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**The importance of Māori identity for athletes and sportspeople within
sporting contexts**

A thesis

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Abstract

Identity is an important concept within psychology given its influence upon how we perceive ourselves, who we are as people, and how it can impact behaviour. For Māori, colonisation has had a detrimental impact on the maintenance and flourishing of a strong cultural identity. Sport is an area where Māori have not only contributed successfully nationally and internationally alongside Pakeha, but have been able to either affirm or rebuild their sense of cultural identity and connectedness. The purpose of this thesis is to examine the importance of Māori identity for athletes and sports people within a sporting context. This research project encompassed a qualitative approach, drawing upon a kaupapa Māori research paradigm. Semi-structured interviews were employed to ascertain in depth knowledge of participant's experiences. A total of six participants took part in this study, all of whom were made up of athletes, coaches, and sports psychologists. When interpreting participants understanding of Māori identity within a sporting context, participants indicated a desire to configure their Māori identity based on Māori cultural concepts such as whakapapa, manaakitanga, and pēpeha. The key findings also identified a link between Māori identity and sport as participants illustrated how important Māori identity was within their sports team and organisation. Participants also indicated an unconscious link to enhanced sporting behaviours given the essence of Māori identity and the significance it places on serving the collective. Ultimately, for Māori athletes and sports people, the sporting realm offers an opportunity to engage and reaffirm Māori identity. Additionally, the value sporting teams and organisations place on Māori identity, can lead to flourishing in sport given the behaviours that may transpire by connecting the individual beyond purely, the physical domain.

Pēpeha

Ruku i te pō, ruku i te aō, ruku i te wānanga

He hūare ki te waha

He ahi ki te puku

He pūkeko ki te pō, he kārearea ki te aō

Ka ū, ka tau,

Ko au, ko Rongowhakaata

Ko Horouta me Takitimu ngā waka

Ko Puketapu te maunga

Ko Te Ārai te uru te awa

Ko Ngāti Maru te hapū

Ko Rongowhakaata te iwi

Mai i Ngā Kuri a Whārei ki Tihirau

Mai te Moana o Toi te Huatahi ki Maungapōhatu

Ko au, ko Mataatua waka

Ko Mataatua te waka

Ko Putauaki te maunga

Ko Oriini te awa

Ko Hikakino te hapū

Ko Ngāti Awa te iwi

Ko Maia Takamoana Westrupp toku ingoa

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Te mihi maioha ki a koutou e aku rangatira.

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Chapter 1: Background and Literature Review

Identity is a concept prevalent throughout psychology. Within psychology, identity is considered a socially and culturally constructed notion. For Māori, notions of identity are based on a collectivist ideal of the interconnected self (Rua, 2017; Hokowhitu, 2003; Erueti & Palmer, 2014). For the settler society (Pakeha), notions of identity are generally based upon individual ideals and the decontextualized self (Hodgetts et al., 2010). Many studies have identified the importance of cultural identity to the health and wellbeing of people, but for Māori, navigating their cultural identity within the Pakeha world has been somewhat challenging given the impact of colonisation (Hokowhitu, 2003). Sport has been an area where Māori have been able to either affirm or rebuild their sense of cultural identity and connectedness (Erueti & Palmer, 2014; Hapeta, Palmer & Kuroda, 2019). This research study attempts to enhance the current literature surrounding Māori identity within sport by examining the importance of Māori identity for athletes and sportspeople.

Participation and flourishing for Māori athletes is heavily dependent upon Māori identity and how Māori athletes navigate their Māori identity within different sporting contexts. By understanding Māori identity in sport, there is greater opportunity for resurgence and cultural revival of Māori practices that enhance Māori athletes' sense of self within sport. In the literature review I will examine identity within the current psychological literature and Māori notions of identity. I will investigate specifically Erikson's theory of psychosocial development which offers insight into western psychological notions of identity. I will then draw upon the Māori identity frameworks known as Te Ranga and Te Hoe Nuku Roa, and Durie's (1994) Whare Tapa Wha health model to understand how we currently understand Māori identity. Lastly, I will examine existential psychology's notion of identity and relate it to the sporting environment. At the conclusion of this chapter, I will summarise the key points and outline what the remainder of my thesis will include.

Chapter Introduction

This literature review explores identity from both a psychological and a Māori cultural identity perspective. Although Māori cultural identity can be considered a derivative from psychology, there are clear differences between Western individual notions of identity in contrast to Māori cultural collective notions of identity. These differences will be highlighted in the following section. Due to the complex nature of identity, it is my understanding that identity formation through both discourses can influence sportspeople in a sporting context. How each discourse contributes to sport begins by understanding how each perspective interprets and describes identity.

Identity

Identity continues to be a topic extensively studied within the humanities, social sciences and psychology (Kroger & Marcia, 2011). Identity is a complex concept. The complex nature of identity can be attributed to the multiple layers that contribute to one's identity, and how the layers vary amongst the broad spectrum of academic disciplines. The lens each discipline employs to understand identity leads to slight variations in definition, with emphasis placed on different underlying layers. For example, in sociology identity is defined based on the notion that one's identity is a self-conceptualization derived from group membership and comparisons against social roles and categories (Tajfel & Turner, 1986; MacInness, 2004), compared to anthropology which defines identity based predominantly on ethnic membership and how the characteristics within the group contribute to self (Cohen, 1994; Grimson, 2010). For the purpose of this study, this chapter will explore two critical perspectives of identity; a Western psychological perspective of identity and Māori cultural notions of identity, both of which provide insight into similarities and differences in identity formation and maintenance that can contribute to human behaviour, well-being, and of importance to this thesis, the importance of Māori identity for sporting teams.

Identity within Psychology

Early studies of identity emphasised how complicated identity it is to define (Gleason, 1983; Fearon, 1999). In an everyday sense, identity can be defined as everything that makes us who we are or who we endeavor to be (Maslow, 1954; Haji & Ferguson, 2016). When identity is described or used in everyday language there is often a link to either a 'social' or 'personal' context. In this section we will examine the most prevalent theories of identity within

psychology.

A social psychology context attributes identity to the rules and characteristics of a group membership (Gleason 1983; Erikson 1968; Hodgetts et al., 2010; Haji & Ferguson, 2016; Hogg, 2016). Henri Tajfel, a prominent author within psychology, formulated the psychological theory known as Social Identity Theory (SIT) (Tajfel & Turner, 1986; Hogg, 2016). SIT suggests that personal identity is associated with social groups and group membership. According to SIT, associating or being part of a group creates a sense of belonging that contributes to one's personal identity (Hogg, 2016; Hodgetts et al., 2010). Additionally, categorising with a specific group can unconsciously form behaviours that reflect that of the group the individual has categorised themselves to. For example, an individual who has categorised or identifies themselves as a student, are more likely to adopt an identity that reflects what it means to be 'a student', leading to more student like behaviours. Student identity, when dissected further, can also vary based on whether the school is public or private, mainstream or wharekura, location, demographic, culture, and in some cases university or polytechnic. Each student perceives the world through the lens which they are surrounded and influenced by. A wharekura student for example, will have a different identity compared to a private school student because the values, principles, and environment are different. Creating contexts where Māori cultural identities are valued, valid and legitimate are important for Māori and kaupapa Māori educational settings (Bishop & Glynn, 2000). A private school student will behave and act very differently from a student who is taught through a kaupapa Māori lens, because the preferences and practices differ when comparing both contexts. The wharekura student will be taught in a setting where kaupapa Māori values are incorporated and enhanced therefore will act based on this cultural knowledge and perspective. A private school may follow more mainstream methods for learning therefore generating a totally different pattern of behaviour as formed by the environment. This reinforces how the environment, social groups, and social memberships can form the identity and thus the behaviours of an individual.

A personal context associates identity to the personal characteristics of an individual (Gleason 1983; Erikson 1968; Hodgetts et al., 2010; Hogg, 2016). Identity within a personal context is often conceptualized as a dynamic collection of characteristics that are considered the foundation to the identities of individuals (Hodgetts et al., 2010; 2020). Erik Erikson (1968), a pioneer and seminal author within psychology, offers multiple insights into identity and how identity is formed. Erikson understood identity to be something that is both self-created and bestowed upon the individual by culture, interaction, and the environment. Erikson developed a

theory within psychology known as ego identity within his psychosocial theory of development. The psychosocial theory of development identifies eight specific stages that occur throughout the course of an individual's life which contributes to their lifelong development. Each stage either allows or prohibits the acquisition of values that can enhance one's sense of self relative to the environment (Erikson, 1968; Hodgetts et al., 2010). The stages include; trust vs mistrust, autonomy vs shame and doubt, initiative vs guilt, industry vs inferiority, identity vs role confusion, intimacy vs isolation, generativity vs stagnation, ego integrity vs despair (Erikson 1968; Hodgetts et al., 2010). The first stage of Erik Erikson's theory revolves around an infant's basic needs being met by the parents or caregiver which leads to trust or mistrust, and the second stage refers to toddlers and their desire to express a greater need for autonomy and control over themselves and the world around them (Erikson, 1968). The third stage of the psychosocial theory of development refers to initiative and guilt, where a child may look to assert more control as they are known able to complete more tasks on their own (Erikson, 1968). Should the caregiver discourage independent activities and instead ridicule, or growl the child, children can then develop the virtue of guilt opposed to initiative. The fourth stage of development is industry vs inferiority (Erikson 1968; Hodgetts et al., 2010). Industry vs inferiority is the stage where a child must deal with failure and potential incompetence when learning new skills (Erikson, 1968). Despite the values acquired during these stages impacting the identity formed later in life, most of these stages that occur during childhood, are not relevant for this study which examines the importance of Māori identity for sporting teams. The fifth stage, identity vs role confusion, is the stage most relevant to this study because identity and transition is a concept prevalent throughout sports psychology literature, and this stage offers insight as to why such identity misplacement can occur (Grove, Lavalley & Gordon, 1997; Wylleman, Alfermann & Lavalley, 2004). Erikson (1968) highlights how during this stage individuals begin to explore who they are and their role amongst others within society. Unsurprisingly, failing to find a sense of self can lead to negative consequences such as unhappiness, hopelessness, and confusion (Erikson, 1950). Erikson's theory of psychosocial development also acknowledges that identity formation is a lifelong process (Erikson 1980; Berman et al., 2001). Although 'identity vs role confusion' is usually prevalent during adolescence, the underlying principles proposed by Erikson (1968) are applicable to all stages of life where identity and role confusion is present (Berman et al., 2001). The transferable nature of Erikson's (1968) principles for identity development are shown in the following studies which include a sporting focus. A study by Sparkes (1998) examined one elite female athlete whose career was prematurely terminated by illness and her sense of identity has

been compromised. The athlete in Sparkes's (1998) study, participated in horse riding at a national level with aspirations of competing in the 1996 Olympic Games. She was also an esteemed sportswoman throughout high school captaining the woman's' swimming team, winning cross country, and ranking 11th in the country in the U21 age group for the sport tetrathlon. A physically fit individual whose success within sport contributed to her identity, Sparkes (1998) revealed the detrimental consequences that can transpire when an athlete loses their sense of self and identity as highlighted in the following quote;

I am nobody at the moment. I have a desire to be someone. When I was riding I was someone... I don't want to be the person I am now. I don't want to be the predicted, projected person post tumour but the one anti. I value the person I was in the past; I don't like the person in the present or future (Sparkes, 1998, p. 656).

Sparkes (1998) identified the demise of the glorified self, anxiety, and constant feelings of loss and fragmentation leading to a negative perception of the world as consequences developed from the participant's loss of identity. The points raised in the quote reflect the notion of 'athletic identity', a concept prevalent throughout sports psychology. Athletic identity refers to an individual's perception of self within the sports domain where an athlete will often identify themselves based on their competence to perform within their specific sport (Lavalley, Gordon & Grove, 1997; Lamont-Mills & Christensen, 2006). Many studies have highlighted the degree to which an individual identifies by their athletic identity may be a risk factor for the emergence of psychiatric and psychological distress, emotional difficulties, anxiety, and confusion when transitioning out of their given sport (Sparkes, 1998; Smith & McManus, 2008; Park, Lavalley & Tod, 2012). When an athlete measures their self-worth and competence based solely on their athletic identity, injury or career transition can form role confusion which is likely to impact self-esteem, self-perception, and motivation. These tendencies align with the psychological concepts of identity proposed by Erikson (1980) who highlights the negative connotations that transpire when an individual fails to ascertain clarity of who they are and their purpose or place in life. A study by Lavalley and Robinson (2007) reported similar connotations to that of Sparkes (1998) when exploring identity related issues within the sporting realm. Lavalley and Robinson (2007) examined factors that could encourage or hinder self-identity formation among a sample of competitive athletes. Participants who had been encouraged to dedicate their lives to gymnastics were left in a state of confusion and helplessness when retirement arrived as their role within

society changed (Lavallee & Robinson, 2007). After adopting an identity based solely on their role as a gymnast, many of the participants in Lavallee and Robinson's (2007) study failed to grasp who they were and what they wanted to do with their lives at the conclusion of their career because of their strong athletic identity. In order to redefine their identity and reacquire their sense of self, participants were forced to distance themselves from their past in order to establish a more fulfilling identity that extended beyond gymnastics;

I've only just started to feel like I'm getting back to being a complete person again (after starting) capoeira, which utilizes quite a lot of the same skills (as gymnastics). I think I just needed something like that to make me feel like I was whole again. I needed that kind of, quite hard physical sort of, sporting type activity which has the same sense of achievement (Participant recount from Lavallee & Robinson, 2007).

The participants' recount from Lavallee and Robinson's (2007) study identified achievement and a certain level of physical demand or challenge, as the layers missing in their life at the conclusion of their sport. Using Erikson's (1994) theory of psychosocial development to analyse studies by Sparkes (1998) and Lavallee and Robinson (2007), it is evident how role confusion has developed when an individual's sense of self is wrapped in who they are as a sportsperson, and their success in this arena. As the fifth stage of development suggests, part of their struggle may relate to their inability to identify with who they are and their role within society, or what some may consider a change in assumptions about oneself. Similar findings were also highlighted by Park, Lavallee and Tod (2012) whose systematic review of athletes' career transition out of sport, found athletes with a strong athletic identity at the time their sports career ended had a loss of identity and a negative experience when adjusting to life after sport. The negative connotations identified by these studies reflect Erikson's proposed outcomes when an individual fails to gain a sense of self relative to the environment and others. Erikson also developed a theory within the psychosocial theory of development which further explains identity and identity formation, known as ego identity. Ego identity is the conscious sense of self one develops through interaction with the environment (Erikson, 1968; Hodgetts et al., 2010). Erikson (1968) stressed that both psychoanalytic and social factors must be taken into account when looking at the formation of ego identity. According to Erikson, ego identity is an evolving

process where the new experiences, perception, and interaction an individual has with others defines and contributes to their identity:

The growing and developing youths are sometimes morbidly, often curiously, preoccupied with what they appear to be in the eyes of others as compared with what they feel they are. . .The sense of ego identity, then, is the accrued confidence that one's ability to maintain inner sameness and continuity (one's ego in the psychological sense) is matched by the sameness and continuity of one's meaning for others. (Erikson, 1980, p.94)

This piece of work demonstrates how one's identity can be shaped by the values and expectations of others and society. More importantly, Erikson highlights how the purity of identity can be contaminated by conforming to the thoughts and opinions of others when it is not anchored in who you are. This is of particular interest for this study as we must understand identity, how it is formed, and the connotations of such formation to fully comprehend the impact of identity and how it may influence athletes and sportspeople.

Essentially, Erikson (1968) provides explanation into the importance and critical influence identity has upon behaviour, perception, and well-being. Although Erikson (1950) places 'identity vs role confusion' as a stage most common during adolescence, it is clear that one's identity can be complex and challenging at any stage should an individual lack a strong sense of self and identity. In the case of this study, Erikson's (1950) theory of psychosocial development demonstrates how a strong sense of self beyond the sporting activities an individual participates in, is critical for development and well-being.

Existential Psychology

Another branch of psychology that I will draw on to explore the importance of identity within sport is existential psychology. Existential psychology is a branch of psychology that developed from a philosophical approach known as existentialism (Greenberg, Koole & Pyszczynski, 2004). Existentialism examined the nature of existence by placing significance upon the experience of an individual. Seminal authors in existential psychology, Viktor Frankl (1985) and Rollo May (1953), placed emphasis on how human beings make sense of situations and experiences (Nesti, 2004). To achieve this, effort was placed on understanding how the phenomena is experienced and interpreted by the individual (Nesti, 2004). Existential

psychology was also developed in response to the scientific literature and philosophical systems which attributed all human behaviour to dominant psychological theories and principles, that failed to acknowledge the unique experiences of human beings (Nesti, 2004; Frankl, 1985; May, 1953; Maslow, 1959; Cooper, 2003). The stance existential psychology takes supports multiple studies which highlights the need for the current psychological literature to be challenged and developed as empirical researchers have categorized their findings as “universal” using a very narrow and select sample population (Baumard & Sperber, 2010; Clancy & Davis, 2019; Groot, Grice & Nikora, 2018). In essence, existential psychology is a branch of psychology which questions the dominant psychological approaches of behavioural, experimental, and clinical approaches to psychology by emphasising an individual’s unique interpretation of phenomena, and the notion that the ‘whole’ experience of the person, and the social world they inhabit, is more significant than the psychological examination of the decontextualised self (May, 1953; Maslow, 1959; Nesti, 2004; Cooper, 2003);

Foremost among these insights has been the effort to reject the notion that humans are merely biological objects whose every thought, feeling, and action can be said to be determined by a complex network of causes. This conception of human nature, borrowed from the natural sciences and ultimately from those philosophers who first extended the notion of causality to human being, is the implicit assumption of much of traditional psychology. These natural science psychologies have been unable to account for human freedom and the meaningfulness of human experience. Instead, they resort to quantitative, mechanistic, and computer models of human nature that, at best, record various regularities of behavior and make predictions and, at worst, do violence to our forms of self-understanding (Eckartsberg, 1998, p.4).

