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Investigating the motivational profile of professional male Fijian rugby players and their perceptions of coaches’ and managers’ cultural awareness and understanding

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This dissertation is submitted in partial fulfilment of the requirements for the degree of Masters of Education (Research)

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1st August 2013
AUTHOR'S DECLARATION

This is to certify that:

I. this dissertation comprises only my original work towards the Master of Education Degree
II. due acknowledgement has been made in the text to all other material used
III. the dissertation does not exceed the word length for this course
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V. this dissertation meets The University of Sydney’s Human Research Ethics Committee (HREC) requirements for the conduct of research

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ABSTRACT

Investigating the motivational profile of professional male Fijian rugby players and their perceptions of coaches’ and managers’ cultural awareness and understanding.

This study examined the motivational profile of male Fijian Rugby Union players working in professional clubs outside of Fiji, and the perceptions of players as to the behaviours of coaches and managers. As an exploratory examination, the aim of this study was to provide a motivational footprint of the professional Fijian athletes (N = 45) in an attempt to determine whether any observations could be made as to the level of self-determined motivation. These findings were then compared to similar studies around the world.

The participants ranged from 21 to 36 years of age with varying levels of professional experience in clubs around the world. The research also investigated the influence of location of schooling and the length of overseas contract on the players’ motivational profile. Data was collected through the use of the Sports Motivation Scale (SMS); an original cultural awareness questionnaire that involved 28 Likert Scale items; and three qualitative response questions, which focused on players’ perceptions of management’s cultural awareness and understanding.

Results indicate that this sample exhibits high levels of self-determined and non self-determined motivation—also that these levels surpass measurements taken in similar rugby specific and non-rugby studies. The Fijian rugby players recorded significantly higher levels of external regulation (M = 4.38, SD = 1.33, p <.01) when compared with professional New Zealand rugby players (Creswell & Eklund 2005b). They also recorded significantly higher levels of intrinsic motivation to experience stimulation (M = 5.59, SD = 1.18, p<.01) compared with amateur New Zealand rugby players (Creswell & Eklund 2005a). Fijian rugby players also recorded significantly higher levels of amotivation compared with both professional and amateur New Zealand rugby players. In addition, the Fijian rugby players were significantly higher (p=.001) than the Canadian college athletes (Cresswell & Eklund 2005a) on all seven subscales of the SMS.

The above results revealed no significant difference on any subscale between athletes who attended secondary school in Fiji and those schooled outside Fiji. However, the examination of varying contract length revealed that players who were contracted overseas for more than 3 years exhibited a significantly higher median score on the subscale for identified
regulation (23.67) than players with a contract of less than three years (21.78) \((U = 165, Z = -1.98, p < 0.05, r = 0.30)\). Furthermore, through analysis of the results of the cultural awareness questionnaire, it was found that, while issues relating to religion and culture are important to these athletes, the priority for effective management should focus on coaching practices, feedback, communication, personal welfare and family welfare.

This study provides evidence that Fijian rugby players possess high levels of both self-determined and non self-determined motivation. It also found that, while issues pertaining to culture and ethnicity are important to individual welfare, the predominate management priority for these athletes is the creation of strong coaching and management environments, with attention given to instruction and feedback administered in a positive manner.
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Chapter 1
INTRODUCTION

1.1 - Development of Thesis Topic

Rugby Union is a global sport, with five million people playing it in over 117 countries (The Centre for International Business of Support, 2011). With the growth of this game professionally, many of the leading clubs recruit players from around the world to bolster their squads.

For these teams, the southern hemisphere provides a rich source of rugby talent and, despite their small populations, the islands of the Pacific supply a considerable amount of the world’s professional players. Currently 30.4% of all contracted players in Australia have Pacific Island heritage (Australian Rugby Union Players Association, 2012). Fiji is the most successful of the island nations, having made the quarter final stages of the Rugby World Cup on two occasions (1987 & 2007). Presently, there are approximately 150 male Fijian rugby players working professionally abroad (T. Waqa, personal communication, 12 July 2010).

Rugby Union is seen as the national game of Fiji, with wide support and participation in both the seven-a-side format and the traditional fifteen-a-side version. Approximately 41,000 Fijians participate in the sport in Fiji (Guinness, 2009), which is a remarkable figure considering Fiji’s population is only 837,271. The participation rate is higher when viewed contextually, as the sport is mainly played by native Fijian or iTauki citizens, who represent 475,739 of the nation’s population as of the 2010 census (Fiji Islands Bureau of Statistics, 2010).

Their talent and performances frequently result in Fijian rugby players attaining overseas playing contracts, which take them out of Fiji to live and compete in foreign competitions with foreign clubs. These contracts present considerable financial opportunities for the individuals, their families and the nation itself. An individual’s ability to ‘fit in’ to a foreign club and consistently perform in competition can mean significant financial gain and long-term wealth and stability for him and his family.

However, such moves often represent significant changes in lifestyle, language and culture, which have the potential to impact on the individual’s perceptions of self and others, consequently affecting their motivation. The Fiji Rugby Union does not currently have any
policies or practices to educate players or clubs on how to best acclimatise to these new settings and ensure a productive transition (Waqa, T, 22 Aug 2010, personal communication).

While there has been a small amount of research conducted on Rugby Union in Fiji (Dewey, 2008; Dewey 2010, Guinness, 2009) there has been no research completed on the motivation levels of professional Fijian Rugby Union players in elite environments. Given the unique backgrounds experienced by members of Melanesian and Polynesian cultures, this study will specifically endeavour to examine the motivational profile of professional Fijian Rugby Union players.

1.2 - Statement of Problem

While many elements of these overseas rugby opportunities are positive for the young men and their families, the geographic relocation and social isolation from traditional support groups can place significant pressures on these young men. Previous research (Rees & Hardy, 2000) has highlighted the role of social support in sports arenas by stating that the consequences of performers being isolated from support are damaging (p. 344). Subsequently, the motivational framework under which these young men operate can be greatly affected, resulting in decreased levels of intrinsic motivation which is frequently related to poor performance, anxiety and lower states of wellbeing (Ryan & Deci, 1999). Players often have little knowledge of the environments they are travelling to, and the clubs have varying degrees of understanding of these athletes’ cultural backgrounds. In such circumstances, research has shown that individuals in the racial and ethnic minority experience more stress and are less satisfied with their careers (Greenhaus, Parasuraman & Wormley, 1990) than their non-minority counterparts. In an industry where coaching and management staffs frequently change, a systematic understanding of these players needs is difficult to create and sustain.

At present, many overseas clubs are recruiting players from Fiji and other Pacific Island nations at younger and younger ages, to avoid competition rules restricting the number of foreign players allowed in a team. Previously there were no caps on the number of international players allowed in each club, but a revision of this rule has seen clubs try to recruit players in to their Academy programs at younger age groups so that they can become ‘nationalised’ under the competition rules through three years’ service prior to their selection in to the main squads. This has the added benefit for clubs of recruiting young men from Fiji for a reduced price, due to their lower level of development and experience. The temptations of status and financial remuneration are often hard for these young men and their families to resist, as even lower
level contracts can represent remuneration frequently 5-6 times the average wage in Fiji (average Fijian wage, $12,792 FJD – Fiji Islands Bureau Of Statistics, 1 July 2010). The most recent statistics on the average annual salaries of rugby players in Europe report that individuals were earning an average of €153,700 in French clubs, €123,000 in English premiership clubs, and that the top 30 players in the French ‘top 14’ competition earned an average of £240,000—the equivalent to $672,000 FJD or 52 times national wage (Ligue Nationale de Rugby, The Telegraph, 25 August 2012). Due to Fiji being the largest of the Pacific Nations represented in World rugby, and because of my role with them in the capacity of assistant coach in 2007, and again in 2011, I have chosen to focus on Fiji specifically.

This study will investigate Fijian rugby players’ motivational profiles prior to the 2011 Rugby World Cup. It will also examine whether player perceptions of the management of issues surrounding culture and ethnicity have any impact on their motivation or needs fulfilment.

The following hypotheses have been proposed:

1. The motivational profile of professional male Fijian rugby players will exhibit high levels of intrinsic and extrinsic motivation
2. Rugby players schooled outside of Fiji will exhibit higher levels of extrinsic motivation, compared to players schooled in Fiji
3. Rugby players who have been contracted for less than 3 years will exhibit higher levels of *intrinsic motivation to know and accomplish* as they begin their career, but that they may also exhibit higher levels of extrinsic motivation as they adjust to the professional environment
4. Issues relating to family, religion, culture and ethnicity will be important considerations in player perceptions of their coaches’ and managers’ behaviours in training and playing environments overseas
5. Fijian rugby players will perceive that overseas coaches and managers will not relate well to them on issues such as family, religion and cultural beliefs

This study will use the Sports Motivation Scale (SMS) (Briere, Vallerand, Blais, & Pelletier, 1995) to map the motivational footprint of male Fijian Rugby Union players in an exploratory study to compare this profile to those of other racial and ethnic groups.
1.3 - Significance of the Study

In the context of the current demand for rugby players of Fijian and other island heritage, the importance of understanding athletes’ motivational profiles and the subsequent impact that managerial behaviours have on this motivation is vital. Since Rugby Union went professional in 1995, the recruitment of Fijian players to professional clubs has grown exponentially to the point that a typical weekend in European rugby could see Fijian players’ represent up to 27 clubs (Kanemasu & Molnar, 2012). Without this understanding, it will be difficult to measure if these athletes have the same access to a level playing field, in terms of the development of their ability and chances of success in the professional marketplace. Previous research has suggested that there is limited examination in the literature from the perspective of players who are members of non-dominant ethnic groups (Thomas & Dyall, 1999), a belief more recently stated and addressed by Kanemasu & Molnar (2012).

Many of these athletes face large barriers to performance, in relation to isolation from social support networks, social capital and cultural understanding, as represented in Figure 1. Despite this, the extent to which coaches and managers understand these challenges or educate those agents responsible for managing these individuals’ careers is unclear and require further investigation. Education of coaches, team managers, sport managers and the individuals themselves on the possible hurdles that relocation and cultural diversity are likely to play in their career require further investigation.

The importance of understanding the motivational orientations of Fijian players and the cultural backgrounds from where they come is vital in terms of creating environments that are conducive to supporting the psychological needs of individuals necessary to foster self-determined forms of motivation. Previous research has highlighted the need to identify cultural differences in acceptable patterns of recognition for competence and achievement in sport (Thomas & Dyall, 1995; Sartore, 2006).

This study builds on the work of Cresswell and Eklund (2005a & 2005b) in relation to better understanding the motivational profiles of elite athletes in Rugby Union, but seeks to fill a gap in the literature by focusing specifically on athletes of Fijian heritage. It furthers the work of, Fortier (1999) and Deci and Ryan (2000), in examining the impact that social and environmental factors have on the fulfilment of basic psychological needs; and draws from Challedurai and Cunningham (2004) in reference to the ability of an individual to perform in
work environments different from those of their cultural background. My personal experience in coaching has fostered a belief that it is necessary to learn how people of different cultures vary in their expectations of the style and content of social interactions in sport settings.

This study will endeavour to investigate findings that could be used to establish a set of policies or practices aimed at educating relevant stakeholders on how to improve the needs fulfilment of Fijian athletes and as such benefit them through higher rates of self-determined motivation and more satisfying sporting careers. Furthermore, it is hoped that this research may help other nations and their coaches whose players also migrate for rugby purposes, particularly other Pacific Nations.

1.4 - Conceptualisations of Race and Ethnicity

This study has developed out of research suggesting that issues surrounding race and ethnicity expose individuals in new environments to a range of affects, if they are viewed as a member of a group different to the majority. Indeed, the establishment of Rugby in Fiji during British Colonisation was a study in separation as the Fiji Rugby Union was set up as a uniquely European Union in 1913, with a Native Union set up two years later. The two remained separate until after the Second World War. As suggested by Dewey (2006), the game itself could have been a metaphor for colonisations with its appropriated land, marked lines, its rules called laws and the enduring Victorian values of discipline, character and regulated manliness. Research has also shown that surface level differences (i.e. physical characteristics) may influence the experiences people have in groups or dyads and the functionality of work groups (Fink & Cunningham, 2005). These circumstances are viewed in the knowledge that the occupational environments for professional Fijian Rugby Union players are based in the New Zealand, Australia, United Kingdom, France, Italy and Japan. All of these settings provide considerable demographic, language and cultural changes from life in Fiji. For the purpose of this study, we share the conceptualisation of race and ethnicity put forward by Cornell and Hartmann (2004), that race is a social construction based on physiological differences and ethnicity as a social construction based on cultural differences, such that race becomes physically distinct groups and ethnic groups become culturally distinct. Within this examination, the notion of culture encompasses aspects such as tribal identity, family and community.
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Figure 1 - Barriers to performance for Fijian Rugby Union players in overseas clubs

1.5 - Operational Definitions

**Autonomy**

Is the universal urge to be causal agent of one's own life and act in harmony with one's integrated self.

**Coach-athlete relationship**

In the sport context, and more specifically in the context of coaching, the relationship established between the coach and his/her athletes that play a central role in athletes' physical
and psychosocial development (Jowett & Cockerill, 2002)

**Competence**
To seek to control the outcome and experience mastery

**Culture**
The learned, socially-acquired traditions and lifestyles of the members of a society, including their patterned, repetitive ways of thinking, feeling and acting (Harris, 1983)

**Cultural diversity**
The unique sets of values, beliefs, attitudes and expectations that individuals possess by virtue of sharing some common characteristic(s) with others (Doherty & Chelladurai, 1999)

**Cultural diversity management**
The organisational approach to managing diversity

**Ethnicity**
As a social construction based on cultural differences

**Extrinsic motivation**
Pertains to a wide variety of behaviours that are engaged in as a means to an end and not for their own sake

**Intrinsic motivation**
Entails participation in an activity for the feelings of fun, pleasure, excitement and satisfaction associated with it

**Race**
A social construction based on physiological differences

**Relatedness**
Is the universal want to interact, be connected to, and experience caring for others

**Self-determination**
The condition in which a person’s behaviour comes from his or her own wishes, desires and decisions
**Sports Motivation Scale**

The French validated version of the Sport Motivation Scale (Brière, Vallerand, Blais, & Pelletier, 1995)

**Amotivation**

Amotivated individuals do not perceive contingencies between their actions and the outcomes of their actions; they experience feelings of incompetence and lack of control (Deci & Ryan, 1985); they are neither intrinsically motivated nor extrinsically motivated

**External regulation**

Refers to behaviour that is controlled by external sources, such as material rewards or constraints imposed by others (Deci & Ryan, 1985)

**Introjected regulation**

Occurs when an external source of motivation has been internalised such that its actual presence is no longer needed to initiate behaviour; instead, these behaviours are reinforced through internal pressures such as guilt or anxiety

**Identified regulation**

Is in operation when the individual comes to value and judge the behaviour as important, and therefore, performs it out of choice. The activity is still performed for extrinsic reasons (e.g. to achieve personal goals); however it is internally regulated and self-determined

**Intrinsic motivation to know**

As performing an activity for the pleasure and the satisfaction that one experiences while learning, exploring or trying to understand something new

**Intrinsic motivation towards accomplishment**

As engaging in an activity for the pleasure and satisfaction experienced when one attempts to accomplish or create something

**Intrinsic motivation to experience stimulation**

When someone engages in an activity in order to experience stimulating sensations (e.g. sensory pleasure, aesthetic experiences, as well as fun and excitement) derived from one's engagement in the activity
1.5.1 - Fijian terms

Vanua

A word that means land. Vanua can be used to refer to people of the land, which can both be the common people as opposed to the chief, or the village as a whole. Vanua can also be used to describe traditional culture, which is based on strong associations to the land.

Matagali

Clan, consists of several tokatoka or family units. Each matagali will have a different function within the lineage.
Chapter 2
LITERATURE REVIEW

This chapter reviews the literature in relation to motivational variables and environmental factors that may impact on the lives of professional Rugby Union players in overseas clubs. There is limited literature investigating this topic in relation to Fijian athletes and, as such, examinations of literature have been reviewed from the fields of: rugby in Fiji; motivation in sport and Self-Determination Theory; diversity in sport; coach-athlete relationship; and social support in sports settings. Research in these areas has been largely conducted across Europe and North America, with studies specific to Rugby Union occurring in New Zealand. The review concludes with a brief summary of relevant issues.

2.1 - Rugby in Fiji

Rugby is an important symbol of the modern Fijian nation: a focus of internal identity-making processes, but also a way of projecting this image to the world. Rugby in Fiji remains an important avenue for the expression of Indigenous uniqueness and aspirations on individual, national, regional and international levels (Dewey, 2010). While the seven-a-side version of the game is often associated with the Fiji Islands—and indeed Fijian athletes excel in this format—the fifteen-a-side version of the game is prevalent across all levels of the community. It holds a special relevance in the sporting, social and financial landscape in Fiji, due to the opportunity for young men to migrate and play professionally in overseas clubs. The centrality of the sport to peoples’ lives is evident at the national, community and individual level. At the national level, Rugby Union is the most important game among Indigenous people. Crucial to this are the huge participation levels in the sport. Officially there are 41,017 (of whom 40,687 are male) players registered to 492 clubs in Fiji (Guinness, 2009). This figure does not include the countless Fijians who are playing rugby in casual settings each afternoon in fields, parks and beaches across the country, which has been suggested to take the total number closer to 60,000 (Kanemasu & Molnar, 2012). Furthermore, with only about 80,000 Indigenous men of rugby playing age (15-35 years), the participation rate is approaching 75%. This level of Indigenous association with the sport is a key point of cultural difference’ between Indigenous and the Indo Fijian populations and as a central marker of Indigenous hegemonic masculinity and mediated Christian spirituality. (Guiness, 2009)
2.1.1 - Rugby and traditional Fijian values

Fiji lies on the geographical and social border between Melanesian and Polynesian societies. Indigenous society is based around various kin obligations that create a sense of communalism among Fijians. This sense of communalism often contrasts with concepts of capitalism that many Fijians experience when they migrate to other parts of the world. After the colonial period, over two-thirds of the Indigenous population was Methodist. The church subsequently maintained the ideas of communal obligations and structures, reciprocity and respect for hierarchy that were present in pre-colonial society. As such, in modern-day Fiji the importance of the ideas of church (lotu), state (matanitu) and tradition/land (vanua) are present in the masculine identity of young males. Rugby serves a purpose in uniting and expressing these ideas.

The emphasis on communal rather than individual starts in the village, where kinship structures provide the basis for hierarchical systems of obligations and responsibilities. According to many Indigenous observers and anthropologists (Geddes, 1959 & Ravavu, 1983 as cited in Guinness, 2009), this has resulted in a Fijian way of life that is fundamentally communal, rather than solitary. Lives are structured by obligations and responsibilities to kin, as individuals construct their identity in reference to social ties. This premise is particularly relevant when we begin to examine the impact of Fijians living away from these social connections. Fijians are globally stereotyped as being more concerned with their families, kinship and others than with money, which is seen to be the primary concern of both European and Indian societies (Guinness, 2009). In this regard, being too independent can be seen as going against what it is to be Fijian. Indigenous Fijians' connection to the land follows similar patterns: most Fijians see it as an extension of the concept of self. To most Fijians, the idea of parting with one's vanua or land is tantamount to parting with one's life (Guinness, 2009). Individuals are not motivated by personal greed but evaluate their lives in terms of keeping the community, or vanua, on the 'straight path' laid down by the vu, or ancestral spirits. Throughout Fiji, lotu and vanua unify the family and society under God and the chiefs, providing the moral framework for the social interactions that are at the heart of Fijian society (Tomlinson, 2009).

