during the interview. Upon completion the researcher re-examined each transcription to further extend knowledge of the data. This completed data collection. Participants were offered an opportunity to review their transcription to confirm accuracy.
2. Transcriptions underwent processes of organisation and review. Any information previously marked as relevant was extracted for future analysis and simultaneously, identified data considered less important. It was recognised that some information could be lost so transcripts were reread/analysed minimising information loss (Auerbach & Silverstein, 2003). This was achieved by collating the data into nine short transcription summaries and conclusions (around 4-5 pages) designed to capture all that was said whilst further familiarising the researcher with the data. These transcription summaries/conclusions combined participant and researcher interpretations together highlighting some possible themes for future discussion or development.
3. Data was systematically reviewed to discover any repeated ideas. These occurred when participants used the same or similar, phrases, and covered the same or similar situations. Each transcription summary received independent review and the summaries collated for comparative purposes enabling easy detection of emerging patterns. Reviewing processes helped identify emergent themes (patterns) around the research questions later reported as findings (Easterby-Smith et al, 2001; O'Leary, 2005; Patton, 2002).

4. Combining data for comparative analysis involved organising repeated ideas into larger groups. The thesis tabulated each summary under specific questions asked in the interview enabling grouping of repeated ideas, comparison between that to easier detect emergent themes. These were brought together under possible areas of dialogue first presented as sub-themes in the findings section.
5. Bringing together areas of dialogue meant organising themes into more abstract groupings referred to as theoretical constructs (Auerbach & Silverstein, 2003) that shift analysis processes from a descriptive, subjective experience to a more abstract and theoretical level so the researcher could better understand the emergent themes. These were also compared with conclusions previously produced in step two. All data from the findings section was then presented as discussion points. Discussing themes also compared data previously literature reviewed, aiding knowledge development.
6. The final stage of this analysis involved compiling the research together with any developed theoretical constructs into a narrative. This final process uses the collated data to produce a coherent story to address and answer the research objectives and question. The findings section depicts participant's comments.

### **Validity and Reliability**

Both qualitative and quantitative researchers are affected by concepts of validity and reliability, but these concepts were originally designed for quantitative use (Bush, 1986). Tensions exist between qualitative research perspectives of validity and reliability. Issues pertaining to reliability/validity require qualitative researchers to justify why and how research decisions are made (Arksey & Knight, 1999). This section identifies why and how decisions regarding this study were made.

Validity refers to how accurate the research method measures what it is supposed to measure and is approached two ways, internal and external (McKenna & Riddoch, 2003; Punch, 1988; Sekaran, 2003). Internal validity measures confidence using cause and effect relationships (no errors in research design), whereas external validity measures casual study results against other settings, people or events, in other words, the generalisability of the findings (Denzin & Lincoln, 1998; Sekaran, 2003). Reliability focuses on how stable measurements are and how consistent the research method is (McKenna & Riddoch, 2003; Punch, 1988). Reliability indicates the extent results will

be without bias over time and situation (Sekaran, 2003). Tension is seen to exist between the two concepts, with Bush (2002) believing as one is enhanced, the other lessens. These concepts were developed with respect to quantitative research and have lesser application to qualitative research. Although concept intention is important, actual depth and process in qualitative approaches differs (Denzin & Lincoln, 1998). This research has good validity because by using semi-structured interviews the researcher gained information required to answer the research question. Pre-testing the questions also enhanced validity. In contrast reliability is not considered relevant given the methodological framework the thesis is built upon.

## **Ethics**

The research was concerned about respecting social obligations to those involved or affected by the research. To address these concerns various steps were employed to minimise discomfort further ensuring the study promoted openness and voluntarism (Rees, 1991) professionalism and privacy (Burgess, 1984). The researcher had to place himself in situations that required acceptance and trust. An ethics application was submitted to the Auckland University of Technology Ethics Committee (AUTEC) upon which approval was given on 14<sup>th</sup> June, 2006 (see Appendix D).

Once approvals were granted and before data collection began participants were informed of their ethical rights and responsibilities. This process was achieved through the use of research information sheets and consent forms (see Appendix D), where confidentiality, availability, accessibility, publication, storage issues were explicitly discussed. It was stressed to participants that participation was voluntary and anonymous and if circumstances changed then further ethical approval would be obtained. Furthermore, a copy of the results were offered upon completion of the thesis and accepted by all participants. There were no issues surrounding ethical processes and all participants happily consented to partake in the research.

## **Summary**

The focus of the thesis is to highlight and understand the relationship between leadership, rugby, and Māori culture. The approach adopted is based on the principles of grounded theory, kaupapa Māori methodology, and ethnomethodology. This thesis

endeavours to generate knowledge and follows a qualitative approach. Data was collected through semi-structured interviews with prominent, past and present, Māori rugby personalities. This approach incorporated a six step thematic analysis technique (Auerbach & Silverstein, 2003) enabling the development of themes. Analysis of the data was a journey of discovery and was not entered into with any prevailing thoughts or opinions but ultimately was directed at contributing knowledge. The thesis presents this knowledge in the findings section followed by discussion.

## **CHAPTER SIX**

# **FINDINGS AND RESULTS**



## Introduction

This section presents data obtained through conducting a series of interviews with the designated sample. It will depict and analyse participants' comments in a format that enables the reader to graphically understand the relationships between Māori culture, rugby and leadership.

## Upbringing

This section presents a brief snapshot of the participant's background.

Table 3: Participant childhood environment and location of upbringing

Participant	Socio-economic environment		Upbringing environment	Location of upbringing
	A	Average/low income, initially difficult times (majority of upbringing) but now live comfortably	Whānau (internalised)	Urban (Rotorua), Now lives in Auckland
	B	Average/low income, huge whānau and whānau effort (forestry gang environment)	Whānau, typical Māori environment/community-based (huge grandparent influence)	Rural/urban (Tokoroa) now lives in Auckland
	C	Moderately low income, worked/married at early age (father/son worked at freezing works)	Whānau (internalised)	Urban (Māngere) still lives in Auckland
	D	Low income, whānau/community/collective effort (lived off the land)	Whānau, a balanced environment/community, predominately Māori (Māori culturally based)	Rural (Ahipara) now lives in Auckland
	E	Average income, whānau/collective effort whānau/community/collective effort (lived off the land, shearing gang)	Whānau, typical Māori environment/community-based predominately Māori (Māori culturally based)	Rural (Wanganui) now lives in Auckland
	F	Low income, whānau/community/collective effort (lived off the land)	Whānau, typical Māori environment/community-based (huge grandparent influence) predominately Māori (Māori culturally based)	Rural (Kaeo until teenager), Urban (Auckland)
	G	Average/low income, whānau/community/collective effort (lived off the land)	Whānau, typical Māori environment/community-based (huge grandfather influence) predominately Māori (Māori culturally based, traditional)	Rural (Whakatāne, Kaikohe and lived in Auckland for 6 years) now lives in Whangarei
	H	Average income, whānau/community/collective effort (lived off the land, shearing gang)	Whānau, typical Māori environment/community-based predominately Māori (Māori culturally based)	Rural (Wanganui) now lives in Auckland
	I	Low income, whānau/community/collective effort (lived off the land)	Whānau, a balanced environment/community, predominately Māori (Māori culturally based)	Rural (Kaikohe) now lives in Auckland

The table above summarises how and where participants grew up. Within the sample the majority of the participants were raised in a rural community (typical of small NZ townships) however all are now permanent residents of Auckland City (raising families or employed here). Although these townships were relatively bicultural (Pākehā and Māori populations), the participants lived by principles of collectivism (collectively worked together to survive, e.g. shearing/forestry gang situations) which was frequently referred to through the Māori concept whānau. Life consisted of ‘living off the land’, generally one income families (dad), reflecting an average/low socio-economic environment.

**Table 4: Age, size of family and ethnicities of parents**

Participant	Age		Size of Family	Place in Family	Ethnicity of Father	Ethnicity of Mother
	A	26	5	Second eldest	Māori	Pākehā
	B	40	13	Eldest	Māori	Māori
	C	66	8	Third Eldest	Irish	Māori
	D	70	7	Second eldest	Māori (died young)	Irish
	E	28	5	Second Eldest	Māori	Māori
	F	41	8	Third Eldest	Māori	Irish
	G	48	8	Second eldest	Māori	Māori
	H	34	10	Four eldest	Māori	Māori
	I	46	8	Second youngest	Māori	Māori (died young)

The table above summarises the age and size of participants’ families as well as the ethnicities of their parents. All participants were nurtured through strong family units that were combinations of mum, dad, grandparents, aunties, uncles and cousins. The majority came from large families (5+ members) where male influences were strong. One participant was the ‘eldest’ sibling whilst none were the ‘youngest’. Just under half of participants had one parent who was Pākehā (European/Irish). The participants whose families numbered under 5 members directly correlates with their ages (30 and under). Predominately all participants families involved both parents (mum and dad), however, in the event of a death, that role was quickly replaced by another close family member (auntie or uncle). Despite heavy parental involvement during childhood, most participants also had regular contact with extended whānau members, especially grandfathers.

All participants attended High School with only two interviewees leaving school before completing the 7<sup>th</sup> form (final) year. The reason for non-completion of 7<sup>th</sup> form was

attributed to the need of full time employment in order to support their families (leaving school to get married and have children). Most participants sought higher/tertiary education at either university or teachers training college.

None of the participants took rugby seriously until leaving high school where they encountered numerous possibilities, career opportunities, and potential life-changing situations. Two participants were fortunate enough to have a close family member who became All Blacks (brother and uncle). At the time of the study all participants are still involved within rugby (in some capacity) with most being employed in various rugby roles (players, coaches, administrators, or mentors). In retrospective participants emphasised how positive and important rugby has been throughout their lives (for identity, career, travelling, leadership, and coaching opportunities).

All participants came from physically active environments where work, training, fitness, leisure, and sport were integrated into normal everyday life. This resulted in the lifestyles of all participants being heavily influenced by all sports, not just rugby. Rugby participation started early (average age: five), *“I played my first game of rugby when I was 5 years old”*, and *“rugby was everything for us”*. Most participants’ childhood sporting memories involved the entire whānau and incorporated the whole community.

Childhood activities included all things athletic and sporting, *“everything was a game where everyone and everything was around sports”*. Athletics was highly valued and participated in because it was advantageous for rugby. Some participants pursued boxing (reaching regional and national honours) but chose to commit to rugby preferring the *“team environment”*, because *“Rugby was heaps easier, heaps easier, easier training and you had fifteen mates to train with, much better, I liked the team sports better than an individual sport”*.

Table 5: Levels of fluency, understanding, practice, and iwi affiliations

On a scale of One to Five (one being the weakest and five being strongest)					
Te Reo Māori (Fluency)		Whakapapa (Level of understanding and practice)	Tikanga Māori (Level of understanding and practice)	Iwi	Hapū
A	1	3	3	Ngāti Whatua	Rewiti
B	3	3 ½	3 ½	Tainui	Ngāti Mahanga
C	2	3	3	Ngā Puhi	Ngāti Rehia
D	3	3	3	Ngā Puhi	Te Rarawa
E	2	4	4	Ati Hounui a Paparangi	Ngāti Tuera me Ngāti Hinengaro
F	1	4	4	Ngāti Kahu, Ngā Puhi	Kaitāngata
G	3	4	4	Ngāti Awa	Ngāti Taiwhakaea
H	3	5	5	Te Atitaunui a Paparangi	Ngā Paorangi, Ngāti Tuera
I	3	4	4	Ngā Puhi	Ngāti Rangī, Ngāti Rehia

The table above summarises participants' knowledge of Māori culture (Te Reo, Tikanga, and Whakapapa). Most participants are reasonably comprehensive regarding whakapapa and tikanga Māori where everyone knew their iwi and hapū. However, virtually all participants are unable to speak fluent Te Reo Māori. Instead, all have basic conversational Māori skills with general knowledge of simple words and phrases exemplified by constant referral to Māori values, principles and concepts. The terms comprehensively understood and mentioned frequently included whānau, whānaungatanga, whakapapa, tuākana, tēina, awhi (support/encouragement), and mana.

## Family Influences

Almost all of the participants said that their fathers had the most influence upon them growing up. Comments included:

*“My dad and I just followed him in exactly how I am . . . Just his sort of values and how he lived that I have taken on” – Comment 1.*

*“Bro just my dad, he was the man cuzz, he was the man. I owe a lot to him” – Comment 2.*

All participants provided a variety of characteristics defining their fathers' influence frequently including use of the terms: respect, mana, work ethic, mental toughness, and

encouraging, supportive, positive attitudes, disciplined, and considered ‘hard but fair’. These factors were considered paramount towards personal growth and development:

*“My dad. My dad had so much influence on me because he was just tough, he’s just a hard working man, he taught us values, values of respect, good work ethic and he has a lot of mana with the whānau too you know” – Comment 1.*

*“I looked up to my dad, without a doubt. He’s a man that really pushes he’s a hard working fella and if I grow up to be half the man he was then I would be pretty happy mate, he has mana about him” – Comment 2.*

All participants identified their mothers as contributing significant influence whilst growing up, *“mum was always a big deal to us, she was or really everything was made with unconditional love”*. Most participants indicated that many other whānau members affected their personal development especially their grandfathers’ influence sparking comments such as:

*“My dad and my sisters, but of course then there was my mum” – Comment 1.*

*“We all grew up together and although brought up strictly by our parents we still had a lot of fun” – Comment 2.*

*“Kind of drove each other and fed off each other” – Comment 3.*

*“There was always huge support from family, mum and dad especially. Mum and dad especially because they always pushed us, sorry not pushed us but supported us no matter what we played” – Comment 4.*

Generally, participants credited their parents as being the primary influence.

## **Role Models**

Participants answered either from a whānau or rugby perspective. All people identified as role models were Māori and parents mainly occupied these positions. Virtually all participants identified fathers as being the major role model followed closely by their mothers for reasons that included work ethic, values, respect, mana, and unconditional support. Most participants indicated that they had subsequently adopted their parents (particularly fathers) qualities.