Eckartsberg (1998) illustrates the need to acknowledge human behaviour as something greater than numbers and universal theories; it is instead a product of one’s everyday interaction, connection and activity. When Eckartsberg (1998) emphasises that humans are not “biological objects whose every thought, feeling, and action can be said to be determined by a complex network of causes” (p.4) he is highlighting how human freedom and experience is often overlooked by patterns, trends and assumptions made to the entire population. This is not to disregard forms of data such as quantitative, mechanistic and computer models, it is instead to

highlight that we cannot assume such conclusions for all people as unique experience, culture, and interactions can produce outcomes of various nature depending on the individual and their interpretation of certain phenomena. In this study we have decided to examine multiple avenues of identity to ensure the forms of self concept and self identity adequately represent one's understanding of identity. Eckartsberg (1998) also states;

Human activity can be shown to be continuously informed and shaped by how we understand others and ourselves and by the meanings of the situations we find ourselves in, this is a most significant point. It indicates that the way for psychology to comprehend human behavior and experience as it is actually lived in everyday social settings is to begin by soliciting descriptive accounts of our actual experiences in such settings (von Eckartsberg, 1998, p.4).

What Rolf von Eckartsberg (1998) alludes to is the importance of understanding ourselves and how we relate to other people and society more broadly. Eckartsberg makes a similar finding to the work of Erikson (1950; 1968) by highlighting the importance of identity within the environment and how one's experiences contribute to an individual's behaviour. These findings also align with that of Hodgetts et al (2010; 2020) whose academic research highlighted how human beings take shape through their ongoing interactions in the world and how people formulate their ideas about themselves based upon the world around them. Hodgetts et al (2010; 2020) and Bandura (1999) support the stance of Rolf von Eckartsberg (1998) by acknowledging people as multi-faceted individuals that are capable of shaping their own environments and understanding of the self. Existential psychologists are deeply concerned with individuals and the experiences of each unique human life relative to other people and their social environment. Additionally, because existential psychology places the individual as critical, there is far more emphasis placed on well-being, meaning, and the life of the individual.

In order to understand specifically how existential psychology encourages identity within a sporting context, key concepts of existential psychology should be examined. Ronkainen and Nesti (2017) are current sports psychologists who employ existential psychology in an attempt to improve through flourishing for athletes and sportspeople. The existential concepts they consider visible and applicable within sport psychology include: meaning, authenticity, anxiety, loneliness, death and boundary situation. Meaning is considered a fundamental component of human behaviour because how we interpret the world corresponds to the behaviours and actions

we display (Ronkainen & Nesti, 2017). Authenticity refers to the conscious choices an individual can make and the freedom which stems from one's own decisions (Ronkainen & Nesti, 2017). Existential psychology defines anxiety as the feeling ignited by possibility and freedom (Corlett, 1996; May, 1983; Ronkainen & Nesti, 2017). Loneliness in this context refers to lack of meaning causing an individual to feel misplaced and thus isolated (Corlett, 1996; May, 1983; Ronkainen & Nesti, 2017). Death can be described as an acknowledgement that all things come to an end. Within sports psychology, the existential definition of death is related to the end of a career and how an individual confronts and accepts the inevitable end (Ronkainen & Nesti, 2017). Boundary situations are the disruptive moments or changes that can have significant impact upon an individual (Ronkainen & Nesti, 2017). An example of this is being forced to retire, having a career ending injury, or being moved to a different team. Boundary situations offer an opportunity for players to grow their authentic self by confronting the anxiety triggered by change. For the purpose of this study which aims to establish the importance of identity for athletes and sportspeople within a sporting context, the concept of 'meaning' will be discussed. This concept is of particular interest in my thesis because Ronkainen and Nesti (2017) demonstrate, through applied practice, how meaning can have a clear connection for athletes.

Meaning

The first principle derived from existential psychology deemed significant to identity for individual athletes and sporting teams is 'meaning' (Ronkainen & Nesti, 2017). Seminal authors in the realm of existential psychology acknowledge the main difference between human beings and other animals is that human beings are conscious of their existence (Frankl, 1966). Because an individual is conscious of their existence, their being and meaning for life is an underlying motivation and contributing factor towards identity and human behaviour (Frankl, 1985; May 1953). The theoretical foundations for the notion of 'meaning' in life stem from the writings and reflections of Victor Frankl (1985) whose experiences as a concentration camp prisoner in the Second World War developed the essence of what 'meaning' represents. Frankl (1985) believed that all things could be stripped from human beings except for their freedom to choose how they relate to the given situation;

We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient proof that everything can be taken

from a man but one thing: the last of the human freedoms... to choose one's attitude in any given set of circumstances, to choose one's own way (Frankl, 1985, p.86).

These concentration camp prisoners had a sense of meaning for their life, which they were able to endure and survive the significant mistreatment and horrors in the WWII concentration camps (Frankl, 1985). This is how the term 'meaning' emerged within existential psychology. In terms of relevance to a sporting context, Ronkainen and Nesti (2017) highlighted the impact and influence that sport could play in terms of providing meaning for its practitioners and athletes. Sport can act as a catalyst for one to find their meaning in life as sport encompasses healthy tension, challenge and urgency to life (Frankl, 1985; Ronkainen & Nesti, 2017). This pursuit for meaning or what philosopher Sartre (1956) would consider one's 'life project,' gives motivation for athletes to pursue an identity where they feel a sense of fulfillment and happiness (Parry et al., 2010). An example of 'meaning' forming identity is shown through a study by Parry et al. (2010) who noted how meaning for England Rugby Union World Cup winner, Johnny Wilkinson, was driven by the notion of 'pursuit for perfection'. This pursuit for Johnny Wilkinson, resulted in a range of psychological anxieties as suggested below;

The truth is that I was wracked with anxiety, almost constantly. I wanted it [to achieve] so badly that I was beating myself up... Before the game it was nerves. After the game it was a harsh post-mortem - why did I miss that tackle? Why did I miss that conversion? ... All the intensity and attrition brought with it intense fatigue. That resulted in injuries which, in turn, have resulted in a lot of pain and anguish ... There have been times when it's been hugely painful. I've been incredibly depressed, demoralised, even bitter ... I feel as if I've let myself down then, because it's all about setting benchmarks as a person and there have been times when I've failed to reach these marks. It has made me lose my way in so far as all my life I've done nothing but think and play rugby. When it's taken away from you for as long as it has been, it makes you unsure over what you're supposed to do with your life (Parry et al., 2010, p.114).

Wilkinson was constantly challenged by his 'life project' in rugby that was the pursuit for perfection, and as a result his identity as a person was wrapped up in his rugby career. When

Wilkinson's rugby goals or benchmarks were not met, he felt a level of psychological distress because his sense of self-worth and achievement as a person directly correlated with achieving perfection in rugby. This example provides insight and understanding into the way identity making can push players to endure the pressures and challenges of elite sport, and at the same time, develop a level of psychological crises (Nesti, 2011; Sarkar, Hill, & Parker, 2014). The principle which existential psychology described as 'meaning' evidently plays a role in one's identity within a sporting context.

Identity is a complex concept that, as it stands, is yet to hold a universally agreed upon definition because of the complexities and array of contexts which contest what identity is and is not. To understand identity for my thesis, we have explored multiple definitions within psychology which can be used in the analysis section to break down and explore the data shared by participants to understand the role of identity for athletes and sportspeople within a sporting context. In the next section we examine Māori identity and how identity is defined based on the indigenous perspective of Māori.

Māori identity

E tipu e rea mo ngā rā o tō ao

Ko tō ringa ki ngā rākau ā te Pakeha Hei ara mō tō tinana

Ko tō ngākau ki ngā tāonga a ō tīpuna Māori

Hei tikitiki mō tō māhuna

Ko tō wairua ki tō Atua, Nānā nei ngā mea katoa

Grow up O tender child in the days of your world.

In your hands the tools of the Pākehā,

As a means to support and sustain you,

In your heart the treasures of your ancestors,

As a plume for your head.

Your spirit given to God,

To whom all things belong.

- Sir Apirana Ngata (Mead & Grove, 2001, p.28)

Sir Apirana Ngata is a prominent figure within the Māori community who spent much of his life preserving and advancing Māori culture and Māori identity. The whakatauki (proverb) that opens this chapter highlights the importance of adjusting to the world, whilst maintaining the

identity of who you are and those who have passed before you (Bennett, 2003). The proverb spoken by Sir Apirana Ngata recognises several factors that need to be acknowledged in order to understand Māori identity. The treasures of one's ancestors that Ngata speaks of, alludes to the factors unique to Māori that contribute to Māori identity. In order to understand how Māori identity contributes to sporting athletes and sportspeople, one must first understand how Māori identity is defined. This section will explore what components contribute to Māori identity and how it can be defined based on the academic literature.

Defining Māori identity

When exploring Māori identity in contemporary times, it is important to understand that Māori operate in a number of different ways influenced by tribal differences, colonialism, as well as intermarriage with settler society (Durie, 1995; Forster, 2003). Categorizing Māori under one umbrella type of definition implies homogeneity amongst those who identify themselves as Māori, when in actual fact Māori individuals have multiple cultural characteristics whilst also operating in a number of cultural and socio-economic realities that influence one's perspective of what being Māori is (Durie, 1995; Forster, 2003; Te Huia, 2015). In Erueti and Palmer's (2014) analysis of how Māori athletes navigate their Māori identity in a sporting context, both researchers emphasised being cautious of categorizing all Māori to one definition as Māori identity has been influenced by a number of processes including colonization, urbanization and globalization. Durie (1995) reinforces such a notion by highlighting how Māori society is not static, it is both dynamic, interactive, and largely influenced by the world we live in which is different to Māori in pre-contact society. This is what Ngata (1989) speaks of in the whakatauki above where he demonstrates the importance of adjusting to changes within society and the world (Bennett, 2003). Changing demographic patterns, technological advancement, interaction with other cultures and nations, and reduced control over tribal resources, have contributed to the evolution of cultural beliefs and practices which need to be acknowledged when exploring the complexity of Māori identity (Durie, 1995; Forster, 2003; Te Huia, 2015). In other words, being Māori during the 19th century would be very different to being Māori now in the 21st century. The aforementioned factors highlighted have influenced how Māori describe their identity therefore needs to be acknowledged prior to exploring what Māori identity is and how it is defined. In order to acknowledge the potential danger of categorizing Māori to one definition, a range of frameworks which define Māori identity have been examined below. The frameworks examined in this analysis of Māori identity include Te Hoe Nuku Roa and Ranga Framework.

Within these frameworks, Mātauranga Māori (or Māori knowledge) will be explored as it is deemed significant to Māori identity.

Ranga Framework

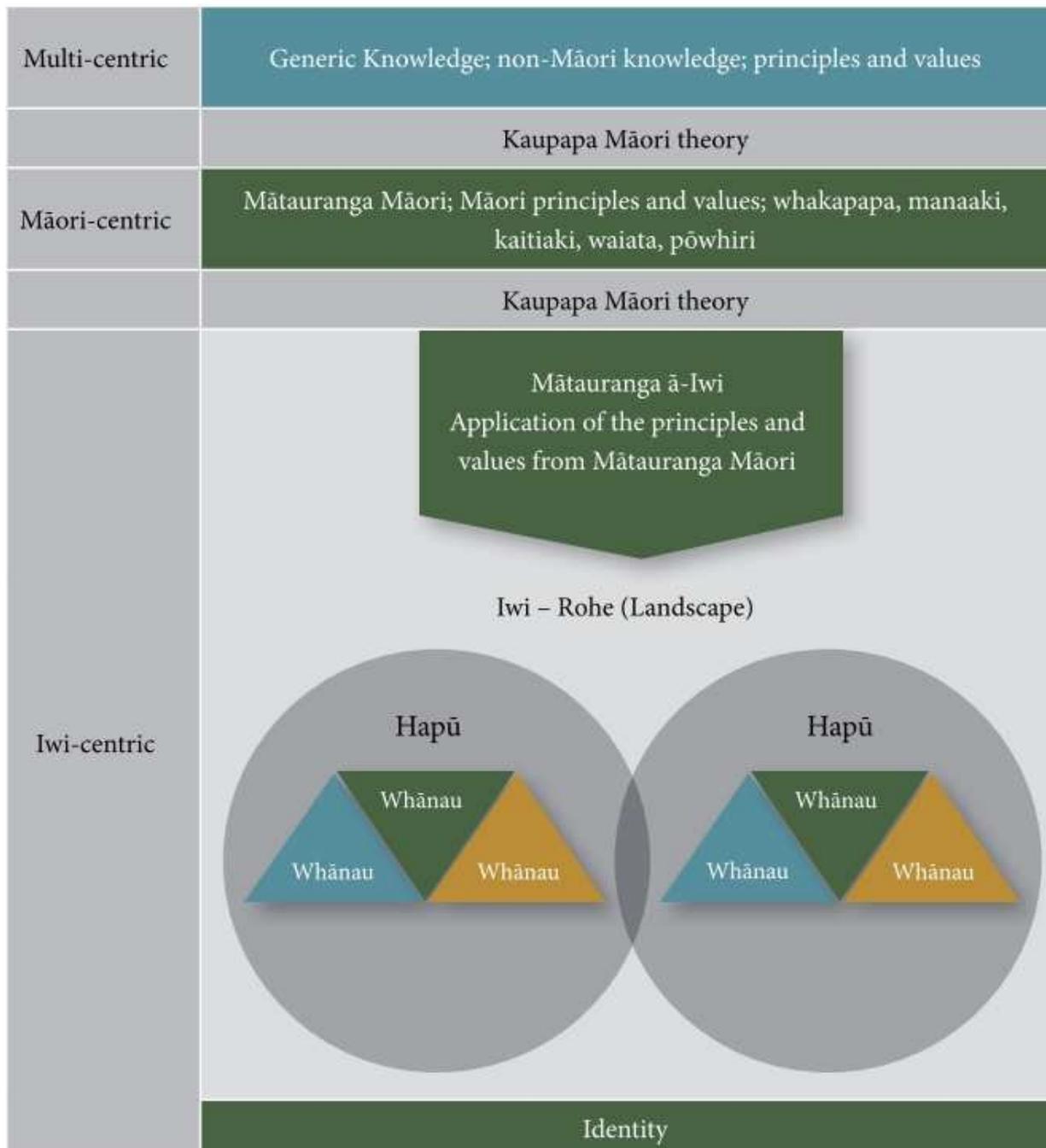
The first framework which provides insight into Māori identity and how it can be defined, is Wiremu Doherty's (2012) indigenous framework known as the Ranga Framework. The Ranga Framework is a framework which identifies a series of key concepts that contribute to Māori identity (Doherty, 2012). Although identity is nestled at the bottom of the Ranga framework (*see figure 1*), Doherty (2012) explains its' position reflects the importance of understanding specific concepts that contribute to Māori identity;

The final component to be explained using the Ranga Framework is identity. I have located identity at the base of the Ranga Framework, under iwi. Identity is deliberately placed here to illustrate that when environment, people, and knowledge are drawn or linked together, identity is fully understood (p.31).

The Ranga framework explores specifically the relationship between Mātauranga-a-iwi (tribal knowledge), Mātauranga Māori (Māori knowledge) and Kaupapa Māori Theory (KMT), which is underpinned at the foundational level by identity and to which I will explain below. The diagrammatic format (see below) of Doherty's (2012) Ranga Framework highlights the conceptual connections mātauranga Māori, mātauranga ā-iwi and KMT have in their contribution to Māori identity. These ideas and meanings have been briefly explained below to demonstrate their function in the Ranga Framework, but also to provide insight into which factors contribute to Māori identity.

Figure 1

Ranga Framework



In Doherty’s (2012) framework, each horizontal strand ascertains a knowledge base with a specific set of values and principles. As shown in the diagram, Doherty (2012) begins with multicentric or generic knowledge (specifically non-Māori knowledge) at the top and works its way down to Māori identity. In this framework, generic knowledge refers to all forms of knowledge outside of Mātauranga Māori (Māori knowledge), Mātauranga ā-iwi (tribal

knowledge), and Te Ao Māori (the Māori world view). KMT, in this framework, acts as a buffer between generic knowledge and Mātauranga Māori to ensure values and principles from generic knowledge are not applied to Mātauranga Māori as the knowledge base and paradigms differ. Beneath KMT is Mātauranga Māori which acknowledges Māori knowledge, principles, and values. The second horizontal KMT layer has been applied to ensure principles and values from Mātauranga Māori are not homogeneously applied to iwi (explained further below). Lastly, the framework ends with identity which is embedded within one's tūrangawaewae (place of standing / belonging) situated at the bottom of Doherty's (2012) Ranga Framework.