Due to the process of socialisation in which people learn their cultural and material outlook on life, it is hard to believe that an individual raised in Fijian communalism could ever truly conceive of themselves as an individual divorced from the collective (Toren, 1990, 1999). In this regard, it is likely that Indigenous people continue to view the world in ways that are
strongly affected by a communal spirit. Hence individuals still make decisions, but these decisions are made in reference to an Indigenous value system. This cultural lens will be discussed further in this chapter, when we examine perceptions of minority groups in culturally diverse environments.

Rugby is one of the main symbols around which Indigenous Fijians construct various identities and social categories (Turner, 1969). Rugby was first played in Fiji between the foreign soldiers and policemen during the colonial era, with the first recorded match to involve Fijian players taking place in 1884. The Fiji Rugby Union was established in 1913 with the first games between the neighbouring Island nations of Samoa and Tonga taking place in 1920's (Kanemasu & Molnar, 2013). Rugby is an important part of identity making and there are still certain ritual aspects to the training/game that help create a sense of group unity, class unity, Indigenous identity and religious identity (Guinness, 2009). Within this setting, male Rugby Union players are bound by the continuance of social obligations and communal way of thinking, rather than being entirely individualistic. Within their rugby endeavours, men are restricted by obligations to kin and community, but are also enabled by broad social networks. By utilising these networks, individuals are able to pursue their rugby dream and gain support from their families. The responsibility for such support is the expectation that they will send remittances back home if possible. The benefits of being able to rely on social networks for support and social capital will be discussed further, in relation to the importance of social support with regard to performance in elite sport.

2.1.2 – The ‘Rugby Dream’

The pursuit of a career in Rugby Union, of international migration, large pay contracts, adulation and the ability to support family and village alike has seen a sporting goal transform in to a cultural aspiration in Fiji. Motivational forces for migration range from bleak economic prospects in Fiji which push players towards financially more advanced countries, to the lack of professional opportunities, resources and financial rewards in Fiji and a desire to experience different and modern western cultures and lifestyles and the higher social standing and prestige and status of overseas players (Kanemasu & Molnar, 2013).

The 'rugby dream' (Guinness, 2009) has an importance within the Indigenous cultures, communities and identities, which means that even by just pursuing the dream young men find purpose, fulfilment and prestige in their lives. For the men represented in this sample, this goal and the aspiration of making it in the world of professional rugby means living the good life, achieving the archetype of masculinity in their culture, and supporting their families and communities. Successful players are said to embody religious, Indigenous and national value
systems within the modern Fijian society (Guinness 2009, Tomlinson, 2009). Players who are successful enough to earn overseas contracts are also seen to project these Fijian values and images into the outside world, and are regarded as ambassadors for Fiji. Kanemasu and Molnar (2012) argue that rugby migration enhances this sense of belonging and purpose in athletes, especially as they consider excellence in rugby to be key aspect of Fijian self-definition. For this, they often gain fanatical support back home, including local sponsorships, which see them displayed across all forms of media. Because of this, there has emerged a powerful 'rugby dream' for the Indigenous Fijians (Guinness, 2009).

There are 4 methods of migration: Rugby scholarships to New Zealand or Australian schools, contract arrangement by kin/social networks or clubs; rising through the ranks of the FRU and gaining international exposure by playing for the relevant national teams; being recruited by overseas scouts on visits to Fiji (Guiness, 2009). Many of them senior positions are short term, contract based migrants and do not intend to settle permanently.

Such powerful motivating factors are important features of this study as we examine the self-determined nature of these athletes’ motivation. But it is also important to realise that, for many of these men, migration is less about leaving Fiji’s social structures and more about an extension of Fiji into the wider world. Instead, rugby migration has a particular set of connotations for prestige and status, masculine and religious identity, kin relations and obligations, which do not apply to other migrations from Fiji (Smart, 2007). For these individuals, migration represents increased status and prestige as well as material gains for the individual, the family and village. For those aspirants who successfully navigate the obstacles and opportunities, even in instances where there are limited choices, there exists an awareness and celebration of the uniqueness and interconnections that typify the traditions of the game in Fiji and the history of the region as a whole.

2.1.3 – Masculinity in Fiji

Fijian masculinity is linked to ideas of the church, tradition and communality. In a modern Fiji, void of tribal conflicts or inter-island warfare, Indigenous masculinity has become associated with the powerful trilogy of Indigenous Fijian values: lotu (church), vanua (land and tradition) and matanitu (nation-state) (Tomlinson, 2009). Within this setting, rugby has become the ultimate testing ground of masculinity, and allows young men to pursue individual ambitions within a framework that is acceptable within communal Fijian cultural frameworks:

It is through rugby that the young men create social ties; through rugby that they gain social prestige, through rugby that they create themselves as good men in
terms of the social values espoused by the household, village, nation and church; through rugby that they engage with the outside world and the cultural and economic potential that is contained there. (Guinness, 2009, p. 50)

As such rugby has become a crucial vehicle by which these values can be expressed, contested, explored, highlighted and displayed. Furthermore, the games allows young men to enter in to physical competition, exhibit aggression and prowess, through which they can express the traditional Indigenous warrior ethos (Kanemasu & Molnar, 2013). Whilst the Indigenous community celebrates these processes, hegemony operates at a structural level and community level as a powerful sanction against the rise of an Indo-Fijian rugby culture.

In this examination, it is therefore important to understand the powerful forces at play in defining the identities and appropriate behaviours of modern Indigenous Fijians, particularly when they are presented with foreign environments that may not offer these recognisable conditions for identity-forming behaviour. For Fijian men, rugby offers a culturally significant activity, through which Indigenous men can measure themselves against the paradigm. In Fiji, as rugby players, they become exemplars of the values of *lotu* and *vanua* upon which this masculinity is based (Connell, 2007). Hence, rugby is a cultural marker of group membership. These ideals, if achieved, represent a significant allocation of social capital that is potentially forfeited when an individual accepts an offer in an overseas club.

2.1.4 – Financial implications of Rugby migration

With such a strong desire to play overseas, and a physical and natural talent pool that has caught the eye of cashed-up clubs around the world, Fiji has become a source of talent rather than a destination for rugby (Dewey, 2008). In 1995 the International Rugby Board declared the game 'open', allowing professional payments to players in senior competitions. After this, the rugby talents of Pacific Nations were noticed by international clubs, aided by the admirable performances of Samoa in the 2003 World Cup and the eye-catching form of players such as Rupeni Caucaunibuca, Island players were seen as an ‘essential asset’ by Europe's professional clubs in particular A striking feature of professionalism's first decade, therefore, was the extent to which it coincided with dramatic increases in Pacific Islander representations in the ranks of professional clubs and national teams throughout the rugby playing world (Dewey, 2008). As Fiji Rugby Union spokesman Tevita Tauva lamented, the Islands 'lacked the resources to compete with overseas clubs luring players away' (Dewy, 2008).
In 2006, Fijian officials signed 80 releases alone, and estimated that there may be up to 500 Fijians playing in high level amateur and professional competitions around the world (Guinness, 2009). It was also the case that Pacific Islanders were viewed as being cheaper to sign to professional contract than players from the traditional rugby powers. Off the back of this wave of rugby migrations, remittances jumped to total $F207 million (£66 million) in 2007, or 9% of GDP (Reserve Bank of Fiji 2009). These payments are generally used to repay debts, finance kin migration and education, and for consumer goods (including housing) (Connell & Brown, 2005; Leeves & Brown, 2007; Mohanty, 2006).

Players who leave their Island homes remain part of the community. They maintain obligations to kin and still form their identities on the basis of these village identities. Many villages and their respective Chiefs recognise the economic rationales that are motivating people to leave: they are heading overseas in order to get resources that do not exist in the village. For these individuals, professional rugby earnings could not only sustain the athlete’s and their immediate family but often also their wider kin group (Kanemasu & Molnar, 2012). The upward social mobility within the village and family networks is dependent upon the maintenance of kinship ties and obligations, including certain demands for remittances (Lee, 2009). These expectations of sociability, hospitality and income sharing form the basis of a particular expectation of Fijian social life. Contemporary Fijian society, as in other parts of the Pacific, has been built upon these 'traditional' safety nets of kin obligations to share, of wealth sharing, and complex distribution systems (Brown & Jimenez, 2007).

This creates pressure for young males to repay the family. Migration is an opportunity that few are able to achieve, and so movement abroad comes with an expectation to provide financially for the family and village. More recently, this has been viewed as a necessary short-term option among Pacific communities (Mohanty, 2006), but it still evokes a strong desire to repay parents for the strength and health they have given rugby players. It is these strong kinship links that result in frequent demands for support of some sort (Guinness, 2009). Remittances become an important way for the young Fijian rugby players to express an ongoing kinship tie. For these individuals, who have taken a path of potential individuality and isolation from the vanua, it is a way for the player to reassert his link with home. This has led to the concept of transnational communities (Brown, 2007), or 'transnational villagers' (Levitt 2001), whereby giving back to the community fulfils the expectations of kin, and affirms the individual’s identification with the Fijian system.
2.1.5 – Fijian experiences in overseas clubs

The irresistible pull of overseas contracts has provided unique opportunities for Fijian, Tongan and Samoan athletes, including salaries that assist extended families and communities in remittance economies. In what Miller (2001) has described as the *global traffic in sporting bodies*, there has been a large ‘brawn drain’ (analogous to the ‘brain drain’) as the most skilful Island players tend to leave for the cities of the western world. Fijians reputations for flair have enabled their wingers to be regarded as attractive recruitment opportunities; they will be fast, strong and dynamic ball runners. Clubs are willing to pay for this, even if they do not know the player. While the loss of this talent to international clubs is regrettable to some, most see it as just reward for the individual and an opportunity for him to represent his family, village and country.

Insofar as poaching is concerned, the Fijian Rugby Union's greater anxieties revolved around the targeting of schoolboy athletes by scouts and the subsequent loss of talented young players to schools and clubs overseas (Guinness, 2009). As new rules aimed at reducing the amount of foreign players in overseas clubs come in to affect, this problem is being exacerbated as clubs try to work their way around the rules by recruiting players at younger ages in an attempt to nationalise them before they arrive at full physical maturity and are ready for competition. Previously there were no caps on the number of international players allowed in each club, but a revision of this rule has seen clubs try to recruit players in to their Academy programs at younger age groups so that they can become ‘nationalised’ under the competition rules through three years’ service prior to their selection in to the main squads.

There can be a cultural stigma attached to hiring Fijian athletes, based around a view of them as stereotypically lazy and unreliable (Dewey, 2008). This is not to say that they are underpaid, but rather that their wages take into account the unreliability that is said to define them. They are marginal to any players union, and have little sway when it comes time to negotiate with their club (Dewey, 2008), as clubs are never sure if their Fijian recruits will play at anywhere near their potential. This example of stereotyping may lead to differences in how they are managed and to potentially self-limiting behaviours amongst Fijian athletes in overseas clubs, a concept which will be developed later in the literature review.

These perceptions often affect the initial experiences of Fijian athletes in overseas clubs. Indeed many players are forced to play out of position (i.e. halfbacks or back-rowers playing in the outside back positions), due to the perception that Fijian players are only effective or capable of playing certain positions, usually positions in the backline outside number
Furthermore, preconceptions about the ability of Fijian players regarding work ethic and commitment can affect their integration in the team and the development of trusting coach-athlete relationships. For observers of this rugby migration, this raises the inescapable question of whether Pacific ‘brawn drain’ is a consequence of ‘coercive’ or ‘hegemonic’ processes, whether the opportunities outweigh the challenges for these individuals, or if this is simply another form of ‘blackbirding’ administered by wealthy western sporting organisations as suggested by Michael Field. (http://www.michaelfield.org/sport.htm). According to the research of Dr Robert Dewey (2008):

*The available evidence suggests that given the economic disparities and historic relationships, professional migration is the consequence of ‘hegemonic’ forces, but the subsequent entrapment of the players by their clubs or in some cases their adopted national unions is ‘coercive’. In other words, whether by design or default, the unions and professional clubs alike operate at a position of power from which they can manipulate individuals on the basis of their economic needs and benefit from the marginalised position of the Pacific Rugby Unions.* (p.102)

Further to this, Fijian economist Wadan Narsey sees a continuing colonial relationship and even remnants of an old racism in international rugby, a point which raises concerns about the autonomy and benefits of this migration.

However, there are many associated positives to rugby migration. Guinness suggests that this collective symbol draws the various islands together into a nation and allows them to project themselves in to the outside world. Kanemasu and Molnar (2012) point out that these individuals are not always the victim, but also enter in to this trade as conscious and rational participants, even if at times they are compelled to do so. They indicate that these players also generate some level of autonomy from symbolically representing their county inside a foreign team belonging to another country. In their qualitative studies (2012 & 2013) all interviewees stressed that their international career was not just about making a name for themselves, it was about making a name for Fiji, and asserting Fijian excellence in front of a global audience. Kanamasu and Molnar. In this way they suggest that rugby migration can also be used as a symbolic marker of national identity and provides emigrants with a vehicle for cultivating a sense of collective belonging and pride in their island home. In such a way, Kanasu and Molnar argue that rugby migration can therefore constitute a site for both structural subordination and symbolic resistance to the perceived dominance of western culture. In this way each Fijian participant in their research stressed that it was not just about making a name for themselves; it was about making a name for Fiji by asserting Fijian excellence in front of a global audience. According to Kanemasu and Molnar (2012) it is therefore possible for
emigrant rugby players to present a counter-hegemonic inversion of the dominant discourse and space which re-defines the Islands as far from small, isolated and poorly resourced victims of global capitalism, but instead competent and resourceful agents actively enlarging their transnational presence and asserting self-definition.

These complex arguments about ethnicity, national identity and history which accompany Pacific rugby will be examined in this study, in relation to how these issues affect the intrinsic motivation levels of these individuals as examined through Self-Determination Theory (Deci & Ryan, 1984; Deci & Ryan, 2000; Deci & Ryan 2005; Ryan & Deci 2006; Losier & Vallerand, 1999). It is hoped that this limited review of the current relevant literature on Fijian life and Fijian rugby has provided a contextual understanding of the issues of poverty, racism and socio-economic inequality within which the ‘Rugby Dream’ is framed.

2.2 - Motivation in Sport

Motivation concerns energy, direction and persistence—all aspects of activation and intention that are essential to all facets of everyday life including sport. As such, it is a central issue in the field of psychology, for it is at the core of biological, cognitive and social regulation (Ryan & Deci, 2000). Therefore, it must be a pre-eminent concern to people who act in roles such as managers, teachers, and coaches. In modern sport, research examining the ability of individuals and teams to harness motivation, in response to the ever-increasing demands on levels of performance, is widespread (Cresswell & Eklund, 2005; Mageau & Vallerand, 2003; Ryan & Deci, 1999). These studies focus on the distinction between internal and external forms of motivation and their subsequent impact on the athlete’s performance and wellbeing. It is for this reason that Self Determination Theory has been chosen as the framework for this study, as different we examine the different motivating factors that impact on motivation continuum. Supplementary to these studies are investigations into the social (Iso-Ahola, 1995; Mageau & Vallerand, 2003; Sartore, 2006), racial (Smith & Hattery 2011), cultural (Armstrong, 2011) and environmental (Cunningham & Chelladurai, 2004) factors which impact on motivation.

Research has demonstrated that the two self-determined forms of motivation (intrinsic motivation and self-determined extrinsic motivation) lead to positive outcomes such as positive emotions (Frederick, Manning, & Morrison, 1996), and health promoting behaviours (Williams, Grow, Freedman, Ryan & Deci, 1996). Individuals whose motivation is more intrinsic or self-authored have more interest, excitement and confidence in an activity and, as such, show
enhanced performance, persistence, and creativity (Ryan & Deci, 1999). This in turn manifests itself as heightened vitality, self-esteem and general wellbeing. These forms of motivation are characterised by involvement in an activity purely for the rewards inherent in the participation (e.g. I work because it is fun); or in the case of self-determined extrinsic motivation, through the internalisation or 'taking in' of the inherent value of the activity to the individual (e.g. I work even when the boss isn't looking).

In contrast to this, the two non-self-determined types of motivation (non-self-determined extrinsic motivation and amotivation) lead to negative outcomes, such as physical and emotional exhaustion, sport devaluation (Cresswell & Eklund, 2005a) and the tendency to drop out of an activity (Vallerand, Fortier & Guay, 1997). Extrinsic motivation describes engagements in activities for reasons that are regulated by the pursuit of some outcome separable from the involvement in the activity itself (i.e. I work because the boss is looking).

Past research has sought to integrate much of the intrinsic and extrinsic motivation literature in sport (Vallerand & Losier, 1999). The findings in these studies highlight the importance of understanding the relationship between social factors and perceptions of competence on motivation in sport. Vallerand (1999) proposed a motivational sequence: Social factors → psychological mediators → types of motivation → consequences (p. 142), in line with Self-Determination Theory and the hierarchical model of intrinsic and extrinsic motivation. In proposing this sequence, he highlighted the manner in which social factors, including athlete-coach relationship, competition and cooperation, as well as perceptions of success or failure, influenced athletes’ motivation through their perceptions of autonomy, competence and relatedness. Using these principles derived from Self-Determination Theory, Vallerand, in work with Ryan and Deci (1984), suggested that how these factors impacted on motivation had a profound influence on the experiences that athletes derived from their engagement in sport. For this study, these Vallerand et al (1997, 1999, 2003) and Ryan and Deci’s et al (1984, 1989, 2006) contributions provide the strongest conceptual framework for examining the Fijian context, as SDT is used to profile and understand different variables of motivation, and Vallerand’s (1999) motivational sequence is vital in assessing the influence of social factors and psychological mediators in rugby environments.

The type of motivation that underpins athletes’ behaviour is determined in part by various social factors present in the sport environment (Ryan, Vallerand & Deci, 1984; Vallerand et al., 1987). Most social research psychology reveals that how other people behave towards us can have a tremendous impact on our thoughts, feelings and behaviours (e.g. Gilbert, Fiske, &
Lindzey, 1988). In a sporting context, individuals are exposed to a large number of social variables that impact on their performance. Relationships with coaches, managers, other athletes, media, fans, family and friends all play a role in shaping the context within which athletes seek to achieve peak performance. These influences, coupled with the increasing cultural diversity of international sport settings and the pressures of professionalism, heighten the impact of external factors on individual motivation. Self-Determination Theory posits that, in such a sports context where external elements to the activity are emphasised (Deci & Ryan, 1984; Losier & Vallerand, 1999; there is the potential for them to negatively affect an athlete's perceptions of autonomy and subsequently undermine intrinsic motivation (Ryan & Deci, 2000). In this manner, SDT's ability to describe and provide understanding to players abilities to process and internalise extrinsic elements based on social interactions, lead to it being the driving theory in this research.