Over half of the participants did not identify with just one person. Rather they identified with whole groups of people and teams that did not focus on status or position but were

proud to be able to represent their country and their whānau *“it was more of a team thing and the desire to wear that fern”*. Most participants stressed how important it was to see their heroes, come into contact with them, or even get to play with them. This created participants to feel a sense of connection made stronger if these people (especially Māori) came from the same geographic region as they did:

*“You know being Māori it was easy to identify with them and that’s who I sort of looked up too”* – Comment 1.

*“It was huge to see those fella’s then, it was huge, because a lot of them looked like us too, you know, Māori, you know”* – Comment 2.

Overall participants attributed role model positions to a close family member usually occupied by their parents; however, a father’s presence and influence are dominant in the findings. Participants also identified with groups of people rather than individuals, and preferred team environments.

## **Leadership - the Role of a Leader**

All participants described leadership and the role of a leader in a number of ways. The common meanings included: inspirational, communicative, strong work ethics/training ethos, physically/mentally strong, setting benchmarks for others to follow, makes sacrifices on behalf of others, in short - being an example. All participants recognised leadership as not about focusing on self-advancement, it should involve everyone. They all agreed that leadership provided direction and influence that is encapsulated by the following quotes:

*“A leader for me is someone that the rest of the group looks up and inspires them to go forward. People, who have credibility, trust, to lead from the front and not for themselves and who are mentally and physically strong”*.  
*“Leaders are definitely the one’s who set the goal posts”* – Comment 1.

*“The best leaders are the one’s humble enough to take that advice you know, who listen and take that on board. I think those are the ones, those inspiring one’s you know but humble enough to listen to everybody . . . a lot of it’s by your behaviour off the field and your deeds on it. Leadership needs to be balanced in many ways, there’s an old Māori saying a chief is known by his deeds, and a Rangatira is known by his work, his deeds”* – Comment 2.

Participants’ answered using rugby examples of several prominent names that included: Wilson Whineray, Eric Rush, Wayne (Buck) Shelford, Gordon Teitjens, and Matt Te

Pou. An example of Eric Rush's leadership was felt when one participant was told when he made the New Zealand Sevens Team that *"it's easy to get there; now the hardest thing is to stay in the side"*. An example of Matt Te Pou's leadership was provided regarding his ability to *"treat us as equal persons. He treats us with respect, just like we treat him with respect"*. Buck Shelford and Gordon Teitjens were considered exceptional leaders because of their abilities to inspire players through words or action personified by this quote:

*"I used to look up to Buck as a leader because of his mana, his toughness, the way he is always, his whole attitude thing and or you can just tell that his mana vibrates mana"*.

All participants provided further example either from substantial high school experiences or from fellow player's influences. Despite rugby occupying a stronghold within most answers, whānau influenced every participant's leadership experiences either from their fathers, mothers, grandfathers, brothers, sisters, or cousin;

*"I learnt from my grandfather from watching him, just taking off those qualities that you pick from watching and experiencing. Experience is a great thing for leadership and if you have got experience in most things then that helps you make decisions. You usually know what it's about, but you know what the consequences are and you know what the next steps are. You need to be told almost how to be a leader, you got to learn, and that again is where experience comes through"*.

The quality that was most often used to illustrate explanations and describe leadership with an emphasis on being examples, was mana (earned, given, and effectively used) for others to follow:

*"You just have to be an example"* – Comment 1.

*"You have to be a good example and be positive"* – Comment 2.

*"Leadership is about being behind then saying this is where we need to go guys; I'm with you let's go"* – Comment 3.

*"Leaders to me, they have qualities that people will follow them and respond to them whatever, and then they are leaders whether it's by action or by words"* – Comment 4.

Participants ambivalently answered when asked to identify specific leadership qualities using various terms and perspectives where there was significant overlap. These

leadership qualities included: being positive (constructive, critical, with authority), exceptional communication skills, knowledgeable and experienced (including culturally), and having a strong work ethic.

Other leadership qualities included: positive encouragement/criticism, communication, being knowledgeable, experienced, respectful, subtle, sacrificial, inspirational, motivational, influential, humble, having awareness, an ability to learn, being adaptable, being able to make mistakes, being aware and learning from mistakes, open to take direction as well as give it, charismatic, cool under pressure, able to defuse any situation, ‘nice guy’, and never takes things/position for granted. In spite of this apparent variety the one leadership quality dominating answers was the ability to ‘turn words into actions’ or through ‘leading by example’.

### **People named as Leaders**

Participants were asked to name leaders. Answers were fairly diverse but yet again participants regarded whānau members as being perfect examples of leaders (father, mother, sisters, brothers, grandparents, uncles, or aunties). Most participants named their dads as their ultimate example of a leader. The reasons why whānau were named as leaders was because of their loyalty, support, devotion, sacrifices, and unconditional love, *“you got your own wife, then your family and then you have got your brothers and sisters you know you’ve got them all”*. Those participants fortunate enough to have All Blacks as whānau obviously named them amongst their candidates for leadership.

In accordance with the common themes of these results, all participants again provided rugby leadership examples. Prominent rugby names that appeared in nearly every answer were (in order of frequency): Wayne (Buck) Shelford, Tana Umaga, Eric Rush, Matt Te Pou and Zinzan Brooke which indicates their accomplishments, success or roles as coach, captain, selector, or rugby media personalities. Other rugby personalities named included: Frank Bunce, Richie McCaw, Gordon Teitjens, Steven Price, Reuben Wiki, Wilson Whineray, Brian Lochore, Bill Gray, Shane Jones, Pita Sharples, and Jonno Gibbs. Most rugby personalities named were Māori, closely followed with Polynesian and European ethnicities.



When queried why these people were named participants a variety of answers were given that shared strong similarities with comments made in previous sections. These leadership qualities included: support, encouragement, experience, sacrifice, subtleness, work ethic, humbleness, mana, trust, humility, decisiveness, loyalty, strength, ‘engender responses from people’, determination, and ‘leading by example’ captured in the quote:

*“He’s got humility, he’s got all those things, he’s got work ethic, people feel like that they do something for him for the betterment of themselves, so if you can engender those sort of responses from people then you’re a leader”.*

The theme dominating findings was again the leadership quality of ‘leading by example’.

## **Māori Leadership**

Participants were asked if Māori had a certain style of leadership with all answering ‘yes’. One participant initially started with *“I don’t really know because I have only really been brought up in a Māori environment”* but quickly replaced his answer with, *“definitely is a difference between Māori leaders and other types”*. Answers provided by participants were illustrated with many examples representing many different situations and experiences, yet all were contextualised through rugby. Participants identified that having Māori leaders/rugby players was vital because *“having that brown face there”, “from the same area that you are from”,* teaches *“kids what it is like to be led”* indicating that *“if they can do it so can I”*. Participants used whānau and Māori cultural influences to distinguish differences between leadership styles:

*“In terms of styles of leadership Māori are pretty unique; they have got a different way of dealing with things, not so serious and where humour plays a big role”.*

## **Traditional Māori leadership**

Participants viewed traditional Māori leadership like *“I don’t see that a lot anymore, different times you know”*, recognising that it’s *“changing because Māori are not nearly as tuturu Māori as we used to be and there’s a big push for Māori leaders now”*. Most participants’ answers reflected on how Māori leaders make you *“understand what it is like to be Māori and be proud of that”* create identities based around being, *“proud and passionate about the culture”*, *“Māori leaders have to be people that young people*

*look up to whether it's academic, sporting or business".* Participants regarded Māori leaders as finding *"out what is important to Māori and what motivates them"* through whakapapa where *"everything is about whakapapa . . . knowing where you are from and that sort of guides a lot of what you do"*. One particular response echoes a traditionalist perspective but finished by asking an interesting question:

*"Some of our great Māori leaders were all war heroes but it took a bloody war to find them out . . . they were great Māori leaders, the great Māori battalion and they sacrificed a hell of a lot for us and now what are we doing?"*

### Tuākana/tēina Relationships

Rugby images were often coupled and used to quantify Māori leadership styles and differences between leadership styles. The main component that most participants identified as contributing towards differences in leadership styles was constantly referred to as tuākana/tēina relationships. This was recognised as *"the Māori boys have more of a whānaungatanga sort of way at getting people to follow them, the boys were performing a sort of tuākana/tēina sort of thing"*. One participant provided the example of Zinzan Brooke (senior All Black player at the time) to describe differences in leadership styles where he *"always included the boys into his leadership role"* where another participant observed that Māori players/leaders *"would always come and help you, awhi you"*. Two further quotes exemplified the value of tuākana/tēina:

*"We were all brought up in a Māori environment and when we were growing up we were taught to always help our siblings you know, our tēina, our little sisters and brothers even our nephews and nieces you know"* – Comment 1.

*"Came in as a tēina and there were these tuākana who basically didn't want to have you near because you were threatening to them, whereas in the Māori team you as a tēina, you were awhi, there was awhi . . . they took the time out for this youngest, again it's not him thinking I'm the rangatira here you have to respect me, he actually offered it to me, the respect"* – Comment 2.

Participants compared Māori and non-Māori rugby environments/teams to describe differences in leadership styles sparking some fairly vivid, passionate, and animated responses like *"Māori rugby was like being with your friend . . . like being with your family, much different to being with the All Blacks"*. Māori leaders/players showed *"whānaungatanga for us, aroha and awhi"* and non-Māori leaders had *"none of that sort of thing"*. One participant said his *"buttons got pushed not because of the All Blacks but because it would make my people proud, make my dad proud"*. Most

participants related that tuākana/tēina experiences had considerable impact resulting in most adopting attitudes and *“leadership skills and helping others like that, I would follow them, try to get others to follow you, and then hopefully they will do the same once you are gone”*. Virtually all participants adhered to principles associated with tuākana/tēina relationships.

### Qualities of Māori leadership

Participants were then asked to define leadership qualities that only Māori leaders would have. All participants' answers recognised significant importance of having cultural knowledge, ancestry, heritage, whakapapa, and educated in both *“Māori and Pākehā worlds”*. One particular answer regarded Māori leadership as going beyond normal perceptions of leadership where Māori leaders help you *“understand what it is like to be Māori . . . have an appreciation for the future and for Māori . . . ensuring that things Māori will survive forever”*. Another participant stated that *“There are not a lot of Māori that I know that do not have leadership qualities”* then provided that *“leaders in those days were taught by people and they were taught how to be leaders too by examples from others, but today how do they teach a person to be a leader”*. These thoughts were reinforced by another participant:

*“Knowing and doing things without actually knowing why sounds pretty dopey but its kind of an innate quality deep within, it is. Within Māori is kind of is in us naturally”*.

Other Māori leadership qualities strongly represented in answers included; having *“consideration for everyone and everything”*, being *“a collective environment”*, of *“equality”*, where there was *“a sense of belonging”* and Māori leadership roles were shared and *“not as individualistic”*. For one participant Eric Rush was used to illustrate those qualities of leadership he considered to be unique to Māori but used widely in other situations:

*“You basically eat together, you sleep together, you shit together and if you think that you're better than any body else the older guys would actually whack your ears back down to earth . . . the sevens team, it's a collective environment and what I think makes it such a strong thing is that everyone buys into it, we were all whānau . . . when you're away from your family, this is your family”*.

Other qualities of Māori leadership mentioned included: an ability to mix/interact with all types of people, work ethic, communication, respect, mana, humbleness, being

sacrificial, a willingness to help younger players, natural leaders, a strong sense of survival, subtle, motivational, inspirational, being examples and leading by example. One notably interesting quality of Māori leadership was humour. Overall themes shows support for specific qualities that directly relate to the cultural principles whakapapa, whānau, awhi, tuākana, tēina, mana, and whānaungatanga.

### **Differences between Māori and Non-Māori styles of Leadership**

Participants were asked if there were any differences between Māori and non-Māori leadership styles with virtually all firmly answering, ‘Yes’. One response indicated ‘Yes’ first but was quick to note that, *“things considered unique to Māori are in fact unique for every indigenous culture”*, whilst another participant started with doubts but quickly realised that, *“there is definitely a difference between Māori leaders and other types”*. All answers reflected rugby perspectives to illustrate experiences, situations, and differences. Also all participants simultaneously referred to many Māori cultural influences to describe differences:

*“Leadership is something that we have always had because of our traditions and our culture, its something that is sort of born in us . . . whānau, Māori, leadership and the relationship with rugby is sort of hard to explain or learn to do and quite honestly a lot of Pākehā, Pākehā players they sort of believe in it too, they call it team spirit. We call it whānau”.*

Answers that compared Māori leadership styles with European styles included:

*“Matt Te Pou and Buck Shelford had much more different qualities than John Hart and Laurie Mains”* – Comment 1.

*“Pākehā is very individualistic and very follow me like, and Māori are more about everybody, together, thoughts, ideas and even though its only a small thing it means so much more, yeah it is, and Pākehā sort of don’t understand this; they don’t because it is in our nature”* – Comment 2.

*“Māori players often enter into an environment where there is an emphasis on yourself rather than your support crew”* – Comment 3.

One response viewed leadership from a Māori perspective as not automatically equal success but identified that Māori measure success differently, which equates with Māori approaching leadership differently. *“Māori have different focal points . . . success is measured differently . . . it’s not like the European version of success, it’s not as*

*materialistic*". Another participant regarded success as a tool for developing leaders where:

*"Success creates success . . . when you're around successful people it makes it easier for you to be successful . . . make sure or take care of the younger fella's that's when you know you are a leader"*.

Additional participants' comments explained the unique relationship or inter-relationships between Māori culture, Māori leadership and the Māori All Blacks rugby team:

*"There's that awareness, there is an awakening, then they want to be, or we want them to start feeling Māori and what it means, and that's all about whakapapa, learning all those core values"* – Comment 1.

*"After playing in that team they probably feel like Māoris"* – Comment 2.