Mātauranga Māori

According to Doherty (2012), the first concept critical to understanding Māori identity is Mātauranga Māori. Mātauranga Māori can be defined simply as 'Māori knowledge' (Doherty, 2012). Mātauranga Māori is an embracing and inclusive term which encompasses all aspects of Māori culture (Doherty, 2012; Mead, 2014). It is a term that acknowledges Māori histories, traditions, values, customs, cosmology and language (Doherty 2012; Mead, 2014). Mātauranga Māori also refers to Māori ways of being, thinking, doing, and acting. Concepts within Mātauranga Māori can include, however are not limited to; whakapapa, manaaki, kaitiaki, waiata, pōwhiri (Doherty, 2012). In terms of understanding the role Mātauranga Māori plays in helping define identity, it is evident Māori knowledge is critical to Māori identity based off of Doherty's (2012) Ranga Framework. These elements must work together to build the understanding required for identity. Within the Ranga Framework, Doherty (2012) intentionally positioned Mātauranga Māori on a horizontal plane to illustrate how it is decontextual because the values do not belong to all Māori, they belong to iwi who may ascertain different cultural practices, traditions and meanings. The Ranga Framework highlights how the application of these values and principles can then be filtered through mātauranga ā-iwi (tribal knowledge) as each iwi ascertains their own specific sense and use of these core values and principles based on their tribal identity and interpretation (Doherty 2012). Mātauranga Māori becomes relevant to this thesis because Mātauranga Māori offers insight into elements of Māori identity that participants may find important to their sporting teams.

Kaupapa Māori Theory (KMT)

KMT is a theory that developed out of the education setting where the mainstream system and societal structures oppressed Māori ways of being and doing as a result of colonisation and

the value placed upon dominant Western paradigms over traditional Māori paradigms of knowledge and practice (Smith, 1999; Pihama et al., 2004; Smith, 2006). As a result, KMT was born out of the need to legitimate Māori knowledge and values for Māori, and by Māori within education (Pihama et al., 2004; Smith, 2006). KMT in Doherty's (2012) framework is an instrument used to account for the unequal power relationships between Māori and Pākehā as a result of colonisation and assimilation. The purpose of including KMT within the Ranga Framework is to allow re-conscientisation to occur when moving between paradigms (Doherty, 2012). KMT acknowledges the fact that Māori have different traditions, practices, and beliefs which contribute to the way Māori see and understand the world (Doherty, 2012; Smith, 2000). Doherty (2012) implements a Kaupapa Māori lens to avoid using a western or generic lens which often makes assumptions and judgments that deny and undervalue Māori concepts, principles and values. According to Doherty (2012), KMT is located horizontally to deliberately separate the strand generic knowledge from the strand Mātauranga Māori, to ensure Mātauranga Māori is not overpowered by generic knowledge (specifically non-Māori knowledge). Within the Ranga Framework KMT acts as a buffer from generic knowledge to Mātauranga Māori. Applying the values and principles used in generic or western knowledge to Mātauranga Māori would not fit with Mātauranga Māori because Māori have a knowledge base which sits outside of the western world view (Smith, 2012). KMT is also used as a buffer between Mātauranga Māori to Mātauranga-ā-Iwi to reduce the hegemonic approach by separating iwi-centred understanding, against a general 'Māori' understanding. In order to engage with mātauranga Māori and mātauranga ā-iwi, it is critical that each is understood as a lens to view the other. Essentially, KMT is used to create a space that allows for transformational shifts between the knowledge forms highlighted in the Ranga Framework (Doherty, 2012).

Mātauranga ā-Iwi

Mātauranga ā-iwi can be described as tribal knowledge (Doherty, 2012). Tribal knowledge is the relationship between the tribe and its land base, or within Māoridom the knowledge specific to an iwi and its rohe (Doherty, 2012). Each tribe ascertains their own unique versions of knowledge that defines the values and principles within Mātauranga Māori. An example of this is the pōwhiri, or formal welcoming. The pōwhiri is used by all Māori, however the application of this principle by each iwi differs depending on their tribal knowledge and connection with the land. Essentially, it is the exchange between the rohe and the iwi that provides the context for Mātauranga ā-iwi. The application of the principles and values in

Mātauranga Māori is unique to each iwi and their own particular process that links that particular rohe and people together (Doherty, 2012).

Identity and Turangawaewae

The final component within the Ranga Framework is identity. As mentioned earlier, Doherty (2012) deliberately placed identity at the bottom of the framework to illustrate that when environment, people, and knowledge are drawn or linked together, identity is fully understood. Identity provides a structure to locate and connect mātauranga ā-iwi to its people and environment. These elements must work together to build the understanding required for identity. By doing so, the foundational base for the Ranga Framework, tūrangawaewae, is created. Tūrangawaewae is a person's 'place of standing' that is formed through genealogical whakapapa links and one's connection to their rohe (Doherty, 2012). According to Doherty (2012), Tūrangawaewae or one's identity is fully achieved when an individual is able to link themselves to the wider people of the tribe, their environment, and the tribal knowledge base.

The Ranga Framework is a multi-layered structure which acknowledges Māori ways of being, doing, and living. All of these factors contribute to Māori identity by acknowledging the richness of both Māori and tribal knowledge which is connected to the people and the land. Such connection contributes to Māori identity. For this reason, the Ranga Framework will be central to my thesis and understanding Māori identity in the following chapters.

Te Hoe Nuku Roa

The second framework which examines Māori identity is the Te Hoe Nuku Roa (THNR) framework. The THNR is a framework which uses current cultural knowledge and competencies, cultural needs and aspirations in relation to Māori, and the realities of Māori in modern society to accurately assess Māori identity. Durie et al. (1995), along with a team of colleagues from Massey University formed the THNR framework following a 25-year longitudinal study survey of over 700 Māori households. Specifically, the academic's examined the measurement of Māori cultural identity or ethnic group attachment of 956 Māori from several regions of Aotearoa New Zealand. This framework is beneficial for this study as there are a seven key identity markers used to quantitatively assess Māori identity; these include self-identification, *whakapapa* (ancestry), *marae* participation, *whānau* associations (extended family), *whenua tipu* (ancestral land), contacts with Māori people and Māori language. Put simply, Durie (1998b) defined Māori

identity as “an amalgam of personal attitudes, cultural knowledge and participation in Māori society”. The THNR framework constructs a score based on an individual’s response to the markers listed above which then indicates either a secure identity, a positive identity, a notional identity, or a compromised identity. What the THNR framework does provide for this study however, are key components and factors that contribute to Māori identity. The components will indicate where and how Māori identity has been embraced when exploring participants’ understanding of Māori identity and its importance within a sporting context.

Māori Health Models

Another area of research that provides insight into Māori identity are Māori health models which were created in response to Māori health needs in Aotearoa (Durie, 2012; Rua, 2017). Mainstream psychology often places the focus of health as a biological and independent issue, whereas Māori health frameworks view Māori health as both interdependent and interconnected (Durie, 2012; Rua, 2017). The way Māori health models emphasises interdependence and interconnection as significant to overall health and well-being, suggests Māori identity is made up of personal and collective identities (Rua, 2017; Mead, 2003).

Te Whare Tapa Wha

Te Whare Tapa Wha is a holistic framework developed by Sir Mason Durie (1994) which acknowledges Māori health as an interconnected concept. Durie (1994) has four key pillars within the Whare Tapa Wha model that make up an individual’s health and well-being. These taha tinana (physical), taha whānau (family), taha hinengaro (emotional), and taha wairua (spiritual). Typically, health is perceived as being completely biological, therefore components outside of the human body are not considered relevant to the health of an individual. Durie (1994) however places Māori health as interactions that both include and embrace factors beyond the physical. Taha tinana is the physical health of an individual which pertains to the body and the health of the body from a physical sense (Durie, 1994). Taha whānau relates to the relationships with family, relatives, friends, and those who are of importance to the individual (Durie, 1994). Taha hinengaro refers to the emotional and mental health of an individual, and taha wairua is the spiritual layer which encompasses one’s connection to their ancestors, faith, and religious beliefs (Durie, 1994). According to this framework, should one of the four pillars be unbalanced or impaired, the health of the individual will be negatively affected.

When applying the Whare Tapa Wha model to this thesis which examines the importance of Māori identity to sporting teams, what is clearly evident is how Māori health extends beyond the individual body (Mead, 2003; Rua, 2017). Specifically, the Whare Tapa Wha model acknowledges interactions with the environment, spiritual and emotional domains, relationships with others, and physical health as components critical to health. This model suggests that Māori identity is interconnected and therefore should be considered holistically beyond the physical body, and interdependently. These findings follow that of Rua (2017) and Durie (2012) who both identified that Māori identity exists in relationship to the environment and the people within that environment. Ultimately, this health model highlights how Māori identity does not exist in a vacuum, it is part of the environment therefore should be considered when analysing participant's data in future chapters.

Chapter summary

Both the Ranga and the THNR frameworks will guide parts of the analysis chapter within this study. In order to understand how Māori identity is of importance to sporting teams, one must first identify what contributes to Māori identity. Both frameworks offer several key Māori identity indicators to allow the exploration of Māori identity, and its influence within sport, to take place without categorizing all Māori to one definition. Instead, both frameworks provide several factors which can be attributed to Māori identity. The Whare Tapa Wha model reinforces the importance of exploring beyond the physical when understanding Māori identity. In the following chapter the methodology and research strategy will be described and dissected.

Chapter 2: Methodology

Chapter Introduction

In order to examine the importance of Māori identity for athletes and sportspeople, it is necessary to implement a methodology that might reflect the depth of narrative storytelling and experiences my participants could engage in. With this in mind, this research project will be qualitative based, drawing upon a Kaupapa Māori (KM) research paradigm and narrative inquiry. A KM paradigm challenges dominant epistemology by exploring and valuing Māori ways of living, doing and understanding. For this research, in depth knowledge will be ascertained through narrative interviews using a semi-structured interview schedule and photo elicitation. The aforementioned qualitative techniques offer a richness and depth to my participants' experiences to gain a critical understanding of the life worlds (Hodgetts & Stotle, 2012).

The first section of this chapter justifies my qualitative approach. Furthermore, this section argues that typical quantitative research involving systematic review approaches such as meta-analysis, meta-synthesis, meta-summaries are less useful in research which aspires to enhance and understand the experiences of ethnic minorities as indigenous peoples tend to be ignored or overlooked in the published literature (Hodgetts et al., 2010; 2020; Smith 2006).

The second section of this chapter describes the processes required to collect, the ethics process required to conduct the study, how participants were selected, and the analytical frameworks used to examine the data. In this section I will also describe and acknowledge the limitations of the study.

Qualitative research using a Kaupapa Māori paradigm

Qualitative research is concerned not only with objectively measurable 'facts' or 'events', but also with the ways that people interpret and give meaning to their experiences. This qualitative approach contrasts with quantitative research which focuses upon numerical data and statistical relationships for analysis, and although useful, quantitative data can sometimes fail to understand the everyday richness of peoples' experiences gained through qualitative data collection methods such as narrative inquiry, which is important for this thesis (Hodgetts et al., 2010). For this research, a qualitative approach is best suited because it allows an individual's socially constructed reality and subjective experience to be harnessed as academic data or knowledge (Nash, Munford & O'Donoghue, 2005). In this regard, the opportunity for individuals to share knowledge in a legitimate space where the marginal and silenced voice is heard (Hodgetts et al., 2010; 2020; Smith 2006). Additionally, a qualitative research approach aligns

with Kaupapa Māori research which endeavours to acknowledge and understand the in-depth experiences of ethnic minorities and indigenous peoples, which can be lost in the statistical data associated with quantitative approaches (Smith 2006).

Kaupapa Māori research was developed to investigate phenomena using a Māori lens and allowing Māori researchers to organize their research alternatively to the dominant westernized approach (Bishop, 1999; Smith, 1999). In a study exploring the origins of Kaupapa Māori epistemology and methodology, Henry and Pene (2001) summarised Kaupapa Māori as “a term used to describe traditional Maori ways of doing, being and thinking, encapsulated in a Maori world view or cosmology” (p.235). Kaupapa Māori is a way of understanding and explaining how we know what we know and it affirms the right of Māori to be Māori (Pihama et al., 2004). It is also important to acknowledge the findings of Kaupapa Māori researchers Bishop (1999) and Smith (1999) who state Kaupapa Māori research is about undertaking research by Māori, with Māori, for the benefit of Māori (Bishop, 1999; Smith 1999). Bishop (1996) and Smith (2003) argue that Pakeha (non-Maori) can participate in Kaupapa Māori research, so long as they do not define, control, or dictate the research. Additionally, Bishop and Glynn (1992) state that Pakeha (non-Māori) have a place in Kaupapa Māori research but only under guidelines which support a bicultural approach to researching Māori. Some may argue that Pakeha (non-Māori) participants have a limited understanding of Maori identity as they rarely understand the lived experience of Māori identity concepts such as whakapapa, turangawaewae, taha wairua, karakia. Instead, Pakeha (non-Māori) may only have some surface knowledge of these Māori identity concepts. Bishop (1996) and Smith (2003) argue, including participants who are non-Māori enhances the validity and legitimacy of this research by reducing any biases should only Māori participants have been included in this study. With this in mind, I decided to allow only participants who adequately demonstrated knowledge of Māori identity concepts to partake in this research. I also explored the participants’ access to the Māori world to justify their involvement.

The way Kaupapa Māori has been implemented alongside a qualitative framework within this research project will be briefly explained below with further details to be described in the research process. The principles examined reflect the guidelines of Smith (1999) who encourages specific Kaupapa Māori principles that should be adhered to throughout the research process. In this regard, Smith (1999) highlights key research principles which remove the power of the interviewer and researcher, and encourages the research to focus on the importance of the research participant. For too long the participants was simply seen as a source for extraction by

the researcher, but Smith (1999) and many Māori researchers thereafter (cf, Cram 2009, Pihama and colleagues, 2002) reposition the research participant as a central figure who is to be treated with respect and integrity and their world views having value. The key research principles that guide my research are as follows:

- Aroha ki te tangata (Respect for the people you are working with)
- Kanohi ki te kanohi (face to face)
- Titiro whakarongo kōrero (Look and listen first: Speak later)
- Manaaki ki te tangata (Be generous in sharing with and hosting people)
- Kia tupato (Be cautious)

Aroha ki te tangata (respect for the people you are working with)

It is important to acknowledge that people and their experiences are diverse. How individuals are constructed socially can contribute to their individual and collective world views. Aroha ki te tangata requires myself, the researcher, to be consciously aware of this reality and be respectful of what participants bring to the research. It also serves as a reminder to be fully transparent of what the research involves, the purposes of the research, and how the information will be shared. Respect for participants must also be displayed by ensuring respect and sensitivity is shown to participants' cultural backgrounds.

Kanohi ki te kanohi (face to face)

This principle in te reo Māori translates to face-to-face engagements (Pihama, 2001). As mentioned earlier, a qualitative approach allows the experiences of participants to be shared in a legitimate space for academic research. Kanohi ki te kanohi is commonly used when conducting Kaupapa Māori research because it enhances the opportunity to connect and allows for participants to share their thoughts, opinion, and perspectives in a safe place (Pihama, 2001). Kanohi ki te konahi is also encouraged by many Kaupapa Māori researchers because it deepens the sense of connection and the importance of physical presence. With kanohi ki te kanohi, there is an expectation the speaker will stand by their words in order to maintain the integrity and credibility of the research kaupapa, whilst also acknowledging the person one is meeting with is a person of value (Mead, 2003). It is summarised best by Keegan (2000) whose study examined the importance of kanohi ki te kanohi when engaging with others;

Kanohi ki te kanohi, is another important Māori proverb literally meaning face to

face. It implies that if correct contact must be made then people should meet face to face, one on one, so that no misunderstandings, misconstruing, misinterpretations, misapprehensions, misconstructions can occur. It implies that by taking the time and energy to arrange and travel to meet somebody you are showing the respect and homage that this person is worthy of your efforts (Keegan, 2000, p. 1)

Gaining trust as a researcher is also strengthened through *kanohi ki te kanohi* as participants build a greater connection through clarity and interaction. In order to uphold this principle within my research, every effort was made to interview or interact with participants face to face.

Titiro whakarongo kōrero (Look and listen first: Speak later)

This principle refers to the art of patience, humility and observation. The researcher is entrusted to guide and discover within the privileged situation of sharing one's narrative. This principle is also about the researcher being open to all that is being offered until it is time to respond appropriately. In many ways this principle promotes the art of capturing one's truth through careful conversation and reflection. This concept aligns closely with the perspective of Britt et al. (2014) who suggests reflective listening is a key component to successfully engaging with Māori as a reflection of a strong oral tradition within the Māori world. Britt et al. (2014) also highlights how effective implementation of reflective listening can not only encourage whānau or participants to tell their own story, but also enables the researcher to learn more about the participant's life journey by showing whānau they are being heard in the present moment. *Titiro whakarongo kōrero* was used throughout the interview process in an attempt to capture knowledge pertaining to the influence of Māori identity for athletes within a sporting context.

Manaaki ki te tangata (Be generous in sharing with and hosting people)

This Kaupapa Māori principle refers to being generous, taking care, or providing comfort when engaging with participants. It also refers to the co-construction of the research journey and being accountable to the participants and their information (Smith, 1999). In this study, *manaaki* was shown by hosting interviews where participant's felt most comfortable. In some cases, this was at the home of the individual, and in other cases it was at a quiet café or at an agreed location. Being transparent with the research process was another way of showing care to the

participants. I did this by explaining what research would encompass, how the data would be analysed and used, how they could withdraw from the study, and follow up conversations to ensure the data accurately reflected their narratives. I also offered a small koha (gift or donation) by paying for either a meal or coffee during the interview.