2.2.1 - Motivation in Rugby Union

Research specifically on the motivation levels of Rugby Union players is limited, with the exception of Creswell and Eklund's work in New Zealand, although rugby players frequently make up part of larger cross sport samples. Cresswell and Eklund (2005a & 2005b) have performed two specific studies on the occurrence of 'burnout' in Rugby Union, both at an amateur and professional level. Both studies used the principles of Self-Determination Theory as their governing motivational theory to investigate the relationship between motivation scores and 'burnout', an experiential state characterised by physical and emotional exhaustion and low levels of self-determined motivation (Cresswell & Eklund, 2005a & 2005b). Findings highlighted that sport is laden with salient extrinsic rewards (i.e. regulating outcomes that are separable from sport participation itself) that contribute to energising behaviours in the domain. Specifically, they postulated that the negative experiential state of burnout among athletes occurred when basic needs were chronically frustrated or unfulfilled in their sporting efforts.

Of particular interest in Cresswell and Eklund's study (2005a) of a Professional 12 week league tournament, was their inclusion of data recording the national heritage of the culturally diverse sample. These players were ethnically diverse in origin and included people of New Zealand European (58.8%), Polynesian (18.6%) and Maori (12.8%) descent (Creswell & Eklund, 2005a, p.1959). While their research did not investigate cultural diversity as a variable, the presence of sample members with Pacific heritage does represent the closest comparable sample group to the Fijian players investigated in this study. It also represented the closest
match in terms of a fully professional sample of rugby players and as such was deemed of high relevance.

Cresswell and Eklund (2005a & 2005b) found that athlete burnout fluctuates relative to changes in situational and environmental demands, as well as player perceptions of team environment and team membership. Specifically, this result highlights that some aspects of the team environment (e.g. different training/management strategies and team cultures) are related to a player’s feelings of reduced accomplishment (Cresswell & Eklund, 2005a). As such, the team environment may be a useful level for interventions aimed at preventing or managing the burnout experience. Relevant to this study were the recommendations that future studies focus on the contextual and social processes, including how burnout fluctuates relative to changes in situational and environmental demands, as well as player perceptions of team environment.

Table 1 - Descriptive statistics compared between rugby-specific sample populations

<table>
<thead>
<tr>
<th>Construct</th>
<th>New Zealand professional rugby players a</th>
<th>New Zealand amateur rugby players b</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>SMS IM - Stimulation</td>
<td>Not reported</td>
<td>N/A</td>
</tr>
<tr>
<td>SMS IM - Accomplishment</td>
<td>4.50</td>
<td>1.18</td>
</tr>
<tr>
<td></td>
<td>4.71</td>
<td>2.06</td>
</tr>
<tr>
<td></td>
<td>4.38</td>
<td>1.10</td>
</tr>
<tr>
<td>SMS External regulation</td>
<td>2.88</td>
<td>1.14</td>
</tr>
<tr>
<td></td>
<td>3.06</td>
<td>1.18</td>
</tr>
<tr>
<td></td>
<td>2.97</td>
<td>1.11</td>
</tr>
<tr>
<td>SMS Amotivation</td>
<td>1.93</td>
<td>0.97</td>
</tr>
<tr>
<td></td>
<td>2.14</td>
<td>1.09</td>
</tr>
<tr>
<td></td>
<td>2.28</td>
<td>1.06</td>
</tr>
</tbody>
</table>

a Cresswell & Eklund (2005a)  
b Cresswell & Eklund (2005b)

The results indicated in Table 1 provide a set of base data upon which this study will compare the Fijian motivational profile. Comparisons will be made between the Fijian sample and both the professional and amateur samples from New Zealand.
2.3 - Self Determination theory

Literature guided by Self-Determination Theory (SDT) was reviewed, on the understanding that it has focused on the social-contextual conditions that facilitate versus forestall the natural processes of self-motivation and healthy psychological development (Deci & Ryan, 1985; Deci & Ryan, 2000). This line of research was thought to be pertinent to the circumstances confronting Fijian rugby players in their quest to succeed in overseas clubs. Accordingly, this study holds that research on the conditions that foster versus undermine positive human potentials has both theoretical importance and practical significance, because it can contribute not only to formal knowledge of the motivational profile of Fijian athletes, but also to the design of social environments that may potentially optimize individual players’ development, performance and wellbeing (Gagne & Deci, 2005).

In relation to the investigation of these individuals’ motivation levels in overseas clubs, studies have provided support for the propositions that;

“autonomy supportive (rather than controlling) work environments and managerial methods promote basic need satisfaction, intrinsic motivation, and full internalization of extrinsic motivation, and these in turn lead to persistence, effective performance, job satisfaction, positive work attitudes, organizational commitment, and psychological well-being” (Gagne & Deci, 2005, p 346).

The literature (Gagne & Deci, 2005; Mageau & Vallerand, 2003) therefore highlights the need to investigate the importance of organisational environments and their impact on the fulfilment of an individual’s basic needs and subsequent motivation.

SDT is built upon the belief that, when the basic psychological needs of autonomy, competence and relatedness are satisfied, individuals experience states of intrinsic motivation or are able to internalise extrinsic motivational factors (Deci & Ryan, 1985, 2000, 2008). With specific regard to Fijian athletes integrating into new environments, literature on SDT explains how initial extrinsically motivated behaviours can become autonomous given the right social factors. This is supported by research on individual differences in causality orientations (Deci & Ryan, 1985b). Of particular interest to this study is the manner in which SDT posits a control-to-autonomous continuum, to describe the degree to which external regulation has been internalised (Gagne & Deci, 2005). Furthermore, it explains how work climates that promote satisfaction of the three basic psychological needs can enhance employee intrinsic motivation and promote full internalisation of extrinsic motivation and that this will, in turn, yield the
important work outcomes of 1) persistence and maintained behaviour change, 2) effective performance, particularly on tasks requiring creativity, cognitive flexibility and conceptual understanding, 3) job satisfaction, 4) positive work-related attitudes, 5) organisational citizenship behaviours, and 6) psychological adjustment and wellbeing (Gagne & Deci, 2005, p 338).

2.3.1 - The role of managers and coaches within Self-Determination Theory

SDT literature highlights the impact of social factors and cultural norms on the fulfilment of basic needs (Chirkov, Kim, Kaplan & Ryan, 2003; Deci & Ryan, 2000; Vallerand & Pelletier, 1985). Given the significant roles that coaches and managers have in shaping these social environments, the research suggests that the interpersonal style of such supervisors will be important. Research suggests that;

When managers were trained to be more autonomy-supportive—that is, to understand subordinates perspectives, encourage their initiative and provide feedback in an autonomy-supportive rather than controlling way—their subordinates became more trusting of the organization and displayed more positive work-related attitudes (Gagne & Deci, 2005, p 339).

Studies have found that a manager’s autonomy support led to greater satisfaction of the needs of an employee’s competence, autonomy and relatedness and, in turn, to more job satisfaction, higher performance evaluations, greater persistence, greater acceptance of organisational change and better psychological adjustment (Deci, 2001; Gagne et al., 2000). In the context of overseas clubs where Fijian athletes currently work, where managers and coaches are dealing with individuals who are often entering a new work environment for the first time, the scope and understanding which SDT provides for analysis of this situation was seen as a strength.

2.3.2 – The importance of social and cultural context within Self-Determination Theory

The literature relating to SDT also indicates the necessity to consider cultural aspects of the social environment and the individuals within it. The issue of whether people stand behind a behaviour out of their own interests and values, or do it for reasons external to the self, is a matter of significance in every culture (Johnson, 1993) and represents a basic dimension by which people make sense of their own and others’ behaviour (deCharms, 1968; Heider, 1958; Ryan & Connell, 1989). In Ryan and Deci’s (2005) examination of self-determination and the facilitation of intrinsic motivation, social development and wellbeing, they suggest that social
contexts catalyse both within and between personal difference in motivation and personal growth, resulting in differences in self-motivation and integration in some situations, domains and cultures compared to others.

For Fijian athletes transitioning from the life and the professional demands of rugby in Fiji, to those experienced in major international cities such as London, Paris, or Tokyo, these social and cultural considerations will be significant. The fact that ‘needs satisfaction’ is facilitated by the internalisation and integration of culturally endorsed values and behaviours suggests that individuals are likely to perceive their competence, autonomy and relatedness differently within cultures that hold different values (Chirkov, Kim, Kaplan & Ryan, 2003). The influence of personal culture on individual motivation in diverse environments is exemplified by the quote from Erez & Earley: Culture shapes the cognitive schemas which ascribe meaning and values to motivational variables and guides our choices, commitments, and standards of behaviour (cited from Doherty & Chelladurai, 1999, p. 281). Indeed, in this manner the mode and degree of peoples’ psychological need satisfaction is theorised to be influenced not only by their own competencies but, even more importantly, by the ambient demands, obstacles and affordances in their sociocultural contexts. It is for this reason that the location of secondary schooling is examined as a variable within the current research.

An important behavioural outcome that has been assessed in classroom education (Ntoumanis 2005) and sport is persistence. The results of Vallerand, Fortier & Gauy (1997) found that the degree of autonomy support provided by parents, teachers and the school administrators influenced students reported satisfaction of theory needs for competency and autonomy. Furthermore, Pelletier, Fortier, Vallerand & Briere (2001), found that found that swimmers perceptions of autonomy supportive coaches positively predicted self-determined motivation.

Pelletier et al (2001) and Sarrazin, Vallerand, Guillet, Pelletier & Cury’s (2002) study of adolescents sports men and women are interesting because they clearly show the importance of the contextual and personal motivational factors in predicting drop out behaviour in sport.

2.3.3 - The Sports Motivation Scale

It was with this understanding of how motivation was viewed under SDT that the Sports Motivation Scale was examined as a measure for this research. The Sports Motivation Scale (SMS) (Pelletier et el, 1995) has been widely used as a measure of both intrinsic and extrinsic forms of motivation in sports research (Li & Harmer, 1996; Gillet, Berjot & Gobance, 2009; Cresswell & Eklund, 2005a & 2005b; Vlachopoulos, Karageorghis and Terry’s, 2000; Hodge,
Allen and Smellie's (2007). This measure was identified to be specifically useful for this study, due to its ability to evaluate individual differences in perceptions of autonomy for sports participation and ability to place motivation on a continuum ranging from low to high self-determination (Li & Harmer, 1996). It is hoped that, through the comparison of results in this study with previous investigations using the SMS, we may be able to investigate the social and psychological influences on the various motivational orientations of male Fijian rugby players in overseas clubs.

The SMS has been used in a range of studies in different ways, across a wide range of sporting samples. Examples included Gillet et al., (2009) use on 13-14 yr old French Tennis players with data collected two year apart; Cresswell and Eklund's 12 week examination (2005a) of an all-male sample of professional rugby players in New Zealand, with data collected 3 times over varying competition phases; Hodge, Allen and Smellie's (2007) single use in collecting data on mixed sport participants at the Masters Games in New Zealand, who ranged in age from 27 – 77; and Vlachopoulos et al, (2000) use in measuring two cross sport samples, from varying levels of competition and using data to perform cluster analysis of the variables of highly self-determined and low self-determined individuals. Of interest to this examination were studies where participants were involved predominately in team sports and where the use of the SMS attempted to examine motivational profiles or elements of motivation in sports, as measured against a set of variables. Examples of such variables include, ethnic heritage, level of competition and psychological states (e.g. burnout). Specifically in relation to Rugby Union, Cresswell and Eklund’s initial comparison of amateur Rugby Union players against Canadian collegiate athletes (2005b) provided a base set of descriptive figures upon which this study could compare its sample, suggesting that Rugby Union players within this example held a higher level of both intrinsic and extrinsic motivation than the non-rugby comparison. The results of Cresswell and Eklund’s study on professional Rugby Union players (2005a) observed significant relationships between high levels of extrinsic motivation and the occurrence of burnout in athletes. However, of more interest is the suggestion that intervention efforts may benefit from considering players motivation in relation to the fulfilment of basic needs in the team environment, including focusing on interactions between management and players (Cresswell & Eklund, 2005a; Martin & Webber, 2002). Li & Harmer’s investigation (1996) sourced a cross sport sample from American colleges, which provided an alternative sample group with which to compare the Fijian profile; while Standage, Duda and Ntoumanis provided statistical data from a cross sport sample of secondary students in the UK (2000). The results of these studies are compared to the current sample in Table 2.
Table 2 - SMS Group statistics from comparative research

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<tbody>
<tr>
<td></td>
<td>Sample size: 319 (Canadian college students - male only)</td>
<td>Sample size: 857 (American college students - co-ed)</td>
<td>Sample size: 328 (Secondary students - co-ed)</td>
</tr>
<tr>
<td>Amotivation</td>
<td>Mean 1.75, SD 0.78</td>
<td>Mean 1.87, SD 1.06</td>
<td>Mean 2.83, SD 1.29</td>
</tr>
<tr>
<td>External regulation</td>
<td>Mean 2.89, SD 0.93</td>
<td>Mean 3.84, SD 1.17</td>
<td>Mean 3.82, SD 1.28</td>
</tr>
<tr>
<td>Introjected regulation</td>
<td>Mean 3.07, SD 0.93</td>
<td>Mean 3.98, SD 1.38</td>
<td>Mean 3.94, SD 1.32</td>
</tr>
<tr>
<td>Identified regulation</td>
<td>Mean 3.23, SD 0.79</td>
<td>Mean 4.00, SD 1.19</td>
<td>Mean 3.93, SD 1.28</td>
</tr>
<tr>
<td>Intrinsic motivation to know</td>
<td>Mean 3.11, SD 0.87</td>
<td>Mean 4.97, SD 1.09</td>
<td>Mean 4.30, SD 1.31</td>
</tr>
<tr>
<td>Intrinsic motivation toward accomplishments</td>
<td>Mean 3.54, SD 0.83</td>
<td>Mean 5.38, SD 0.98</td>
<td>Mean 4.26, SD 1.25</td>
</tr>
<tr>
<td>Intrinsic motivation to experience stimulation</td>
<td>Mean 3.69, SD 0.83</td>
<td>Mean 5.17, SD 0.93</td>
<td>Mean 4.22, SD 1.28</td>
</tr>
</tbody>
</table>

This data also serves as a basic understanding of previous SMS sample scores, upon which we can compare the motivational profile of the Fijian sample to try and make evaluations of their level of motivation on different variables compared to previously measured groups.

The outcomes of Vlachopoulos et al (2000) investigation of motivational profiles in sport serves to provide a further comparison of motivational research conducted using the SMS. By using cluster analysis to identify theoretically important subgroups, this study investigated the occurrence of athletes who were high in both self-determined and non-self-determined...
motivation. By finding that athletes who were high in both self-determined and non-self-determined motivation were capable of higher levels of enjoyment, effort, positive affect and attitude towards sport and satisfaction, this study provided a positive support for Cresswell and Eklund’s findings (2005b). The understanding gained from these sources of literature served to convince this study of the suitability of the SMS as a useful tool in data collection to investigate motivational profiles in a manner suitable to discuss self-determined forms of motivation. This data also serves as a basic understanding of sample scores, upon which we can compare the motivation profile of the Fijian sample to try and make evaluations of their level of motivation on different variables compared to previously measured groups.

2.4 - Diversity in Sport

In the modern sports world, the regional representations in national organisations, national representation in international organisations, the international and interracial composition of teams and the international movement of coaches, all serve as examples of the increasing diversity in sports organisations (Doherty & Challedurai, 1999). According to Fink, Pastore and Riemer (2001), within these contexts sports organisations have generally failed to nurture a racially and ethnically diverse workforce. The failure to manage this diversity can have negative impacts beyond the management of individuals within this environment and can lead to increased ambiguity, complexity and confusion, caused by differing perceptions and understandings. This is particularly pertinent in team sports, where participants are required to work interdependently. In such situations (such as in a Rugby Union team), studies suggest that the positive or negative impacts of cultural diversity will be more pronounced (Doherty & Challedurai, 1999). In relation to investigating diverse social environments similar to those of Fijian athletes playing Rugby Union overseas, Adler (1991) suggests that it is the management of this situation, rather than the occurrence itself, that will determine the potentially constructive or destructive impact.

2.4.1 - How diversity impacts on the experiences of individuals

On an individual level, research has also shown that surface level differences influence the experiences people have in groups and the functionality of those work groups (Chelladurai & Doherty, 1999). According to Adler (1991): Individuals express [personal] culture and its normative qualities through the values that they hold about life and the world around them (p.15). In this way, individuals form attitudes to their environments that shape their behaviour or reaction to any given situation (Adler, 1991). The literature suggests that, in social environments where cultural diversity is not managed, individuals are less likely to be effective
and succeed, due to attitudes or behaviours that are expected or rewarded varying from their own (Loden & Rosener, 1991). In this situation, contrasting and even conflicting values and attitudes, lack of shared language, and low interpersonal attraction can lead to discomfort for all members of a culturally diverse group (Jackson et al., 1991, Milken & Martins, 1996; Zenger & Lawrence, 1989).

Given the unique cultural background of Fijian athletes, and the complicated and elevated role that rugby plays in their cultural upbringing, it is understandable that these situations could arise in overseas clubs. Whilst Fijian culture shares similarities with other Pacific cultures, it is starkly different to Anglo/European settings, and these differences can produce stress for migrating rugby players. This perceived stress could be attributed to differences in values, norms and attitudes; negative stereotypes; and difficulty retaining one's cultural heritage in the face of pressure to adopt mainstream values. It is likely that local Fijian communities in players adopted countries could mitigate some of these cultural differences, but are also likely to be paralleled by a sense of loss felt by communities in the islands, particularly if whole families make the migration.

2.4.2 – Diversity issues for coaches and managers

As sport increasingly becomes a culturally-diverse playing field, an understanding of the implications that race and ethnicity have on social and cultural experiences will continue to become an important issue for the development of athletes in sports where administrators and coaches do not share the culture or ethnic backgrounds of some or most of their athletes (Thomas, & Dyall, 1999). In a rapidly growing global community, race and ethnicity will have profound implications for cultural and social relations in general, but they will also impact on the social and cultural pedigree that influences opportunities and experiences in sport. The situation of young Fijian men moving from small island village communities to some of the world’s largest cities such as Paris and Tokyo, is an example of the profound impact these relations will play on their experiences.

Much of the literature (Cunningham & Sagas 2005; Cunningham et al, 2001, 2006; Fink & Pastore, 1999) on race and ethnicity in sport has arisen through studies involving collegiate sports environments. The findings in Armstrong’s (2011) investigations of the concepts of race and ethnicity in sports management in America encourage administrators (including coaches) to not view race and ethnicity as being analytically separate. She argues that, since work and play for minority groups generally occur where Anglo-centric viewpoints have historically
dominated the formation of relationships, the nature of the sports experiences for people of
colour do not require them to conceptually discern whether the effects were due to race or
ethnicity. These experiences are likely to be very similar for Fijian athletes working in overseas
clubs as, for many of them, neither they themselves, or the people they come in contact with,
will separate their race and their ethnicity. In many cases, the understanding of their race and
cultural background may actually be generalised as being that of Pacific Islander, with little
differentiation beyond this classification.