Other participants' experiences of Māori leadership and its differences were attributed to the fact that leadership is not easily given in Māori culture but is easily obtained within Western cultures, *"with Māori you have to earn your stripes, do the hard yards"*. One participant believed that Māori leadership are shared roles and that followers determine if a person is a leader, quite different in comparison to Pākehā leadership. Māori leaders eliminated distances between themselves and subordinates as *"respect is offered"* because *"he was the tuākana and I was the tēina"* emphasising tuākana/tēina relationships again. Other responses reflected Māori leadership as helping others to realise and create identities, install passion and pride about who you are and *"what is like to be a Māori"*. One participant identified presence of a special relationship that exists between Māori culture, rugby, and NZ, *"You know if NZ didn't have Māori culture, what's our culture? BBQ and rugby?"* Another participant observed that Māori culture and rugby are inextricably linked with rugby also becoming a part of Māori culture:

*"It's our sort of warfare now you know. Four or five generations ago we were eating each other and that doesn't disappear over night those sorts of instincts . . . Māori have been important to rugby because it has been important to us and Māori have played their role in the game"*

Other examples of Māori leadership provided by participants illustrated differences between non-Māori styles that included: *"belonging to something bigger than just*

*yourself*"; *"having consideration for your ancestors"*; *"constantly recognising those who have gone before you"*; *"the ability to mix with all types of people"*; *"having empathy for everything and everyone"*; *"always driving kids to being leaders"*; *"encouraging the kids to be the best Māori they can be"*. Most participants also observed that Māori leaders intertwined *"being humorous"* and having *"humour"* into their roles.

Despite the many examples provided the qualities being constantly referenced to describe differences between leadership styles were: culture, mana, humbleness, work ethic, whānau, whakapapa, and whānaungatanga.

### **Values and Skills**

Participants were asked if there were any uniquely Māori values/skills that they were aware of and the overwhelming responses received echoed the terms whānau, responsibility/collective community, work ethic, and humour.

#### **Whānau**

All participants identified heavy influences from whānau during their lives illustrated with the example, *"My first time of putting on my first black jersey and hence the reason why I felt my whole whānau when I put that jersey on . . . every time I played I was also playing for all my family as well"*. Despite whānau being valued the most, also strongly represented within every answer were the Māori principles: whakapapa, mana, and whānaungatanga. These terms were constantly articulated by participants by frequently associating them with the concepts: heritage, ancestry, experience, appreciative, knowledge, understanding, being proud, and grounded in Māori culture. All participants stressed the importance of having Māori culture with them - always. Participants valued whānau which was evident throughout, providing consistent examples of whānau leadership: *"It's in the parents; I think that a big influence is definitely the parents, it's definitely been mine"*. Most participants eventually adopted numerous qualities of these whānau leaders:

*"My old man taught us those values from when we were kids"* – Comment 1.

*"My grandfather was a hard working man he has that hardness and that mana and that same old work ethic, now he taught those ethic to my old man and my dad taught those to all us brothers"* – Comment 2.

*“It’s very important to have a very strong family unit to have that support and to have leaders within our whānau” – Comment 3.*

*“It was important to have these leaders within the family unit, leaders like my dad” – Comment 4.*

Closely related to whānau/whānau leadership was not only a sense of responsibility to whānau but also to the community and the collective.

### Responsibility/collective community

Many participants believed Māori have extra responsibilities, added obligations and a sense of reciprocity which they considered to be a specific innate Māori value and skill. These attitudes are directly related to principles of whānau and tuākana/tēina discussed previously which was portrayed as: *“when we were playing you said, ‘Now don’t forget who we are all playing for’”*; *“Māori focus on different things; our focus is on just being with the family making sure that you look after the old people”*; *“Māori have a sense of community, value of whānau, value of sharing, everyone shared with everyone else”*. Most participants subscribed to principles of collectivism who then considered it to be not only a Māori value/skill but also an innate quality. Most participants believed that Māori participation in rugby was due mainly to these collective attitudes and was again captured by frequent mention of the terms: awahi, whānaungatanga, and whānau. The collective culture is summed up by the following comments:

*“We all shared in the win or the bad game or whatever, we kept sharing whether you were good or bad there was sense of belonging and it was important for the team to have that culture . . . it created a sense of unity” – Comment 1.*

*“We were playing for every Māori in this country for every brown face in this country and it always talked about . . . it was really personal you know you wouldn’t know if these fella’s these days would know this and I feel that its maybe something that they are missing out on you know” – Comment 2.*

Other leadership value/skills frequently emerging throughout revealed that participants’ believed there is added responsibility and obligation towards developing future leaders. Māori leaders are responsible for and obligated to Māori culture, Māori values, the past, helping others (especially the young), whānau, transferring knowledge, experience, and expertise onto others. Again participants likened this through fulfilling tuākana/tēina relationships with one participant claiming it is *“an obligation”* which helps others to realise their potential and ultimately create an identity for themselves:

*“Are always considering those people who have gone before you and letting people understand that give you a really firm base to go forward” – Comment 1.*

*“Rugby and Māori values like the tuākana/tēina relationship thing where the young fella’s look up to the older guys or are getting taught by them” – Comment 2.*

### Work ethic

Most participants singled out the value/skill work ethic which included expressions of: being extremely competitive, a never give up attitude, and fight to the bitter end: *“Māori consider what is around us . . . consider others around us first as being more important . . . it’s about understanding this that leads to a distinct work ethic”*.. One answer identified that the only difference between him and top players was, *“that they train hard, so train hard. So, I always got into the training”*. Another answer reflected that, *“not only do we like to win but we enjoy it, we enjoy the game; the combat of it. But once the game is finished, you pat each other you shake each others’ hands and have a beer, get the guitar out and have a sing song”* indicating fun and enjoyment.

### Humour

Virtually all participants were proud to call the value/skill of humour as being ‘naturally Māori’. This was a quality considered to be closely associated and intertwined with Māori leadership where leaders were naturally inclined to, *“enjoy things without getting too serious”*; *“being humorous”* and possessing *“humour”*. Humour was also expressed as: having fun, being adventurous, being mischievous, and forever *“joking about things”*.

Participants were then asked to explain why these values/skills were singled out as being directly related to and influential upon their careers.

### Values/Skills influencing Careers

Participants were asked which values/skills distinctively influenced their careers with images of leadership and whānau evident in all explanations. All participants provided many vivid examples which consistently adopted and referenced rugby, with one participant encapsulating the influence rugby had with the quote:

*“I try to incorporate what I have learnt within my rugby into my working career . . . I kind of mould my work with my rugby, I kind of do it in my personal life as well in everyday situations, everyday life . . . I encourage this with my kids as*



*well . . . all the things I have learnt within my rugby career I have or am passing them on”.*

Leadership was considered by all participants as an advantageous and specific Māori value/skill. Participants expressed how beneficial it was to be around leadership, appreciate leadership, know what it’s like to be led, and realise leadership potential. The fact that numerous rugby leadership examples were constantly provided proved the influence it has had on all participants. Images of leadership were heavily reflective of collectivism principles where participants identified a community responsibility. Participants expressed an expectation for them to become leaders or role models as these positions meant they *“were able to give something back”* and *“be aware of the position I was in and how influential I can be to others”* and *“lighting the fire within some young people”*. One participant identified the influence of whakapapa as vital where *“knowing where you come from helps to make you realise you who are and sort of guides a lot of what you do in life”*. Other comments included:

*“About being behind them, supporting them, encouraging them to get to where you want to get to at there own pace”* – Comment 1.

*“Having those sporting or rugby role models who were Māori”* – Comment 2.

*“Being surrounded by leaders, as well as leaders within my family who when I think about it were trying to teach me how to be a leader”* – Comment 3.

Despite the many approaches or examples used to illustrate those values/skills and influences that impacted participants careers, ethics surrounding whānau, humour, work ethic, and responsibility/collective community were consistently referenced.

## **Contribution of Rugby**

All participants have previously positively embraced rugby and the significant contributions it made within their lives. The following discussion will present data pertaining to how rugby influenced or had an impact on their lives and careers.

### **Rugby Values/skills**

Participants were asked to clarify what specific values/skills were gained from rugby. Responses received were either similar or identical to previously discussed sections

with the rugby values/skills observed by all participants as being most significant again were work ethic and leadership. Leadership and work ethic was articulated as:

*“Leaders teaching leadership”* – Comment 1.

*“Rugby enhanced leadership”* – Comment 2.

*“Was realised and developed through rugby”* – Comment 3.

*“Values that I have learnt are still carrying on through that work ethic; with rugby it’s taught me a broader base of leadership skills”* – Comment 4.

Most participants noted that a value/skill that rugby provided was how the environment aided development of numerous life skills and values: *“Rugby/sport was a key way to develop confidence and success”*. Further comments echo this response:

*“You get a lot of good qualities out of rugby for life, life in general”* – Comment 1.

*“Not making teams is people telling you that you’re not good enough; you have to learn to cope with that, a lot of life skills”* – Comment 2.

*“I was just going to be a farmer for the rest of my life, but playing rugby and seeing the different opportunities that were out there and the different skills that you can learn or develop through rugby”* – Comment 3.

Other rugby values/skills mentioned reflected communication, interaction, future opportunities, and held being involved in a team/team environment in high regard. These collective team attitudes created many rugby examples including:

*“Whānau away from whānau”* – Comment 1.

*“Learning how to lose . . . teaches you how to win . . . how to deal with rejection”* – Comment 2.

*“Everything that we do, we do as a tribe, have plenty of kai, plenty of humour and if you can make that team environment like that, if you make your team environment like that then you will get Māori there and they will love it, that’s what team sports can do”* – Comment 3.

All participants recognised that rugby provided numerous values/skills which carried over into everyday life and were not just restricted to the playing of the game. Rugby enabled career opportunities, networking (lifetime friends), community awareness, time

management, presentation skills, strategising, dedication, determination, competitiveness, and reiterating or reintroducing elements of responsibility:

*“Rugby teaches you courage, you say oh well this guy bigger and stronger than me but I’m going to have a crack anyway, or you can take the other stance and run away. Then you’re going to run away from every fight that you come across forever and I think that’s an important skill”* – Comment 1.

*“It’s a jersey that is not yours, you are just looking after it until the next person comes along . . . and don’t think that you own that jersey because a lot of great players have worn that jersey before you, so respect it”* – Comment 2.

However, amongst the many comments relating those values/skills gained from rugby one answer summed it all up by one participant stating that rugby *“develops you into a man”*.

### People named as Rugby Leaders

There were two names who participants considered exemplified rugby leadership; they were Wayne (Buck) Shelford and Tana Umaga. However Wayne (Buck) Shelford was identified by virtually all participants as the one person who epitomised rugby leadership thus producing many examples. One quote summarised the consensus:

*“Māori things guided his leadership and he was really open to it, sort of considerate and being able to make those decisions and being able to default to other people when needed, that was a good quality and I had a lot of time for Buck”*.

Participants were asked for reasons why these people were chosen with all answers reiterating that these leaders *“lead by example”* and Buck and Tana *“were leaders by example . . . because you can see the boys will follow them anywhere”*. Participants also identified Eric Rush and Matt Te Pou almost as frequently. Other rugby leaders mentioned included: Jonno Gibbs, Wilson Whineray, Sean Fitzpatrick, Bill Bush, Zinzan Brooke, Richie McCaw, Fred Allen, Brian Lochore, Pat Walsh, Tāne Norton, Bill Gray, Donny Stevenson, and Peter Sloane.

Comments on these players’ leadership included: *“Jonno Gibbs is an outstanding leader, he’s got humility, he’s got all those things, he’s got work ethic, and people feel that they will do something for him for the betterment of themselves”*. Another example highlighted Matt Te Pou and Eric Rush *“because they engender responses from people .*

*... so people are able to achieve or just do the best they can*". Most participants attached the quality of respect to these rugby leaders expressed by one response, *"Wilson Whineray was a good leader, he had mana, he commanded respect from everyone because he was just a man's man"*. Other qualities of these leaders included: knowledgeable, experienced, purposeful, sense of achievement, sense of accomplishment, took responsibility for their actions and admitted to their mistakes. Despite the many examples provided Wayne (Buck) Shelford and Tana Umaga were the two names who exemplified rugby leadership.

### Māori Leaders within Rugby

In response to the question asked regarding whether or not participants thought if there are enough Māori leaders in rugby today, eight out of nine responses firmly believed 'No'. The one remaining participant answered ambiguously with *"I think that there are some good examples out there"*. Additional comments included:

*"It would be great to have more. It will inspire a lot of Māori people out there"*  
– Comment 1.

*"I don't think so; I think that's something that we need to have a look at"* – Comment 2.

*"There isn't enough coming up through today"* – Comment 3.

*"I wish there were more but there's not"* – Comment 4.

*"There can never be enough Māori leaders within rugby, you can never have too many leaders within rugby, there are many rugby leaders within a rugby team, but not too many leaders in rugby in general"* – Comment 5.

Participants were asked if there should be more Māori leaders in rugby and again eight out of nine answering emphatically 'Yes'. One participant expressed a different spin by stating: *"we can always have more, but I think that everyone in the team is actually a leader they just don't know it yet, but they will be"*. He went on to highlight the important role that the Māori All Black rugby team has, *"a special team and getting to play in that team is even more special . . . any rugby player that is Māori, I think they understand, whether they like it or not, are role models"*. Participants were then prompted to provide thoughts behind the importance of having these leaders, here a kaleidoscope of responses were received. The majority of responses illustrated how leaders/leadership has the *"potential to change a person's life"*; *"can have a big impact*

on people” and is “*huge, bloody huge, huge because we all need somebody to look up to*”. Other comments included:

*“When we were growing up we were taught how to be leaders and it’s very important that our kids have this same scenario so that they get the opportunity to do so. I don’t know if there is enough opportunity out there today”* – Comment 1.

*“In terms of leadership off the field we definitely need more, there are heaps of good rugby players coming through in terms of players but I think that off the field in the board rooms and administratively we need more”* – Comment 2.

*“Times have changed from 20 years ago, the only reason why I think that it’s important to have these leaders is to help the other Māori players coming up”* – Comment 3.

*“Giving people coming through a better shot of understanding where leaders have come from, like waterfall effect, so father to son, father to son, tuākana/tēina relationships”* – Comment 4.

Some of the more isolated remarks participants provided referred to Māori rugby players as not only being “*role models for Māori kids*” but “*go out there and be a role model for all kids*”. Another perspective identified that it’s not just about educating rangatahi but also about educating parents, therefore he encourages parents to understand the benefits of rugby “*to get their kids involved and to support them . . . rugby teaches them comradeship, team spirit, making friends, just being around other kids and values*”. One particular theme, emerging from two participants, voiced concerns regarding rising youth issues and the current school systems and structures:

*“School doesn’t work for a lot of Māori kids, they aren’t interested in NCEA, some of them are second and third generation unemployment prospects, but I tell you, through their sport you saw them grow, even if it was only until they left school, they had experience they won’t ever had got . . . rugby and sport gave them something that they can feel good about themselves and all you can do is hope that they carry that on”*.