Kia tupato (Be cautious)

This principle refers to the caution and care researchers must take in protecting participants through confidentiality and anonymity. It is equally about the safety of the researcher and the need to follow all legal, moral and ethical obligations of the research process. The ethical obligations adhered to in this study will be discussed in the research process section which follows. Kia tupato also recognises the history of research done on Maori to the benefit of Pakeha researchers (Bishop & Glynn, 1992). Research within the Maori world is seen as a derogatory practice as Maori have been negatively characterised, stereotyped and profiled in deficit terms. So researchers must be careful and understanding of Maori experiences of researchers to ensure that the research is beneficial and not harmful to research participants (Bishop & Glynn, 1992).

Although Kaupapa Māori has been described and implemented in a number of ways within this research, its core purpose is to allow the phenomena of Māori identity to be captured in a way that values Māori ways of being, doing, and living and how this process allows for participants to discuss their identity within the sporting context. By including a Kaupapa Māori paradigm, the mana and experience of participants remains at the forefront of the research. The chosen methodology appears the most appropriate when considering the main research question *“how does Māori identity influence athletes and sportspeople within a sporting context?”* which is why it has been implemented in this study.

Participants

In this research, my participants were defined as being current or past “members of sporting teams.” Within a sports team there are a collection of people who are considered sportspeople; these include, but are not limited to players, coaches, managers, family members, and for high performance teams, sports scientists and psychologists. Based on the differing realities of each unique person (Nash, Munford & O’Donoghue, 2005), it was important to include members of sports teams with differing roles. The differing roles not only acknowledge those who contribute to the sporting context, but it also allows a greater understanding of Māori

identity and its role within teams and athletes as the experiences of multiple members of a sports team are examined. The criteria for participant recruitment included;

- Being over 16 years of age
- Being a past or present sporting coach, player or sports psychologist
- Having knowledge of Māori identity

A total of six participants took part in the present research, one of which was non-Māori (see Table 1). The number of participants aligns with the research of Morse (2000) who states the value of research does not rest in the number of participants, it instead lies in “the quality of the data, the scope of the study, the nature of the topic, and the amount of useful information obtained from each participant”. Of the participants, three were coaches, two were players, and one was a sports psychologist (see below).

Table 1

Information on Participants

PSEUDONYM	GENDER	SPORT	ROLE	ETHNICITY	AGE RANGE
Huia	Female	NZ Rugby Sevens NZ Rugby Black Ferns Waikato Rugby	Player	Māori	20 - 30 years
Paul	Male	NZ Rugby Sevens NZ Rowing Magic Netball Japan Rugby Chiefs Rugby Waikato Rugby	Clinical Psychologist Sport Psychologist	Non-Māori	40 - 50 years
Hine	Female	NZ Netball - Silver Ferns NZ Netball - U21 ANZ Central	Coach	Māori	40 - 50 years

		Pulse			
Hori	Male	NZ Māori Rugby - U18	Coach	Māori	30 - 40 years
Tama	Male	Auckland Rugby BOP Rugby BOP Roller Mills Rugby Ponsonby Club Rugby Te Teko Rugby Getxo Spanish Club Rugby	Player	Māori	20 - 30 years
Meihana	Male	NZ Māori All Blacks	Coach	Māori	60 - 70 years

All participants demonstrated adequate knowledge of Māori identity ascertained through discussion and represented through the teams currently or previously involved in. Despite being non-Māori, Paul demonstrated a clear notion of what Māori identity is and how it is represented within sport as shown through the teams involved in. Additionally, Paul had access to the Māori world as his wife, also a clinical psychologist, is of Māori descent. All participants had success during their tenure with their given sports teams and embraced the use of Māori identity. To ensure anonymity, pseudonyms have been used throughout the research.

Research Process

Research Ethics

The present research is committed to upholding high ethical standards according to the principles of the New Zealand Psychologists 'Code of Ethics (New Zealand Psychological Society, 2002), and the University of Waikato's Code of Ethical Conduct in Human Research and Related Activities. This research project was granted approval by the ALPSS Human Research Ethics Committee at the University of Waikato prior to the commencement of participant recruitment, interviews, and analysis (see Appendix F).

Recruiting research participants

Purposeful sampling (Suri, 2011) was employed to gauge interest of willing participants

who were involved in sport with adequate knowledge of Māori identity to partake in this research study. It was initially planned that participants would be approached in person, which acknowledges the Kaupapa Māori principle *kanohi ki te kanohi*, however due to the 2020 COVID lockdown between March to June, there was limited opportunity to engage potential participants in a *kanohi ki te kanohi* approach so participant interest was established via email and Facebook messenger. Once interest had been expressed, an information sheet (see Appendix A) was shared with potential participants about the nature of the research. Two of the six participants were sent information sheets via email as a face to face meeting could not occur amidst the lockdown restrictions. During this stage, any questions or concerns potential participants may have had were addressed. I also assured the potential participants that their identity would remain anonymous throughout my thesis. At this point, written consent was obtained via the Consent Form (Appendix B) which indicates: first, that they have had the details of the project thoroughly explained to them, second, that they understand what is required of them as participants and that they have freely chosen to participate in the research.

Data Collection

Narrative enquiry using semi-structured interviews were the main form of data collection within this research. Semi-structured interviews are based on semi-structured interview guides, which is a schematic presentation of questions or topics explored by the researcher (Jamshed, 2014). The advantage of using semi-structured interviews is that it allows the participants a level of autonomy where explanations of terms could be provided, clarification sought, and the participants could speak to the topic to whatever extent they deemed sufficient. I also asked participants if participant-observation or go along interviews additional to the semi structured interview could take place. Unfortunately, many of the teams and sporting organisations had ended their season because of covid-19 limiting the opportunity to gain further insights using observational methods. Only one participant allowed participant-observation to take place. Despite the limited opportunity to observe the other participants, the information collected through semi-structured interviews provided an adequate amount of information to better understand the importance of Māori identity for athletes and sportspeople. The processes for all forms of data collection have been described below.

Semi-structured interviews

Research studies are often subject to rigorous data collection procedures to ensure quality and accuracy. In this study, it was decided that semi-structured interviews would be best suited. Interviews, specifically semi-structured interviews, is the most commonly used data collection method within qualitative research (Taylor, 2005; Rubin & Rubin, 2005; Polit & Beck, 2021). Qualitative research allows a rich understanding of the research topic as the researcher can include additional follow up questions or prompts to better ensure clarity, understanding, and further knowledge (Polit & Beck, 2021; Morrow, 2005). Semi-structured interviews also allow a participant's narrative, and story to be captured and used for research. Semi-structured interviews begin with a specific set of questions which are formed based on the research topic prior to the interview (Taylor, 2005; Rubin & Rubin, 2005; Polit & Beck, 2021). The structured component of semi-structured interviews ensures the research interview remains relevant to the study purpose. The semi-structured component allows the researcher to be flexible with the prompts questioning to enhance quality and trustworthiness. A list of questions follows to demonstrate the nature of semi structured interviews;

1. How would you define identity?
2. How would you define Māori identity?
3. How have you incorporated Māori identity / culture into your sports team?

As the interview progresses, there is opportunity for the researcher to improvise and ask follow-up questions. This is shown in the example below;

1. How would you define identity?
2. How would you define Māori identity?
3. So there is a massive component of history that you link Māori identity to?
4. That legacy you talk about is more about representing your whānau and your iwi and where you are from instead of the win itself? Is that what you are saying?
5. How have you incorporated Māori identity / culture into your sports team?

This demonstrates the nature of semi-structured interviews and how prompts or follow-up questions are implemented to enhance further understanding of the research topic (Smith & Osborn, 2008; Rubin & Rubin, 2011). For this reason, semi-structured interviews were employed in this research study.

Procedure

The semi-structured interviews were carried out between April to July 2020. Three of the interviews were carried out in the participant's home, one interview was completed at a sports teams' training facility, another at a local cafe, and the last interview via skype. All interview locations were suggested by participants. Participants were interviewed once with follow-up interviews optional for clarity. Only one participant required a follow up interview. Prior to commencement of interviews, one final discussion occurred to ensure participants understood how the research would be conducted and if there were any other concerns. When no concerns were expressed and with permission to proceed given by both participants, interviews commenced. The semi structured interview schedule was developed prior to the data collection phase. The vast majority of questions were the same (see appendices), however depending on the role of participant's in their sports teams, some questions were changed to mirror their role (e.g. a coach may be asked how Māori identity was implemented within their sports team, where as an athlete may be asked how they experience Māori identity within their sports team). Given the role of the coach is to provide the structures that allow athletes to flourish, it seemed appropriate to ensure the questions provided insight into the importance of Māori identity for athletes and sportspeople. In some instances, during the interviews participants were asked to provide clarity about their response to ensure interpretation was understood based on their perspective and experience. All interviews lasted between 60 - 90 minutes with the data being recorded via two audio recording devices (to ensure information was gathered successfully).

Integrating a go-along interview

A go-along interview is a form of in-depth qualitative interview that is conducted by researchers accompanying individual participants in their natural setting (Carpiano, 2009). In this study, a go-along interview was employed with one participant who allowed the opportunity to tour their training facility. Further insights into Māori identity were shared upon this tour as images, taonga, and memorabilia provoked and reinforced some of the concepts shared in the interview. Unfortunately, to allow anonymity photographs of objects could not be used in the analysis chapter. The go-along interview was a unique tool employed to enhance the data ascertained in this thesis. Notes were recorded during this time to ensure data was accurately collected, which will also be used in the following chapters.

Observing in the natural environment

Participant observation is a method of data collection which allows observation of a group or individuals over an extended period of time in their natural setting (Spradley, 2016; Moser & Korstjens, 2018). Participant observation represents the major approach to collecting data in naturalistic settings with the goals of the participant to observe the activities, people, and physical aspects of the situation based on one's research objectives. With the permission of one participant, I was generously given the opportunity to observe the workings of their team on game day. When using observation in research, Moser and Korstjens (2016) state the focus of observations is important because you can never observe everything, and you can only observe each situation once. Understanding this concept meant focused and selective observations were employed when collecting data for my research. In order to use this opportunity effectively, several key concepts ascertained from the interview were noted prior to my participant's team game, to which my attention was focused on these areas while the match was being played. All notes were recorded during this time. At the conclusion of the match, I was able to discuss with the participant the observations made to which clarity and further insights were ascertained. Having the opportunity to visually analyse the participant following a verbal interview allows the researcher to understand the world as defined by participants even further. As I will show in Chapter 5 of my analysis, the decision to include observation within the natural environment successfully deepened my understanding of the participants' lived experience and also the research topic.

Transcriptions

The audio recordings were transcribed by a contractor with experience in transcribing information for the University of Waikato. Each participant was given a pseudonym that was provided to the transcriber at the time of transcription of the audio recordings to protect the participant's identity. To ensure responses were transcribed correctly, each interview was sent to participants who were given the opportunity to make changes if necessary.

Interpretative Phenomenological Analysis (IPA)

The analytical framework that I used to analyse the interviews for this research was IPA. IPA is a qualitative tool used within research to analyse one's personal experience through their unique perspective (Flowers, Larkin & Smith, 2009). With IPA, the role of the researcher is to

engage with the participant's narrative and to take somewhat of an 'insider's perspective' in order to understand the phenomena examined through the lens of participant's (Flowers, Larkin & Smith, 2009). Not only is IPA appropriate considering the nature of qualitative research and the research objectives of this study, the decision to use this analytical framework aligns with other KM researchers who claim a KM approach allows both Māori and non-Māori methods and analytical tools, such as IPA (Durie, 1996; Cunningham, 1998; Durie, 2001; Cram, 2009; Chilisa, 2019). The first step during the analysis stage was to read the transcript using Microsoft Word where any comments could be added using the 'insert comments' feature. Annotations in this early stage of IPA include summarizing, drawing connections, and highlighting any preliminary interpretations (Smith & Osborn, 2008; Flowers, Larkin & Smith, 2009). During this stage I also looked for any aspects within the Ranga and the THNR frameworks, as well as the Whare Tapa Wha model which connected to Māori identity. I then searched for aspects related to Māori identity and how athletes and sportspeople illustrated its importance as this is a critical part of my research question. This created a new document which ascertained both the transcript and an array of initial notes for each transcript. The next step involved documenting emerging themes based on the initial annotations (Smith & Osborn, 2008; Flowers, Larkin & Smith, 2009). What I found during this phase was that similar themes emerged throughout the transcript which could also link back to the literature. This transformation of initial notes into themes continued through the entire transcript for each participant. After this step, Smith and Osborn (2008) suggests connecting the themes identified in either a single transcript, or across a number of different transcripts. For this research study, connections were made between multiple transcripts where repeating themes were present. Lastly came the write up stage where all connections were analysed based on each participant's experience and linked back to the current literature using a single 'results and discussion' section (Smith & Osborn, 2008).

Limitations

All research has some form of limitation. In this section I discuss the limitations of my study which include sample size, generalisation, diversity, time restrictions and the limitations surrounding transcription and interpretation.

Sample size is a common limitation within qualitative research. This is because a smaller sample cannot adequately represent the entire population. My research however, is not intended to reflect the entire population, instead it aims to unearth Māori knowledge that contributes and enhances Māori development and Indigenous Psychologies within a space that we contribute

significantly to, and that is sport. All six of my research participants reflect the diversity and uniqueness of Māori by sharing their narratives surrounding Māori identity and the role it played based on their sporting experiences. Another limitation of my thesis is acknowledging that the findings are not considered permanent, or to be the absolute truth, instead it is knowledge relative to the time, culture, environment and context in which it was conducted, and how I as the researcher made meaning of such findings.

Future Research

In terms of future research, this type of study would benefit from further investigation given the limited amount of scholarship that exists when exploring Māori identity within the sporting realm. One of the limitations in this study is the number of participants involved. A greater number of participants allows for a greater amount of knowledge to be analysed. Not only would more insight into how athletes and members of a sports team navigate their Māori identity within the sporting realm be beneficial from a larger pool of participants, but future research may also consider how Māori identity contributes to sporting performance. Ultimately, future studies in this area should consider the following questions:

1. How is Māori identity incorporated into the culture of sports teams?
2. Can the concepts of Māori identity be applied to all sports teams and organisations where performance is concerned?
3. Are concepts of Māori identity able to enhance performance for non-Māori athletes, teams and organisations?
4. Who will benefit most from the application of Māori identity in sporting performance?

These questions have been developed based on this research investigation. More importantly, these questions challenge the current practices within sports teams by examining a unique approach underpinned by Māori culture and Māori identity. The benefit of this type of research could demonstrate how and why sports teams from Aotearoa New Zealand dominate on an international scale.

Chapter summary

This chapter has outlined the processes required to obtain and analyse the data within this study. The process of obtaining ethical approval, participant recruitment, qualitative methods

employed, and how data was analysed have been described. The themes identified using the analysis tool known as IPA follow in chapters Three, Four, and Five.

Chapter 3: How Māori identity is interpreted by participants' within a sporting context

This chapter analyses the findings identified by participants surrounding western notions of identity and Māori identity, and how their understandings impact the sporting environment they are involved in. In chapter 1 the concept of Māori identity was introduced based on a review of the current literature. It was noted how Māori operate in a number of different realities (Durie, 1995; Forster, 2003; Penetito, 2011). Such realities make it difficult to construct one universal definition that determines what exactly Māori identity is. For this chapter however, the Ranga, THNR and Whare Tapa Wha frameworks will guide the findings discussed by participants. These frameworks and models offer multiple indicators that can be attributed to Māori identity. The indicators within the Ranga framework include Mātauranga Māori, Mātauranga-ā-Iwi, and Turangawaewae (identity). The indicators within the THNR framework include whakapapa (ancestry), marae participation, whānau associations (extended family), whenua tipu (ancestral land), contact with Māori people and the Māori language. Te Whare Tapa Wha acknowledges Māori as an interconnected concept that extends beyond the physical body. The connection participants make to Māori identity when analysing their narratives and experiences will be dissected to understand how Māori identity is interpreted and applied within a sporting context.

This chapter begins by examining Māori identity and how it is interpreted by participants. In the following chapter we will explore the influence and implementation of Māori identity based on the participant's experience in sport. Both of these chapters contribute to the thesis topic which endeavors to understand the importance of Māori identity in sport for sportspeople.

Māori identity and its' interpretation within sport

When considering the influence of identity Māori with a sporting context, for many Māori, their sense of Māori cultural identity is incredibly important and foundational to how they engage sporting environments and their own performance. In this section of the chapter, I will consider how my participants thought the role of Māori cultural identity has contributed to their engagement in sports. When defining Māori identity, many of the participants unconsciously referenced indicators similar to that within the Ranga, Te Whare Tapa Wha, and Te Hoe Nuku Roa frameworks. These included connection, relationships and engagement with Māori people, whakapapa, marae participation, and whānau associations. Understanding what Māori identity is, is relevant to this thesis because without an understanding of Māori identity one cannot ascertain the importance for Māori athletes and sportspeople.