In further understanding the issues for coaches and managers surrounding diversity,
Armstrong (2011) has suggested that race and ethnicity should be viewed as part of society’s
‘deep structure’ or culture, and that as such, coaches and managers should understand them as
the set of deeply embedded, taken for granted understandings through which often unconsciously,
much of the social process moves and social outcomes are constructed (p. 26). In this manner, it is
highly important that sports administrators understand such viewpoints when trying to
communicate with and manage athletes from backgrounds that differ from their own.

As such, cultural diversity management has become an important area of study when
examining the significant impact that managerial practices can have on the work experiences of
individuals. Studies examining diversity management frameworks specific to the sports domain
have adopted a managerial perspective, suggesting that, when properly managed, diversity
should be conceptualised as bringing a competitive advantage to an organisation (Chelladurai,
2005). Fink et al. (2001, 2003) have shown that proactive diversity management strategies
were related to positive outcomes at the individual (e.g. satisfaction) and organisational level
(e.g. presence of a creative workplace). It has been suggested that, for diversity initiatives to be
effective, they must be in place from the start and span the entire organisation (e.g. recruitment,
orientation, performance appraisal, compensation, benefits, promotion and training (Cox &
Beale, 1997).

Without this understanding, it is likely that coaches and managers may find it difficult to
construct meaningful relationships and, as such, could experience challenges in facilitating
environments where these individuals can affectively satisfy their need for autonomy,
relatedness and competence.

2.4.3 – Communication in diverse environment

For coaches and managers working in culturally-diverse work environments, it is
important to understand the impact that communication can have on the ability of different
people to decode and understand information. An examination of communication in cross-cultural management (Bjerregaard, Lauring & Klitmøller, 2009) highlighted the assessment of anthropologist Edward Hall that culture is communication and communication is culture, suggesting that there has been a strong and persistent tradition in history to distinguish between national cultures on the basis of claimed differences in how they communicate, encode and decode messages. According to these theoretical approaches, a distinct national culture thus defines the values that lead individuals to prefer certain forms of communication to others. Having an understanding of what cultural background athletes have then becomes an important part of any attempt to communicate with them, as part of their effective management. As Loosemore and Lee (2002) highlighted in these relationships:

>This implies that when transmitting a message in an international setting, culture may function as ‘noise’ and ‘perception filters’ in the senders encoding and the receivers decoding processes i.e., culture is viewed as something that potentially distorts the meaning intended. (p.209)

Specific to sports administrators working with athletes from a culture different from their own, Gundykust and Kim (1997) further highlighted the sensitivities around communication by stating that: Without understanding the strangers’ filters, we cannot accurately interpret or predict their behaviours (p.14). When viewed in relation to Fijians and other ethnic groups from the South Pacific, it is also important to understand how this impacts in-group settings. While people embodied in individualist cultures (typically Western cultures) tend to believe that personal goals and interests are more important than group interests, collectivist cultures (South Pacific) lead people to consider themselves primarily as part of an extended organisation (Triandis, 1995). The cultural span between individuality and communality has been used to describe communication with regard to competitive or cooperative behaviour, handling of disagreement and in-group and out-group interaction.

Another issue concerns the implicit assumption that all individuals are equally positioned in such a way that they are able to exercise the power needed to reciprocally negotiate culture, particularly when you look at some of the cultural divides that some individuals are faced with (Bourdieu, 1977). Thus individual strategies aimed at realising specific goals may activate and reproduce different group categorisations, whereby either social, professional or cultural characteristics of the communicators are highlighted and perceived as either facilitating or constraining communication (Bjerregaard et al., 2009). The literature shows that differential positions of communicating parties may enable some actors, more than others, to impose or invoke cultural identity representations to fit their interest and
to legitimise underlying power relationships (Herzfeld, 1997). For coaches and managers trying to assimilate new recruits into a culturally-diverse team, this may impact on the new recruit’s ability to make sense of the new environment and to secure organisational or social positions. This is particularly relevant in regards to the coaches’ attempts to develop coach-athlete relationships and in assessing whether these relationships are viewed as autonomy supportive or controlling.

2.4.4 - Diversity issues relevant to Fijian athletes

Issues surrounding diversity affect Fijian athletes, due to their unique cultural background and the role rugby plays in this social context. Through recent investigations into culture, ethnicity and sports management in New Zealand (Thomas & Dyall, 2005), we see many parallels to the Fijian context. Thomas and Dyall highlighted that for decades, cultures of the South Pacific have used sport as an important setting for fostering tribal development and assisting the maintenance of cultural values and knowledge. They found that, in the specific investigation of the Maori culture, sport was used as the drawcard but provided a setting where whanua (Itokatoka), hapu (Matagali), and iwi (Vanua) links are strengthened.

These observations mirror the researcher’s observations of sport in Fiji. Family relationships and hospitality are important Fijian values that have been integrated into the culture of sport. Like the Maori, Fijians are most comfortable when seeing themselves as part of a group or a collective, and view team sports as a vehicle to fulfil these needs. For many young Fijian men, being a part of a team is similar to being part of a family or village group. In a similar manner, Thomas and Dyall highlighted that, in this situation;

“pride comes from identification, a sense of belonging and being a part of a group. Sport now provides this sense of belonging for many Maori, especially young Maori who have lost their tribal roots or who are living outside of their tribal area” (2005, p 121).

These findings are very similar to those of Guinness (2009) with regards to rugby’s role in the development of masculinity and identity in Fijian men. In a relevant comparison for Fijian athletes in Western cultures, Thomas and Dyall used Graves and Graves’ (1985) description of differing interpersonal behaviours between Polynesian groups in New Zealand (Maori and Pacific Island peoples) and Pakeha (European) to explain another key cultural consideration. They described the differing forms of each behaviour style as follows:

Polynesian and Melanesian: inclusive and respectful
European: exclusive and egalitarian
Inclusive v Exclusive: Polynesian and Melanesian groups emphasise ‘inclusiveness’, where people are made to feel a part of the group by being explicitly welcomed into it. Newcomers from cultures that emphasise inclusiveness (e.g. Maori, Pacific Islanders) may interpret a lack of inclusion behaviours as distinctly unfriendly, and may consequently feel that they are unwelcomed.

Egalitarian v Respectful: Dyall and Thomas (2005) used the example that, in Australia and New Zealand, it is normal to emphasise egalitarian styles of social interaction. In this style, differences in social status are downplayed or ignored. An example of the egalitarian style is suspicion or criticism of those who strive for achievement or who are different from the egalitarian ‘gatekeepers’. This acts as a common ‘levelling’ process among Australians and New Zealanders and is a distinctive feature of the egalitarian style. Such processes contrast directly with the cultural patterns among many Polynesian and Asian groups. In contrast, ‘respect’ communication styles might involve behaviours that acknowledge the skills of more experienced players and those who have been members longer. As well, respect styles are likely to include some recognition of the responsibilities and status of club managers and coaches. Participants from cultures that use ‘respect’ styles may be uncomfortable in settings where egalitarian behaviours and rituals (e.g. using ‘humorous’ insults) are expected or emphasised.

The overall finding in this research was the recognition of the need for skilled managers to be sensitive to social cues, so that they can judge which behaviours are appropriate (and which should be avoided) when communicating with people from a different culture.

2.5 - Coach-Athlete Relationship

Although many factors may impact on an athlete’s intrinsic and self-determined extrinsic motivation, the coach-athlete relationship is one of the most important influences on an athlete’s motivation and subsequent performance (Mageau & Vallerand, 2003). In rugby, as in most sport settings, the coach can be considered to be the most proximal contact for all athletes on a team and consequently plays a pivotal role in nurturing an athlete’s needs for autonomy, competence and relatedness (Mageau & Vallerand, 2003; Smith et al. 2007). In this regard, the coach-athlete relationship is a crucial antecedent of the athlete’s optimal functioning (Jowett & Cockerill, 2003; Jowett, 2007). The literature (Isa-Aholo, 1995) indicates that coaches who use extrinsic rewards, sanctions or intimidation as tools to motivate their athletes are psychologically misguided in their efforts to produce highly-motivated efforts. Findings from
Adie et al. (2008) study of 539 adult team sports players from the United Kingdom suggested that a coach perceived as encouraging athlete decision-making and choice would foster feelings that they were acting with volition and are the origin of their own behaviour (autonomy).

For Fijian men playing Rugby Union in overseas clubs, these findings are relevant with regard to how controlling coaches’ behaviours are perceived to be by the individual and, subsequently, whether they have failed to foster intrinsic motivation in that athlete. Of particular relevance to the basic needs fulfilment of these athletes were findings by Jowett (2009), showing that autonomy-supportive behaviours from coaches positively predicted athletes’ feelings of being connected and understood by their coach. Combined, these two findings show the direct link between the coach-athlete relationship and athletes’ perceptions of autonomy and relatedness.

Further to this, it has been reported that coaches who failed to facilitate team cohesiveness (particularly relevant when players are new to a club), and who failed to foster the development of friendships, were deemed to undercut athletes social support networks (Asa-Ahola, 1995). An understanding of the role that coach-athlete relationships can have on perceptions of autonomy, relatedness and access to social support is vital in evaluating the experiences of Fijian athletes, as they transition to new clubs and new cultures.

2.5.1 – Autonomy supportive coaching

Autonomy supportive coaching means that an individual in a position of authority (e.g. instructor or coach) takes the other’s (e.g. students or athletes) perspective, acknowledges the other’s feelings, and provides the other with pertinent information and opportunities for choice, while minimising the uses of pressure and demands (Black & Deci, 2000). Conversely, controlling behaviours are defined as pressures to think, feel or behave in specific ways, thereby ignoring the person’s needs or feelings (Deci & Ryan, 1985). For the participants in this current study, this is relevant to every new relationship they develop with coaches in overseas clubs. Further examinations have suggested that mistrust, dominance, and lack of respect were found to be factors that hinder both coaches’ and athletes’ effectiveness and wellbeing (Jowett, 2009). Research has indicated that participants in sporting contexts believed they would be most intrinsically motivated if their coach had an autonomy-supportive style, as opposed to a controlling style (Mageau & Vallerand, 2003; Pettier et al., 1995, 2001).

Supporting these findings, research conducted by Jowett (2009) revealed that high quality coach-athlete relationships, as perceived by athletes, lead to greater levels of athlete
happiness. Jowett’s findings were in line with SDT, which proposes that fulfilling relationships are conducive to higher subjective wellbeing, because the need for relatedness is then satisfied. In this manner, coaches whose behaviours are more autonomy supportive, and who provide structure and involvement for athletes, will have a beneficial impact on the individual’s autonomy, competence and relatedness.

2.5.2 – Feedback

The majority of coach-athlete relationships are built around communication given as feedback. This may take place informally on the training field, pre-game, during the game, post-game, or in structured feedback environments away from the field. Athlete perceptions around the style of this communication can have a direct influence on their self-determined motivation (Jowett, 2011). When authority figures (e.g. coaches) coerce their subordinates (e.g. athletes) into following their instructions, their controlling behaviour restricts their subordinate’s opportunity to be autonomous and, in turn, undermines their intrinsic motivation (Mageau & Vallerand, 2003). For coaches working in professional environments where rewards can be difficult to avoid, it is necessary for them to be conscious of the informational aspects of their feedback, to maximise the potential for personal achievement and team growth. Making tangible rewards or outcomes the most salient part of feedback will reduce the level of self-determination in an athlete’s motivation.

Further to this, in professional sport where ego-orientated environments are common, an athlete’s self-esteem is frequently on the line. This is particularly true for players new to a club, as they try to establish a place within the team and a reputation for themselves. In these situations, it is pertinent for these athletes that behavioural outcomes do not become so important for an individual’s integrity that they no longer feel free to choose a personal goal that differs from the one dictated by the coach or club (Jowett, 2011). If this happens, that individual’s sense of self-determination will be greatly reduced (Mageau & Vallerand, 2003). In direct relation to the investigation of Fijian athletes’ intrinsic motivation in overseas clubs, Margeau and Vallerand reflect that, in these situations, Paradoxically, it would appear that in western culture athletes constantly adjust and thwart their need for autonomy to satisfy their coaches desires and expectations (2003, p.899). In line with the desires and social pressures to succeed as determined in Guinness’ (2009) description of the ‘Rugby Dream’, it is highly likely that this is also the case with Fijian athletes when they first arrive at foreign clubs.
2.5.3 – Perceived motivation orientation and self-limiting behaviours

In a culturally-diverse working environment, where coaches have to develop relationships with players of varied cultural backgrounds, the development of an autonomy supportive relationship is often juxtaposed by the potential negative outcomes if this is not achieved. If a coach has a pre-determined perception of an athlete’s motivation orientation, that coach’s expectations about an athlete can often be confirmed, because coaches act differently according to their expectations towards athletes, thereby creating the very behaviour in athletes that they initially perceived (Sartore, 2006).

Pre-determined perceptions of laziness or unreliability may exist in the Fijian context, as outlined earlier in the chapter. Research (Sartore, 2006) has shown that these pervasive effects can occur even if the initial perceptions are false. In Mageau and Vallerand’s research (2003), they used the following example to highlight the potential negative outcome that could easily be experienced by Fijian athletes in similar situations:

*If coaches believe that certain athletes will perform poorly, they are likely to send messages of mistrust and emphasize mistakes and ignore the successes of these athletes. These behaviours, in turn, will weaken athletes’ confidence in their ability, thwarting their need for competence, in turn, their motivation. Furthermore, athletes might become so preoccupied with their coach’s opinion that they will be distracted from their task ... A vicious cycle is thus observed, where, on one hand, coaches use controlling strategies that paradoxically lower the motivation they wish to increase and, on the other hand, athletes emit the behaviours that generate the very controlling strategies they wish to counter (p.897)*

Research by Sartore (2006) into categorisation, performance feedback and self-limiting behaviour found that such behavioural dynamics between a coach and an athlete could develop into self-limiting behaviour on the part of the athlete. Specifically, self-limiting behaviours may emerge when feedback results in a lack of opportunities and is comprised of negative information, with regard to one’s ability and motivation to perform a task over a long period of time. This could be particularly true for a player coming to a new club, as in the case for many Fijian athletes playing rugby overseas for the first time, particularly if language makes communication difficult. The effect on motivation may be exacerbated when both exposure to negative feedback and denial of opportunities are repeated. Consciously, negative feedback may prompt one to no longer seek advancement opportunities, owing to a perceived lack of ability and expectations of failure. Subconsciously, a person may internalise the negative feedback to
the degree that he or she accepts such information and behaves in a confirmatory manner without realising it, again limiting him or herself (Sartore, 2006).

2.6 - Social Support

Because the sense of self-determination or autonomy is at the heart of intrinsic motivation predisposition, it is also important that athletes are able to feel self-determined in relation to social support. Social support is the availability of a network of people, a coping resource and a social fund upon which people might draw (Iso-Ahola, 1995). Previous descriptions of the socialisation of Fijian people as essentially part of a collective group, and specifically accessing social networks for the pursuit of the 'Rugby Dream', are key contextual examples within this current sample. This can consist simply of communication between recipients and providers or be an exchange of resources intended to enhance the wellbeing of the recipient. In essence, social support is an individual knowing that one is loved and that others will do all they can when a problem arises (Sarason, Sarason & Pierce, 1990).

Research has suggested that social support acts as a moderator of the relationship between stressful life events and illness, and has been said to hold intrinsic value in that it contributes to the personal development and wellbeing of players throughout their careers, and in transition to life after sport (Iso-Ahola, 1995; Nicholson, Hoye, & Gallant, 2011). For athletes in professional sports clubs, these support structures are often delivered by player agents, coaches, player welfare or development managers and officers, teammates, dieticians, trainers, doctors, physiotherapists, exercise and injury rehabilitation specialists, masseurs, psychologists and chaplains. In line with previously mentioned notions of the coach-athlete relationship and autonomy supportive relationships, coaches should make themselves a major source of social support for athletes (as perceived by athletes)(Iso-Ahala, 1995). Failure to provide this support for athletes may affect their notions of wellbeing and happiness (Jowett, 2009).

Within professional sporting environments, athletes need to be able to regulate social contacts and support to predict and control social interactions (Iso-Ahala, 1995). Athletes must feel and perceive that they are strongly supported by their significant others; mainly coaches, but also family members and friends. The issue of varying levels of financial, physical and human resources at different clubs, as highlighted in Nicholson et al., (2011) investigation of the Australian Football League, is pertinent to this point. While not all clubs can provide the same
level of resources, autonomy of social support selection is essential in athletes’ perceptions of relatedness. In relation to Fijian players’ experiences, this situation creates the potential for players to have different experiences of support, depending on which club they are contracted to.

2.6.1 - Relocation and the need for family and community as social support

The geographic relocation and disconnection from community and family is a major issue facing Fijian athletes, as they try to establish themselves in an overseas club. Nicholson, et al., (2011) highlighted the social issues facing young sportsmen as they move away from family to start a career, in their investigation into the social support available for Indigenous athletes in the Australian Football League (AFL). This study has many parallels with the experiences of young Fijian men, who arguably face greater dislocation when travelling to new countries and cultures further removed from the experiences of Indigenous Australians in Australia. The literature posited that:

_Australian Indigenous athletes faced some unique and significant challenges in becoming elite performers; moving interstate at a young age; establishing professional playing careers away from usual family support networks; coping with possible covert and overt racism; and adapting to new lifestyles and incomes far removed from their community upbringing._ (2011, p. 132)

Concerns raised in this study that are comparable with the circumstances of Fijian athletes are as follows:

1. Inherent challenges in growing up in an Indigenous community (village community in the Fijian context)
2. Leaving family; a lack of self-confidence
3. Establishing their careers and having to negotiate cultural differences and trying to identify culturally-aware support personnel

The most pertinent response from the Indigenous athletes interviewed was the unanimous response to the question: _What are the major challenges that face Indigenous athletes in sport?_ All players responded to this with a common reference to the dislocation they felt to their families and communities, summed up in one respondent’s comment that _families are before everything_ (Nicholson et al., 2011, p.136). These comments can be directly compared to Fijian experiences of social communality attitudes towards the Vanua and family.
Given the heightened sense of communality explained in the beginning of this chapter, it is easy to draw a comparison between the experiences of Indigenous Australians moving away from their childhood homes, and Fijian athletes moving overseas to play rugby. In the AFL study, most athletes contended that leaving their families made it hard for them to adjust when arriving at their respective clubs, many highlighting that the first year was the hardest year of all. Central to this were the feelings of self-confidence, with one participant responding:

*Having confidence just to speak up ... back home, you know can speak to anybody but when you come here ... [there are] not many Indigenous players and you sort of feel pretty embarrassed pretty quickly.*

These feelings are directly related to not only a player’s sense of autonomy in social interactions, but also to his feelings of competence in new environments and the ability he has to relate to teammates and staff. It is highly likely that these experiences mimic those of Fijian athletes in their first one to two years away from home.

### 2.7 - Summary of Literature Review

It is obvious that, within the Fijian context, the distinctive social traditions and expectations held within their culture present a unique case study within the sporting world. As the appetite of global sport taps into the physical talent of the Pacific, research examining sporting migration is necessary for understanding the potential impact this has on an individual’s motivation, and therefore their ability to create social relationships and sustain optimal performance as an athlete.