In summary, all participants identified work ethic and leadership as the values/skills gained the most out of rugby. Rugby was significantly influential for the development of numerous life values/skills and reintroduced participants to principles associated with responsibility. Numerous leaders were named; however, Wayne (Buck) Shelford and Tana Umaga were identified as epitomising rugby leadership by all participants. Most rugby leaders named are Māori but most are retired (most more than 10 years) with only

two currently active within the rugby fraternity (as coaches). The only current and highly visible player (recently captain) is of Polynesian ethnicity.

## **Leadership Development through Rugby**

Can rugby/sport be used to develop leaders? All participants emphatically agreed, answering without hesitation. Although all participants quickly answered ‘Yes’, attached to these responses were several comments justifying why they believed so strongly in favour of leadership development in rugby:

*“Rugby is a whole big organisation that requires leadership and leadership skills . . . it’s a team sport that requires leadership, you got to have leaders, so yeah it’s got to breed leaders . . . I think that sport definitely can provide leadership for many people but also there is a place in rugby for those people who do not want to become leaders, I think that rugby, or in rugby that there is a role for everyone. But in producing leaders I have come across and been involved with a number of great leaders who would not necessarily have become leaders if it wasn’t for rugby” – Comment 1.*

*“A place where leaders can develop because everyone is working together and quite often guidance, direction, and leadership is required so goals are achieved” – Comment 2.*

*“Yeah, bloody oath, any sport but rugby definitely . . . you get a lot of good qualities out of rugby for life, in life in general, its ever lasting you know” – Comment 3.*

*“For sure you are leading a bunch of guys, and sports is easier than business or other areas . . . if you lose there is another test of leadership, how are you going to get your boys up again for next week, if you win how are you going to keep your feet on the ground, its an ongoing thing . . . you are surrounded by people with experience and various other traits that eventually rubs off you” – Comment 4.*

*“Yeah cuzz yeah, sport/rugby teaches them all those things . . . if you want to make it in life, whether its sports, whether its being a good mum whether its being a good student, being a good parent they all have the same sort of qualities and rugby teaches you those same values” – Comment 5.*

Other answers, whilst agreeing that rugby/sport is a vehicle for leadership development, also proposed several other issues. One answer proposed that leadership development (of oneself and of others) was a kind of *“an obligation or a responsibility that Māori assume naturally”* reiterating comments made earlier. In general, all participants expressed huge concerns that rugby leadership development processes are not currently happening therefore the potential influence of these leaders is not being experienced:

*“There appears to be a lack of Māori leadership from top levels happening and nothing specifically set up which is a bit of a shame and if it took a Māori perspective then it could be a good thing for leadership development” – Comment 1.*

*“that’s what a leader does, they inspire others to do things, then rugby has a huge role to play . . . we got to inspire our Māori to bloody do something other than following the cycle of their parents . . . we can get people out and on to better things . . . sport can do that, sport gives you that feeling of success that you’re good at it and Māori are good at sport” – Comment 2.*

*“Yes and it already has . . . they have used sport as a taxi to become what they are now . . . rugby can be used to develop leaders” – Comment 3.*

Participants were asked if specific Māori values/skills could help towards leadership development in rugby where again they all answered unhesitatingly, ‘Yes’. Again various reasons were provided as to reasons with one general theme emerging from the data, leadership. Leadership themes were again strongly considered to be a Māori value/skill supported by other Māori cultural references. Most participants used Māori culture interchangeably with leadership development and contrasted it with rugby environments. Participants strongly suggested a close relationship between rugby and Māori culture, and vice versa. Most answers indicated that rugby is definitely conducive to leadership development where examples include:

*“It’s about just teaching others to become leaders and to do the same thing”.  
“Leadership is innate whether you want to be or not, you kind of end up being there”.*

Participants were prompted to provide thoughts surrounding the value and contributions these leaders can have on society (especially Māori communities). Participants were also asked to explain their answer by providing reasons behind why and how. All participants responded positively by recognising the potential influence Māori leaders could have upon the culture and people (mainly youth) evident throughout all responses:

*“Māori leaders that are out there doing what they do whether its sports, entertainment, politics, whatever, there is a better chance that it would rub off on the younger generation who then say, ‘Hey, I want to be like them!’”.*

All answers were based around three general themes devised by the researcher: a teacher role, role models, and identity creation.

## Teacher Roles

This theme received overwhelming support. It involved Māori leaders having the capacity to be teachers, teachers who help teach: values and skills (where “*rugby is more than just a game*”), goal setting (and how to achieve them), how to lead and be led, confidence, respect, success, mana/respect (for others and for yourself), whānau, whakapapa (how to value or learn your own) that reinforces the need “*to have brown faces to look up too*”. Leaders adopting teaching roles are reflected by:

*“Young fella's are always watching and that's how they become leaders, they learn off the guys that are in front of them”* – Comment 1.

*“I do think then that if we had more Māori leaders out there who can help our talented youth, or educate them more, then we can continue the processes of leadership amongst our people . . . I think that sport/rugby has processes, or can give us the processes especially Māori to have more leaders”* – Comment 2.

*“Someone to guide these young fella's and that will benefit them would be tremendous . . . important for young kids I think to have them identify with because there is not too many brown faces around . . . encourage kids to enjoy sport, to be good kids and strive for the best because the world is your oyster, so really simple ideas, play hard, work hard and do those sorts of things”* – Comment 3.

*“ it's very important that our kids have this same scenario so that they get the opportunity to do so . . . I don't know if there is enough opportunity out there today . . . how are they fostered now and how they are nurtured, where is the backup? . . . The leaders in those days were taught by people and taught to be leaders, by examples from others, but today how do they teach a person to be a leader?”* – Comment 4.

The main role of Māori leaders focused on their ability and capacity to teach other how to become leaders themselves.

## Role Models

Teacher themes were closely followed by a theme of leaders being positive inspirational role models. Most participants considered it important to be a positive role model either; for themselves, for others, for youth, for whānau and/or for Māori culture. Participants regarded that these role models/leaders impacted Māori culture by: encouraging and embracing leadership, providing inspiration, highlight treasured cultural values/skills, showcase ancestry/heritage, pride in the culture, through reinforcing learning and understanding of mana, whakapapa, whānau, and tuākana/tēina relationships:



*“Qualities rub off on them, because if you have your kids involved with leaders, role models and positive people . . . then their qualities are going to rub off your children, if you have your children surrounded by a bunch of people that are negative and don’t sort of see anyone as a role model then its possible that those qualities are going to rub off on them” – Comment 1.*

*“You couldn’t get a better leader than Eric Rush . . . but if you want to aspire to be someone like Eric Rush the All Black or Eric Rush the man, I would rather be Eric Rush the man . . . leadership and qualities of his leadership, not him being an All Black, but what got him there . . . so that’s the leadership of someone than opposed to him being an All Black; because not everyone’s going to be an All Black” – Comment 2.*

*“Every player that puts on a New Zealand Silver Fern with a Māori heritage is inspirational towards all our rangatahi . . . inspire the youth of today who say ‘Jeez, these guys grew up from similar upbringings maybe I can do something like that if I put my head to it’ . . . if they are from your community . . . if you know who they are and can understand there upbringing . . . you can mould yourself on them then that won’t put you too far off what you can achieve yourself. It’s important to have contact with these fella’s” – Comment 3.*

Most participants identified that Māori leaders have to be positive role models for numerous reasons but mainly embraced notions of helping create identities for people.

### Identity Creation

The final theme relates towards finding or creating an identity which most participants suggested is necessary for life both in and out of rugby environments. Almost all participants agreed that a lot of people, especially Māori youth today, can experience difficulty in finding their identities resulting in confusion about their positions in the world. Most participants agreed that leadership is the vital ingredient necessary for helping people find their identities with many answers indicating it is not happening today. Most participants suggested that rugby is a highly conducive and successful environment for creating identities, especially for Māori. Participants observed rugby as the perfect place for leadership development:

*“The one’s that are fallen in between the gaps are the one’s who are stuck in between the two worlds, and in the end if we could put our fingers on what exactly it is then we would have a lot less problems” – Comment 1.*

*“if there parents can’t do it and there parents haven’t done it for them then you need someone else to fill those gaps, and sometimes you can just catch them in time . . . there’s heaps of gaps out there needed to be filled . . . it’s good to have a leader because without a leader you just sort of wander where ever you want to wander without sort of going in the right direction . . . more about having or being a leader for a lot of kids because there is a lot of kids out there (Māori*

*and non-Māori) and they just don't have any real goals, angles or leadership . . . you can be a Māori all your bloody life but if you're walking around aimlessly without an identity then it's a bloody waste of time" – Comment 2.*

All participants emphatically agreed that rugby is the perfect place for leadership development and considered it vital for many reasons. Leadership development is regarded as an 'innate Māori quality', and a 'Māori obligation, expectation and responsibility'; therefore Māori cultural values/skills are important and necessary tools. Leadership and leadership development also have serious implications for Māori having influence and impact, running deeper than just on the playing field. The subsequent effects are enhanced considerably by leaders being responsible under the three main themes of teacher roles, role models, and identity.

## **Summary**

The majority of participants are from rural backgrounds, came from average/low socio-economic areas situated in typically small town NZ communities and were relatively bicultural (Māori and Pākehā). Participants' families generally consisted of large numbers (5+) yet the concept whānau included the whole community who worked together for survival ('lived off the land'). These communities were extremely physical and involvement in sporting activities was valued where whānau participation was high. Everyone credited their parents as being integral influences towards their personal growth and development. Significantly, all participants identified their fathers as being extremely influential and often referred to them as being the ultimate role models. Therefore, most participants provided images of inspiration that remained localised within the whānau (mothers, grandfathers, brothers, sisters, wives).

Most participants valued education achieving higher qualifications (University or teachers training college); however, unfortunately this did not include fluency in Te Reo Māori. Despite a lack of fluency in Māori language, all participants remained culturally grounded in tikanga Māori and Māori values/skills. There was overwhelming support by all participants for the cultural values/skills whānau, whānaungatanga, mana, awhi, and whakapapa and tuākana/tēina relationships.

Sport and rugby was clearly influential for all participants with rugby participation starting early and remaining a constant companion. Rugby was extensively used to

illustrate many different scenarios and this repetitiveness indicated the presence of strong relationships. The relationships participants experienced within rugby also shared an interrelationship between Māori culture and Māori leadership. All participants identified work ethic and leadership as those values/skills most gained from rugby. Everyone attributed rugby with the development of numerous life skills as well as enhancing many Māori values particularly leadership.

The values or concepts of whānau, responsibility, collectivism, work ethic, and humour were identified as central qualities of Māori leadership. Participants reflected on how rugby and leadership integrated into everyday life. All participants believed that leadership was all about ‘turning words into actions’ and ‘leading by example’. Again, the cultural principles of whānau, whānaungatanga, mana, awhi, and whakapapa and tuākana/tēina relationships consistently utilized to explain Māori leadership.

All participants, who used the phenomena to explain the roles of a leader, leadership qualities, differences between leadership styles (Māori and Pākehā) and Māori leadership, highlighted the importance of tuākana/tēina relationships. They proposed that both leadership and tuākana/tēina relationships were innate Māori qualities. Participants identified if these roles went unfulfilled, unrealised, unrecognised or undeveloped it could seriously impact Māori culture and Māori communities.

Wayne (Buck) Shelford (Māori) and Tana Umaga (Samoan) were identified by all participants as epitomising rugby leadership because they were leaders ‘who lead by example’. Despite Buck and Tana being frequently mentioned, all participants still accredited whānau members (fathers, mothers, grandfathers, uncles, aunties, sisters and brothers) with leadership roles. Despite providing numerous examples of leaders, all participants emphatically agreed that there are not enough Māori leaders today, especially in rugby. Everyone agreed that Māori definitely needed more leaders.

Again, participants referred to the qualities of whānau, whānaungatanga, mana, awhi, whakapapa and tuākana/tēina relationships to describe differences between Māori and non-Māori rugby leaders. Participants highlighted that Māori leaders (rugby and non-rugby) also had to be well educated in both Māori and non-Māori worlds. Participants frequently used the reason ‘leading by example’ to epitomise not only Māori rugby leadership but also Māori leadership development.

All participants believed that leadership and leadership development heavily depended upon several Māori values/skills. They all believed that these same values/skills are extremely conducive and active within rugby environments. Again, the Māori values/skills whānau, responsibility, collectivism, work ethic and humour were identified as unique qualities of Māori leadership. All participants identified whānau, leadership, collectivism and responsibility as being closely related. All considered these ideals as being innate Māori qualities. Support for these ideals was over-represented with constant references made to tuākana/tēina relationships.

All participants emphatically agreed that rugby is the perfect place for leadership and leadership development. All participants believed that leadership and leadership development is significantly enhanced if the Māori values/skills of whānau, whānaungatanga, mana, awhi, whakapapa and tuākana/tēina relationships were employed. Considering Māori leadership and Māori leader's roles three major themes devised by the researcher emerged from the responses: a teacher role, role model and identity creation. The significance of having Māori rugby leadership, Māori rugby leaders, and Māori rugby leadership development was recognised by all participants as positive, potentially impacting Māori societies and Māori culture. The role these leaders occupy therefore reaches far beyond the simple playing of the game. These experiences, attitudes, and perspectives describe the affiliation Māori and Māori culture has with rugby and rugby leadership within NZ.

This concludes the findings and results section of the thesis. The next chapter will analyse and discuss these results in depth, finishing with reflection on the research process, future direction, and implications of the research for theory (leadership) and practice (leadership development, and rugby/team practices).