Tama, a national level rugby coach, begins this section by describing his definition of Māori identity. Tama states;

“It is going back to ancestors and knowing the things they went through and the way Māori connect to things. The way they connect to land. When you say your pēpeha the first thing you say is “ko Putauaki toku maunga, ko Hikurangi toku maunga.” and you know the first thing people say is where is that landmark, where is that maunga? That maunga is in Ngāti Awa area, this kid must be from Ngāti Awa. His ancestors must be from Ngāti Awa. Hikurangi is down the coast, he must have some connections down the coast. That is the way it has influenced me because these certain parts of all that connect together and we have this different connection with papatuanuku and the land and our gods. We don’t have one god, we have about 10 different gods. The way that they have connected them all together has influenced myself on how I see and how I feel to be Māori”
(Tama)

When Tama discusses Māori identity, he articulates the importance of connection, whakapapa (genealogy), cosmology and pēpeha. Tama also expresses how Māori identity exists within the natural Māori world and the Māori cosmological realm. When Tama speaks of maunga and landmarks from specific regions, he is acknowledging how Māori identity is embedded in deep connection to the whenua, and the ancestral whakapapa (genealogy) which connects and binds Tama beyond his personal identity to a larger group-based identity. This is demonstrated in the words “ko Putauaki toku maunga, ko Hikurangi toku maunga”. What Tama is speaking to is a concept from Mātauranga Māori known as pēpeha. Pēpeha is a term that is commonly used within te ao Māori (Māori world) which binds an individual to a collective identity based on where they are from. Within te ao Māori (Māori world), dialogue between Māori people often begins with ‘nō hea koe?’ (where are you from?). This question serves two key functions. The first attempts to locate an individual through whakapapa (genealogy) and pēpeha which acknowledges the collective identity of Māori. The second function is to show how Māori cultural identity is an interconnected concept which transcends personal identity and links the individual to both the past and present generations; the individual is therefore a product of all of those who have been before. It is important to note how for Tama, and Māori cultural identity, that where you are from and your connection to others allows you to understand who you are.

According to Erueti (2015), sportspeople often struggle to navigate their Māori cultural identity within a sporting context because it is fragmented by western notions of living and being. As mentioned in chapter one, Māori identity is interconnected beyond the individual therefore Māori athletes require a space to develop and connect to the paradigms and pillars that extend beyond purely the individual. Tama acknowledges this difference where he states “The way that they have connected them all together has influenced myself on how I see and how I feel to be Māori”. Another component of Tama’s quote worth analysing is the concept of pēpeha. In the quote above Tama expresses the importance of expressing one’s tribal self which was shown through landmark indicators that are often linked to hapu (sub tribal) and iwi (tribal) identity. Pēpeha is often perceived as a tribal expression of the self which connects and reinforces an individual’s relationship with their whenua or land by identifying historical landmarks from their papakainga (traditional home place) (Mead & Grove, 2001; Hudson et al., 2007). According to Mead and Grove (2001) however, pēpeha was initially regarded as the use of language to connect an individual to both their papakainga, and to their ancestors;

The language of pēpeha sometimes differs from the textbook Māori of today. This contrast has been highlighted by Sir Apirana Ngata, an eminent authority of Māori concerns, who wrote ‘In former times a wealth of meaning was clothed within a word or two as delectable as a proverb in its poetical form and in its musical sound’ (Ngata 1972)... indeed for the modern Māori the pēpeha are not merely historical relics. Rather they constitute a communication with the ancestors (Mead & Grove, 2001).

Essentially, Mead and Grove (2001) suggests pēpeha was less to do with landmarks, and instead more to do with language and the dialect which could identify or depict which specific region an individual is from. Although Tama represents pēpeha using the more modern definition, we get an indication of what value he places on connection when we analyse and dissect what exactly pēpeha is. When Tama says the first landmark you speak of when introducing yourself is your maunga, he is highlighting the order to which pēpeha should be delivered. What Tama is referring to is te reo me ona tikanga; the language and essence of doing things the right way. The reason Tama suggests one should begin with their maunga (mountain), is because it is the first landmark our ancestors saw from afar when coming over on their waka (canoe). The maunga represents an opportunity for shelter, food, and protection. The high ground also provided an

advantage for combat as the higher ground meant you could see where exactly enemies were coming from. Following the maunga, an individual would identify their awa (river), because when the waka neared the mountain there was a river. Following the awa, an individual would then identify the landmarks to which they reside. This demonstrates the depth and meaning of pēpeha to Māori identity. Additionally, when Tama identifies with Putauaki, immediately he connects with the iwi (tribe) Ngāti Awa. To the people of Ngāti Awa, Putauaki represents more than a maunga (mountain), it is a place which demonstrates ancientness and uniqueness to one's identity. This is shown in the korero onamata (historical story), told by Dodd (2010) who examined the legends of multiple iwi including Ngāti Awa;

Legend has it that the mountain of Putauaki (once) stood next to the other mountains Ngauruhoe and Tongariro at Taupo. A jealous quarrel took place amongst them, and they moved, including Putauaki, who wanted to move next to (the active volcano) Whakaari. It is said that mountains only move at night. When it came time for Putauaki to move it became daylight, and so he became fixed by the rays of the sun at Kawerau where he stands now. He wept for Whakaari, and it is said that his tears became the Tarawera River.

Mead and Grove (2011) suggests that there is a wealth of meaning within the words and language of Māori. Furthermore, there are historical stories which are unique to specific tribes which cement and contribute to their Māori identity. Tama amplifies the significance of connection, and understanding of what Māori identity is by including pēpeha in his definition. According to Doherty (2012), Tūrangawaewae or one's identity can be considered 'complete' when an individual is able to link themselves to the wider people of the tribe, their environment, and the tribal knowledge base. When we link these findings back to the purpose of this thesis, which is to understand the importance of Māori identity within a sporting context, it is evident from Tama's account of Māori identity that there is a need for Māori athletes to navigate their interconnected selves in order for flourishing. This aligns with Durie (1994) whose Whare Tapa Wha model suggests imbalance in one's health can occur if one of the four pillars are overlooked. When Hine describes Māori identity, she indicates a slightly different definition emphasising community, connection and care as critical. Hine states;

“So actually what was the essence of why we do it? Well it was about caring for others, about providing nurturing and supporting so actually what does it matter? How? We want to keep clear about the essence of it. So the whole idea of living in community environments was actually about being able to care for others. About having a big garden was about how other people can use it. It is feeding, caring and nurturing (Hine).”

One of the indicators within the Ranga framework which contributed to Māori identity is Mātauranga Māori. Mātauranga Māori examines values and practices that are distinctively Māori (Mead, 2003; Doherty, 2012). Manaakitanga is a concept within Mātauranga Māori that can be described as behaviour which emphasises generosity, care, respect and reciprocity toward others. When Hine describes what Māori identity means to her, she is talking about manaakitanga and how the essence of Māori identity stems from care for the collective. There is also metaphoric significance to Māori identity when Hine speaks of the “garden” for others to use. Kawharau (1975) states that for Māori, identity is anchored in practical and emplaced practices such as gardening, eating communally and conversing with others. These practices provide further opportunity for individuals to connect, display manaakitanga, and continue practices that emphasise the importance of care for others. This is supported by Li, Hodgetts and Ho (2010) who explored identity reconstruction and found gardening as a space that enhances social ties and connection through the continuation of traditional practices. When Hine speaks of a garden built for others, she speaks of more than simply sharing food, she is highlighting how Māori considered gardens a place to share memories, develop connection, instill identity through Māori ways of doing, and also caring for the community through reciprocal acts of kindness. This is also supported by Rua (2017) whose research highlighted how Māori identity is negotiated through interactions with whānau (immediate and extended family), and particular places and practices. Specifically, mundane activities or socio-cultural practices such as gardening were deemed to be important for individuals and their Māori identity as enhanced whānaungatanga (connection / relationships with people) resulted from these types of interactions that build and maintain relationships. Lachlan (2017) provided insight into the importance whānaungatanga in a summary from the Te Ritorito conference; a conference which explored iwi, hapū and whānau wellbeing. According to

Lachlan (2017), high court Justice Joe Williams indicated just how important whānaungatanga really is;

...whakawhanaungatanga had been lost in time but it was still vital to Māori wellbeing. A Māori without whanaungatanga is like an American capitalist without a dollar. He said it is important that iwi and governments worked together to put more emphasis on whanaungatanga, because it has the power to improve outcomes for Māori (Lachlan, 2017)

The stance by Justice Joe Williams which highlights the importance of whānaungatanga to both Māori and Māori identity, can also be attributed to the impact of colonisation and the consequences that stem from Māori navigating their identity in a Pakeha world (Hokowhitu; 2004). According to Mead (2003), being Māori is made up of connections to place, social and spiritual relationships, cultural practices and reciprocal acts of manaakitanga (expressions of generosity). When Hine includes words such as “caring for others”, “having a big garden was about how other people can use it”, and “feeding, caring and nurturing” she is aligning with the findings and description of Māori identity expressed by Mead (2003). The connection Mead (2003) describes, can lead to enhanced unity and a sense of belonging which in a sporting environment has many benefits. A psychological lens also sheds insight into the importance of connection. Frederickson (2013) found connection and connectivity with others as factors that can enhance positivity and health for individuals. Frederickson states;

These findings (social connection) add another piece to the physical health puzzle, suggesting that positive emotions may be an essential psychological nutrient that builds health, just like getting enough exercise and eating leafy greens - Frederickson (2013).

These findings mirror the Whare Tapa Wha model, specifically the pillar ‘taha whanau’ which expresses the importance of connection and relationship with others (Durie, 1994). Other psychological studies which examined the concept of connectivity also found that one of the most effective ways to positively improve an individual’s happiness is to develop connections with those around them whilst also reaffirming with those a person already knows (Huppert, 2008; Seligman, 2011). These findings provide further analysis into the importance of

connection and community for Māori identity. More importantly, it indicates an opportunity for sporting environments to value and amplify the sense of whānaungatanga and manaakitanga, which is central to Māori identity and Māori sportspeople. A study by Hapeta and Palmer (2014) examined the identity and culture of the chiefs organisation which attributed their success during the 2012 and 2013 campaign to collective self-identity. Although this study was completed years before my research, a snapshot of the Chiefs rugby organisation is highlighted. Hapeta and Palmer (2014) identified mātauranga Māori and mātauranga-ā-iwi as contributing factors to their identity. This included the implementation of Māori artifacts to reflect their core values, linking their team and franchise to wider community by including the history of the area, and encompassing kaupapa Māori concepts such whanaungatanga and kotahitanga (Hapeta & Palmer, 2014). Another layer deemed critical to Māori identity according to participants is Whakapapa. Whakapapa extends this concept of connection by including the past and the land. When asked to give his definition of Māori identity, Hori responded;

It is where you are from and who you represent. We all go back to our waka and right back to Io [the supreme being] himself... and our relationship with atua and whenua and all our whakapapa. Our Maori identity is who we are and who we represent. That is what makes us special (Hori)

Hori illustrates a deep connection that Māori have to their ancestors and the natural environment which not only contributes but is also unique to Māori identity. When Hori claims identity is “who we are and who we represent,” immediately there is a sense that one not only represents himself, but those who have passed before him and the tribal territory to which one originates from. When Hori speaks of a relationship with the atua, he is describing a connection back to the gods; cosmologically connected through whakapapa. Atua is a concept within te ao Māori that is often translated as ‘god’, however according to Moorfield (2006), atua is a term that should be defined as an ancestor with continuing influence or a supernatural being. How the world began, according to Māori mythology, is summarised by Charles Royal (2005):

Māori have traditions about how the world was created... Most describe movement from Te Kore (nothingness) to something, and from Te Pō (darkness) to Te Ao (light). In the beginning Ranginui (the sky) and Papatūānuku (the earth) were joined together, and their children were born between them in darkness. The

children decided to separate their parents, to allow light to come into the world. After this, the children became gods of various parts of the natural world. For example, Tāne became the god of the forests and Tangaroa the god of the sea (story summary section).

The children Charles Royal (2005) speaks of are the atua that Māori connect back to through whakapapa. In essence, whakapapa is the foundation of who we are as people. Whakapapa is explained through tātai (genealogies) and kōrero (stories) which can connect all living things to the past. Charles Royal (2007) adds:

Experts recited the whakapapa of people, birds, fish, trees and the weather to explain the relationships between all things and thus to place themselves within the world. This helped people to understand the world, and how to act within these relationships (p.2).

The depth and significance that Māori place upon connection is greater than the term itself. There is a spiritual and metaphysical component within Māori identity that immediately contrasts from the western approach to understanding identity. Te Rito (2007) provides an explanation as to why whakapapa creates a narrative that descends beyond one's self;

The whakapapa paradigm operates at various levels. It exists as a genealogical narrative, a story told layer upon layer, ancestor upon ancestor up to the present day. There are parallel lineages of characters which run vertically side by side, era by era, and incident by incident.

The connection to the past and the natural environment is central to Hori's definition of Māori identity. In the quote above, Te Rito (2007) explains that whakapapa ascertains a genealogical influence where an individual is able to contribute and grow the narrative of their whanau because they are simply extensions of the past. Meihana, a national representative rugby coach, also illustrates the importance of whakapapa. He states;

It is about being proud, it is about self-esteem... Taking pride in who you are, taking pride in your whakapapa, taking pride in your race, taking pride in the fact that people you go past know of your achievements as a race of people (Meihana)

By including 'pride' throughout his definition of identity, Meihana takes a political stance against the stereotypical perceptions invoked upon Māori therefore challenging the Pakeha narrative. It is clearly evident that whakapapa underpins the definition of Māori identity based on participant's experiences. There appears to be a deep connection and spiritual relationship to people, the land, and past generations in all definitions expressed. By understanding this knowledge base of what Māori identity is, can we now understand how Māori identity contributes to Meihana's interpretation of Māori identity within a sporting context. According to Doherty (2012) one's identity is fully achieved when an individual is able to link themselves to the wider people of the tribe, their environment, and the tribal knowledge base. Meihana and Huia support the findings of Doherty (2012) by acknowledging the importance of whakapapa, people, and one's ethnicity. Paul demonstrates how Māori identity is interpreted within his sports psychology role within sports teams by contrasting Māori identity against western notions of identity;

Europeans struggle with this whole thing – who am I? They spend thousands of dollars going to see psychologists to try and figure out who they are. When you go to a Māori person – who are you bro? I'm Māori. But they are clear who that is and where that sits. That is the bit for me, there is just so much assurance in their "I'm Māori", but also I'm Tainui or Waikato or Maniapoto or Te Arawa. It is just like that clear. It's almost like what do you mean you white fellas spend that much time going to see a psychologist to spend that much money on that? Whereas for them [Māori] it is counter to how they roll because identity is what you are embedded in, you live and breathe it (Paul)

The quote by Paul reinforces the importance of connection for Māori identity, by contrasting the struggles he perceives Pakeha have with identity. One area to consider when exploring Paul's quote, is whether or not European's struggle to identify with a particular ethnicity because their ways of being are most dominant and considered the 'normal'. Paul again references the importance of being able to connect to your iwi; a concept within te ao Māori (Māori world)

which links the individual to the collective. According to Thoits and Virshup (1997) who examined the forms and functions of social identities, when asked the question “Who am I?”, most responses included the following; sociodemographic characteristics (e.g., middle aged, European), groups or organizations to which an individual belongs (e.g. member of a sports club), social roles that one possesses (e.g. physiotherapist, father), and lastly personality or character traits unique to the individual (e.g. optimist, responsible). According to Paul, a person of Māori descent will describe who they are based on where they are from and which hapu, iwi, or whanau they connect to which is a very different approach to that of the western world.

Chapter summary

In this chapter I examined how Māori identity is interpreted based on the participants' sporting experiences. Participants unconsciously reflected many Māori identity indicators from the Ranga, THNR, and Whare Tapa Wha frameworks. These Māori identity indicators included whakapapa, manaakitanga, pēpeha, and comparing western notions of identity against Māori identity. This demonstrates how Māori athletes and sportspeople continue to associate and configure their Māori identity based on traditional Māori cultural concepts. It is important for sporting teams and organisations to consider how Māori athletes navigate and operate their identity given their authentic approach to how they perceive themselves in relation to others, the environment, and the land. In the following chapter I will examine the influence of Māori identity within a sporting context.

Chapter 4: The influence of Māori identity in sporting contexts

The influence of Māori identity in sporting contexts will be explored in this chapter. The findings unearthed through the experiences of participants suggests Māori identity plays a critical role within a sporting context for Māori athletes and sportspeople.

The prevalence and role of Māori identity within sport

How Māori identity contributes to a sporting context depends on whether or not a connection between Māori identity and sport actually exists. Furthermore, should there be a relationship between Māori identity and sport, the magnitude of this connection will determine whether or not it is implemented within sporting teams and environments. For that very reason, it was important to explore how Māori identity manifests itself within a sporting context based on the narratives from participants. Paul immediately indicates that a relationship exists between Māori identity and sporting performance based on his experiences;

With performance, whatever the performance is, performance always comes back to the depth of the identity, so identity is performance, identity is personal. Someone who is pure in identity is pure in the moment because it is all the same thing (Paul).