This literature review has outlined the cultural significance of Rugby Union in Fijian society, specifically in regards to social identity, concepts of masculinity and as an important way to carry the cultural and religious expressions of Fijian life into the world. The review has highlighted the considerations that managers and coaches in overseas clubs should have, in terms of prioritising an understanding of the cultural background of these athletes. The literature suggests that these understandings are essential in forming meaningful relationships and communicating in effective ways to gain the optimal performance from individuals; not only as athletes, but also in satisfying their basic psychological needs for everyday wellbeing. Of particular importance in this equation is a global understanding of the impact that these relationships have on the ability for athletes from the Pacific and other minority sporting nations to compete as ambassadors for their nations, and so fulfil the expectations of them as models of masculinity and sources of much-needed remittance payments to extended family groups.
Chapter 3
METHODOLOGY

The first part of this chapter explains the approach chosen to investigate the research questions. It then discusses the ethical questions surrounding the study, including explaining the relationship between the researcher and the sample and how this was managed. It describes the sample and how these participants were chosen. Furthermore, it explains the selection of the SMS scale as one instrument, the creation of a second questionnaire and the process of data collection, outlining some of the challenges present in relation to time, with suggestions for future study. In conclusion, this chapter discusses the collation and analysis of the data, highlighting some of the perceived limitations.

3.1 Methodology

This study examines the motivational profiles of professional male Fijian Rugby Union players competing in overseas clubs, and the variables which may affect this, while also considering what kind of impact the managerial behaviours of their coaches and managers have on the motivation of these individuals. Questionnaires were chosen on the basis of their ability to capture a 'cross-sectional snapshot' (Hale & Graham, 2012, p.26) of the sample. The original concept was to use questionnaires to gain information on which a series of focus group interviews could be held. However, due to time limitations in regards to access to the group of individuals, as well as concerns raised by the Fiji Rugby Union about an ongoing series of investigations during World Cup preparations, quantitative research was selected, due to its time efficiency in data collection and ability to measure and analyse the variables present. It was also felt that this data collection method reduced exposure to some of the other limiting factors in this investigation, being the potential language barrier (by providing two language options in written form) and interviewer rapport. Given the potentially influential position of the researcher as a national coach, for the focus groups to be independent they would have had to use a local interviewer. This may have raised questions of sufficient rapport with the sample to elicit suitably honest data on sensitive issues such as family, religion and cultural traditions. This decision was also influenced by previous comparative studies on motivation in sport that used the Sports Motivation Scale.
The study aimed to be able to measure the motivational profile of Fijian rugby players in a way in which it would be possible to compare results to other studies investigating motivation around the world. Due to other studies (Cresswell & Eklund, 2005; Li & Harmer, 1996; Standage et al., 2000; Vlachopoulos, et al., 2000) using the Sports Motivation Scale, as well as the ease of conceptual understanding of a 7-point Likert Scale, this means of measurement was chosen. Given that the study also endeavoured to measure possible similarities or differences between the variables of location of secondary education and length of overseas contract, it was felt that this form of quantitative data would allow a suitable comparison. This form of quantitative measurement was also thought to serve the purpose of reducing any possible language difficulties, even though the questionnaires were presented in English as well as being translated into the most common Fijian dialect.

3.2 Ethical Considerations

Ethical approval by The University of Sydney’s Human Research Ethics Committee was granted (Appendix A) before the collection of any data. All participants were informed of the study procedure, reviewed the participant information sheet (Appendix B) and gave their written consent (Appendix C) prior to completing the questionnaires. Participation in the study was entirely voluntary and participants were aware that they could withdraw at any time if uncomfortable, without this affecting their relationship with the Fijian Rugby Union or me as a researcher.

3.3 Participants

Participants were male Fijian Rugby Union players who had made themselves available for the national selection trials for the 2011 World Cup squad. Purposive sampling was used, in part due to the availability of participants through the national team trials. As such, all participants who were selected by the Fijian Rugby Union to trial for the national team were invited to participate in the study. These participants represented players competing at a professional level in clubs around the world including Fiji, Australia, New Zealand, Japan, America, France, Italy, England, Ireland, Wales and Scotland. Participants also included a number of players competing in local competitions, some of whom had spent time professionally overseas, while others had not. It is acknowledged that as the sample is selective it is not representative of all male Fijian rugby players playing in overseas clubs.
All participants were assembled in Suva on Wednesday 1 June 2011 and were in camp until Friday 3 June 2011. A request was made to the Fijian Rugby Union to undertake two questionnaires on Thursday 2 June and was granted.

In total 55 participants were available. 45 participants completed the questionnaires (82% response rate), 6 did not participate due to no exposure to rugby overseas, and 4 questionnaires were incomplete.

### 3.4 Instrument

The first questionnaire was the Sports Motivation Scale (Appendix D). The Sports Motivation Scale (SMS) is a 28-item scale, developed to measure various types of motivation described in SDT. The SMS was selected for use in the current study because it has been designed to measure constructs proposed to lie on the SDT continuum (Hodge et al., 2008; Creswell & Eklund, 2005; Li & Harmer, 1996; Pelletier et al., 1995). It allows us to distinguish seven subscales of motivation that refine our understanding of the concepts of intrinsic and extrinsic motivation. The subscales measured are: Amotivation, External Regulation, Introjected Regulation, Identified Regulation, Intrinsic motivation to Know, Intrinsic Motivation Towards Accomplishment, and Intrinsic Motivation to Experience Stimulation (refer to p18 for further descriptions). Research has revealed that acceptable internal consistency (alphas ranged from 0.74 to 0.80) and construct validity have been previously reported for these subscales (Blais et al., 1995). In addition to this, the SMS has been used in relevant rugby studies in recent history (Creswell & Eland 2005a & 2005b), and at the time of selection modified SMS scales such as the SMS–6 were still being tested for reliability and validity (Kawabata, Mallet, & Newcomb, 2007).

Secondly, it allows us to develop scales assessing contextual motivation styles or motivational tendencies of individuals, within specific contexts such as sport (Vallerand & Losier, 1999). The ability to measure motivation by this means, and also view it as a self-determination index, was deemed to be favourable for this study and comparisons with other similar investigations. The mean self-determination index is a weighted score made up from the SMS measurements; that is, each motivation was weighted according to its positioning on the self-determination continuum (see Deci & Ryan, 1985). When interpreting the self-determination index, higher positive scores indicate that one's sport participation is characterised by prominent self-determined feelings of autonomy and pleasure (i.e. sport is an end in itself). Conversely, higher negative scores suggest that one's sport participation is tainted by dominant feelings of constraints and instrumentality (i.e. sport is a means to some end, other
than the pleasure of participation per se).

The second instrument was a questionnaire (Appendix E) that was developed to investigate the participants’ views in regards to how management behaviours affected their motivation surrounding three themes: religion, family, Fijian heritage and culture. The development of this questionnaire drew on elements of social psychology, specifically social cognition and schemas, group behaviour and self and social identify. An understanding of these concepts and how they were likely to impact on an individual’s self-determined forms of motivation, helped shape the line of questioning. Questions were developed in conjunction with the National Fijian Rugby Sports Psychologist, and attempted to seek information on culturally relevant themes and how this impacted on their sport. This instrument consisted of two sections:

- **Section A** consisted of 28 items using a 7-point Likert Scale, made up of five questions relating to religion, six questions relating to family, six questions relating to Fijian culture and ethnicity and nine questions relating to personal welfare and miscellaneous queries relevant to rugby environments.
- **Section B** consisted of three extended answer questions. These extended questions allowed participants the opportunity to answer in more detail under the following headings: a) what are three ways in which you feel your Coaches and Managers help you in your overseas playing and training environment? b) what are three ways in which you feel your Coaches and Managers negatively affect you in your playing and training environment? and c) can you suggest some ways in which your Coaches and Managers could make things easier for you as a Fijian player overseas?

These instruments were chosen instead of a case study due to the exploratory nature of the investigation. A case study traditionally involves a study that has clearly defined boundaries relating to the actual place and time of the investigation (Creswell, 1998), whereas this examination explored less tangible matters of cultural perception, specifically perceptions of environments that were geographically different to the location and time of the study. As such, it was felt that an initial exploration of these issues were best served by questionnaire style data collection to gain an idea of what issues were relevant to the sample and whether they were impacted by the variables of contract length or location of schooling.

### 3.5 Data Collection/Procedure
Both translated questionnaires were piloted on Fijian players participating in the Pacific Nations Cup, prior to the Rugby World Cup preparations. Participants were asked to report any ambiguities or misunderstandings within the questioning, and amendments were made based on the feedback. The research was conducted over two sittings in which both questionnaires were administered to participants. Participants were accommodated in two hotels in Suva during the selection camp.

An Indigenous Fijian research assistant from the University of the South Pacific was used to conduct the data collection, in an attempt to distance myself from the research as much as possible. It was felt that this might assist in alleviating any concerns that players may have had about the academic nature of the research, or any specific connections to my role as a coach with the Fiji Rugby Union. This research assistant informed participants that this study was being undertaken by The University of Sydney, and not the Fijian Rugby Union, and that it was voluntary. They were also informed that all information would be confidential. It was also explained to them that the extended questions at the end of the ‘cultural questionnaires’ were voluntary, but were there to allow participants to answer in a more detailed manner, to express any feelings they had in relation to the questions. In total, both questionnaires took between 25–45 minutes to complete.

The research assistant conducted a sitting at the first hotel, and then travelled directly to the second hotel to administer the questionnaires to the remaining members of the sample.

3.6 Data Analysis

At the completion of data collection, the data was collated in the following ways. Data collected from the Sports Motivation Scale and cultural questionnaire was recorded in Microsoft Excel 2007. Participants were allocated an identification number, beside which a code was given relating to the variables of education and length of contract overseas. All scores from the Likert Scale measurement were then recorded.

In relation to the study of the seven specified subscales inherent in the Sports Motivation Scale, each subscale is measured by a set of four questions. e.g. Amotivation. The seven subscales and their respective questions can be viewed in Appendix F. In line with prior research (e.g. Chantal, Robin, Vernat, & Bernache-Assollant, 2003; Grolnick & Ryan, 1987; Ryan & Connell, 1989), the participants’ mean scores for each subscale were multiplied by the subscale weighting. For example, *intrinsic motivation to accomplish things*, $M_{score} \times 2$; *extrinsic
motivation by identified regulation, Mscore x 1; extrinsic motivation by external regulation, Mscore x –1; and amotivation, Mscore x –2. The scores are then added to give a singular self-determination index.

All statistical analyses were conducted with the Statistics Package for the Social Sciences (SPSS) version 20. Initially, mean, standard deviations and range were calculated for all variables. The variable of contract length was determined as total time overseas, rather than a measurement of individual contract length. Due to signs of non-normality, a comparison between education (in Fiji or overseas) and length of contract (< 3 years and > 3 years) groups was examined through the non-parametric Mann-Whitney U Test and chi-square analysis. Statistical levels of significance for all analyses were set at the level of alpha 0.05.

Qualitative data from the cultural awareness questionnaire was recorded under the relevant identification number on a separate Microsoft Excel spreadsheet. Wordle was used to visualise some patterns in the text that shaped the qualitative coding of the responses of all participants who provided extended responses. We have used Wordle to produce a word-cloud whereby a visualization of data as text is organized in such a way that frequently used words are effectively highlighted by occupying more prominence (Lam & McKnaught, 2003). The methodology behind this approach was our belief that this product demonstrated a fast and visually rich way to enable us to have a basic understanding of the themes present in the data at hand. In this way, Wordle was used as supplementary research tool for preliminary analysis for coding purposes. This use was in line with previous research that found Wordle was a useful tool in educational research, as it allowed researchers to quickly visualise general patterns in text in an attempt to grasp the common themes (Lam & McKnaught, 2003).

This data was analysed in line with six identifiable themes: communication; feedback; language; family/welfare; coaching practices; Fijian heritage/culture. Of these themes, three were derived by deductive methods, based on the experiences of the researcher through his role with the Fijian rugby team and the information gained from the literature (Chelladurai & Doherty, 1999; Dewy, 2010; Guinness, 2009; Thomas & Dyall 1999). The further themes were determined by a combination of observations made on Wordle maps run on data from each question, as well as the personal observations of the researcher as to concepts of importance in elite rugby environments. Despite targeting 'Religion' as a specified theme in the Likert questioning, it did not appear as an identified theme in the qualitative coding.
In relation to the coded data, all responses were tallied based on their frequency, then tabled. This enabled an evaluation of results based on a basic comparison of frequency of response.

### 3.7 - Limitations

#### 3.7.1 - No focus groups

The initial research plan included a mixed method approach, including the use of the Sports Motivation Questionnaire, the cultural questionnaire, and a series of focus group interviews. The questionnaires were originally planned to provide the researcher with an indication of the motivational footprint of the sample, as well as an understanding around cultural issues. From this, the questions were to be developed for qualitative, open-ended interviews in a focus group environment. It was the belief that this form of data collection would give respondents an opportunity to develop their answers in further detail and, as such, give a more complete view of their experiences playing professionally overseas.

Due to time constraints in the lead-up to World Cup competition as well as issues surrounding Fijian authorities reducing the amount of agreed access time to players during World Cup camps, it was felt that there would be sufficient information collected across the two questionnaires to provide an exploratory investigation of motivational profiles and the impact of key variables within this study. The logistical limitations of getting the same sample group together post World Cup also prevented follow-up focus group interviews.

It is the belief of the researcher that further investigations should look to extend this research to include qualitative research methods. This would provide a more accurate description of individual experiences from the athletes' point of view.

#### 3.7.2 - Language barrier

The language barrier was an issue that was present, despite efforts to minimise this limitation. In Fiji the official language is English, but there is a recognised native Fijian (Bao Fijian) as well as Fijian Hindi (Hindustani). Within the native Fijian, outside of Bao Fijian, there are many other native dialects, the most popular of which are: Western Fijian; Gone Dau; Kiribati; Lauan; Lomaiviti; Namosi-Naitasiri-Serua and Rotuman. This variety of languages and dialects presented issues with regards to the comprehension of questioning.
Within this situation, it was decided that each of the questionnaires would be transcribed in both English and Bao Fijian. Fijian Hindi was not considered, due to the non-existence of any Fijian Indians in the sample group. As seen in Appendix G, each question was presented in both languages on the questionnaire. Despite this working well in the majority of cases, leading to a high completion rate, there were a few unfinished questionnaires. This may have been due to language difficulties. In addition, the correct comprehension of other respondents cannot be accurately known.

3.7.3 - Closed questions

Due to the removal of qualitative questioning, the nature of the closed questioning may also prove to be a limiting factor in this research. By using closed item questioning, it is understood that the questionnaires did not allow for all potential responses, as all such questions could not be asked. This may result in forced responses or incorrect responses (Boynton & Greenhalgh, 2004; Bradburn, Sudman & Wansink 2004). While the 7-point Likert Scale will give respondents a limited range of response, quantitative approaches do not allow for individuality, ‘because the procedures absorb the individual into a group’ (Hale & Graham, 2012, p. 97). Open-ended questions would have allowed individuals an opportunity to provide greater detail in their answers, including personal experiences. In an attempt to allow some extended response, three open questions were added to the end of the cultural questionnaire.

3.7.4 - Role of the researcher

At the time of the data collection, the researcher was employed by the Fiji Rugby Union as one of the coaches of the national rugby team. This was identified as a potential problem, as all participants would have known of this role, and all would have had aspirations of being selected in the national team and known that the researcher may have some input on team selection. They could also have viewed the researcher as a foreigner, who may have had some impact on their ability to acquire or maintain overseas contracts. While this did pose some potential issues, the researcher did have an existing rapport with many of the athletes, which may have helped them feel more at ease discussing personal issues relating to experiences surrounding issues of family, religion and culture.

To alleviate these potential issues, a number of steps were taken. While permission had been received from the Fiji Rugby Union to conduct this research, it was clearly explained to participants that the study was conducted by The University of Sydney, and in no way related to the Fijian Rugby Union. Finally, during the data collection, while the researcher was present in the rooms, the questionnaires were explained and administered in both English and Fijian by a
member of the University of the South Pacific, who was on hand to answer questions and explain any issues the participants had.

3.7.5 - Sampling

It should be noted that, since it was less likely that players trialling for the national team were currently playing in the local competition, those players who had experienced recent contracts overseas, but had returned to play locally in Fiji, may not have been part of the sample. This is significant because, if the negative experiences of their time overseas were part of the cause of their return, this data may not be represented in this research. More purposive sampling with qualitative research methods would be suggested if investigating this group of individuals in future research studies.

3.8 - Summary

Given the time constraints for data collection, as well as the limitations relating to the language barrier and the role of the researcher, it was felt that the quantitative questionnaires were appropriate to meet the aims of this study. The use of the Sports Motivation Scale provided a peer-reviewed platform for comparison between the motivational profile of the Fijian sample and other groups researched around the world. The cultural questionnaire and extended responses allowed some more detailed insight into the perceptions of Fijian rugby players, in relation to culturally-sensitive issues such as family, religion and their native heritage. However it is felt that, in future studies, qualitative research methods may uncover a more complete picture of the experiences of individuals in overseas training environments.
Chapter 4

RESULTS

This study investigates the motivational profiles of male professional Fijian Rugby Union players, and examines the influences that their overseas contract duration and the location of their secondary education have on their motivational profile. It also investigates their perceptions of coaching and management behaviours with regard to cultural issues relating to their Fijian heritage. The results will be presented under the following headings:

- The motivational profile of male professional Fijian Rugby Union players playing in overseas clubs
- Location of secondary education
- Duration of contract length
- Cultural questionnaire Likert responses
- Cultural questionnaire extended responses

4.1 - Participants

Of the 49 players who met the inclusion criteria (must be Fijian and currently playing rugby professionally outside Fiji), 45 players completed the required research questionnaires in full. There were 35 players who completed their secondary education within the Fiji Islands, while 10 players were educated outside of Fiji. In relation to contract length, 29 participants had been contracted for 3 or more years overseas, compared to 16 who had been contracted for less than 3 years.