## **CHAPTER SEVEN**

# **DISCUSSION, LIMITATIONS, IMPLICATIONS AND CONCLUSIONS**

## **Introduction**

This study was a journey of discovery. The research was designed to understand the role Māori culture and traditional Māori leadership had on Māori rugby players who are perceived by others as leaders. The major objective of this study was to establish the role rugby plays with Māori leadership. The journey began by reviewing literature that metaphorically represents three poles of knowledge. The first pole of knowledge focused on Māori culture, the second pole on sport, in particular, rugby, and the final pole of knowledge, reviewed literature on leadership. The Literature Review then drew the three poles of knowledge together to highlight relationships between them. This was followed by the Methodology chapter that discussed epistemological questions raised by the research project and the methods selected to delve into the research question. Findings from interviews revealed relationships do exist between the three poles of knowledge.

In this, the final chapter, a different approach is taken to discuss the key findings from the research. The key findings are written as if the researcher is having a korero with three different audiences. The focus for each presentation is “what are the implications of the research that I would like this audience to hear?” The first section draws on results that pertain to the first pole of knowledge with discussion focusing on Māori culture and traditional Māori leadership. Māori rugby players, with key Māori cultural and leadership fundamentals from contemporary perspectives are also included. Discussion surrounds the impact potential Māori leaders can have and tentatively, ‘talks to’ a Māori audience. Following this discussion will be the second pole of knowledge that looked at rugby; primarily ‘talking to’ the rugby fraternity. Discussion focused on how leadership exists within rugby from a Māori and NZ perspective. Finally, discussion ends by drawing on results that involved Māori and Pākehā styles of leadership. Discussion primarily ‘talks to’ a leadership audience. The researcher notes there is some overlap between what was said to each audience, however, any overlap highlights the relationships existing between each pole of knowledge.

To complete the research journey, the final part of the chapter discusses its limitations and several implications of the research. Implications reported by the researcher somewhat completes his journey whilst also purposely aims at providing an impetus or provocation to start other research journeys.

## **A Korero with a Māori Audience**

In this section I have a Māori audience in mind and focus on Māori leadership and its impact on Māori communities. The major discovery of this study was that there are perceived shortages of Māori leaders. Results highlighted that processes of Māori leadership development are also not occurring as much as they once were. Māori leadership development was discovered necessary for two reasons, a leader within oneself (individual identity creation), or a leader for others (help create others an identity). The study revealed that Māori values, skills, and principles could be learnt through rugby, which Māori were attracted to. I discovered that sport became a contemporary substitute for war; rugby became the new battle field, where both were reminiscent of traditional Māori society (Best, 1976; Metge, 1967) and that these characteristics simply do not disappear overnight.

The study uncovered that Māori share a historical bond with rugby where the game subsequently provided Māori with an abundance of opportunities. Rugby culture was congruent with Māori culture (Collins, 2000b; Fougere, 1989; Novitz & Willmott, 1989; Palmer, 2006) where Māori have participated *en mass* since its introduction (Chester et al, 2005; McConnell, 1996; Owen & Weatherston, 2002). Māori and rugby are firmly rooted within rural NZ (Collins, 2000b; Fougere, 1989; Trenberth & Collins, 1999) where it provided opportunities for learning necessary life skills and values. More importantly leadership in rugby could be easily exercised and taught. Rugby enjoys celebrity status in NZ and the relationship Māori have with the game highlighted that Māori leadership is enhanced through rugby. Past Māori leaders were also easily followed because they had incorporated the qualities of whānau, whānaungatanga, awhi, mana, and tuākana/tēina into their roles and into rugby's culture. Māori leaders were effective because they made rugby teams 'whānau away from whānau'. Participants reflected that traditionally rugby became an incubator for leadership where great Māori leaders were cultivated. Results also showed, that in the present day, Māori leaders are not being significantly encouraged.

I discovered that Māori leaders in rugby also served a higher purpose. Traditional Māori leadership embraced, encouraged, and developed leadership for the welfare of the whānau, hapū, or iwi (Best, 1924; Buck, 1958; Mahuika, 1992; Mead, 2003; Metge, 1967; Walker, 1996; Winiata, 1967). This study suggested Māori rugby leaders were not only collective in the sense that they represented their rugby teams, but also their

whānau, hapū, iwi and communities. I discovered an expectation and obligation that Māori have to be leaders off the field as well as on and needed to share their knowledge, experiences, values, and skills with as many people as possible. I found that Māori rugby players were automatic focal points, role models, mentors, and examples whether or not they were aware of it. Results described that rangatahi were always watching therefore they had to be positive examples for them often lighting ‘the fire within’. I uncovered that contemporary Māori rugby leadership existed through three positions: a teacher role, a role model, and an identity creator. The findings were supported by suggestions that if these leaders didn’t fulfil these positions then often rangatahi became ‘lost’.

Rugby was contextualised as a ‘missing link’ for rangatahi and gave them something to feel good about through which to experience achievement and provide something to commit to. Rangatahi need to feel these emotions because often NZ society and educational systems are failing them, hence they then become ‘lost between two worlds’ and caught within these systems. Rugby and Māori rugby leadership filled these gaps by providing rangatahi with positive guidance and tutelage on how to deal with life. Findings indicated that without these leaders rangatahi were likely to drift away, get into trouble or crime (McFarlane-Nathan, 1999), but more importantly miss out on leadership, what it looks like, what it feels like and what its like to be led. Results also found that rugby helped reconnect rangatahi with Māori culture often becoming a substitute for whānau and whānau leadership. I discovered that rugby can help, that rugby is a tool or vehicle where opportunities and leadership can be found. However, rugby and leadership development opportunities are not being fully understood by Māori. Māori need to be properly educated about the benefits that rugby can provide especially leadership from a more traditional perspective. Despite comments strongly suggesting that leadership is an innate Māori quality enhanced by rugby, results also showed that Māori are not being developed as leaders who understand what traditional leadership entailed.

Findings showed that Māori leadership shares cultural similarities with rugby leadership therefore both are conducive for producing leaders. Literature found rugby influences NZ society (Collins, 2000b; Crawford, 1985; Fougere, 1989; Hokowhitu, 2004; Palmer, 2006; Phillips, 1978) and results revealed both rugby and society have changed. Therefore how Māori leadership exists also has changed (Mahuika, 1992; Walker, 1990,



Winiata, 1967). I discovered that change often meant that many Māori rugby players have become individualistic or ‘Westernised’ succumbing to fame and fortune. As a result of urbanisation and professionalism many don’t have a proper understanding of Māori leadership and associated traditional values (collectivism, reciprocity or tuākana/tēina, whānau). Māori leadership influenced by Western cultures often meant many Māori may have become separated from their Tūrangawaewae and culture (Bergin, 2002; Metge, 1967). Professionalising rugby only enhanced individualism because of emphasis on financial and personal rewards. In the past Māori rugby players naturally performed acts of tuākana/tēina and whānau, but today these aspects are under threat. This is partly due to a lack of leaders in rugby and people not being educated in traditional Māori skills and principles. The Māori All Black Rugby Team focuses on developing Māori leaders, but in spite of this Māori is not utilising rugby as best they could be.

Cultural empowerment and leadership development thrives within the Māori All Black Rugby Team where all exist with their ‘Māoriness’ and leadership abilities strengthened. This rugby team, although governed by predominately Pākehā (the NZRFU) was found to have established educational processes involving cultural learning of values such as whānau, whānaungatanga, mana, whakapapa, Rangatiratanga (Māori leadership) and tuākana/tēina. This team is an incubator and cultivator of Māori leadership which often other teams, like the NZ All Blacks, attempt to replicate.

In summary, although there was a strong relationship between Māori culture and rugby, this relationship is not exploited by Māori to its full potential. Such as comments previously highlighted from Hui Taumata (2005) report like “our people don’t know who they are or where they come from. Our Māori-ness needs to be strengthened” (p 2), or “I invite you to read the report and to consider your own role in shaping the future of our people” (p 2) where Māori need to be “recognising and nurturing leadership potential in everyone and growing in particular the leadership potential of all our rangatahi” (p 15) and “securing resources to establish a Māori leadership institute and leadership incubators” (P 16). I uncovered that rugby is the ideal environment to empower rangatahi, is a vehicle with quality pathways, a place where leadership can be recognised, developed, grown, and nurtured. Māori need to realise that organisations like Māori All Black Rugby Team is an incubator for leadership and that we need to

secure more resources so processes established within this team can replicated and used by other Māori organisations.

*“It’s very important that our kids have this same scenario so that they get the opportunity to do so . . . I don’t know if there is enough opportunity out there today . . . how are they fostered now and how they are nurtured, where is the backup? . . . the leaders in those days were taught by people and taught to be leaders, by examples from others, but today how do they teach a person to be a leader?”*

## **A Korero with a Rugby Audience**

This section ‘talks to’ the rugby fraternity. Rugby is a team sport but has integrated aspects of Māoritanga over time to make it distinct from other varieties of rugby played by other countries, despite Pākehā rugby administrators’ racist decisions in the past. In this study the strongest characteristics were tuākana/tēina and whānau, collectivism and reciprocity, all of which include leadership characteristics. The study showed that rugby has embraced and encouraged these qualities to ensure as a sport, it continues to flourish. What these paradigms suggest is that Māori culture and rugby share a reciprocal relationship. Rugby, the national game of NZ (Collins, 2000a; Fougere, 1989; Novitz & Willmott, 1989; Phillips; 1987) has been and is influenced by Māori, that’s not to say that only Māori participate in rugby because it’s enjoyed by many ethnicities in NZ (SPARC, 2005a), but rugby has adopted many characteristics of Māori culture. As noted Māori have had a historical and influential relationship with rugby since its beginning (Chester et al, 2005; McConnell, 1996; Owen & Weatherston, 2002).

Rugby endorses teamwork to accomplish goals, results, and rewards. Findings revealed rugby simultaneously taught essentials deemed necessary for life, an organism that stimulates growth and development of life skills and values, such as communication, social interaction, humility, work ethic, and respect. I argued this was possible because rugby promotes principles of whānau similar to how Māori define whānau. Whānau relies on unity, cohesion, and relationships through leadership (Best, 1924, 1976; Buck, 1958; Metge, 1967, 1990; Walker, 1990, 1996). Laios & Gargalianos (2003) considered leadership to be the most important quality required in the world of sport, a statement this study agrees with especially regarding rugby in NZ. Unity in sport relates to the cohesion between team-mates (Paskevich, Estabrooks, Brawley, & Carron, 2001) to whom leaders are responsible for maintaining relationships. I concur with literature

suggesting leaders should have close relationships with followers (Bass, 1981; Bryman, 1992, 2001) because results found rugby is heavily dependent on these reciprocal relationships. Leadership is revealed as the most important skill NZ rugby players have to learn, but to become a leader one must be taught how to be a leader.

Rugby was considered the most ‘the most classless place in the world’, even though it originated from the Pākehā upper classes. Rugby was seen as conducive for learning turning ‘boys into men’, because of constant contact with various types of people (rich, poor, racially mixed, different ages and backgrounds) (Chester et al, 2005; Collins, 2000b; Crawford, 1985; Dunning & Sheard, 2005; Fougere, 1989; McConnell, 1996) who have a willingness to share and mentor other players. Findings perceived Māori influences to create a kind of circle of reciprocity where newcomers were exposed and taught leadership. I discovered that Māori players in this study were reported as more willing to share than Pākehā players because they considered it an obligation, they recognised as tuākana/tēina relationships. Despite being a specific Māori value these processes has become a part of NZ rugby culture whether as a leader, captain, or coach. Despite being considered a valuable asset of NZ rugby, I found that participants recognised that many Māori players today fail to recognise, understand, or utilise these processes mainly because of professionalism or individualism, resulting in perceived shortages of leaders. Findings suggest or respondents were unanimous that proper education of these processes is necessary for rugby and Māori rugby to continue to be strong in NZ.

Rugby and leaders within often play a substitute role or are commonly referred to in the study as “a surrogate parent.” Rugby provided rangatahi with something to believe in, value or something they can excel in. Findings stressed that rugby and rugby leaders can help combat rising youth issues and crime by helping keep rangatahi out of trouble. Often parents today are so consumed with work that often they might not have enough time to spend with their children, thus these rangatahi were perceived as missing out on many opportunities. Rugby provides teaching and learning opportunities including leadership.

I did discover that education and development is occurring strongly through the Māori All Black Rugby Team. Players who are fortunate enough to be apart of this environment are being educated in their culture and responsibilities to it, thus they are

being developed as future leaders, not only for Māori but rugby. Once they leave this team they re-enter their normal rugby environments armed with new leadership skill they are expected to subsequently pass on to their team-mates. I discovered that this team conscientiously focuses on developing the individual so they can become leaders (internally and externally). The players in this study discussed this as major differences between the Māori All Blacks and other rugby environments, especially the All Blacks. Skills, values, and principles learnt within the Māori All Blacks were seen by prior Māori rugby players/leaders as essential and that the importance of this team is not really understood by Pākehā administrators.

Again current Pākehā administrators, many of whom come from a different era of rugby and style of leadership may not be equipped to deal with the change in society and the change within NZ rugby. The game also now includes Pacific Island influences so again rugby is influenced by a different kind of Polynesian culture. Pacific island cultures are seen to share strong similarities with Māori culture; however the area of Pacific Island leadership still requires research attention.

I discovered that despite there being a lot of leaders within rugby on the field, there were perceived to be definite shortages of leaders within society, or off the field. Questions were raised like, are rugby players contributing enough or giving back to NZ society? Are there enough leaders being developed in rugby? Is leadership in rugby today more focused on producing players, captains, and coaches? This study revealed there is a shortage of rugby leaders being developed who are actively involved within their communities, yet there was overwhelming support that rugby is the perfect place to develop these types of leaders. Rugby endorses principles of collectivism and reciprocity, frowns on individualism, specifically because of Māori cultural influences. Although these principles of Māori culture could be applied, they are not being properly understood and shouldn't they also evolve in contemporary environments? This study discovered that there is a relationship between Māori culture, leadership, and rugby in NZ.