Paul considers identity and performance as being one and the same, that is that identity somehow informs one's performance in sport in particular moments. In order to understand what exactly Paul means, one must first establish what "the moment" represents. Within a sports psychology realm, the moment is often referred to as the present moment (Nesti, 2004). The present moment is a common concept within sports psychology, which suggests that an individual who is focused on the present moment is more likely to achieve enhanced performance (Nesti, 2004). In an interview with world renown rugby coach Wayne Smith and Carter (2020), Smith spoke of the mental cue "being where your feet are" in order to be fully immersed in the moment in an attempt to enhance performance. This mental cue can be used to ensure athletes move past previous moments in the game and be engulfed in the present which offers the next opportunity to positively influence the sporting moment. In a separate study by Hodge and Smith (2014) which examined how the All Blacks dealt with pressure in critical moments, world class

rugby legend Richie McCaw explained the moment as a high pressure part of the game which could decide the outcome;

I know in my bones that with the extreme pressure of the RWC knockout phase, there's going to be a moment when everything is on the line... I want to make sure... when that moment comes [that] we are able to manage it without freezing... In the past, we've maybe downplayed the pressure, taken the attitude, "hey, we're tough, we're the All Blacks, we can deal with it." We thought that if we didn't talk about it or make a big thing of it, maybe it would go away... We decided to acknowledge that pressure and try to develop some tools to deal with it (McCaw & McGee, 2012, p. 180)

Interestingly, McCaw and McGee (2012) discuss the moment as being a critical stage that is triggered by pressure at any point in time. Furthermore, McCaw and McGee (2012) suggests one must develop tools in order to adequately deal with the moment, which in a sporting context often refers to execution of a specific skill. Nesti et al. (2012) describes the moment as something in our lives that is underpinned by anxiety and can change the identity of the individual. In this study Nesti et al. (2012) suggests the courage to confront the moment, or the decision to avoid the anxiety attached to the moment, determines the identity of the individual. By understanding the moment, we can dissect and understand what Paul alludes to when describing the connection between identity and performance. When confronted with moments of pressure and anxiety, Paul suggests an individual will perform and act based on who they are. By including the term "pure", Paul indicates that the performance of the individual is in fact their identity because who they are contributes to how they will confront the moment. It is a very different stance to both Nesti et al. (2012) and McCaw (2012) who both consider alternate strategies to deal with the anxiety and pressure triggered by the moment because Paul claims, rightly or wrongly, who you are is in fact the performance. If we were to use the example presented by Nesti et al. (2012) using Paul's philosophy of identity and connection, the courage to confront the moment does not determine the identity of the individual, instead it is a courageous individual who will act with courage in the moment because that is their identity. Immediately the layer to which identity contributes to sporting performance is enhanced through the experiences of Paul as he states that who we are at a personal level, is in fact performance.

In addition to the perspective of Paul, Hori reflects upon single moments and actions in everyday life that are transferable to the sports field;

“When you get up at 5 in the morning or 5.30 in the morning and have karakia at 6 in the morning – rain, hail or snow. Barefoot, we’re doing everything we can to prepare ourselves for battle and getting on the field. When you have to go and scrub the toilets and cook the kai, set the tables up and look after each other, and on the floor we’re human vacuum cleaners picking up every little piece of paper that is in the whare. We’ve got vacuum cleaners bro, but we choose not to use them because that doesn’t teach us a lesson. It teaches one fella a lesson to hold the vacuum cleaner and clean the floor. The human vacuum cleaner teaches us all. Every little piece of sand, dust, you’re on your knees picking it up. It simply means when we get on the battlefield, when we go onto the rugby field, every little piece of dust matters. Every little action I do, every little tackle I do, contact, catch and pass, every pass I make is spot on. It is clean. I have already done that on the floor in the whare. So the floor in the whare is more than just cleaning the floor, bro. It is about having our mindset that every little piece counts (Hori).”

According to Hori, the behaviours learned and developed at a personal level have a direct relationship to the performance on the rugby field. When Hori includes the term ‘whare’ (house / personal dwelling), he is acknowledging a place where one grows as an individual, is part of a collective, and also learns many lessons and tools to live a flourishing life. Although the whare is not considered a place to enhance sporting performance, the lessons which contribute to one’s identity is in fact reflected on the sports field through small moments and actions. Activities such as cleaning up and preparing meals for others are similar to taking care of others and the small things that contribute to the sports team. Within the THNR framework, marae participation and affiliation was considered an indicator of Māori identity. In the quote above, Hori makes reference to activities often completed on the marae to maintain the cultural space, to care for others and also to preserve Māori ways of being. Such a cultural practice reflects the Māori whakatauki ‘ka tika a muri, ka tika a mua.’ This whakatauki translates to ‘if everything is taken care of in the rear, everything will run smoothly in front.’ This whakatauki is a reference to tikanga Māori, or a Māori protocol which occurs on the marae. The meaning of this whakatauki is a metaphor that reflects upon an entire group being dependent on each other. Those behind the

scenes within sports, such as players' partners, parents, whanau, and managers who are not seen on the field, are equally as important as those in the front or on the field. When Hori speaks of activities such as cooking kai, partaking in cleaning duties, ensuring the wharekai (room one dines / eats) are ready, he is unconsciously rebuilding and enhancing Māori identity by reproducing cultural values and activities that can be carried out over into the sporting arena. According to Hori, many of the activities performed on the marae can in fact be connected to sporting performance, such as the act of cleaning the whare without a vacuum cleaner. This simple act represents a willingness to contribute to the team with very few resources and reflects an ability to adapt within a team and become resilient when team resources are limited. Huia, a national representative in both rugby and rugby sevens, illustrates Māori identity within her sporting context in the following passage;

When we travel around the world we know we're Kiwi, but we're not really associated as Māori, because they don't know much about the indigenous culture in New Zealand... So when I explain who I am I make sure they know I'm Māori, so my culture is Māori and a big part of who I am... and when I say my identity I say all my whakapapa (Huia)

On a global platform Huia shares a desire to portray her Māori identity despite the lack of recognition Māori have internationally (in her experience). The kiwi is a native bird in New Zealand often considered a national symbol of New Zealand. Kiwi is often a term used to describe a person from New Zealand. In this quote Huia distinguishes herself from simply being kiwi, and adds that she is Māori. Huia feels a need to express being Māori on an international level because it is who she is; she is not just a kiwi or person from New Zealand. Huia also acknowledges whakapapa as a concept central to her identity. One may ask why it is important for Huia to describe all of her whakapapa when asked 'who she is' whilst playing sport on an international stage. Huia is putting a stake in the ground and differentiating herself from Pakeha New Zealanders by addressing her ancestral whakapapa and how she exists within an ancient lineage. Erueti (2015) states "a connection with whānau, hapū, iwi and geographic locations and landmarks continue to play a part in how Māori athletes configure and create meaning of their Māori identity" (p.261). In this case, the importance for Huia to express all of her whakapapa stems from her willingness to connect and reconnect with the very essence of what it means to be

Māori. Huia demonstrates the importance to speak of place, her people, and where she is from, for all of these aspects are fundamentally linked to Māori identity.

In the above section I tried to show a link between Māori identity and sport based on the experiences of participants. The narratives from participants suggest that perhaps identity and performance could be the same thing. Additionally, participants present a potential link between Māori identity, and their sport given the values that underpin Māori identity and its influence upon sporting behaviours.

The next section will consider how whakapapa also plays a part in identity development that could influence participant's sporting contexts.

Whakapapa

As mentioned in previous chapters, whakapapa is a central part to Māori identity. Whakapapa can be described as the foundation of who we are as people. Whakapapa is explained through tātai (genealogies) and kōrero (stories) which connects all living things to the past. Many academics have examined whakapapa through exploration of what it is and how it contributes to Māori identity. The notion that whakapapa could contribute to sporting performance is somewhat of a grey area within the academic literature as many fail to explore whether or not a connection exists. Many of the participants expressed acknowledgment of the past as critical to performance which is often underpinned by connection and legacy. Hori begins by explaining an activity their team includes at training camps which reflects the importance of whakapapa;

Everyone has to do their pēpeha (identifiers indicating where one is from). Most of them are pretty scratchy about it and whakama (shy) about it... as long as they know this is my marae and this is my waka and that is all they know... I encourage them to go back once camp has finished and go back and learn so next time they come to camp they know their pēpeha (identifiers indicating where one is from). We try and encourage them to bring their tupuna (ancestor, grandparent, parent or elder). When they're coming to a national camp we try to encourage them to bring their tupuna (ancestor, grandparent, parent or elder), from whatever tribe they're from and who they represent. This is our Rangatira (descendant) from our little hapu. It might be this is my Dad, or this is my Mum. Here is a photo of Mum or whatever. It ties us as a team back to their tupuna, so it is not just us as a team in the room together, it is tied back to them, their Mum,

*their Dad, their Koro. We put their photos up on the wall so we can see them all.
We know exactly who we're representing (Hori).*

As discussed in Chapters 3 and 4, pēpeha can be described as the use of language and identifying makers which connect an individual to both their papakainga (ancestral home / where they are from), and to their tupuna (ancestor, grandparent, parent or elder). In the quote above, Hori explains that some of the players are whakama (shy) about recognising and delivering their pēpeha. One possible reason for such shyness to deliver one's pēpeha can be attributed to colonisation and the negative effects of assimilation. Colonial activities of domination including policies of control, disruption and marginalization fractured Māori culture and therefore Māori identity (King et al., 2017). When Hori speaks of players being whakama (shy) to complete their pēpeha, he is reinforcing how the dominant colonial culture has suppressed Māori identity, and Māori ways of being to the point where Māori players feel uneasy delivering a component deemed critical to their Māori identity. Their cultural sense of Māori self has been eroded as a result of colonialism. The practice that Hori incorporates into his team aims to reinvigorate their cultural identity to feel a sense of belonging and value within the group. This approach encourages players to learn their pēpeha and to reconnect with their Māori identity. Hori also encourages individuals to bring their tupuna (ancestor, grandparent, parent or elder) to be present or to have photos which show their tupuna. According to King et al. (2017), understandings of Māori identity are relational, interconnected and entangled within the physical realm and beyond. What King et al. (2017) speaks of when he says 'beyond', is the metaphysical connection with people, the land, and the spiritual realm which is central to Māori identity. By encouraging players to bring along their tupuna (ancestor, grandparent, parent or elder), or a photo of their tupuna, Hori amplifies the metaphysical connection within and beyond the natural world. In the passage above, Hori recognises the importance of representing yourself and your family supported through whakapapa and connection. Paul reinforces the importance of whakapapa in the following passage;

"It is a collective. That is not your moment, that's our moment. And it is not just our moment it is everybody's moment who has been before because they would have busted arse. It cost themselves to get you there in this, your era, but then before then their parents would bust arse to get their kids up and then their kids and their kids. All the way along, a thousand ancestors back, they would have

been creating something which you are now part of and have the opportunity from because of what happened there.” (Paul)

As mentioned throughout this chapter and in previous chapters, whakapapa and the knowledge of one’s ancestry is central to Māori identity (Durie at al., 1995; Connor, 2019). In this passage, Paul recognises the importance of one’s ancestry by acknowledging the past and the sacrifices they made to allow one’s line to continue. Specifically for Māori, many challenges were encountered in the past as a result of colonisation; this included confiscation of whenua (tribal lands), their access to natural resources, forced assimilation into dominant colonial culture, and the suppression of Māori language. Māori were therefore challenged to survive in a world which suppressed Māori ways of doing and being in favour of colonial culture. When Paul acknowledges whakapapa (acknowledging one’s ancestry) as a concept that connects the past to the living, he is unconsciously linking the narratives of our ancestors which allowed us to live this very moment. In terms of the link to sporting performance, Tama states;

“If they go back and their ancestor was this warrior that used to just fight all these different cultures, then you have that installed in you because it is in your ancestry. You are going to go on the field and just be this absolute warrior just because you know who you are and your warrior spirit in terms of being Māori. You know you are not going to back off and be shy because your ancestors were warriors, so in you and knowing who you are as Māori you are going to go out onto that field, court or whatever you do as a sport and you are going to be a warrior, you are going to be courageous, you are going to go out there and give it heaps... I think it is more about being able to know who you are going onto the field, court or whatever, as a person and as your ancestors next to you...” (Tama)

Paul also illustrates an example from rugby;

“Then as you come, let’s say a 6 tackling a 6 – someone who is steeped in what you and I are talking about [identity and whakapapa], it is not one man tackling one man. It is all of his ancestry in that one moment that comes to bear in the contact (Paul).”

There is a deep spiritual layer that extends beyond the physical world when Tama and Paul consider the influence of Māori identity upon sporting performance. This aligns with Durie (1994) whose Te Whare Tapa Wha health model acknowledges taha wairua (spirituality) and connection beyond the physical world as critical to Māori identity as it contributes to improved health and well-being. Both Tama and Paul demonstrate how whakapapa influences their sporting arena in the passages above. In Tama's example however, one must be cautious that he is not falling into the colonial stereotype that Māori are blood thirsty warriors keen for combat and battle. Tama is trying to establish a positive link between being a warrior in combat and the physical demands of rugby. Although Tama provides valuable insight into the influence of whakapapa and one's ancestry upon sporting performance, many colonial constructions exist which often misrepresent the truth of indigenous peoples. The reference Paul makes when he says "it is not one man tackling one man. It is all of his ancestry", is of similar lines to that of Tama in the sense an individual is simply an extension of those who have passed before them. This notion reflects the interconnected Māori self (Rua, Hodgetts & Stolte, 2017). By understanding whakapapa and the deep connection Māori have to the land and their tupuna, sporting performance can be influenced by the responsibility to uphold and continue the legacy of one's lineage, whilst also understanding that behaviours can be connected to that of our tupuna (ancestors). A similar concept is applied by the New Zealand All Blacks rugby team who are recognised as one of the most successful sporting teams and organisations in the world. Kerr (2014), a researcher who examined factors which contributed to the legacy of the All Blacks, concluded one of the All Blacks practices for success included whakapapa. Kerr (2014) states that being a good ancestor and leaving a legacy was critical to the All Blacks organisation;

'To me, whakapapa is the highest expression of a team mindset,' says Owen Eastwood (mental performance coach). I visualize this Māori idea as each of us being a link in an unbreakable chain of people, arm-in-arm, going back to when the tribe began – our first ancestor – through to the end of time. The sun slowly moves down this chain of people – signifying life. He says that, 'What is important is that when the sun is on us we inherit our tribe's values, stories, mythology and standards – live to that standard – and then pass it on to the next person in the chain... I think this is the ultimate team mindset... Our greatest responsibility is to honour those who came before us and those who will come after, to 'leave the jersey in a better place'. We are the stewards of our

organizations, the caretakers of our own lineage. Our actions today will echo beyond our time. They are our legacy. Manaaki Whenua, Manaaki Tangata, Haere whakamua. Care for the land, Care for the people, Go forward” (p. 126-133).

When Kerr (2014) speaks of whakapapa, he takes a slightly different stance to participants by acknowledging the legacy and ancestry of past team members. Despite this, Kerr (2014) acknowledges that there is a responsibility within the organisation to leave the jersey better than they found; a concept which aligns to the beliefs of participants who demonstrate how Māori identity influences their team and sporting context. The concept of ‘leaving the jersey better than they found it’ is not an uncommon phrase held within the sporting world. It coincides closely with the poignant proverb ‘plant trees you’ll never see.’ Kerr (2013) described it as adding to the legacy of the team through actions and behaviours that encourage everlasting success and continual growth. Similar to participants, there are layers in the language that Kerr (2013) uses which demonstrates the depth and influence whakapapa had on the success of the playing group investigated. The phrase “we are the stewards of our organizations, the caretakers of our own lineage” epitomizes the importance of being an ancestor who grows the ancestry of the collective. In a sporting context, this metaphor speaks volumes to behaviours and standards that enhance the lineage of the team or organisation for future generations to feel proud of and engage with enthusiasm and a sense of history. Hori expressed a reflective exercise he uses with his team to build on the spiritual depth whakapapa offers;

“We go into the lake itself. We are reflecting into the water, bro. We reflect and we talk about our tupuna looking down on us and see our reflection of our tupuna in the water. We are looking at ourselves because it is reflected back. And then we can say that is our tupuna, they walked these steps before us. We can say, that is our mokopuna looking back – every step we make, every mark we leave now our moko will look at those marks and they will reflect back” - Hori

The essence of Māori identity is steeped in whanau and connection. The inclusion of whakapapa enhances the significance of their behaviours within a sporting context because an individual represents more than purely themselves; they are merely a product of all those who have passed before them. Many of the participants in this study illustrate how whakapapa creates somewhat of a personal responsibility to continue the legacy of those who have contributed before them.

When Hori, Tama and Paul include terms and statements such as “leave your mark,” “it is not your moment, it is our moment,” “every step we make, every mark we leave now our moko will look at those marks,” it is evident that a deeper layer exists within one’s actions that can contribute to athletes and sportspeople and their sporting teams. The idea being that players want to contribute to the success of the team and leave a legacy worthy for future generations. Identity is wrapped up in producing performance beyond individual accolades but for past and future generations.

What is apparent in the discussions surrounding whakapapa and sport, is the desire to serve a greater purpose beyond an individual’s self. Beyond that there also appears to be a spiritual component to whakapapa, and a collective mindset that also enhances sporting influence and importance for athletes and sportspeople. As mentioned in the previous section Māori identity, and Māori understandings of being are clearly relational, interconnected, and woven through all areas of life including the spiritual realm (King et al. 2017; Mika, 2015). The value Māori place on the physical and metaphysical connections and the relationships between people both living and deceased, contributes to sporting performance given the behaviours required to uphold the integrity of one’s ancestry. Participants reflect a growing trend that incorporating cultural values and practices has an important part to play in building a sense of connectedness to something beyond the individual athlete. It is also important to note that some may consider this debilitating as the weight of expectation may overwhelm the athlete. Additionally, some may argue that a specific indicator, or outcome needs to be explicitly stated to determine whether or not performance is enhanced. It is not the result which determines sporting performance, it is the integrity to uphold the values and behaviours which represent beyond one’s self that determines sporting performance; the outcome is merely a reflection of behaviour.