4.2 - Motivational Profile of the Sample Group (Male Fijian Rugby Union players, working professionally in overseas clubs)

The motivational profile of the Fijian rugby players was examined through the use of the Sports Motivation Scale. The mean self-determination index for this group of players was 22.7 (Table 3), indicating that this sample has higher levels of self-determined rather than non-self-determined motivation. The figures in Table 4.2 indicate that, in all subscales except amotivation, the sample group showed positive scores (>14). This indicates that this sample of Fijian Rugby Union players have high levels of both intrinsic and extrinsic motivation, resulting in high levels of self-determined and non-self-determined motivation.
Table 3 – Sports Motivation Scale results for Fijian rugby players (N=45)

<table>
<thead>
<tr>
<th>Subscale</th>
<th>Mean</th>
<th>Std. Error</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMS - Self-determination index</td>
<td>22.70</td>
<td>2.61</td>
<td>17.51</td>
</tr>
<tr>
<td>SMS – Intrinsic motivation to experience stimulation</td>
<td>22.62</td>
<td>0.79</td>
<td>5.32</td>
</tr>
<tr>
<td>SMS - Intrinsic motivation to accomplish</td>
<td>22.38</td>
<td>0.71</td>
<td>4.73</td>
</tr>
<tr>
<td>SMS – Intrinsic motivation to know</td>
<td>20.84</td>
<td>0.76</td>
<td>5.08</td>
</tr>
<tr>
<td>SMS – Identified regulation</td>
<td>20.89</td>
<td>0.73</td>
<td>4.88</td>
</tr>
<tr>
<td>SMS – Introjected regulation</td>
<td>18.44</td>
<td>0.81</td>
<td>5.43</td>
</tr>
<tr>
<td>SMS – External regulation</td>
<td>17.56</td>
<td>0.80</td>
<td>5.34</td>
</tr>
<tr>
<td>SMS - Amotivation</td>
<td>12.04</td>
<td>0.88</td>
<td>5.91</td>
</tr>
</tbody>
</table>

4.2.1 - Fijian motivational profile vs comparison studies

To compare the Fijian rugby players’ motivational profile with the literature, each variable was reduced to a score on the 7-point Likert Scale (dividing the mean score in Table 4 by 4). Table 4 reveals that the Fijian rugby players recorded higher mean scores across all measured motivational subscales, compared to other athletes reported in the literature. This comparison has been made due to the exploratory nature of this research, in an attempt to compare professional Fijian rugby players with previously recorded samples. It should be noted that not all subscales were measured in Cresswell and Eklund’s research and therefore cannot be compared.

The Fijian rugby players recorded significantly higher levels of external regulation (Cresswell & Eklund 2005a & 2005b) and intrinsic motivation to experience stimulation (p<.01) (Cresswell & Eklund 2005b) compared to New Zealand rugby players (Table 4). However there was no significant difference between the rugby cohorts on their intrinsic motivation toward accomplishment. Interestingly, Fiji rugby players also recorded significantly higher levels of amotivation compared to both groups of NZ rugby players. In addition, the Fiji rugby players were significantly higher (p=.001) than the Canadian college athletes on all seven subscales.
Table 4 – Comparison of Fijian sample group to rugby-specific comparison studies

<table>
<thead>
<tr>
<th>Sports Motivation Scale</th>
<th>Current Fiji Professional RU Players</th>
<th>Cresswell &amp; Eklund (a) (NZ Professional RU players)</th>
<th>Fiji v NZ pro RU players</th>
<th>Cresswell &amp; Eklund (b) (NZ amateur RU players)</th>
<th>Fiji Pro RU v NZ amateur RU</th>
<th>Pelletier, Fortier, Tuson, Briere &amp; Blais (1995)</th>
<th>Fiji Pro RU v male Canadian college</th>
</tr>
</thead>
<tbody>
<tr>
<td>N = 45</td>
<td>N = 102</td>
<td>N = 392</td>
<td></td>
<td></td>
<td></td>
<td>N = 319 (Canadian college students - male only)</td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>Amotivation</td>
<td>3.01</td>
<td>1.48</td>
<td>2.28</td>
<td>1.06</td>
<td>0.004</td>
<td>2.28</td>
<td>1.14</td>
</tr>
<tr>
<td>External regulation</td>
<td>4.38</td>
<td>1.33</td>
<td>3.06</td>
<td>1.18</td>
<td>0.001</td>
<td>3.64</td>
<td>1.21</td>
</tr>
<tr>
<td>Introjected regulation</td>
<td>4.61</td>
<td>1.36</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3.07</td>
</tr>
<tr>
<td>Identified regulation</td>
<td>5.22</td>
<td>1.22</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3.23</td>
</tr>
<tr>
<td>Intrinsic motivation to know</td>
<td>5.21</td>
<td>1.27</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3.11</td>
</tr>
<tr>
<td>Intrinsic motivation toward accomplishments</td>
<td>5.59</td>
<td>1.18</td>
<td>4.71</td>
<td>2.06</td>
<td>0.07</td>
<td>4.87</td>
<td>1.1</td>
</tr>
<tr>
<td>Intrinsic motivation to experience stimulation</td>
<td>5.65</td>
<td>1.33</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5.09</td>
</tr>
</tbody>
</table>

(Cresswell & Eklund, 2005a & 2005b; Pelletier, Fortier, Tuson, Briere & Blais, 1995)
This study was interested in investigating what the impact of different educational upbringings would have on an individual's motivational profile, and also on how players perceive the behaviours of coaches and managers within their respective clubs.

4.3 - Location of Secondary Education

There was no significant difference in the motivational profile of Fijian rugby players who attended school in Fiji and those educated outside Fiji (Table 5). Players who had their secondary education in Fiji had a higher mean score on the self-determined index (Fiji Sec-Ed M = 23.99), compared to those educated outside of Fiji (Ed outside Fiji M = 18.17). Although not significant, there was an observable difference in mean scores on the subscale for Amotivation, with athletes educated outside of Fiji presenting a higher score (Ed Outside Fiji m = 15.2) when compared to those educated in Fiji (Sec-Ed Fiji M = 11.14).

Table 5 – Descriptive statistics from the Mann Whitney U-Test examination of SMS scores, comparing variables of location of secondary schooling
The other variable of interest to the study was that of length of overseas contract or time spent as a professional player outside of Fiji. Players contracted for at least three years recorded a significantly higher median score on the subscale *identified regulation* (23.67) than players with a contract less than three years (21.78) ($U = 165, Z = -1.98, p < 0.05, r = 0.30$). Although not significant, there was a trend for players on minimum three year contracts to score higher on the *intrinsic motivation to experience stimulation* subscale (median = 25.01 v 19.31) ($U=173, Z=-1.78, p=0.075, r=0.27$).

There was also an observable trend in the difference in the mean scores of the self-determination index. Athletes who had experienced less than three years on an overseas contract recorded a higher mean score for self-determined forms of motivation ($M = 26.22$), compared to those who had experienced more than three years overseas ($M = 20.75$).
Table 6 – Descriptive statistics from the Mann Whitney U-Test examination of SMS scores, comparing variables of location of contract length

<table>
<thead>
<tr>
<th>Group Statistics</th>
<th>Contract</th>
<th>N</th>
<th>Mean</th>
<th>Std. Deviation Mean (7 point)</th>
<th>Std. Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMS Self-determination index</td>
<td>&lt; 3yrs</td>
<td>16</td>
<td>26.22</td>
<td>13.85</td>
<td>6.56</td>
</tr>
<tr>
<td></td>
<td>&gt; 3yrs</td>
<td>29</td>
<td>20.75</td>
<td>19.19</td>
<td>5.19</td>
</tr>
<tr>
<td>SMS Intrinsic to experience stimulation</td>
<td>&lt; 3yrs</td>
<td>16</td>
<td>24.38</td>
<td>3.38</td>
<td>6.10</td>
</tr>
<tr>
<td></td>
<td>&gt; 3yrs</td>
<td>29</td>
<td>21.66</td>
<td>5.97</td>
<td>5.42</td>
</tr>
<tr>
<td>SMS Intrinsic to accomplish</td>
<td>&lt; 3yrs</td>
<td>16</td>
<td>22.88</td>
<td>3.28</td>
<td>5.72</td>
</tr>
<tr>
<td></td>
<td>&gt; 3yrs</td>
<td>29</td>
<td>22.10</td>
<td>5.40</td>
<td>5.53</td>
</tr>
<tr>
<td>SMS Intrinsic to know</td>
<td>&lt; 3yrs</td>
<td>16</td>
<td>21.75</td>
<td>3.70</td>
<td>5.44</td>
</tr>
<tr>
<td></td>
<td>&gt; 3yrs</td>
<td>29</td>
<td>20.34</td>
<td>5.70</td>
<td>5.09</td>
</tr>
<tr>
<td>SMS Identified regulation</td>
<td>&lt; 3yrs</td>
<td>16</td>
<td>22.69</td>
<td>2.75</td>
<td>5.67</td>
</tr>
<tr>
<td></td>
<td>&gt; 3yrs</td>
<td>29</td>
<td>19.90</td>
<td>5.52</td>
<td>4.98</td>
</tr>
<tr>
<td>SMS Introjected regulation</td>
<td>&lt; 3yrs</td>
<td>16</td>
<td>18.56</td>
<td>4.46</td>
<td>4.64</td>
</tr>
<tr>
<td></td>
<td>&gt; 3yrs</td>
<td>29</td>
<td>18.38</td>
<td>5.97</td>
<td>4.60</td>
</tr>
<tr>
<td>SMS External regulation</td>
<td>&lt; 3yrs</td>
<td>16</td>
<td>18.13</td>
<td>3.58</td>
<td>4.53</td>
</tr>
<tr>
<td></td>
<td>&gt; 3yrs</td>
<td>29</td>
<td>17.24</td>
<td>6.13</td>
<td>4.31</td>
</tr>
<tr>
<td>SMS Amotivation</td>
<td>&lt; 3yrs</td>
<td>16</td>
<td>12.06</td>
<td>5.17</td>
<td>3.02</td>
</tr>
<tr>
<td></td>
<td>&gt; 3yrs</td>
<td>29</td>
<td>12.03</td>
<td>6.37</td>
<td>3.01</td>
</tr>
</tbody>
</table>

4.5 - Cultural Awareness Questionnaire

The Cultural Awareness Questionnaire was utilised by analysing data from individual questions, to get an understanding of player perceptions about their respective training environments. Specifically, questions were developed to probe players on their perceptions surrounding the rugby-specific training environment and cultural environment, relative to their experiences as individuals with Fijian heritage. In relation to the Likert Scale questions, responses were tallied to give a percentage score for each measure on the Likert Scale. Overall agreement was calculated by adding responses 5-7 together. Statements with 80% of responses above 5 indicated strong agreement (Table 7).
Table 7 – Cultural Awareness Questionnaire responses

<table>
<thead>
<tr>
<th>Theme</th>
<th>Coaching Practices</th>
<th>Likert Response (as %)</th>
<th>Likert responses 5-7 combined (as %)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1</td>
<td>2</td>
</tr>
<tr>
<td>Question</td>
<td>1 Make me feel like I am part of the team</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>4 Create training environments which help me understand new training techniques</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>21 Make me feel like I have to conform to the behaviours of all the other players</td>
<td>7</td>
<td>21</td>
</tr>
<tr>
<td>Feedback</td>
<td>2 Give me feedback and direction in a way which helps me learn</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>8 Make me feel like I can achieve the goals they set for me</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>27 Make me feel good, by encouraging my input in developing team strategies and tactics</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>Communication</td>
<td>19 The coaches and managers do not realise that I struggle with the language (e.g. English/Fijian)</td>
<td>27</td>
<td>36</td>
</tr>
<tr>
<td>28</td>
<td>Sometimes I don't understand what the coaches and managers say to me, and I lose interest</td>
<td>27</td>
<td>16</td>
</tr>
<tr>
<td>----</td>
<td>----------------------------------------------------------------------------------------</td>
<td>-----</td>
<td>----</td>
</tr>
</tbody>
</table>

**Family/Welfare**

<table>
<thead>
<tr>
<th>5</th>
<th>The coaches and managers do not involve my family in discussions as much as I would like</th>
<th>18</th>
<th>21</th>
<th>18</th>
<th>23</th>
<th>7</th>
<th>7</th>
<th>7</th>
<th>20.4%</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>The coaches and managers appreciate the responsibilities I have to support my family</td>
<td>2</td>
<td>5</td>
<td>5</td>
<td>7</td>
<td>7</td>
<td>25</td>
<td>50</td>
<td>81.8%</td>
</tr>
<tr>
<td>7</td>
<td>Understand that this is the best opportunity I have to see the world and develop myself as a person</td>
<td>0</td>
<td>0</td>
<td>9</td>
<td>2</td>
<td>9</td>
<td>25</td>
<td>55</td>
<td>88.6%</td>
</tr>
<tr>
<td>14</td>
<td>Understand that I must play rugby to feel good about myself</td>
<td>7</td>
<td>14</td>
<td>11</td>
<td>11</td>
<td>9</td>
<td>18</td>
<td>30</td>
<td>56.8%</td>
</tr>
<tr>
<td>17</td>
<td>Realise that rugby is the best way to make something of my life</td>
<td>0</td>
<td>2</td>
<td>7</td>
<td>9</td>
<td>14</td>
<td>25</td>
<td>43</td>
<td>81.8%</td>
</tr>
<tr>
<td>20</td>
<td>Make me and my family feel important and that we are wanted at the club.</td>
<td>2</td>
<td>14</td>
<td>14</td>
<td>16</td>
<td>39</td>
<td>16</td>
<td>2</td>
<td>56.8%</td>
</tr>
<tr>
<td>25</td>
<td>Provide opportunities for me and my family to experience new and exciting cultures and activities</td>
<td>0</td>
<td>2</td>
<td>5</td>
<td>14</td>
<td>25</td>
<td>25</td>
<td>30</td>
<td>79.5%</td>
</tr>
</tbody>
</table>

**Religion**

<table>
<thead>
<tr>
<th>3</th>
<th>The coaches and managers do not understand my religious beliefs, or include them ...</th>
<th>21</th>
<th>27</th>
<th>9</th>
<th>18</th>
<th>14</th>
<th>2</th>
<th>9</th>
<th>25.0%</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Understand that rugby is the best way for me to represent Fiji and my religion</td>
<td>2</td>
<td>0</td>
<td>5</td>
<td>21</td>
<td>16</td>
<td>11</td>
<td>46</td>
<td>72.8%</td>
</tr>
<tr>
<td>15</td>
<td>Help me to develop my religious beliefs as well as my rugby goals</td>
<td>7</td>
<td>7</td>
<td>23</td>
<td>14</td>
<td>8</td>
<td>34</td>
<td>7</td>
<td>40.9%</td>
</tr>
<tr>
<td></td>
<td>Help me combine the strong emotions I have for rugby and religion, both in training and playing</td>
<td>0</td>
<td>2</td>
<td>7</td>
<td>11</td>
<td>14</td>
<td>27</td>
<td>39</td>
<td>79.5%</td>
</tr>
<tr>
<td>---</td>
<td>-------------------------------------------------------------------------------------------------</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>----</td>
<td>------</td>
</tr>
<tr>
<td>22</td>
<td>Understand that it is important that I play well to serve my religion</td>
<td>11</td>
<td>9</td>
<td>9</td>
<td>21</td>
<td>16</td>
<td>11</td>
<td>23</td>
<td>50.0%</td>
</tr>
</tbody>
</table>

**Cultural Issues and Ethnicity**

<table>
<thead>
<tr>
<th></th>
<th>Make me feel like I have to behave like everyone else</th>
<th>9</th>
<th>11</th>
<th>16</th>
<th>14</th>
<th>11</th>
<th>21</th>
<th>18</th>
<th>50.1%</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>The coaches and managers realise how important it is for me to play well, to prove how good I am to people back home</td>
<td>0</td>
<td>7</td>
<td>9</td>
<td>14</td>
<td>11</td>
<td>23</td>
<td>36</td>
<td>70.5%</td>
</tr>
<tr>
<td>12</td>
<td>Understand some of the behaviours or beliefs that are important to me as a Fijian, and allow me to incorporate these in my abilities</td>
<td>2</td>
<td>5</td>
<td>7</td>
<td>18</td>
<td>30</td>
<td>21</td>
<td>18</td>
<td>68.2%</td>
</tr>
<tr>
<td>13</td>
<td>Make me feel confident and excited about being a Fijian player overseas</td>
<td>0</td>
<td>2</td>
<td>11</td>
<td>16</td>
<td>14</td>
<td>21</td>
<td>36</td>
<td>70.5%</td>
</tr>
<tr>
<td>16</td>
<td>Understand the pressure to succeed that I face from people back home</td>
<td>5</td>
<td>2</td>
<td>14</td>
<td>18</td>
<td>23</td>
<td>16</td>
<td>23</td>
<td>61.3%</td>
</tr>
<tr>
<td>23</td>
<td>Are interested in my background, and their understanding of my past helps when they teach me new ideas or training techniques</td>
<td>5</td>
<td>2</td>
<td>7</td>
<td>9</td>
<td>3</td>
<td>21</td>
<td>27</td>
<td>77.3%</td>
</tr>
<tr>
<td>24</td>
<td>Understand that I have to play well, so that my family and village are proud of me back home</td>
<td>0</td>
<td>0</td>
<td>14</td>
<td>16</td>
<td>23</td>
<td>9</td>
<td>39</td>
<td>70.4%</td>
</tr>
<tr>
<td>26</td>
<td>Don't realise how embarrassed I am when I don't perform well</td>
<td>5</td>
<td>21</td>
<td>9</td>
<td>25</td>
<td>16</td>
<td>11</td>
<td>14</td>
<td>40.90%</td>
</tr>
</tbody>
</table>
4.5.1 - Coaching practices

Responses to Questions 1 and 4 indicate that the majority of the respondents felt that coaches and managers related to them positively, through the creation of effective training and team environments. The following graphs indicate responses to questions where more than 80% of respondents strongly agreed.

![Graph 1](image1)

Figure 2 - *Makes me feel I am part of the team*

![Graph 2](image2)

Figure 3 - *Create training environments which help me understand new training techniques*

4.5.2 - Feedback

Responses to questions regarding feedback returned strong player perceptions of competence on behalf of the coaching and management staff. Players perceived that coaches and managers related well to players in this area, and provided feedback in a way that helped them learn. Players unanimously supported the notion of their coaches and managers making them feel like they could achieve their goals.

![Graph 3](image3)

Figure 4 - *Give me feedback and direction in a way that helps me learn*

![Graph 4](image4)

Figure 5 - *Make me feel like I can achieve the goals they set for me*
4.5.3 - Communication

Eleven percent of the players perceived their coaches and managers were unaware they struggled with the language, while 22.6% responded that they lost interest if they don’t understand (Table 7).

4.5.4 - Family and welfare

Of the seven statements relating to issues about family and player welfare, four were strongly supported (see Figures 6-9). In relation to player welfare, on Question 14 (Coaches and managers understand that I must play rugby to feel good about myself) 32% of respondents disagreed.

Figure 6 - The coaches and managers appreciate the responsibilities I have to family

Figure 7 - Understand that this is the best opportunity I have to see the world and develop myself as a person

Figure 8 - Realise that rugby is the best way to make something of my life

Figure 9 - Provide opportunities for me and family to experience new and exciting activities
4.5.5 - Religion

Of the five questions addressing religion and how it is managed in the training and playing environment, only one response produced strong agreement, indicating that players perceived their coaches and managers helped them combine their strong emotions for both religion and rugby.

![Figure 10](image)

Help me combine the strong emotions I have for rugby and religion in both training and playing

The low responses to Question 3 (The coaches and managers do not understand my religious beliefs, or include them in any team activities or the club environment) suggest that, on many occasions, players may feel that coaches and managers do understand their religious beliefs.

4.5.6 - Culture and ethnicity

While culture and ethnicity had the largest amount of questions of any theme in the questionnaire, no individual statement reported strong agreement. However, six of the eight questions received at least 60% agreement, indicating players perceive their coach and manager do not fully understand some cultural issues (Table 7).