*“Rugby is a whole big organisation that requires leadership and leadership skills . . . it’s a team sport that requires leadership, you got to have leaders, so yeah it’s got to breed leaders . . . I think that sport definitely can provide leadership for many people but also there is a place in rugby for those people who do not want to become leaders, I think that rugby, or in rugby that there is a role for everyone. But in producing leaders I have come across and been*

*involved with a number of great leaders who would not necessarily have become leaders if it wasn't for rugby”.*

## **A Korero with a Leadership Audience**

The final section has a korero with a leadership audience. The findings of the study suggest that leadership in the sporting context in NZ exists differently compared to UK or USA perspectives. Hofstede (1983, 2005) implied that NZ culture is highly individualistic, lacks family-orientated attitudes, and are achievement-based. The data used by Hofstede drew from a corporate, paid work environment while the data in this study looks at leadership within the sporting context. In this context this study concurs with critics who identified that Hofstede failed to recognise the importance of different forms of culture (Fang, 2003; McSweeney, 2002a, 2002b; Williamson, 2002). Henry (1994) and Pfeifer (2005) argue that NZ leadership behaviour has been affected by indigenous Māori culture. My research found that there are differences between Māori and Pākehā styles of leadership. Moreover, whilst Māori leadership in the sport of rugby differs to Pākehā styles in general, there are some important similarities. I argue that similarities occur because Māori culture has transferred itself within rugby culture and consequently affected rugby leadership. Results imply that Māori cultural leadership traits are embedded in NZ leadership through the terms and principles of whānau, mana, and tuākana/tēina relationships. Participants interviewed classified these attributes as not only being very influential and uniquely Māori but also representative of a Māori style of leadership.

Gilbertson et al (2006) wrote that transformational/charismatic leadership theory is more applicable in the NZ environment with Winiata (1967) likening the term charisma to mana. This research also argued that transformational leadership reflected NZ leadership primarily because of its charismatic properties (Bass, 1981; Bryman, 1992; Burns, 1992; Conger, 1999; Fiol et al, 1999; Gibson et al, 1998; Weber, 1957) and like Winiata (1967), see a clear alignment between the word mana and charisma. Transformational/charismatic leaders go beyond ‘ordinary’ expectations, are inspirational, and encourage followers to be all that they can be (Bass, 1990; Bass & Avolio, 1995) by creating a bond between leaders and followers (House, 1977; Miner, 2005). This thesis found that NZ leadership often follows these characteristics and processes especially within sports and rugby environments. I argue that

transformational/charismatic leadership suits NZ because of our social attitudes, passion for sport, but mainly because of the cultural influence Māori have had on our leadership preferences.

This study revealed that in general Māori leaders possessed charisma but commonly referred to it as mana. Winiata (1967) considered charisma as naturally entwined with Māori leadership where mana allowed leaders to bond and share relationships with followers that this study argues are a vital ingredient for leadership in NZ. Results indicate that transformational/charismatic leadership was similar to Māori cultural leadership because of principles related to collectivism. Collective leadership emphasises a shared responsibility that improves effectiveness in teams, especially within rugby. Traditional Māori leadership styles were very collective (Henry 1994; Mahuika, 1992; Marsden, 2003; Mead, 2003; Mead et al 2006; Walker, 1990; Winiata, 1967) and this study showed that was also often the case in rugby leadership in general, but more so from Māori. Leadership that shares the responsibility or is collective proved effective and to be the major difference between Māori and Pākehā leaders.

Shared leadership responsibilities, from a Māori perspective, are dependent upon leader-follower relationships (Henry, 1994; Mahuika, 1992; Walker, 1990, 1992; Winiata, 1967). This study uncovered that rugby leadership also depended on these relationships. Māori and rugby leaders were found to cement their positions by strengthening relationships. Some of the literature found evidence that some NZ businesses also adopt collective approaches (Ah Chong & Thomas, 1995, 1997; Henry, 1994; Kennedy, 2000; Parry, 2001) where leaders embrace and encourage principles of whānau, something again receiving little research interest. However this study revealed that within rugby, the term whānau and leaders who use principles of whānau are a common occurrence. This leadership style proved to be effective and often engendered performances both on and off the field because results showed followers responded better to this collective style in contrast to an individualistic approach. Individualistic leadership was identified as a more Western style of leadership. Results revealed that collectivism and individualism is the major difference between Māori and Pākehā leaders even within rugby environments.

NZ leadership in rugby has more similarities than differences with Māori leadership. Results found that principles of collectivism and reciprocity associated with Māori

leadership are commonly found in rugby due to its team environment. Teams in organisations involve everyone working together towards certain goals (Dorfman, 1996; Lord & Maher, 1993), but often individuals are competing against each other where leader's personal perspectives and orientations influence overall team direction (Bass, 1981, 1990; Bryman, 1992; Burns, 1978; Doherty, 1999; Wadia, 1965; Yukl, 1998). Often only the leaders bestow rewards on individuals. This contradicts Māori and rugby leadership because rewards and accolades must be shared with followers or else leadership is removed. Māori and rugby encouraged a 'lead by example' approach as opposed to a more talkative approach often found in business. An ability to back words with action meant that leadership was earned, not bestowed. Simply, leaders needed to show that they can lead. I found that leadership was not about being in front barking orders or pulling people, or behind demanding or pushing people, rather it is about being beside your mate 'with both hands on the ball', or on middle ground between pushing and pulling, demonstrating your ability. Participants specifically commented that these traits were found predominately in Māori rugby players more than Pākehā players.

Predominately Pākehā administrators/coaches/players do not recognise these Māori influences and attitudes or they see it but they do not understand its origins. Pākehā feel their leadership is constantly threatened by others therefore are less open to share knowledge or expertise with newcomers. Smith (2004) noted that leadership knowledge sharing processes needs to be, but is not necessarily, utilised by organisations. Results indicated this happened in rugby, especially in Pākehā dominated environments. Many respondents attributed this to be an innate Māori trait, naturally performed and expressed through the concepts whānau and tuākana/tēina. These concepts were strengths of Māori rugby where coaches/players embrace Māori culture and Māori leadership, because they are taught how to identify and to understand it. I argue that these skills are not understood and utilised by Pākehā yet I found them to still be a quality of NZ leadership.

Although leadership based on collectivism and reciprocity may not necessarily be uniquely Māori, results identified that they were often the difference between Māori and Pākehā rugby players/leaders. Understanding principles of whānau and tuākana/tēina relationships contributes to effective leadership and perhaps is the most influential leadership quality and perhaps the least understood. Both qualities could influence

Western theories of leadership. Contributions to leadership research shifted focus away from individualism to collectivism. Rugby has been influenced by Māori culture creating a dynamic circle of reciprocity.

*“Leadership is something that we have always had because of our traditions and our culture, its something that is sort of born in us . . . whānau, Māori, leadership and the relationship with rugby is sort of hard to explain or learn to do and quite honestly a lot of Pākehā, Pākehā players they sort of believe in it to, they call it team spirit we call it whānau”.*

## **Limitations**

This research is exploratory and therefore discussion points made above can be considered provisional. This section discusses more specific limitations resulting from the thesis. This study was limited by scope and time constraints of a Masters degree meaning a limited number of interviews were performed. Current prominent Māori rugby players, were involved in international and national teams, necessitating considerable travel therefore were difficult to interview.

Only Māori rugby leaders were interviewed and thus considered a limitation of this study. Results predominately reflected rugby perspectives and are not an accurate account of actual behaviours or differences between Māori and Pākehā leaders. The researcher recognised that despite participants being heavily influenced by rugby they were also a part of NZ society thus responses were considered useful and helpful in their own way. Conclusions were therefore limited as they were based upon participant’s perceptions and values regarding leadership, not how leaders actually behaved.

Aided by hindsight participants identified rugby as advantageous and beneficial to their careers, contributing towards their success on and off the field, therefore results may be biased. Despite this bias the findings strongly indicated that relationships exist between Māori culture, rugby, and leadership.

This study focused on rugby and did not include all sports. An accurate account of sports leadership requires examination of leaders from all codes, however, due to the celebrity status, influence and impact rugby has in NZ, this study also argues that rugby



leadership can be considered a measurement of NZ leadership. Thus the results of this study can still contribute to existing NZ leadership theories.

Finally this study was limited by its gender focus. The researcher intended to include female participants but was restricted due to the scope of the thesis. The researcher recognised a significant number of female Māori athletes whose stories would have been immensely valuable regarding perspectives surrounding leadership in NZ, yet was limited to only males.

## **Implications**

This section will discuss and present implications of the study and proposes future research direction.

### **Implications for Participants**

There were a number of tangible benefits for participants and the researcher. There were also a number of intangible benefits that could only be reported after the research process was completed. Tangible benefits that were identified included:

1. To receive feedback on the potential benefits that Māori leadership within rugby can have on the wider Māori community.
2. To highlight outcomes potentially able to make positive contributions to knowledge about ourselves, our culture and the role Māori play within rugby.
3. To provide participants opportunities for reflection on personal experiences.
4. To assist the researcher in acquiring his degree, Master of Business.

### **Implications for Practice**

Rugby was discovered as a practice of Māori, where rugby could be utilised and used as a teaching vessel for life skills, leadership, and Māori culture. Implications for practice include rugby educational programmes for players, especially Māori which could be designed to develop understanding of collective and reciprocal leadership principles based on Māori cultural concepts whānau, whānaungatanga, and tuākana/tēina relationships. These educational programmes could develop future leaders, Māori, and non-Māori, within rugby and non-rugby environments.

Rugby players possibly need to be educated that their actions off the field are more important than what they do on the field. Leaders are encouraged to give back more to society by being more approachable and accessible. Doing so engenders positive reactions by providing young people with opportunities to experience leadership, be inspired, and motivated to stay out of trouble. Other important values learnt were to work hard and be encouraged to believe that all goals are achievable.

The study suggests that there may be benefits to Māori controlling Māori rugby rather than governed and controlled by the predominately Pākehā NZRFU. Māori administrators/leaders are needed so that they can govern Māori rugby and provide interpretations of Māori culture that are understood correctly within NZ rugby. Māori governance could foster rugby as a sport that could be used for cultural learning and leadership development. Māori governance of Māori rugby could be expressed as Rangatiratanga or Māori sovereignty and a part of principles associated with the Treaty of Waitangi. Future Māori leaders armed with traditional leadership skills could integrate this cultural knowledge into their normal rugby environments and transfer to as many people as possible. This practice could make NZ rugby stronger.

Findings suggest that mainstream rugby should be looking at the Māori All Blacks' team environment and replicate it or adopt some of their systems. The study found there are major differences between the Māori All Blacks and other rugby environments, especially the All Blacks. The processes employed by the Māori All Blacks were discovered as being able to develop future leaders that could be an example for rugby more widely to follow, although more research is needed in this area.

### Implications for Theory

The Māori All Blacks concerned itself with Māori principles whānau, mana, awhi, whānaungatanga, whānau, and tuākana/tēina. These aspects were found in Māori rugby leadership and could provide the basis of future educational programmes which can be used in contemporary Māori environments. The results of this study could provide impetus for the identification of contemporary Māori leadership qualities which incorporate traditional principles with contemporary and rugby/sports perspectives. This study suggests that a Māori incubator of leadership and leadership development processes could be established within rugby, where leaders educated in traditional Māori principles are encouraged. This might be able to provide Māori with future

leaders who recognise, embrace, encourage, and nurture their culture. Rugby could be used as a teaching tool for leadership development and Māori cultural development.

Sport and rugby leadership was found to share aspects important in Māori culture, particularly the principles associated with whānau and tuākana/tēina. This study suggested that leadership could be an innate Māori quality, but also implied that Māori are affected by their urban upbringing. Leadership often had to be realised, taught, and learned as a part of socialisation processes, however, this is an area that requires future research. As suggested, urbanisation and professionalism is impacting Māori leadership development due to the individualism that dominates urban environments where most Māori live. This raises questions such as; what has been the affect of urbanisation on traditional Māori development? Simply what has been the affect of professionalised sports on Māori and Māori rugby development?

Sport has been found to dramatically influence many aspects of NZ society (Collins, 2000a & b; Fougere, 1989; Novitz & Willmott, 1989). This study showed that NZ rugby leadership relies on physically being able to ‘lead by example’ therefore NZ leadership could also be influenced by this practical approach. What would an investigation into whether a ‘lead by example’ approach is more effective than a ‘lead by words’ or non-physical approach produce? Results may reflect a style that is more effective, attracts more followers, or induces better performances.

Transformational/charismatic leadership theory has been found more appropriate for leadership in NZ (Pfeifer, 2005). However, are Kiwis more transformational and charismatic than other nationalities? This study suggests that transformational/charismatic leadership theories could also include leadership development factors.

### Implications for Research

All who participated in this study that were also involved in the Māori All Black rugby team recognised a need for more Māori leaders and more Māori role models. Despite results highlighting these claims, further empirical testing is required. Future research needs to focus on the Māori All Black rugby team. A longitudinal study based in this environment would expose empirically what this study has tentatively discovered regarding cultural and leadership development. Certain systems and procedures, in

particular, tuākana/tēina and whānau concepts could be developed into a workable and manageable model or framework. Such a leadership development model could be used as an educational tool in leadership courses with clear reference to whānau; tuākana/tēina, collectivism, and reciprocity whilst including aspects of awhi, mana, and whānaungatanga. This model could be used to measure the effectiveness of tuākana/tēina and whānau principles and extend the claims made by this study.

This study revealed Māori leadership is enhanced by rugby, however this requires further research. Future investigations involving those Māori leadership qualities developed within rugby could then be compared with traditional models to determine those which are conducive with rugby environments. Research may inquire into why Māori leadership development is more favourable within rugby/sports environments to possibly determine the best way to develop future Māori leaders. Future research could also look at other non-sporting environments for Māori to see if Māori qualities occur there.

This study primarily focused on Māori therefore other cultures were somewhat overlooked. Researching and comparing other cultures to Māori leadership would provide a more accurate account of leadership in NZ. Comparison of other cultures could gauge the extent of Māori leadership styles in rugby.

This study tentatively suggests that sports environments are more conducive for Māori leadership development. Research could be directed at assessing the broad impact and influence rugby leaders have on NZ society. The relationship and comparisons of business to sport is an area of research that also requires future research. Rugby has become a business in NZ; however, does that mean that business should start being run like a traditional sports team? An investigation that examines whether an organisation could operate better if they adopt a sports team approach could be a direction for future research.

For example, future leadership research could examine the effectiveness of knowledge sharing and reciprocity. Research is needed to establish differences between an individualistic approach and collective leadership, and under which situations they may be more beneficial.