Mana

In this chapter, Māori principles and values such as whakapapa and pēpeha have been analysed and examined to understand the influence of Māori identity within a sporting context. Another principle participants deemed critical to matauranga Māori, and therefore Māori identity, is a kaupapa Māori term known as mana. Mana is a concept that is embedded in the Māori world (Barlow, 1991). In its most basic form mana can be defined as terms such as prestige, power, status, integrity, influence, authority, spiritual power and in some cases success (Moorefield, 2011). The use of the word ‘mana’ often signifies an attribute (often akin to charisma, power and prestige) beyond the physical. Based on his experiences, Paul describes

mana as a value that can enhance sporting teams, athletes, and environments. When exploring how ‘mana’ contributes to Māori identity and its role within sport, Paul speaks of an experience which revolved around the integrity and behaviour of an individual;

“Mana... that is a term you hear a lot with the [specific sports] teams. That as a term is a central anchor because it means something different to all people and it has a core spiritual presence. If we can get people talking we can find an alignment off that. Pre-season with us we always come back to what does that term mean? We would all find meaning in that term. So there is an anchor straight away if we think about it, it’s not a term that I can bestow upon myself, but it is a term that is bestowed upon me based on the integrity of my behaviour”
(Paul)

According to Mead (2016), mana can be further described as ‘the creative and dynamic force that motivates the individual to do better than others.’ When Paul speaks of mana being a central anchor, he is illustrating how one’s actions and behaviours are underpinned by mana and whether they choose to develop or diminish the mana embedded within their whakapapa or kinship system. Using a Māori identity lens, Mead (2016) explains how mana can anchor an individual:

Every individual Māori is born with an increment of mana which, as noted already, is closely related to personal tapu. The child’s inheritance of mana depends upon the achievements of the parents, their social position, how they are regarded by others, and what they have done to assist the tribal group... While an increment of mana is inherited at birth it is possible to build onto it through one’s personal achievements, through good works and an ability to lift the mana of the whole group (p.47).

The lens Mead (2016) provides illustrates how mana encourages an individual to both develop or enhance their talents and to pursue success for the betterment of themselves and their iwi. The concept of mana can therefore be applied to an athletes experience given the behaviours that can lead to personal growth, development and therefore success. When Paul says “we always come back to what does that term mean”, he is not asking specifically for a definition, instead he is

questioning the behaviours and actions that can contribute to the mana of the individual and the organisation. Paul also suggests that mana has a “spiritual presence” which can also be explained by Mead (2016):

Every Māori is born with these spiritual attributes (tapu, mana, mauri, wairua and hau), but not every Māori is aware of them... The child is also heir to several spiritual attributes which are fundamental to the spiritual, psychological, and social well-being of the individual. They all relate to the importance of life, and to the relation of ira tangata to the cosmos and to the world of the Gods, ira Atua. These are the attributes that define the spiritual nature of the person (p.54).

When Paul speaks of mana, he acknowledges that mana is a spiritual component that is part of all Māori. As has been analysed throughout this analysis, spirituality provides a depth beyond the physical which provides greater meaning and enlightenment. Additionally, it is becoming more and more evident that mana is fundamental to the spiritual well-being of an individual and in Māori identity. This is further supported by Sir Mason Durie (2004), a Māori studies and research academic whose work has explored predominantly Māori health. Sir Mason Durie highlighted how well-being is made up of four pillars; taha tinana (physical health), taha whanau (family health), taha hinengaro (mental health), and taha wairua (spiritual health). By incorporating mana as part of his sporting team, Paul is unconsciously enhancing the life force, or spiritual essence of an individual leading to positive manifestations of health and well-being. Additionally, Paul acknowledges the social component of mana by highlighting how mana “cannot be bestowed upon themselves”, instead it requires recognition by others. Mana is considered a ‘social quality’ as it requires other individuals to recognise the achievement and success of others thus gaining a level of respect (Mead, 2016). It is also important to state that an individual can have their mana diminished through actions that bring shame upon themselves or their iwi (tribe). In some ways mana is about praise and shame ascertained through success; a concept that can produce enhanced performance within sporting contexts. In order to achieve such sporting success, Paul intelligently links the behaviours of an individual to mana, and how one must behave in order to uphold the legacy of the individual and therefore the team;

“We still kept moving it [mana] to a place where in the end it was what people thought about me and my behaviour, rather than what I thought about myself. So

we just kept working with the white boys until they understood, this is not how you think about yourself, it is how I see you through your behaviour(s). No matter what you say, no matter what your reputation, no matter where you're from, no matter how many caps or whatever team you had, I will see about you. I will feel that about you. I will just hold judgment. So that is a central concept steeped in Maoridom. That whole concept of mana. So there is a term that we would use which would bind across Pacific Island, Maori, English... So all of those people that came through, and yet that one core theme anchored us as one" (Paul)

By describing mana as an “anchor” for the team Paul is involved with, immediately there is a sense that mana connects the players to what matters most. It is also important to analyse what Paul means when he says “we just kept working with the white boys until they understood, this is not how you think about yourself.” In the first section of this chapter, the difference between Māori identity and psychological notions of identity were examined. When Paul expresses the need to enhance the understanding of the “white boys”, he is suggesting that mana is perhaps misinterpreted or not fully understood in the pakeha (European) world. Winitana (1990), a journalist and student of Māoritanga describes how mana can be misunderstood to pakeha (European):

Mana has many faces. It could be the power and authority you're given because it's known that you can prove your point. It could be the charisma, the aura that you have. The respect you conjure up. But the Māori equation used to decide how much mana you have differs from that of the pakeha. You may be a rubbish man from Monday to Friday, but the cook at the local marae during all the weekend hui, feeding hundreds of people at a time. As cook you are upholding the very mana of the marae in exactly the same way as the more obvious marae speakers who greet the visitors out the front. From the other side (pakeha) in, you could be a businessman who drives a Mercedes, lives on Mortgage Ave and has a lot of Pākehā mana. Yet when you go back to your marae you're the dishwasher and rubbish man. Your Merc is parked out the back with the Zephyrs and Holdens (Winitana, 1990).

The passage from Winitana's (1990) experience demonstrates how mana in a pakeha world differs from mana in te ao Māori. Paul acknowledges this difference by spending time to teach mana as it is a concept which stems from one's commitment to the collective and serving the people. Although mana is ascertained through one's individual actions and behaviours, it is rooted in care and prestige. An example of how care for the people contributes to sporting success can be found in the passage by Chiefs Rugby coach, Dave Rennie (Sky Sport NZ, 2016);

Chiefs mana means lots of different things to lots of different people. If I had to sum it up in one sentence it'd be earning respect through connections and performance. Earning respect with connections is, is with our people. Engaging with our fans, doing work charities, and doing work with our sponsors. And earning respect through our performance, it doesn't matter if we're good buggers in the community if we don't show that kind of character on the field. Hopefully when people look at us, what they see as Chiefs Mana is guys prepared to spill a little bit of blood for each other and work hard for each other on the track (Sky Sport NZ, 2016).

When coach Dave Rennie describes mana within his organisation, there is a willingness to serve and connect with the community. When Rennie speaks of earning respect, essentially he is mirroring the words of Paul who states mana will be bestowed upon you, it is not something one can bestow upon themselves. Coach Dave Rennie also aligns with the findings from Mead (2016) who identified mana as a form of success that earns respect and prestige amongst the iwi. If we use the collective and social quality of mana identified by Mead (2016) and Winitana (1990), the individual actions of spilling 'a little bit of blood for each other' and working 'hard for each other on the track' are actions and behaviours which permits praise from the people; therefore they are serving others through selfless action in a sporting context through sacrifice. Hine provides a similar example based on her sporting experiences;

"If you are feeling fresh in 14 minutes you haven't died for your sister. You want to be on the ground like dead. I don't know if you watched our [tournament] final, but everyone fought for each other. You can 100% tell they were knackered. They gave everything they could..." (Huia)

Although Huia does not explicitly reference mana, she provides another example of the type of behaviour that can earn praise from others therefore lifting one's position and mana within the playing group. The willingness to die "for your sister," is merely an expression of sacrifice; to give all that you can in pursuit of success and sporting performance. The notion of serving others through selfless action is also evident in the "good bugger" behaviour exemplified in the community service. This ties back to Paul and his original definition of identity which states identity and performance may in fact be the same thing; how one behaves in the community, is how they will perform on the sports field. The "good bugger" off the field, demonstrated through acts of service, can also bring mana to the individual and their iwi.

It is evident how some principles unique to Māori identity can influence the sporting performance and contexts of my participants. Perhaps it is the culture of the teams embedded in Māori principles that create the space for Māori identity to amplify the sporting contexts of participants. Mana is a simple, yet complex principle that underpins sporting performance for some participants, and for others upholds the standards and behaviours critical for sporting athletes and team members. What is also particularly unique about a concept like mana, is there is a spiritual significance to its meaning which is underpinned by connection, care, and commitment to the people. In earlier chapters the importance of connection to Māori identity was highlighted, mana further reinforces this notion as told by participants. Mana is earned by the judgment of one's behaviours, which then contributes to significant influence within a sporting context.

Haka and Waiata

Two cultural practices that were evident throughout the narratives of participants were Haka and Waiata. Tikanga Māori can be defined as customary practices or behaviours that guide Māori people (Mead, 2016). Waiata can be translated into song or to sing, whilst haka can be translated to mean ritualistic dance (Erueti, 2015). Waiata and haka have contributed to mainstream sports in Aotearoa for decades. Haka and waiata are most recognised in sports such as rugby, league, and basketball to showcase New Zealand's unique identity to an international audience. It also acts as a means of differentiating ourselves from the Australians who are often mistaken for representing Aotearoa, New Zealand. Additionally, the use of haka and waiata in a sporting context has also been used as a means to make money given its uniqueness and appeal to those overseas. In the narratives for participants however, waiata and haka represent an expression of belonging and connection. This is shown by Hine who, when discussing the

influence of waiata upon the team she is involved with, states “the simple link for me and how do you measure it – I don’t know. But the simple link for me is the connection... the group is aligned and connected.” In this quote Hine establishes how waiata and haka are cultural practices that are often done as a roopu (group) which builds comradeship and togetherness. Building comradeship and togetherness not only positively influences sporting teams and sportspeople, but it also reaffirms the Māori identity of Māori athletes within a sporting paradigm. Tama shares an experience where waiata was implemented within his sports team;

“Then when the thing came in about singing a song after our captain spoke, I absolutely loved it. If you are putting it in terms of making me better on the sports field, maybe not. Maybe it didn’t have that effect because that was off the field stuff. It could have, but I don’t know, mentally I don’t know... Off the field, I loved the things [Māori cultural practices including waiata] that we were doing off the field in terms of Māori culture. Some players probably didn’t know it was Māori things, but I knew myself that it was and I was loving all that stuff.” (Tama)

In this quote Tama acknowledges that the connection between waiata and sporting performance was not explicit. Instead, Tama illustrates how the implementation of Māori cultural practices evoked a sense of fulfillment and enjoyment. Perhaps this is because Tama is able to connect and reaffirm his Māori identity through the implementation of tikanga Māori within his sports team. Paul shares a similar experience when discussing the implementation of waiata based on his sporting context and experience;

“I love it because if we’re singing together and we’re letting go together there is a powerful belongingness that happens in there. If we all know the words and we all sing OK together you can lose yourself in the moment... You lose yourself in the belonging because the singing is merely the spiritual expression of belonging and love. So we sing together and it means we are all one. If we all know the words and we sing well, now we are actually really starting to hum it. It is special. Then it is also a metaphor for expressing ourselves. If I can do that without worrying about what you think of me and I can just do it. Now, if that is on the rugby field it is a wonderful metaphor. It is an act of belonging, it is the currency of belonging. When you see a team who, let’s say the captain speaks a

word of thanks for the welcome and then the team hops up and smashes a waiata or a chant or something, it is just like – holy! It is just like goose bumpy special versus you see the back row don't know it. It is not worthy of the moment, therefore we are saying he is not worthy or she is not worthy” (Paul)

The experiences of Paul reinforce the common theme of connection which is prevalent throughout the exploration of Māori identity. By using phrases such as “it is merely the spiritual expression of belonging and love”, and “it is the currency of belonging”, Paul places significant value upon the use of waiata (singing) within the playing group to amplify a sense of belonging and connection. The sense of belonging Paul speaks of exemplifies and reflects the findings of Tajfel whose work surrounding Social Identity Theory highlighted how belonging to a group contributes to an individual’s perception of self (Hogg, 2016). Although the translation of waiata can be described as song or singing, waiata for Māori culture was more than that; it was a tradition, a form of expression, a means to share tribal stories, and a way to store knowledge that can be passed on through generations (McRae & Jacob, 2011). To demonstrate the depth and importance waiata play for Māori and Māori identity, Mcrae and Jacob (2011) translated the words from distinguished leader and scholar Sir Apirana Ngata who describes the depth of waiata;

Ngā Mōteatea (a form of waiata) is, therefore, enormously affecting because it covers the range of human emotions, and often does so in marvelously evocative language, which is variously tender, poignant, bitter, ironic, sarcastic, lacerating, moving, and very often heartrending... In traditional Māori society composing and singing were very common, ‘part of the fabric of life’ (Orbell 1978:5). Songs were used, in ordinary and extraordinary circumstances, to ‘publish’ or make known personal feelings, to provoke or challenge or answer or draw sympathy (p.62).

Although waiata can be translated as singing, Māori emphasise a deeper layer that connects waiata to human emotion, tribal histories, and cultural life. The connection to human emotion and expressions of love within waiata can be considered part of belonging. When Paul talks about haka and waiata as a metaphor for expressing ourselves, he is alluding to individuals acting in an authentic manner based on who they are but doing it within a collective identity as a

sporting team. Paul is suggesting that teams who are comfortable to sing regardless of their ability, may in fact be more willing to express their authentic inner self on the sports field. These findings are not uncommon in the sports psychology realm. Existential psychologist, Nesti (2011), supports Paul's perspective on the relationship between anxiety and authenticity within a sporting context by stating;

Choice and authenticity in the face of anxiety are very important themes in the lives of sport performers. Especially for those at the top, great rewards can cause considerable distraction. It is easy to fall into inauthenticity, to seek the comfort zone and the easier life.

The authentic self and self expression are common conversations throughout sports psychology. The ability to see beyond the judgment of others and the anxiety of potential errors are reasons for individuals to compete within their limits on the sports field. The implementation of singing appears to be a collective practice that influences sports teams according to Paul. When Paul says "let's say the captain speaks a word of thanks for the welcome and then the team hops up and smashes a waiata", and Tama states "then when the thing came in about singing a song after our captain spoke", both are referencing a tikanga (protocol) embedded in Māori culture and Māori identity. This tikanga or protocol is known as waiata tautoko; which means song or to sing in support. Waiata tautoko is a tikanga founded on the marae during powhiri (welcome ceremonies) (Mead, 2016). The powhiri is a ceremony which includes a number of tikanga between the tangata whenua (hosts) and the manuhiri (visitors), to reduce the tapu (restricted) to noa (ordinary or normal) (Mead, 2016). Waiata tautoko occurs following a whaikorero (speech), where a support group completes a waiata or performance (Mead, 2016). Waiata tautoko are typically used to extend the message of the whaikorero, or to address the occasion. Paul extends this tikanga within his given sports team by demonstrating the importance of support, inclusion and valuing the collective. The final component of Paul's quote to analyse is how the concept of belonging, amplified through waiata, can influence sporting performance. The concept of belonging is a core principle within psychology as there is a human need for an individual to affiliate and be accepted by a group (Hogg, 2016; Lavigne, Vallerand, & Crevier-Braud, 2011; Drewery & Claiborne, 2013). Maslow (1943) also reinforced the importance of belonging within his pyramid of human needs which highlighted love and belonging as critical to an individual's social needs. Belonging has been identified within the realm of psychology as a component

which can positively motivate human behavior (Maslow, 1943; Drewery & Claiborne, 2013). Paul continues to discuss the importance of singing as a way of connecting the team;

“We had 4-5 to 10 songs, Samoan, Tongan, Fijian, Maori – we struggled to get white songs. So that whole thing about we live in a world where we are one. So we create a culture which is steeped in our integrity and our behaviour and not our reputation. Plus we do that together. Plus we are creating deep belonging and oneness, which also then reflects in so many lovely healthy family links, shared bonds. All of that was then going to be measured by our integrity and our training and tackles and whatever the numbers are” (Paul)

In this passage Paul indicates that the team he is involved with is made up of multiple ethnic cultures. Interestingly, of all the cultures that contribute to the songs they sing to connect and amplify belonging, it is the white songs that they struggle most with. This may be attributed to the fact that pakeha do not place as much value on the collective; instead it is largely about the individual. Additionally, similar to Māori the Samoan, Tonga, and Fijian cultures are steeped in history and cultural knowledge which amplifies both their identity and their indigenous heritage. Perhaps it is the lack of identity pakeha have, or their lack of connection to people, the land and the spiritual realm that results in ‘white songs’ not enhancing belonging. By incorporating waiata into his sports team, Paul indicates a connection which reflects in sporting performance as there is greater belonging, companionship, and connection within the playing group. These findings align with Maslow (1943) who highlighted how the need for belonging enabled people to experience companionship and connection. Connection, companionship, and cohesion are extensively studied topics within the sporting realm because of its influence upon performance. Teams are more likely to achieve outcome goals when all are committed to a specific task, whilst being united. Hine also spoke of waiata and haka as a medium to further represent key components within her organisation that can be reflected in sporting performance;

“Then our waiata and our haka come back to those strength, speed, stamina and talk about the shark – not being an octopus, but being a shark. So in times of challenge we aspire to be like the shark... So everything that we’ve done is to infuse who we are” (Hine)

Within te Ao Māori (Māori world) exists a whakatauki (Māori proverb) known as “kaua e mate wheke, me mate ururoa.” This whakatauki (Māori proverb) contrasts the wheke (octopus) against the ururoa (shark) which relates to Hine and her quote above. The wheke or octopus is anatomically limited to fight thus surrenders when fighting for its life, whereas the shark will not surrender and continue to fight for its survival. Hine’s sporting team ascertains haka and waiata that reflect the espoused values they aspire to demonstrate which in this case resonates strength, speed and stamina. The rituals and cultural practices sporting teams incorporate can offer multiple meanings depending on the context or purpose for implementation. Waiata and haka clearly offer an opportunity to amplify connection and belonging. The meaning behind the waiata and haka however, can also contribute to team identity and behaviour. When Hine speaks of the waiata and haka endorsed by her organisation, the link to sporting performance stems from the team identity which is reflected in multiple mediums including cultural practice. The waiata, and haka are all symbolic representations of the identity of the organisation and how they “aspire to be.” The meaning participants describe is also reflected by Erueti (2015) who found the implementation of mātauranga Māori (specifically waiata and haka) resulted in enhanced belonging and identity. Erueti (2015) highlighted an increased sense of connection between athletes, coaches and management staff through the use of waiata and states that the incorporation of Mātauranga Māori acted as a positive stimulus for the encouragement of Māori identity which included cultural practices that enhanced sporting performance.