Through the means of deductive analysis, the observations of Likert answers, Wordle and qualitative coding, the data was then interpreted under six themes: Coaching practices; Feedback; Communication; Religion; Family/welfare; Fijian culture/ethnicity.
4.6 - Cultural Awareness Questionnaire - Extended Responses

A Wordle visual map was created from the responses to the extended questions. This acted as a filter to decipher keys words present from the data. These words were compared to identifiable themes used to develop Section A of the Cultural Awareness Questionnaire.

Wordle Map 1 identifies words such as: training, field, help, feedback, rugby, honesty, good and family.

Wordle Map 2 identifies words such as: negative, understanding, comments, game, rugby, family and culture.

Wordle Map 3 identifies words such as: players, Fijians, family, cultural, understand, coaches and rugby.
Wordle Map 1, highlighting major themes that emerged from the question:

*What are three ways in which you feel your Coaches and Managers help you in your overseas playing and training environment?*
What are three ways in which you feel your Coaches and Managers negatively affect you in your playing and training environment?
Wordle Map 3, highlighting major themes that emerged from the question:

Can you suggest some ways in which your Coaches and Managers could make things easier for you as a Fijian player overseas?
The extended responses were also deductively coded using the following themes: Religion; Family and welfare; Culture and ethnicity; Coaching practices; Feedback; and Communication.

Players’ responses to the open questions reinforced some of the observations made through observing the Likert statistics. The qualitative coding of these responses can be found as Appendix F. Specifically, players expressed positive perceptions of coaching practices, feedback and management of family and welfare. Communication arose as an area where coaches and managers negatively affect athletes, whereby most comments related to the style of communication rather than any difficulty in understanding or language. The understanding of family and welfare needs as well as issues pertaining to cultural identity and behaviours were identified as areas where overseas coaches and managers could continue to improve in how they related and assisted Fijian athletes.

4.6.1 - Religion

With regard to religion, no comments were identified within the extended response data. This was the case for all three questions.

4.6.2 - Family and welfare

With regard to players’ responses on issues relating to family and welfare, participants responded across all three questions. Participants indicated with the second highest tally of responses (18) that players perceived that coaches and managers behaviours surrounding family and welfare assisted them in their training and playing environments. Positive comments indicating that the way in which coaches and managers helped them were: ‘Help with problems both on and off field’; ‘Treat everyone equal and realise that everyone is different and need to be treated in a different way’; that they ‘Don’t force their religious beliefs on the team’; by ‘Making an effort to introduce me to people in the club’; ‘Having things ready for me to move so it’s an easy transition’; by making an effort to ‘Help my family be part of the team’; ‘Help me fit in well to the club environment’; and by ‘Helping with needs off the field like family’.

Only five responses identified family and welfare as a concern, but they indicated ways in which coaches and managers negatively affected how players were perceived to be: ‘Neglect involvement of family into club’; ‘Not helping with settling into club’; and an inability to ‘Understand my family background and culture’.

The importance of family and welfare to this sample group was evident as responses to this theme tallied higher than any other group with 16 responses. Responses fell into 2 main
categories: personal or family welfare and career management welfare. Personal or family welfare responses indicated that ways in which coaches and managers could further assist players included: 'Constant support for being away from home'; 'Providing visa applications for family members'; 'Making sure welfare is well taken care of'; 'Check up to make sure that players are happy'; 'Freedom of communication with my family back home'; and 'Making us feel comfortable in a new environment'.

With regard to career management welfare, respondents indicated that coaches and managers could assist through such considerations as: 'Maybe equal financial contracts as bigger national players do with less experience'; 'Call for rest time off the international season as other big nations do'; 'Help my future during rugby and help me with what I do after rugby'; 'Liaise with agent of players'; and 'Providing more financial funds during second year of contract'.

4.6.3 - Culture and ethnicity

With regard to players’ perceptions of how coaches and managers relate to them surrounding issues of culture and ethnicity, more respondents reported negative experiences (7) or suggested possible improvements (9), rather than positive experiences (3). In saying this though, this theme did not arise as the highest response category across any of the three questions.

Positive responses indicated that players benefited when coaches and managers helped players in the following ways: 'They bring back the taste of real Fijian rugby (playing without sticking to structured game)'; or by allowing players to 'Just be who you are rather than copying'.

Negative responses indicated that players perceived coaches and managers negatively affected them when they would: 'Swear a lot' (3 responses); 'Drink heaps'; or by 'Not understanding my cultural backgrounds'.

Ways in which players’ perceived coaches and managers could improve the experience of players tallied as the second highest theme in Question 3. Responses included: 'Embrace and respect the Island-style rugby mentality'; 'Don’t think all Fijians can play wing'; 'Don’t think all Islanders are big drinkers'; 'Don’t think that Fijians are lazy trainers'; 'I think they should learn your culture'; and 'Mainly just to understand cultural beliefs'.
4.6.4 - Coaching Practices

Fijian rugby players highlighted coaching practices as the area in which overseas coaches and managers had the most positive affect on their performance. Responses typical of those recorded highlighting positive perceptions of coaching practices included helping players ‘Do extras'; teaching ‘New and proper techniques'; helping ‘Improve your individual skills'; introducing players to ‘New ideas'; and that coaches ‘Helped me with my attitude and game as a whole'. Other respondents suggested that as players they were ‘More consistent in the training field' due to overseas coaching practices; that overseas coaches helped ‘Introduce more discipline and hard work effort on and off the field'; ‘Improve my fitness and my knowledge of the sport'; and ‘Increase my knowledge and skill level (gain experience)'.

Some negative responses were also given in relation to coaching practices. Most of these negative perceptions were related to game style, such as ‘They take natural and spontaneous talent and try to conform it'; ‘Sometimes game plans are too structured'; ‘Always teach us old school rugby'; and ‘Trying to give us some stupid game plan'.

The positive perceptions of coaches and managers' behaviours under this theme is further evidenced by the fact that only one response listed it as a way in which clubs could further assist players.

4.6.5 - Feedback

Specific feedback from coaches represented 17 responses of a positive nature, indicating that Fijian athletes perceive this area of the environment positively. Positive responses on feedback included: ‘They always call me to discuss my weaknesses after the match and how to counter those weaknesses'; and that ‘They are willing to stay back with me after training and help in the areas I lack on the field'. Other responses included individuals highlighting feedback through the means of ‘Regular contact during session' or ‘Feedback after the game by analysing the video'; coaches ability to help by ‘Looking at things from a different perspective when in camp'; as well as feedback in ‘One on one sessions' and ‘Words of encouragement'.

When asked to outline ways in which coaches and managers negatively affected their performances, players provided seven comments on negative behaviours. Negative responses were exemplified by the following responses: ‘Don’t give any feedback for my game'; ‘Don’t explain what we need to do to improve as a team or an individual'; and ‘No Feedback'. This indicates that, according to some players, not all coaches give adequate feedback to assist player learning.
4.6.6 - Communication

Communication recorded both positive and negative responses from the sample. While it ranked fourth in ways in which coaches and managers helped players, the sample indicated that they benefited from behaviours such as: 'Honesty'; being 'Put in leading roles in activities to give me more confidence being around others and speaking in front of people'; ‘Building confidence between the players and the coach to become better players'; when coaches would ‘Communicate all the time with players, so there is no misunderstanding'; when ‘They let us show our opinion so we can help the team'; and ‘Honesty and accountability from management and players’.

A large number of players (23) indicated that coaches’ communication to athletes negatively affected their experiences. Examples of these strong perceptions surrounding poor communication from coaches included views that coaches were ‘Not being forward and honest'; were ‘Not talking directly to me'; that coaches would ‘Tell us off in front of everyone'; that coaches were ‘Not letting us play as we want to play (they sort of police us too much on the ground) e.g. growling and disappointing us'; ‘Not informing me of the game plan'; and general ‘Negative comments' and ‘Negativity'.

While there were some responses indicating what could be perceived as inadequate coaching practices, such as players feeling that ‘Sometimes game plans were too structured'; being negatively affected by ‘Playing a number of positions throughout the year'; and that ‘They take the natural and spontaneous spirit and try to conform it', these comments have been coded under the theme ‘communication’, as many of the comments suggest a controlling nature to the players understanding of the issue, which we believe is an indication of the communication of the coaches’ views.

Finally, players indicated that coaches and managers could improve their experiences by: 'Words of encouragement'; 'Be supportive'; 'Just to be upfront with me'; and ‘Being open about life and selection’.

4.7 - Statistical Analysis

For further information see Appendix F for the tally of coded responses for the extended answer section as well as examples of comments from players.
4.8 - Summary

The results of both the Likert Scale responses and the extended answers in the cultural questionnaire have presented predominately positive perceptions on how coaches and managers relate to these players. In both forms of questioning, the most positive responses from the sample group highlight a perception that coaching practices in overseas clubs are of benefit to players, both in the structure and content of training, and in the administration of specific feedback to players. There is also some indication among the Likert responses that coaches and managers understand and appreciate both the career and life opportunities available to individuals through rugby, as well as an appreciation of the importance of family to these individuals. The extended responses support these findings but do highlight some concerns about communication styles, while suggesting that further improvements can be made in relation to continued improvement in the understanding of the cultural background of players and the importance of family and welfare.
Chapter 5
DISCUSSION

This current study is an exploratory examination of the motivational profile of professional male Fijian Rugby Union players. It also investigates the influence of location of schooling and length of overseas contract on the players’ motivational profile and the perceptions held by players of their coaches’ and managers’ knowledge and behaviour in relation to culture, family and religion. While previous research has identified the motivational profile of both amateur and professional rugby players in relation to ‘burnout’ and other variables, no study of this nature has been conducted with professional Fijian Rugby Union players, or considered the perceptions of players with regard to how they are managed on issues of religion, family or cultural heritage. Therefore this study is important, as it provides an insight into the motivating factors for Fijian athletes who migrate for sporting purposes, and it does so in a cultural context.

This chapter provides a critical discussion of the results obtained from the study, in relation to the five research hypotheses:

1. The motivational profile of professional male Fijian rugby players will exhibit high levels of intrinsic and extrinsic motivation
2. Rugby players schooled outside Fiji will exhibit higher levels of extrinsic motivation compared to players schooled in Fiji
3. Rugby players who have been contracted for less than 3 years will exhibit higher levels of intrinsic motivation to know and accomplish as they begin their career, but that they may also exhibit higher levels of extrinsic motivation as they adjust to the professional environment
4. That issues relating to family, religion, culture and ethnicity will be prominent in players’ perceptions of their coaches’ and managers’ behaviours in training and playing environments overseas
5. Fijian rugby players will perceive that overseas coaches and managers will not relate well to them on issues relating to family, religion and cultural beliefs

On analysing the results, this chapter aims to interpret and explain the key findings of the study in relation to existing literature.
5.1 - Motivational Profile

The motivational profile of professional male Fijian rugby players will exhibit high levels of intrinsic and extrinsic motivation

This investigation into the motivational profile of male Fijian rugby union players reveals that this sample’s levels of self-determined motivation are higher than previously recorded samples. Only three of the 45 participants recorded negative scores on the self-determination index, with the mean score being 22.7. This indicates that 42 of the respondents had high levels of self-determined motivation. Of interest is the fact that, when examining each subscale individually, the Fijian sample not only indicated high levels of self-determined motivation, but also of non-self-determined motivation. While the Fijian rugby players recorded significantly higher mean scores compared to NZ amateur players in relation to intrinsic motivation to experience stimulation (p<0.01), they also scored significantly higher mean scores compared to both NZ amateur and professional players in external regulation and amotivation (p<0.01). This result supports an acceptance of the hypothesis surrounding motivational profile. When these individual subscales are explored in more depth and with regard to the contextual circumstances of the sample, it is possible to provide some suggestions for these high scores.

The Fijian rugby players recorded significantly higher levels of external regulation (Cresswell & Eklund 2005a & 2005b) and intrinsic motivation to experience stimulation (p<0.01) (Cresswell & Eklund 2005b) compared to New Zealand rugby players (Table 4). However, there was no significant difference between the rugby cohorts on their intrinsic motivation toward accomplishment. Interestingly, Fijian rugby players also recorded significantly higher levels of amotivation compared to both groups of NZ rugby players. In addition the Fiji rugby players were significantly higher (p=.001) than the Canadian college athletes on all seven subscales.

In relation to the high scores on the subscale measuring amotivation (M = 3.01), Fijian players may score highly here due to competence issues in new environments, either caused by difficulty in assimilating, or difficulty in achieving the high standards expected of them in their new environment. This difficulty may be exacerbated by an inability to develop a satisfactory autonomy-supportive relationship with coaching staff, due to cultural preconceptions or limiting factors (Jowlett, 2009). It is possible that some athletes also perceive a lack of autonomy in choosing their path, or feel pressure from extended family groups to perform in order to secure financial repatriation. A breakdown in satisfaction of these basic needs could lead to players feeling incompetent, isolated or lacking control of their actions, all of which may
lead to amotivation.

High scores relating to *external regulation* (M = 4.38) could be attributed to the significant increases in potential earning compared to other forms of employment available to Fijian men, or by significant pressure or constraints placed on individuals by external parties. Salaries experienced by professional Fijian players in overseas clubs range from between 5 times the average wage in Fiji, to 30 times the average wage (Ligue Nationale de Rugby, The Telegraph, 25 August 2012). When this significant financial motivation is coupled with the expectations and personal constraints (i.e. obliged to follow this path for the benefit of the wider family) that may be imposed on players by expectation from family members and perceived responsibilities to village communities, these external pressures could explain higher scores in this subscale.

It is likely that what starts out for many Fijian players as external regulation surrounding payment and expectations placed on them by family members and community (Guiness, 2009), may contribute to high *introjected regulation* scores (M = 4.61), as players internalise external pressures. Once overseas, it is likely that players can largely avoid external constraints. But they are likely to feel internal pressures to perform and maintain their contracts, as a result of guilt or anxiety created by the view that they have an opportunity that no-one else has, and that they will be letting people down if they do not succeed or take advantage of it. Fijian rugby players who are highly motivated may also place unrealistic pressure on themselves as well. While this pressure is largely internalised, it still represents an external motivating factor, and would contribute to the higher scores in this subscale and higher levels of non-self-determined motivation.

For some Fijian athletes, the ‘Rugby Dream’ may well be fully internalised before they leave Fiji or soon thereafter, so could be classified as *identified regulation*. If players internalised the behaviours associated with the ‘Rugby Dream’ as personally important, and adopt them within their personal goals, they could be viewed as partially self-determined, therefore representing *identified regulation*. The high scores recorded by the Fijian rugby players (M = 5.22) are understandable, given the strength of connection between rugby and notions of spirituality, communal status and masculinity. It is possible that many of these players view rugby and its associated norms of behaviour as actions that are inherently important to their concept of self-worth, and hence perform the required obligations and responsibilities out of choice. Fijian rugby players who scored highly would still be conscious of performing for external reasons (i.e. to achieve personal goals); however by internalising them as inherently
important they have increased the chances of creating self-determined forms of motivation. This score is important for the findings of the study, as it does suggest that Fijian athletes can internalise values or norms they believe to be important and, through this, generate self-determined forms of motivation. It is for this reason, the ability of Fijian or other rugby players to internalize extrinsic forms of motivation, that SDT is essential in understanding this process, and providing coaches with a framework for evaluating different variables of motivation in their athletes and assessing how they might address players related needs to move them further along the continuum towards self-determined forms and more beneficial outcomes.

Fijian rugby is renowned around the world for an inherent ‘love and enjoyment of the game’. It would therefore not surprise many observers to identify Fijian rugby players with high levels of intrinsic motivation for the activity. Specific to the high measurements of intrinsic motivation to know \( M = 5.21 \), it is possible to suggest that while the concept of rugby would not be new to these players, the setting and detailed experiences in overseas clubs may well be significantly different to what they have previously known. Fijian rugby has limited funds and human resources to implement a fully professional program in the Islands. As such, the standard of coaching and management is likely to be significantly different to that of fully professional clubs. For many players, this will create a ‘new’ learning environment within their sporting career, and hence provide the opportunity for these players to become intrinsically motivated about ‘learning, exploring, and trying to understand something new’. Player responses revealed coaching practices as the main area where overseas coaches and managers most assisted player performance. Players were unanimous in their response to the statement indicating that coaches and managers: ‘Give me feedback and direction in a way that helps me learn’, with all players recording a positive response. Extended responses revealed examples such as players being taught ‘New and proper techniques’, and coaches helping ‘Improve your individual skills’ and introducing players to ‘New ideas’, which may suggest an environment supporting intrinsic motivation to know. This perception of new learning or understanding may well be enhanced by the different social and ethnic culture a player is experiencing away from the rugby field in overseas clubs.

High levels of intrinsic motivation towards accomplishment \( M = 5.59 \) may be explained by the knowledge young Fijian men have about the status benefits of becoming a professional rugby player, the arena it provides for expressing ability, as well as the absence of many comparative alternatives in Fijian culture. A depressed \( \text{http://globaledge.msu.edu/countries/fiji/economy} \) economic environment, worsened by
recent political instability, has limited the options available for young men of working age in Fiji. In village life from an early age, the rugby field is the main arena upon which a Fijian man can accomplish feats witnessed and attested to by his peers and relatives, and where they have freedom to create an aspect of their own personality that may not be available in more formal and structured aspects of Fijian culture. Seven-a-side rugby is indeed the main game in Fiji, popular because of its ability to allow creative play and allow persons to express their ability freely. It is likely that these understandings of rugby are maintained by Fijian players as they enter their adult career, allowing them to hold onto high levels of self-determined motivation, instilled in them through their knowledge and development of the game during their infant stages, and cemented in the opportunities it provides for them as young adults.

In a similar manner to intrinsic motivation towards accomplishment, the fun and excitement present in rugby played throughout Fiji is testimony to the role that this game plays in the community. The high scores evident in intrinsic motivation to experience (M = 5.65) may indicate that, prior to competing at a professional level, Fijian players will have progressed through a culture where rugby is one of the few universal activities in the community whereby a group of people come together to celebrate and experience sensory pleasures, fun and excitement. Outside of sport, much of village life is dedicated to subsistence farming or responsibilities to fulfill duties required to maintain the village community, otherwise men will tend to work in labor intensive industries. Rugby therefore provides an outlet or source of enjoyment and excitement for young men—a stimulation that they may not find easily in other aspects of life.

The results show that Fijian rugby players scored higher across all measurement subscales when compared to New Zealand rugby participants in both professional and amateur settings (Cresswell & Eklund, 2005a & 2005b). In addition to the average mean scores being higher (intrinsic motivation to know, intrinsic motivation to accomplish, external regulation and amotivation), significant differences were found between the Fiji players and their NZ counterparts on measures of intrinsic motivation to experience (p = 0.008 professional NZ rugby players), external regulation (p = 0.001 professional and amateur NZ rugby players) and amotivation (p < .01 professional and amateur NZ rugby players). The Fijian rugby players also scored significantly higher across all subscales when compared to the sample of male Canadian college rugby players.

The comparison between the two professional samples is unique in providing the ability to discuss possible reasons for the differences. For instance, Fijian players mean score (M =
5.59) were higher for intrinsic motivation to accomplish than their New Zealand counterparts (M = 4.71 & M = 4.87). The desire to accomplish or create something may be stronger in Fijian players, due to the lack of opportunities or alternatives in Fiji. New Zealand players may have access to more opportunities in life outside of rugby, in an economy that supports more choices for young men. For many Fijian men, rugby is seen as one of the few options they may have to accomplish something outside of village life. For external regulation, Fijian players’ mean score (M = 4.38) is higher than the mean score of the professional New Zealand players (M = 3.06).