This research did not support Hofstede's (1983, 2005) claims that NZ leadership is individualistic, lacks family-orientated attitudes and leaders are achievement-based. The applicability of Hofstede's dimensions to a range of NZ cultures needs testing in a contemporary environment.

Crawford (1985, p 15) asked "What would an in-depth analysis of Māori culture and rugby tell us about NZ society?" But this study proposes "What would an in-depth analysis of Māori culture and rugby tell us about leadership in NZ?"

### **Concluding Remarks**

This study has considered perceptions of Māori leadership, Pākehā leadership and rugby leadership. It suggested that leadership is definitely important but seemed more effective if Māori characteristics of leadership are adopted, specifically principles associated with whānau and the reciprocity of tuākana/tēina relationships. Although this study has identified that there are perceived cultural differences between Māori and Pākehā leadership it also suggests that there are strong cultural similarities between Māori leadership and rugby leadership. Leadership development was recognised by this study as a process that requires more attention, especially for Māori. Participants involved perceived that there are shortages of leaders and revealed that the lack of leadership development was a concern, which could contribute to many negative consequences. Rugby was identified as being a contemporary tool by which Māori can develop the leaders it needs, yet this tool is currently being underutilised.

Whilst this study claims to have shown relationship that exists between Māori culture, rugby, and leadership in NZ, more research is required to highlight how strong and influential this relationship is. The discussion from this study invites researchers to consider creating future leadership development models and frameworks based on Māori cultural characteristics. It is hoped this study provides an impetus for other researchers to establish a more widespread portrait of Māori leadership within rugby, Māori leadership development and leadership in NZ. This study was aimed at highlighting Māori cultural values considered advantageous for not just Māori but a wide kaleidoscope of people who choose to understand them.

I would like to finish this thesis with a karakia (prayer) that was chanted by Tamatea mai Tawhiti or Tamatea Ariki Nui who commanded the great Tākitimu waka from

Hawaiiki. Upon arriving at Tirikawa, North Rock, Tauranga, Tamatea went ashore with his people and gave thanks for a safe landfall after a long sea journey. Along with his people he climbed to the summit of Mauao, or Mount Manganui, and performed an ancient ceremony of implanting the mauri (the life force) of his people on this hill. My iwi is Ngāti Kahungunu, named after the rangatira Kahungunu, the son of Tamatea. This chant represented an end of a journey and the start of a new existence for them. I also use this karakia to represent an end of a personal journey as well as a beginning of many more.

Tihei mauriora, tihei uriuri, tihei nakonako. Ka tū Ka tāuhāhā te papā e takoto nei. Ka tū ka tū hāhā. Te rangi e tū nei. Ka tāu, ka tāu, te matuku mai i Rarotonga, ko ia I rukuhia. Mānawa pou roto, ko ia I rukuhia Mānawa pou waho. Whakatina kia tina. Te more I Hawaiiki e pūpūana hoki e wawau ana hoki tārewa tū ki te rangi, auē kia eke, eke Tangaroa, eke Panuku, whano whano. Haramai te toki. Haumiē, hui ē, taiki ē.

## **CHAPTER EIGHT**

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## **CHAPTER NINE**

## **APPENDICES**

## Appendix A – Māori Mythology and Legend

### Ranginui and Papatuanuku

In the beginning there was no sky, no sea, no earth and no gods, there was Te Po, the darkness, and Te Kore, the nothingness, representing emptiness, darkness, no light and no knowledge (Walker, 1990, 1996). The God Io, who reigned supreme, is credited with supreme power over all other gods and with having created all things. The very beginning was made from nothing (Buck, 1958). However, Io's materialisation and creation of the primal parents of Māori, Ranginui (Rangi, The Sky Father) and Papatuanuku (Papa, The Earth Mother), is far more recognisable within Māori mythology.

They are the great parents of the world, of the sky, of everything contained within from which nothing came something causing Te Po, the celestial realm where the heaven lay upon the earth. In Te Po, the creators, Rangi (the great heaven which stands above) and Pāpā (the great earth which lies below) produced 70 children. Throughout this time Papatuanuku lay on her back and the sky father rested upon her allowing room for nothing, except the love Rangi had for Papa. From within the dark narrow, warm spaces between Rangi and Pāpā flourished the stirrings of life, the creation of children, or the great gods of the Māori (Best, 1976; Buck, 1958; King, 1992; Marsden, 2003; Novitz & Willmott, 1989; Reed, 2004).

The children (gods) of Rangi and Pāpā were created to rule over nature, having been endowed with eternal life (King, 1992; Marsden, 2003). There were supreme gods who were the selected sons Rangi and Papa. The strongest of these gods both in stature and importance were responsible for the creation of life. Tāne was the most important of these supreme gods (Buck, 1958). The six supreme gods are:

Tangaroa	- God of the ocean and fish of all kinds
Rongomatāne	- God of kumara, vegetables, and of all cultivated food
Haumiatiketike	- God of fernroot, vegetables and of all wild food
Tawhirimatea	- God of wind and storm
Tumatauenga	- God of humankind, or of war
Tānemahuta	- God of forests, birds, insects and timber of all kind



These gods existed in unfortunate circumstances, forced to live in almost foetal positions due to Rangi clinging tightly to Pāpā forever locked in their parents embrace in eternal darkness, yet they yearned to see the light. The gods, trapped in the deep embraces of their parents, were not able to develop further or mature. They were being forced to crawl like lizards, to lie on their sides with little room to move, to fumble blindly around then in Te Ao Pouri (The Dark World). During these long enduring periods of darkness, Te Po, the departmental gods became startled from slumber by glimmers of light escaping from between the bodies of their parents therefore longed for light. This motivated them to formulate plans to seek refuge from the darkness therefore agreeing to the separation of their parents. Thus a meeting was called to decide what should be done. They considered for a long time, Should our parents be killed or should they be forced to separate? Tumātāurenga shouted “let’s kill our parents” and attempted to convince his brothers. However, Tānemahuta (Tāne) thought that Rangi and Pāpā should be separated.

Tāne convinced his brothers to attempt to lift Rangi up above them to provide room, light and warmth for everyone (Best, 1976; Buck, 1958; King, 1992; Marsden, 2003; Novitz & Willmott, 1989; Reed, 2004). Every one agreed except Tawhirimatea who constantly objected because of his close relationship to his parents. He also feared losing his kingdom, worried that he would be overthrown. Rongomatāne was the first to try but was unsuccessful. Tangaroa, Haumiatiketike, and Tumātāurenga followed with each failing in their efforts. Tumātāurenga became frustrated after his attempts and severed his father’s limbs causing blood to flow onto the body Papa, which incidentally provides the colour red utilised frequently throughout Māori culture. The blood shed also causes the red glow in the sky at sunrise and sunset (Buck, 1958; Reed, 2004).

Tāne was the last to attempt to separate his parents. Like his brothers he also failed, however Tāne showed perseverance realising that if he planted his head and shoulders on his mother, the earth, thrusting his feet against his father, the sky, then he would have a better chance (Best, 1976; Buck, 1958; King, 1992; Marsden, 2003; Novitz & Willmott, 1989; Reed, 2004). Finally amongst exhausting strains, groans, and prayers, Tāne forced apart the mighty bodies of his parents exposing light into the world. Through the efforts of Tāne came the separation of Rangi and Pāpā ultimately creating light and eventually life. Rangi took his place far above Pāpā for all eternity and so proceeded Te Ao Marama, the light of day to enter into the world. Rangi and Pāpā

constantly grieve for each other, ceaselessly displaying their signs of sorrow commonly exhibited through rain and dew. When mist rises from the earth, Pāpā displays her longing for the deep loving embrace of Rangi.

Once light entered into the world all the gods, previously concealed in darkness, stretched their limbs and stepped into the light deciding to inhabit their mother, the earth. All except Tawhirimatea, who remains eternally angry and upset at his brothers, decided to remain with his father seeking shelter in his eternal embrace. The turbulent winds and storms thrust upon earth are caused by Tawhirimatea in revenge and hatred for his brother's acts, especially towards Tāne. Tawhirimatea is charged with the first concepts of war due to his eternal battles he wages with his brothers. So finally the earth and sky were formed. Order and life emerged out of chaos, out of the darkness and from the nothing developed light displaying the vast, open, clear, and expansive realms of the earth, sky, and universe. Thus began the period of time where life began, providing a deeply rich mythology, spirituality and exhaustive sources of traditional Māoritanga.

### The Order of Creation

Whilst being isolated from the rest of the world, Māori developed a rich and unique mythology (Pu Rākau). Māoritanga is conceptualised as being inclusive of racial traits (skin colour), cultural traits (spirituality), and ethnicity (identity) (Walker, 1990) further described as having 'Māori-ness' (Metge, 1967). Māori-ness is about being able to identify with simply being Māori, allowing the culture to remain strong, vibrant, alive, and true to tradition. The essence of Māoritanga is ingrained in mythology and tradition that provides Māori with a unique identity. This forms a reciprocal relationship between Mythology – Māoritanga – Identity providing a unique insight into how Māori view the world, Māori thought patterns, and Māori values (King, 1992; Marsden, 2003). The concept of the koru and its symbolic references to the emergence of life can be paralleled with the evolution of Māori mythology and spirituality. Māoritanga and identity are forever intertwined within mythology, spirituality, tradition, and history. Māori gods, ancestry and ultimately the people are inextricably linked via Whakapapa or genealogy (Best, 1976; Buck, 1958; King, 1992; Marsden, 2003; Novitz & Willmott, 1989; Reed, 2004) which has references back to the origins of the universe.

From a Māori context, Māori recognised three states of existence known as Te Kore (the void) followed by a period of darkness, Te pō that preceded the coming the light and creation or Te Ao Marama, the genesis of hierarchy, order and patriarchy (Best, 1976; Buck, 1958; King, 1992; Marsden, 2003; Novitz & Willmott, 1989; Reed, 2004). From within the dark came shimmers of light signifying life, expressed as the evolution of something from nothing. Light and life came from the chaotic darkness of night (Best, 1976; Reed, 2004) materialising the realm of becoming (Buck, 1958; Novitz & Willmott, 1989). These principles are captured within myth and legend represented by twelve Po, or periods of darkness further divided into two groups. The first six Po represented the period of darkness before the conception of Pāpā and Rangi, whereas the second group symbolised the partnership of Pāpā and Rangi where the earth was created (Best, 1976; Buck, 1958; Reed, 2004). These stages of evolution are examples of the first and original whakapapa of which has significant relevance and importance throughout Māoritanga.

### Tānemahuta

Tānemahuta was the god who became a man. He is the ancestor all Māori, known by many names. Tānemahuta, God of Forests, Birds, Insects and Timber of all Kind (King, 1992; Marsden, 2003; Reed, 2004), Tāne the god of all nature, Tāne the strong, Tāne the giver of light, Tāne the life giver, Tāne the fertiliser, and Tāne the sustainer. It was Tānemahuta, strong as a kauri tree, who placed his shoulders and hands against his mother, with his feet against his father and pushed. He pushed and pushed for a very long time, straining, heaving, and finally managing to separate Rangi and Papa. But now that light had entered the world there was much work to be done so that life can flourish. Thus Tāne ordered the beautification of his parents, the earth, and the sky.

Tāne took ownership of this new world providing the light givers (stars, sun, and moon). He adorned his father, clothing him with clouds, stars and the milky way (Marsden, 1992; Reed, 2004) and when he was satisfied set about clothing his mother, which is considered a true measure of his bountiful talent. He produced great forests, multitudes of trees, various plants, flora, and fauna, many natural objects, such as stones, mountains, waters, and oceans. He also produced many birds, insects and other animal forms so that life amongst his vast forests continued.

Tāne also introduced knowledge into the world by battling and climbing to the highest heavens. Contained within these baskets of knowledge he collected was wisdom, creating heavenly features and spirituality. He is charged with connecting light with good. Upon his travels he battled his brother Whiro, a fallen angel who was driven from the heavens by Tāne to the underworld. Whiro embodied darkness and evil, evil thoughts and death becoming the god of sickness (Reed, 2004). Therefore whilst Tāne provided light, life, wisdom, knowledge and the heavens he is also responsible for creating Rarohenga, the underworld of where death occurs. This is interpreted as balance and harmony within the world of the Māori.

During this time, the gods decided that in Te Ao Marama, mortals should adopt male forms (an image of themselves) prompted the gods to search how to create human life. Again Tāne showed leadership, successfully creating mortal life through his search for the female element. Tāne became the procreator when he successfully found Te Uhā or the female element, an element imperative for man to initiate life. These are but a few of the many gifts he bequeathed upon human beings (Best, 1924; Reed, 2004).

Now that Tāne had found the female element, he set about creating a female. After much collaboration with his parents he decided to fashion an image of the earth, his mother, into the form of a woman. From an area named Kurawaka, Tāne took some clay and water and modelled it into the shape of a woman (Reed, 2004; Walker, 1990, 1996). He then lay down upon the figure and proceeded to breathe life into it creating the first woman, Hineahuone, or the earth formed woman. Tāne then married and proceeded to live with his wife on the earth and world that he and created. They bore a child, a beautiful daughter whom they called Hinetitama thus the beginning of life and mankind on earth.

When Hinetitama grew she had daughters to Tāne, and when she asked Tāne who her father was, she discovered he was. She fled into the shame of the night to the underworld and from then on she became known as Hinenuitepo, or the goddess of the night and of death. So whilst Tāne is charged with creating life he is also responsibly for creating death. This is seen as the initial act of balanced nature, of creating a world that is balanced, where there is life there must also be death, for every cause there is an effect, thus creating the balanced world view that Māori aspire to today.

Tāne's efforts of procreation became representative of the male element, and ultimately his search for the female element also caused death, being symbolic of a female, specifically Hinetitama, or the Goddess of death. When his mother, Papatuanuku learned of what Tāne had done she asked that the bodies of men and women be returned to the earth to remain within her body from where once they originated. Thus as Papatuanuku bore the origins of life, sprouting plants, trees, forests, birds, animals and fish for human survival, then the earth shall be loved like a mother is loved (Walker, 1990, 1996). Therefore when a human dies it is interpreted as the man returning to the bosom of the earth mother where they are met by their ancestors, traceable right back to when Tāne created life and death. Symbolic of the relationship man has with the earth is the concept of Tūrangawaewae, or the land that one can call home.