The knowledge shared by participants illustrates how waiata and haka represents something more than entertainment. Instead, waiata and haka are cultural practices embedded in tikanga Māori that offer significant value when integrated into elite sport (Erueti & Palmer, 2014). Paul poignantly states that waiata (singing) is the currency of belonging. When an individual feels a heightened sense of belonging, they are more likely to demonstrate behaviours that positively contribute to the sporting team or organisation because of cohesion and connection. These findings relate to the purpose of this thesis as it demonstrates how Māori identity is represented through different sporting teams and contexts. The importance of Māori identity is illustrated by the use of waiata and haka and how it strengthens the belonging for sporting teams, and in some cases reaffirms the cultural identity for athletes.

Chapter summary

In this chapter I explored how Māori identity influences sporting contexts based on the participants sporting experiences. Participants demonstrated multiple connections between Māori

identity and sport which often incorporated Māori identity indicators which were examined in chapter 1. Whakapapa and the deep connection Māori have to the land and their tupuna, was a common concept amongst participants. Participants were able to link whakapapa to enhanced sporting performance through the legacy of one's lineage. Mana was also highlighted as a concept critical to sporting teams, athletes, and environments as it encouraged specific behaviours that could be linked to the legacy of the individual, and the wider community. Cultural practices such as haka and waiata enhanced the sense of belonging for participants, whilst also reaffirming cultural identity. These findings demonstrate how Māori identity pervades sport and illustrates its' importance for athletes and sportspeople within sporting contexts. Additionally, it also illustrates the value of Māori identity and how a collective approach, that understands the spiritual depth of an individual, can enhance the sporting performance and experience for athletes and sportspeople.

Chapter 5: Conclusions and Recommendations

In this chapter I revisit the aims of my research, present a summary of the key findings, highlight the implications of these research findings, and examine future research possibilities.

Research Aim

Identity is a concept central to psychology because how we perceive ourselves, and who we are as people plays a significant role in our behaviour and our response to specific situations. Historically, Māori have contributed significantly to the success of sport within Aotearoa, for Aotearoa on the international stage (Hokowhitu, 2007). Given the contribution Māori have made to sport, my research interests explored why and how Māori identity is experienced for Māori sportspeople within sports. Given my involvement in elite sport as both a player, partnered with the limited research available in the area of Māori identity within sporting contexts, I was motivated to explore how Māori identity contributed to the realm of sport. This formulated the following research question: How does Māori identity influence sportspeople within a sporting context?

Much of the academic literature explores Māori identity from a socio-historical context investigating the damaging effects of colonisation on Māori participation in society (Durie, 1995; King, 2003; Walker, 2001). Most of the sports studies that include Māori identity follow suit by examining how individuals navigate their identity within the sporting realm. My research endeavours to contribute to this space by examining the importance of Māori identity in sport for sportspeople.

Summary of Key Findings

How Māori identity is interpreted within a sporting context

Māori identity and how it is interpreted by participants was examined to understand how cultural Māori practices, Māori ways of being, speaking, and doing can influence a Māori sports person's sense of self. Māori identity is also influenced by historical, social, and political changes that occurred in Aotearoa New Zealand over the course of colonialism. Māori identity can be described as an evolving notion that varies between Māori to reflect heterogeneity within the group. Māori identity moves and adjusts with the changes that occur in the world we live in where for some Māori this means having everyday connections with traditional places (turungawaewae and marae) and for other Māori this means having a level of disconnection.

Regardless, participants in my study were able to generate and express definitions of Māori identity based on their experiences and understanding relative to their sport. Connection was a dominant theme amongst all participants when explaining and defining Māori identity based on their sporting experiences. The relationships and connections an individual has with other people, better known as Whānaungatanga, was central to Māori identity. Specifically, the connection to people through linkage to whānau (family), hapū (sub tribes), and iwi (tribes) was a common theme amongst participants' narratives. Serving beyond an individual's self to care for others, known within te ao Māori as manaakitanga, was also a recurring concept amongst participants' definition of Māori identity. Participants also emphasised the unique and distinctively Māori factors such as whakapapa, haka and waiata, and mana.

Whakapapa

Whakapapa, or genealogy, was critical to participants when exploring the role of Māori identity within sport. Whakapapa explains the connection an individual has with whānau, hapu, iwi (Andres, 2011) and how such connection contributes to one's identity. Participants explained that understanding one's whakapapa encourages behaviours that support their engagement with sport because the individual represents not only themselves but their family, hapu (sub tribe), iwi (tribe), and tupuna (ancestors) who have gone before them. The depth to which an individual knows their identity, creates a responsibility to continue and further enhance the legacy of one's whanau line, and in this case the sporting team or organisation. According to participants, this is the spiritual component of whakapapa that gives reason for an individual to act, behave, and perform beyond one's self for others which is influential for positive behaviours in sport.

Mana

Mana is a principle unique to Māori identity which was highlighted by participants as a concept critical to their thinking about and engaging sport. Mana is defined as prestige, power, status, integrity, influence, authority, spiritual power, charisma, prestige and in some cases makes reference beyond the physical (Moorefield, 2011). Participants explained how mana can underpin the behaviour and integrity of an individual when playing. Participants spoke of mana within their sporting organisations as an anchor to which all behaviours stem from. It was the standard for both a player and a person. According to another participant, mana was used as a means to uphold the legacy of the individual and the organisation. Additionally, participants spoke of mana as something that is bestowed upon you by others and cannot be bestowed upon

yourself. The reason one cannot bestow mana upon themselves, relates to integrity and the social quality of others recognising mana enhancing actions that contribute to success and respect. When we link the definitions of mana to sporting experience and performance for athletes and sportspeople, it is evident how the willingness to uphold one's mana might contribute to performing well in sports. Many participants identified mana as a meaningful component of Māori identity that can enhance sporting performance based on their experiences.

Haka and Waiata

The analyses from this research investigation also highlighted Tikanga Māori, or customary practices and behaviours that stem uniquely from Māori culture as components central to sporting performance. Specifically, waiata (song) and haka (Māori performing art) were considered factors that can impact sporting performance. The reason participants described these customary practices as a means of enhancing performance is because waiata and haka both amplify connection and belonging to a larger cultural group beyond the individual and their team. By including waiata (song) and haka (Māori performing art), sportspeople and teams articulate their connection and belonging to the larger cultural group to whom they belong to. Waiata (song) also allows athletes to sing about who they belong to, how they belong, ancestral connections, and historical events of importance, that anchor their individual selves and teams into a larger collective triggering a sense of pride and identity. Belonging also plays a critical role in performance because of sacrificial behaviours displayed by team members as they endeavour to serve the group. This illustrates how connection is further amplified through concepts central to Māori identity which can contribute to sporting performance.

Integrating Research Findings

My analysis demonstrates how Māori identity is important to Māori sportspeople as they engage their sport. The experiences expressed by participants provided an in-depth insight into Māori identity and its significance within sport. Some of the findings highlighted in this study demonstrate the value of Māori identity, Māori culture, and the underlying essence of Māori identity. Not only does this research offer a means to enhance cultural identity for athletes participating in sport, but this research also serves as an opportunity to endorse concepts of Māori identity to teams and organisations should they endeavour to improve the sporting experience and performance of Māori athletes. The key considerations that teams may find appealing in pursuit of enhancing sporting performance when dealing with Māori athletes

include; One: highlighting the importance of connection and whakapapa to the individual, the team and the organisation. Two: ensuring the legacy and mana of both the individual and the team are upheld through integrity of one's behaviours. Three: incorporate practices that enhance belonging and connection because by doing so, more sacrificial, and selfless behaviours are likely to be displayed resulting in greater performance. Four: belonging is a psychological need that needs to be catered for; therefore practices should be included to satisfy this need. Five: understand that it is connection, and a willingness to serve the collective which leads to enhanced sporting performance. These considerations are a few ways that Māori identity can enhance and contribute to the culture of a sports team and organisation.

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Appendix A

Participant Information Sheet

Project Title: The influence of Māori identity upon individual and team performance in sport

Who am I?

Kia ora,

My name is Maia Westrupp and I am a postgraduate student at the University of Waikato working towards a Masters degree. For the past 15 years I have been involved in sport as both an athlete and as a player. Over this time I have taken interest in human flourishing, and also performance within sports teams. The influence of Māori identity upon individual and team performance is one area I would like to explore further. To do so, I have decided to talk to members of sports teams and examine their experience of Māori identity.

This information sheet will help you decide whether or not you'd like to take part. This sheet will explain why I am doing the study, what your participation will involve and what will happen at the conclusion of the study. Should you agree to participate in this research, you will be asked to sign the Consent Form attached to this sheet. You will also receive a copy of both the Participant Information Sheet and the Consent Form.

What is the purpose of the study?

This research project aims to examine the role of identity within sport, with emphasis placed on Māori identity and how it can contribute to individual and team sporting performance. This study will be carried out to fulfil the requirements of a Master's thesis in Psychology at the University of Waikato.

Participants and what voluntary involvement includes

This research project aims to explore the narratives of either coaches, athletes, and sports psychologists. Approximately 8-10 participants will be included in this study.

You can choose to participate if:

- You are over 16 years of age
- Have knowledge of Māori identity
- Are a past or present sporting coach, player or sports psychologist
- Available and willing
- Can meet the timeframes of this research project

If you choose to take part in this study you will be asked to meet and discuss your experience of Māori identity and its contribution to performance. This will involve an interview for up to one and a half hours depending on what you have to say. I may ask some further questions to obtain clarity of your response. I may also ask for a follow up interview to discuss themes that have emerged and any further questions I may have. An audio recording device will be used to ensure all data is collected and accurate responses are recorded. Should you wish to remain confidential in the written assignment, your name or any identifying markers will be excluded.

Part of my research might include being with you at your training or coaching session to observe how you do things. This will contribute to my research. I may take notes or photos to reflect upon later on with you. This will only happen with your consent.

All questions have been reviewed and approved by the Human Ethics Committee of the School of Psychology with supervisor Dr Mohi Rua, supervising my Masters' thesis. Please review these questions and ensure that you are comfortable with participating in this research investigation. If you choose not to answer a question or decide to stop participating at any time, that is fine. You are able to withdraw from the project until 7 days after receiving the receipt of the transcript.

My thesis will be viewed only by the supervisor, research investigator, and staff marker's. It will not be distributed more widely. The School of Psychology states data must be stored for a minimum of 5 years after the completion of a research project. For this project, any data stored outside of the university will be safely destroyed under the supervision of the assigned supervisor or a faculty staff member.

Should you choose to participate, you will be given access to findings and publications at the conclusion of the research project. Should any further outcomes stem from this research, all participants will be informed immediately.

If you have any concerns or questions about the way this project is conducted please feel free to contact supervisor Dr Mohi Rua, (07 837 9213 or mohi.rua@waikato.ac.nz), or myself Maia Westrupp, on 0273460915 or maiawestrupp@gmail.com.

This research project has been approved by the Human Research Ethics Committee of the Faculty of Arts and Social Sciences. Any questions about the ethical conduct of this research may be sent to the Secretary of the Committee, email alpss-ethics@waikato.ac.nz, postal address, Division of Arts, Law, Psychology and Social Sciences, University of Waikato, Te Whare Wananga o Waikato, Private Bag 3105, Hamilton 3240."

Appendix B

Participant Consent Form

A completed copy of this form should be retained by both the researcher and the participant

Name of person interviewed: _____

I have received a copy of the Information Sheet describing the research project. Any questions that I have, relating to the research, have been answered to my satisfaction. I understand that I can ask further questions about the research at any time during my participation, and that I can withdraw my participation at any time up until 7 days after receiving the transcript receipt.

During the interview, I understand that I do not have to answer questions unless I am happy to talk about the topic. I can stop the interview at any time, and I can ask to have the recording device turned off at any time.

When I sign this consent form, I will retain ownership of my interview, but I give consent for the researcher to use the interview for the purposes of the research outlined in the Information Sheet. I also understand that my identity will remain confidential in the presentation of the research findings.

Please complete the following checklist. Tick [P] the appropriate box for each point.	YES	NO
I have read the Participant Information Sheet (or it has been read to me) and it has been explained in a way which I understand.		
I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study up until 7 days after receiving the transcript receipt.		
I understand that the interview will be audio recorded for research purposes only.		
I understand that I am able to choose whether or not activities such as observation in an applied setting shall take place.		
I know who to contact if I have any questions about the study in general.		
I understand that my participation in this study is confidential and that no material, which could identify me personally, will be used in any reports on this study.		

I wish to view the transcript of the interview.		
I wish to receive a copy of the findings.		

Participant: _____

Signature: _____

Date: _____

Contact Details: _____

Researcher: _____

Signature: _____

Date: _____

Contact Details: _____

Appendix C

Semi-Structured Interview Schedule for Coaches

1. How would you define identity?
2. How would you define Māori identity?
3. How have you incorporated Māori identity / culture into your sports team?
4. What has influenced your perspective of Māori identity?
5. Is Māori identity important to team performance? If so, why / how?
6. Is Māori identity important to individual performance? If so, why / how?
7. Are there any cultural concepts you use within the team? If so, what are they?
8. Why do you choose to include cultural concepts into your team philosophy / environment?
9. How do players respond to the inclusion of Māori culture?
10. Is there anything else you would like to add regarding Māori identity and performance?
11. What qualities do you look for in players? Why are they important?
 - a. How do you think these qualities improve performance?
 - b. Are there team values you endorse which improve performance?

Appendix D

Semi-Structured Interview Schedule for Athletes

1. How would you define identity?
2. How would you define Māori identity?
3. How have you incorporated Māori identity / culture into your sporting experience / life?
4. What has influenced your perspective of Māori identity?
5. Is Māori identity important to team performance? If so, why / how?
6. Is Māori identity important to individual performance? If so, why / how?
7. In what way does Māori culture shape or influence your team?
8. Are there any cultural concepts that help you with your performance?
9. How do you respond to the inclusion of Māori culture?
10. Why are relationships important for individual / team performance?
11. Is there anything else you would like to add regarding Māori identity and performance?

Appendix E

Interview Schedule for Psychologists

1. How would you define identity?
2. How would you define Māori identity?
3. How have you incorporated Māori identity / culture into your sports team?
4. What has influenced your perspective of Māori identity?
5. Is Māori identity important to team performance? If so, why / how?
6. Is Māori identity important to individual performance? If so, why / how?
7. Are there any cultural concepts you use within the team? If so, what are they?
8. Why do you choose to include cultural concepts into your team philosophy / environment?
9. How do players respond to the inclusion of Māori culture?
10. Is there anything else you would like to add regarding Māori identity and performance?



Maia Westrupp
Mohi Rua

Psychology

Monday, 18 May 2020

Dear Maia

Re: **FS2020-24: The influence of Māori identity upon individual and team performance in sport**

Thank you for submitting your application to the ALPSS Human Research Ethics Committee. The Committee is pleased to offer formal approval for your research activities, as detailed therein.

This is an excellent application that carefully and sensitively discusses the topic being researched. From an ethical standpoint, the risks are very low and you have demonstrated a thorough awareness of the social and cultural environment in which you will work. Well done.

We encourage you to contact the committee should issues arise during your data collection, or should you wish to add further research activities or make changes to your project as it unfolds. We wish you all the best with your research. Thank you for engaging with the process of ethical review.

Kind regards,

A handwritten signature in black ink, appearing to read 'Nathan Cooper'.

Nathan Cooper, Chair
Division of Arts, Law, Psychology & Social Sciences Human Research Ethics Committee