Throughout Māori mythology Tāne has been attributed with forty one qualities each with specific implications but can be conceptualised and manifested as human potential (Palmer, 2005). For that reason Tāne is interpreted as creating Māori protocols and attributes of Māori culture, becoming the true ancestor of all Māori. Tāne had successfully ascended the heavens to retrieve the sacred power of the gods, or mana providing all the ancestors with mana and knowledge of mana, and knowledge of how to acquire mana (Barlow, 2001). Tāne can be seen as providing humankind with principles of mana atua, mana tūpuna, mana whenua, and ultimately mana tāngata. Mana tāngata, reiterated is the 'power acquired by individuals according to his or her effort to develop skills and to gain knowledge in particular areas' (Barlow, 2001, p 62). These concepts can be a paradigm for leadership as it is known.

# **Appendix B – The Rules and History of Rugby**

## **The Rules of Rugby**

Rugby Union is played on a rectangular field between two 15 players a side teams (excluding substitutions) using an oval-shaped ball where games last around 80 minutes (two halves of 40 minutes each). Teams are separated into forwards and backs who combine to accumulate more points than the opposition team. Points are accumulated through scoring tries (five points), kicking conversions (two points), penalties (three points) and drop goals (three points) (Union, 2006). A try is when a player crosses and grounds the ball over the opposition's try line where the scoring team then gets an opportunity to kick a conversion goal through a set of goal posts. A penalty is given when a team commits an offence of the rules enabling the other team to either run the ball, kick it out of play, or placekick the ball between the penalised team's set of goal posts. A drop goal is when the ball is dropkicked off the ground through the opposition team goal posts during the normal run of play. Throughout the 80 minutes players attack each other's try lines by running with ball in hand, passing the ball backwards (not forwards) to team-mates or kicking the ball (Union, 2006). However like most sport, rugby also has a rich, colourful, and debatable history.

## **The History of Rugby**

Folk Football dominated Europe from as early as 1000 brought to England during the Norman Conquest where during the mid 1800s, schools developed its frivolous existence into a form reminiscent of modern day football (Cox, 2003). The game underwent dramatic changes in 1823 at Rugby School in Warwickshire, England, where folklore suggests that due to the actions of one student during a football match picked up the ball and ran with it. Although he is credited with the action he is not credited with the invention of rugby (Owen & Weatherston, 2002). The origins of rugby have prompted much debate because various forms of the game have appeared through sport history.

Antecedents of modern forms of football were played throughout Europe long before 1823. Speculations surround football where some say it descended a Roman game Harpastum brought to Britain by Roman soldiers or from the Greek game Episkryos (Butterworth, 1978). Consequently other views state that soccer and rugby developed

from an ancient Celtic game (Dunning & Sheard, 2005; McConnell, 1996) of from an ancient game played by the Han Dynasty in China (Butterworth, 1978). Historically a Rugbeian version of football allowed handling of the ball, whereas the Etonian code restricted the use of hands thereby distinguishing rugby from soccer (Dunning & Sheard, 2005; Owen & Weatherston, 2002). However where there is consensus is that both codes developed from medieval folk games (Dunning & Sheard, 2005).

Medieval folk games were undisciplined pastimes filled with violent tendencies involving large participation often void of rules and structure (Chester et al, 2005; Holt, 1990). Games involved whole communities including men and women, rich and poor as these activities resembled combat or mock battles serving as a “*vehicle for the release of tension*” (Dunning & Sheard, 2005, p 27) and considered “*closer to real fighting then modern sports*” (p 27). During the 18 Century authorities attempted to abolish folk football but were unsuccessful and it wasn’t until the 19<sup>th</sup> Century where folk football became virtually extinct. This was attributed to legislation preventing people from participating in these games when authorities presented two the alternatives of rugby and soccer (Dunning & Sheard, 2005; McConnell, 1996).

Governmental persuasions demanded orderliness and civilised behaviour by implementing these two games into the highly disciplined school environments where they flourished (Dunning & Sheard, 2005). Rugby during the 1860 involved two teams of around 20 people with points being scored by the kicking of goals. Tries only enabled the attacking team to kick goals to score in contrast to modern rugby where points are accumulated by tries (Chester et al, 2005; Owen & Weatherston, 2002). During 1863 the English Football Association was formed followed by the formation of the English Rugby Union in 1871 (Chester et al, 2005).

## Appendix C – Participants Representative Careers

The table below summarises participants' representative careers and what their role in rugby was at the time of the study.

Table 6: Representative careers (in brief) and current role in Rugby

Representative honours			Current Role in Rugby
Participant	A	North Harbour (NPC, 2 <sup>nd</sup> XV, Māori, 7's), Blues Development, Northern Regions, BOP, Cobra Rugby Club	Player
	B	Waikato (NPC, Māori, Captain)	Player
	C	Otāhuhu, Auckland (NPC, Māori), North Island Team, New Zealand (XV, Trial Team, Māori, All Blacks, Tom French Cup Team), Selector and Coach (Māori) President (NZRFU, ARFU)	Recently Retired Coach, (avid watcher of Grandchildren)
	D	Ponsonby, Ardmore Marist, Auckland (NPC, Māori), Counties (NPC, Māori), North Island Team, New Zealand (XV, Trial Team, Māori, All Blacks, Tom French Cup Team), Coach and Selector (Counties, Auckland, North Island, All Blacks)	Recently retired from coaching and selecting
	E	Wanganui, Waitemata, Auckland (Blues, NPC, 2 <sup>nd</sup> XV, Sevens, Māori, Touch), New Zealand (Barbarians, 7's, Open Men's and Mixed Touch), Tāmaki Leopards Rugby League (Bartercard)	Player/Coach Lansdowne Rugby Club (Ireland)
	F	Northland, East Tāmaki, Auckland (NPC, Māori, 7's), North Harbour (NPC, Māori, 7's), New Zealand (Māori, All Blacks, 7's), Coach (East Tāmaki Seniors, U13's, Auckland 7's, Ass. New Zealand 7's)	Coach/Player East Tāmaki U13's, Senior, Reserves, Ass. Coach NZ 7's
	G	Northland, Northland, Otago, Auckland, (Māori and NPC), Ponsonby, New Zealand (Secondary Schools, Universities), Assistant Coach and Head Coach for New Zealand Māori	Club Liaison for NRFU, Head Coach for New Zealand Māori
	H	Wanganui, North Harbour (NPC, 7's), New Zealand (Secondary Schools, Colts, 7's, Māori, All Blacks)	Rugby Media Personality
	I	North Auckland (Age Group, NPC, Māori), New Zealand (Māori, All Blacks)	Coach (U13's Glenfield) Player



# Appendix D – Participant Information Sheet and Consent Forms



### MASTERS RESEARCH STUDY; MĀORI LEADERSHIP IN RUGBY

E mihi ana ki a koe  
Ko Patrick Te Rito tāku ingoa, Tēnā Koe  
Ko Whakāpūanāke te maunga  
Ko te Wairoa, Houpupu Honegenege Matangirau te awa  
Ko te Rauhina te marae  
Ko Tākitimu te waka  
Ko Ngāi te Ipu, Paora te Apātu te hapū  
Ko Ngāti Kahungunu te iwi.  
No reira tēnā koe, tēnā koe, tēnā koe

Date: 23<sup>rd</sup> August 2006

#### BACKGROUND TO THE RESEARCHER

Kia ora, my name is Patrick Te Rito and I am currently studying at Auckland University of Technology (AUT) towards a Masters of Business. I am originally from Wairoa however I have mainly lived in Auckland, raised in Otara/Māngere/Manurewā, South Auckland. After living several years abroad I decided to embark upon an academic journey to pursue my passion for all things sport. My thesis combines all my passions and interests together, Māori culture, sport, rugby, and leadership. I will be conducting a series of interviews, which I would like you to participate in that will specifically focus on understanding the factors influencing Māori leadership within sport, exploring the experiences of Māori rugby players.

#### THE STUDY

Currently there is very little academic information available regarding the role that Māori leadership within sport may have within the wider Māori community.

I would like to invite you to be a part of contributing to this knowledge base by participating in this study and my research. You have been selected because your public profile as one of a number of prominent Māori players who have played representative rugby.

Your participation is entirely voluntary you can withdraw without giving a reason at any time up until 30 September. Please respond to me at your earliest convenience and then we can arrange a suitable time for me to interview you.

These interviews will be semi-structured which will allow you the opportunity to speak freely about your rugby career. The interview will initially begin with asking demographic information gradually moving onto a series of questions relating to your knowledge/perceptions of Māori and non-Māori leadership, sports leadership and personal experiences of leadership.

## **RESEARCH CONSIDERATIONS**

- (1) The research is entirely voluntary; you have the right to withdraw at any time during the study and privacy will be protected through informed consent being given before the interview commences.
- (2) The research is confidential; no participants will be named or identities revealed in reports, publications, or presentations resulting from the research.
- (3) Before signing the consent form you can ask for more information if you require it. The consent forms are the only personal details held by the researcher (me) which will be retained for six years.
- (4) The data collected from interviews will be audio taped and you have the right for the Dictaphone to be turned off at any time. All audiotapes will be transcribed by the researcher and you will have the opportunity to read it if you wish. All audiotapes, transcriptions, and consent forms will be stored in a locked filing cabinet within the primary projects supervisors' office for six years then they will be destroyed.
- (5) There will be no cost associated with participating in this research apart from time; I estimate that the interviews will take no longer than two hours.
- (6) All findings will be published as a thesis that will be held at AUT Library. In future the findings may be used within academic publications and presentations, but at no time will participants be identifiable.

## **BENEFITS OF THE RESEARCH**

Whilst I am unable to offer you any direct benefits for participating in the research I believe that the outcomes potentially can make a positive contribution to our knowledge about us, Māori culture, and roles within sport. I hope also that the data collected may be of value to your own iwi. Ultimately your involvement will allow the researcher help acquire his Masters qualification. You will also have an opportunity to have a summary of the findings from the study once the research is completed.

I will be contacting you regarding arranging a suitable interview time and place.

## **CONTACT DETAILS**

Any concerns regarding the nature of this project should be notified in the first instance to the Project Supervisors:

Concerns regarding the conduct of the research should be notified to the Executive Secretary, AUTEK, Madeline Band at [madeline.banda@aut.ac.nz](mailto:madeline.banda@aut.ac.nz), 921 9999 ext 8044

## **RESEARCHER CONTACT DETAILS:**

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## **PROJECT SUPERVISOR CONTACT DETAILS:**

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The investigators thank you for volunteering to participate in this research project.  
**Approved by the Auckland University of Technology Ethics Committee on 14<sup>th</sup> June 2006,  
AUTEK Reference number 06/54.**

# Consent to Participation in Research



Title of Project: **Māori Leadership in Sport: Does it Matter?**

Project Supervisor: **Dr Judith Pringle (Professor of Organisational Studies)**

Researcher: **Patrick Te Rito**

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- I have read and understood the information provided about this research project (Information Sheet dated 23<sup>rd</sup> August 2006.)
- I have had an opportunity to ask questions and to have them answered.
- I understand that the interview will be audio-taped and transcribed.
- I understand that I may withdraw myself or any information that I have provided for this project at any time prior to completion of data collection, without being disadvantaged in any way.
- If I withdraw, I understand that all relevant tapes and transcripts, or parts thereof, will be destroyed.
- I agree to take part in this research.
- I wish to receive a copy of the report from the research:

Tick one: Yes ☐ No ☐

Participant signature:

.....

Participant Name:

.....

Participant Contact Details (if appropriate):

.....

.....

.....

.....

Date:

.....

**Approved by the Auckland University of Technology Ethics Committee on  
14<sup>th</sup> June, 2006, AUTEK Reference number 06/54**

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

## Appendix E – Interview Questions

### INTERVIEW QUESTIONS

- (Q1) Can you please tell me briefly about your upbringing?  
(Grew up, who raised them, order of birth, schooling, rugby)
- (Q2) Who did you look up too the most when growing up? Why?
- (Q3) Who had the most influence upon you growing up? Why?
- (Q4) How do you see leadership (in general) OR what do you consider is the role of a leader?  
Is there an example from your experience that could illustrate your answer better?  
What qualities do you see that a leader has? OR could you define those qualities
- (Q5) Are there any person(s) who you consider to be a leader? Why?
- (Q6) Do you thing that Māori have a certain style of leadership?  
Is there an example from your experience that could illustrate your answer better?  
What are the qualities of Māori leaders? OR could you define those qualities
- (Q7) Are there differences between Māori styles of leadership and Non-Māori styles of Leadership?  
If so what are they? Any particular examples you can think of?

- (Q8) Are there any uniquely Māori values/shills that you are aware of?  
What are the values/skills that have had a direct significance upon you and your career?  
How? Can you explain your answer further please?
- (Q9) What values/skills have you gained from Rugby?
- (Q10) Who exemplifies Rugby leadership for you? Why?
- (Q11) Do you think there are enough Māori leaders in Rugby?  
Do you think we should have more?  
How important is it to have these leaders? Why?
- (Q12) Do you think that Rugby/Sport can be used to develop leaders? Why and How?  
Do you think that values/skills specific to Māori that you mentioned earlier can help develop leaders? Why and How?  
What value/worth do you think that these leaders can have on society, and the wider Māori community? Why and How?
- (Q13) Is there anything else that you would like to add?

## DEMOGRAPHIC QUESTIONS

Age. ....

Iwi (If Known) .....

.....

Hapū (If Known) .....

.....

Representative Career .....

.....

Current Role in Rugby .....

.....

.....

.....

.....

.....

On a scale of One to Five (one being the weakest and five being strongest), please rate for me your fluency in:

### Te Reo Māori

1	2	3	4	5

On a scale of One to Five (one being the weakest and five being strongest), please rate for me your level of understanding and practice of:

### Whakapapa:

1	2	3	4	5

On a scale of One to Five (one being the weakest and five being strongest), please rate for me your level of understanding and practice of:

### Tikanga Māori:

1	2	3	4	5