What external factors are more present in these Fijian players’ lives that are not apparent in New Zealand? It is possible that the pressures for financial remuneration that are prevalent in the Fijian experience may provide a greater external force than in New Zealand players’ careers. Fijian players are quite often required to use their financial rewards to assist not only their immediate family, but extended families and villages as well; a fact that is likely to provide a greater external motivating factor. While these social responsibilities are likely to be present in other Island cultures, it could be possible that these pressures are reduced when a player’s immediate and extended family are residing in a modern economy location such as cities in New Zealand. This pressure is likely to flow on to a belief that many parties are relying on them to perform well in each game, to ensure selection and longevity of career.

It is important for coaches to understand this as, while this is a strong motivator, poor performances or selection decisions may be harder to take for Fijian players, due to this additional pressure. Hence, the Fijians also scored higher in amotivation (M = 3.06), when compared to the New Zealand scores (M = 2.28 & M = 2.28), a fact that suggests that the additional external pressures may flow on to negative consequences for some athletes. This may also be a representation of the longer European season that some of the Fijian players.

This may explain some incidents when Fijian players have given up on rugby and returned to Fiji (e.g. Napoloni Nalaga walking away from Clermont in 2011) or struggled with training requirements at their clubs. If external pressures are perceived to be controlling, it is likely that the individual will have very little perceived autonomy. Another contributing factor to amotivation may be Fijian players not having relatedness needs fulfilled to the same extent that they do in communal environments in the Islands. While results indicated players often perceived the management of family to be positive in overseas environments, extended responses did highlight this as the area in which overseas clubs could continue to improve. The high priority that Fijian players place on family connections will therefore be a priority for all Fijian athletes, particularly players new to overseas environments, potentially contributing to
the lower identified regulation score for players of less than 3 years' experience, as they may lack the feeling of relatedness or autonomy to enable them to internalise values and norms in their new environment.

The pre-tournament scores recorded among the professional rugby players from New Zealand (Cresswell & Eklund, 2005b) act as a comparison to the situation of the current sample with regard to testing being conducted in the lead-up to the 2011 World Cup. These circumstances may suggest motivational similarities between the current sample and Cresswell and Eklund's professional sample as both groups are in preparation for their respective tournaments. However, it is also possible to draw comparisons to the NZ players’ end of season scores as, for many players who returned to Fiji from Europe, they were in fact only 4 weeks or less post their 2010/11 season. Differences may present themselves between samples as for many of the Fijian players; their season would have been considerably longer than the 11–13 game competition present in the New Zealand sample. For this reason, it is possible to compare scores across the spectrum provided by Cresswell and Eklund’s study (2005b).

What is interesting is that, despite the New Zealand amateur players’ scores being higher than the professional player’s scores, the professional Fijian players outscore both playing groups. The literature would suggest that amateur players’ scores should reflect a higher level of self-determined motivation, due to the absence of salient external motivating factors (e.g. payment, contracts). But the Fijian players outscored the New Zealand amateur players in all measured subscales and, most importantly, on intrinsic motivation to stimulate (FJ 5.65 – NZ 5.09) and intrinsic motivation to accomplish (FJ 5.21 – NZ 4.87). This suggests that Fijian players are more motivated to engage in rugby for the sheer pleasure of accomplishing something as well as for the sensation of excitement and enjoyment, than amateur players in the number one rugby country in the world. Cresswell and Eklund (2005a) suggested that the New Zealand amateur players may have had high levels of intrinsic motivation to accomplish due to the social prestige attached to rugby in New Zealand, and this is again likely to be the case with the Fijian players. As previously mentioned, rugby is seen as the national game in Fiji, a pastime that facilitates expression of personality, masculinity and enjoyment that may not be easily achieved in other structures of Fijian culture. It is played at every level of society, with or without reward, and it is this cultural setting that is likely to remain with Fijian players into their professional careers. The intrinsic motivation to enjoy rugby is relevant for the management of these individuals and restriction of excitement and fun may indeed be viewed as controlling, as indicated by some extended examples.
Furthermore, the motivational profile of male Rugby Union players in Fiji appears higher across all seven subscale measurements when compared to Canadian collegiate athletes (Pelletier et al., 1995), American college students (Li & Harmer, 1996) and British secondary students (Standage et al., 2011).

Based on these comparisons, it could be suggested that this sample of Fiji rugby players have the highest recorded SMS scores compared to previously studied samples, in terms of both self-determined and non-self-determined motivation towards their chosen sport. The prevalence of the ‘Rugby Dream’ within Fijian rugby culture, which evokes the consequent desire for sporting migration among these men, may help individuals internalise values or norms within the rugby environment which they feel are necessary to be successful both locally and in attaining an overseas contract. Rugby Union in Fiji is inherently linked to notions of masculinity, social identity, communalism and religion (Dewey 2008; Guinness 2009, Tomlinson 2009) and these ties may endow greater significance and social benefits on the participants, with regard to perceptions of competence and relatedness.

Within this context, rugby is a significant source of potential social and economic capital—more so than in western cultures, where the importance of participation is often regarded as a side interest or hobby in the developmental stages of a player’s career. As such, when male Fijian rugby players reach adulthood, their sport is inherently linked to their perceptions of self-worth and their notions of overall wellbeing. It is likely then that they would maintain the intrinsic motivation associated with the cultural love of the game and the participation thereof, but that they would also internalise external motivating factors to a greater degree, as they recognise the inherent importance of the sport to their wellbeing, or feel compelled to internalise external motivators by the pressure of society and their peers. These external motivating factors are likely to be particularly important to an individual, given the potential responsibility to provide economic support for families who have few options for income generation in a poorer economic climate. Rugby is also intertwined with their religious identity, heightening a player’s perceptions of both the internal and external motivators associated with the sport.

With knowledge of this motivational profile, it is possible to speculate about the potential implications of this research. With high levels of both self-determined and non-self-determined forms of motivation, it may suggest that Fijian athletes would be highly coachable and motivated. They should be able to benefit from the positives associated with intrinsic motivation, which include enjoyment, persistence and improved performance (Frederick,
Manning & Morrison, 1996; Ryan & Deci, 1999), while also having the ability to internalise values and norms of inherited environments. While this does seem increasingly true with some of the top athletes in the sport of Fijian heritage, there still seems to be a perception of behaviour to the contrary, including examples of athletes failing altogether and walking away from contracts. With such a highly motivated sample, the question then needs to be asked: What factors are contributing to these athletes failing to reach their potential?’

This hypothesis is accepted.

5.2 - Variable of Location of Secondary Schooling

Rugby players schooled outside Fiji will exhibit higher levels of extrinsic motivation compared to players schooled in Fiji

The results revealed no significant difference between athletes who attended secondary school in Fiji and those outside Fiji. Despite only 10 individuals being educated outside Fiji, the vastly different cultural settings were expected to show some difference in an individual’s motivational profile, due to the researcher’s perceived importance of cultural filters on individual perceptions surrounding basic needs fulfilment. While there were observable differences in the SDT index and amotivation mean scores, neither was significant.

The failure to reveal a significant difference in motivational profiles rejects the hypothesis that players educated outside Fiji would experience higher levels of intrinsic motivation. As such, it could be suggested that future research investigate whether in fact the accumulation of cultural capital and identity is significant during the adolescent years of Fijian life, or whether this is largely acquired after formal education. It is also possible that, given the strong social hierarchy prevalent in Fijian families as indicated by the existence of a ‘Respect’ (Thomas & Dyall, 1999) based society within both immediate and extended social units, cultural perceptions could be controlled largely by the family unit and church, regardless of whether a young man has finished his education in Fiji or abroad.

This may mean one of two things. Firstly, it is possible that the cultural context surrounding male Fijian rugby players may not have as significant an impact on players’ perceptions with regard to the basic needs of competence, autonomy and relatedness as was expected. Alternatively, it may mean that the cultural context described previously, including rugby supports and advanced notions of masculinity, family and communality, Vanua and
religion, may extend beyond the borders of the Fiji Islands and be supported by the strength of structures within the family unit and religious faith. Discussions in previous studies (Guinness 2009; Lee 2009) with regard to maintenance of cultural and village ties and financial remittances would suggest this might be the case. It is the belief of the researcher that the evidence provided in the extended answers supports this notion of the need for Fijian athletes to have access to and autonomy over their choice of social support mechanisms. As mentioned previously, social support, particularly in the form of family, is of high priority to Fijian players in overseas environments, especially during a player’s initial contract period.

This hypothesis is rejected.

5.3 – Length of Contract

Rugby players who have been contracted for less than three years will exhibit higher levels of intrinsic motivation to know and accomplish as they begin their career, but that they may also exhibit higher levels of extrinsic motivation as they adjust to the professional environment.

With regards to intrinsic motivation, it was expected that players new to an environment would be most likely to experience intrinsic motivation with new stimuli, in both the coaching environment and the wider cultural experience. In terms of extrinsic motivation, the study anticipated that, despite potentially high levels of intrinsic motivation, players would also experience higher levels of extrinsic motivation, as they acclimatised to external pressure and controlling factors, such as high performance expectations, financial rewards, and repatriation demands from family at home. It was thought that the longer an athlete was exposed to the professional environment in overseas clubs, the more adapted he would become, minimising adverse effects experienced by the transition period and/or adverse effects caused by the behavioural management of coaches and other staff at the club.

The variable of contract length produced a significant relationship with regard to identified regulation scores ($p = 0.48$), with players who had held overseas contracts for three or more years scoring higher than the rest of the sample. The significant difference between identified regulation scores rejects this hypothesis, and may be explained by a necessary adjustment required by athletes to transition into their new environment and understand the expected behaviours before internalising them. For many athletes, this may include an
adjustment to changes in social norms and expectations, cultural expectations within the team environment, and language requirements and comprehension necessary for the internalisation of their environmental belief system. While explainable, it does show a time lag between players arriving and their potential to internalise value systems in new environments. For the individual athlete and the club, there is obviously an inherent benefit in reducing this lag, as three years can be a long time in a sporting career, and many players will be judged on their first two seasons. If a player struggles in their first year (as suggested by Nicholson et al, 2011) they generally have to perform in the second year to maintain their contract or gain an extension.

Given the importance of these first two years, and the potential negative effects with regard to relatedness with peers and the formation of a strong coach-athlete relationship, it is the recommendation of this study that more research is conducted into ways in which this acclimatisation can be sped up, or made more efficient. The efficiency with which players are able to acclimatise to new environments can have a considerable effect on their careers, and could make the difference between them being successful or not. The degree to which they succeed will directly impact their short-term and career earning capacity, and therefore their ability to send remittance payments home as is expected within the Fijian culture of social reciprocity (Guinness, 2009).

With regard to the trend towards high levels of *intrinsic motivation to know*, this may be inherently related to the age of the athlete. In previous research (Creswell & Eklund, 2005b), it has been observed that, as athletes mature, they can develop an increased interest in gaining an understanding of surrounding tasks, which may explain the increase in *intrinsic motivation to know* as athletes mature in their new settings. Alternatively, as the extended responses indicated, many players commented on issues surrounding cultural understanding and communication, which may suggest that these issues are a priority for athletes in their first year overseas. This focus on issues of relatedness and relationship building may prevent them from spending greater time on areas of interest or competence related investigation, which may be reflected in this subscale. These issues and the difficulty of adapting to the new environment may delay the formation of a strong autonomy supportive relationship with coaching and management staff, which may limit a player’s *intrinsic motivation to know*. While these findings reject the hypothesis that players with less than 3 years’ experience would have higher levels of *intrinsic motivation to know*, it raises a question for further research as to whether the age of the athlete is relevant with regard to *intrinsic motivation to know*; or can decreased perceptions of
relatedness and autonomy in players new to foreign environments prevent the formation of relationships that support perceptions of competence?

This hypothesis is rejected.

5.4 Cultural Questionnaire

That issues relating to family, religion and culture and ethnicity will be prominent in players’ perceptions of their coaches’ and managers’ behaviours in training and playing environments overseas.

Fijian rugby players will perceive that overseas coaches and managers will not relate well to them on issues relating to family, religion and cultural beliefs

The results of both the Likert scale responses, the Wordle visual maps and the coding of extended answers in the Cultural Awareness Questionnaire have identified categories of responses that represent both positive and negative experiences in relation to how coaches and managers relate to these players. Responses from participants highlight a perception that coaching practices in overseas clubs are highly valued by players, both in the structure and content of training and in the administration of specific feedback to players. The Likert responses also showed strong beliefs that coaches and managers understand and appreciate the career and life opportunities available to individuals through rugby, as well as an appreciation of the importance of family to these individuals. Contrary to the researcher’s initial expectations, both the Likert responses and extended responses did not focus on the issues of religion, family, welfare, culture and ethnicity as areas in which players felt that their coaches and managers cannot or are not relating to them as well as possible. It appears that the high level of self-determined motivation in the sample, and the professional nature of the athletes involved, allow them to focus more completely on the rugby-specific elements of their environments, with cultural considerations present as a supplementary consideration only.

5.4.1 - Religion

It was the belief of the researcher that religion would be an area where many overseas environments underestimated its importance to players. This belief was based on personal observations of the large role that religion played in the daily lives of Indigenous Fijians in the national rugby programs, and also the observations from the literature (Guiness, 2009; Kanemasu & Molnar 2013b). The findings contradict this view. In the Likert responses, there
were positive responses towards management’s understanding of religious needs, with strong response (>80%) to one question suggesting that coaches helped players combine their strong emotions for rugby and religion in both training and playing environments. In the extended responses, religion was not mentioned at all. This would suggest that personal religious beliefs are supported in overseas environments, and that religion is not a major issue for players in assessing the behaviours of their coaches and managers. These findings reject the hypothesis.

As mentioned previously, for many Fijians the concepts of religion, Vanua and masculinity are inherently combined (Guinness 2009, Tomlinson 2009) and the failure to satisfy one may negatively affect the other. From a self-determination viewpoint, autonomy of religion in this manner would, in fact, have a positive impact on overall needs satisfaction. This may increase perceptions of autonomy, providing less external constraints on a player’s lifestyle choices and increasing levels of self-determined motivation.

5.4.2 - Family and welfare

Player perceptions that coaches and managers appreciate the importance of family, represents a substantial benefit to players due to the high priority that this social tie is given in Fijian culture. What these results indicate is that many Fijian athletes are having needs met with regard to relatedness, through an appreciation by people in these environments of the need for players to connect with the people around them, specifically their family. The positive perceptions of the importance of family and welfare are a good indication of the desire that Fijian players have for the management of this need. While this would seem to reject the hypothesis regarding player perceptions surrounding family, participant responses suggesting further improvements justify discussion as to whether this is given the priority it may need among this group.

Among male Fijian players, the desire for close family connection and welfare can be culturally linked to the sense of communality associated from Vanua down to individual family groups experienced in native Fiji, and in Fijian communities around the world. Four of the seven Likert responses in this category produced strong positive responses, including recognition of the responsibility to provide for family, and the creation of new experiences for individuals and families alike. The Wordle search of extended responses revealed family prominently, with specific responses including positive attitudes towards management of issues relating to family and welfare. These responses identified the importance for strong family ties among Fijian players, as well as the desire to feel looked after by the foreign environment. The fact that family
and welfare tallied as the highest suggested category for potential improvement highlights the
desire of players to continue to be supported in this manner.

The desire for relatedness and a feeling of welfare are not unexpected, due to the
communal nature of life in Fiji, and the stresses of relocation to a new community (Nicholson et al, 2011). For athletes from a communal society, issues of relatedness could be suggested to be
of greater importance than other ethnic groups and, as such, failure to facilitate perceptions of
relatedness may significantly affect overall wellbeing and performance. Comments suggested by
players about wanting coaches to ‘Make sure welfare is well taken care of’ and ‘Be more
supportive towards players and family’ would suggest that this should be an ongoing focus for
overseas environments responsible for managing Fijian athletes. Overall, considerations about
family and welfare ranked as the second highest response for beneficial coaching behaviours in
the extended answers; and they were second lowest for negative behaviours. Despite the need
to consider suggestions for ongoing improvements, the hypothesis should be rejected with
regard to family and welfare.

5.4.3 - Ethnicity and cultural heritage

Mixed results about the level of cultural understanding among coaches and managers
suggest that views raised about stereotypical perceptions of Fijians (being lazy or all being
wingers) may support previous research (Dewy 2008) that preconceptions may exist about
Fijians as an ethnic group in rugby. Likert responses indicated no strong responses in favour of
positive management in this area, but were more positive than negative. In the extended
responses, positive perceptions of management of issues relating to culture and ethnicity
ranked second last, equal third last in players’ perceptions of negative behaviours, but second in
suggested behaviours. It was the belief of some respondents that coaches and managers need to
understand the Fijian culture and belief system.

This perceived misunderstanding may suggest that this sample could be susceptible to
similar negative affects experienced by other researched ethnic minorities. Perceptions of
misunderstanding or ignorance about the ethnic and cultural identity of Fijian players may lead
to the possibility that some of the sample are not able to effectively function in culturally-
diverse environments, due to expectations and values about family involvement and ethnic
identity being significantly different from their own views (Adler 1991), or the rewards and
behaviours of the new environment being varied to their expectations (Chelladurai & Doherty,
1999). However, these results suggest that, while players would appreciate a greater effort by
coaches and managers, issues surrounding their cultural heritage and ethnicity are secondary
concerns, compared to the behaviour of management surrounding issues such as coaching practices, feedback, communication, family and welfare. As such, a greater understanding and communication of issues pertaining to cultural heritage may lead to an improvement in perceived needs satisfaction; but players seem to prioritise issues pertaining directly to the management of their rugby career and family circumstance.

These findings reject this hypothesis.

5.4.4 - Coaching practices and feedback

The working environments and professional development opportunities for coaches in countries that offer contracts to Fijian players are generally superior to the resources and opportunities available to coaches in Fiji, arguably facilitating a higher quality of coaching. As such, positive experiences with regard to coaching can be explained by a comparison to less developed coaching scenarios in Fiji. These experiences are likely to increase a player's intrinsic motivation to know, facilitating the beneficial sensation of learning new things. Positive perceptions surrounding feedback may also stem from this coaching environment, but their presence is not irrelevant, as coaches do seem to be making a strong effort to provide feedback in a manner that is positively received by Fijian athletes (Loosemoore & Lee, 2002). Both of these actions will have a positive impact on perceptions of competence and relatedness in new environments and have been suggested to foster a strong coach-athlete relationship, conducive to satisfying needs for autonomy and developing high levels of self-determined motivation (Jowlett 2009; Mageau & Vallerand, 2003). These findings should serve to strengthen the message that Fijian rugby players, apart from being highly talented, are highly motivated athletes and desire to be treated as any other elite rugby player, with individually, not stereotyped, coaching structures and welfare systems that are suited to their specific needs.

Furthermore, players’ perceptions that coaches recognise their individual opportunity can only be explained by coaches exhibiting some interest in or understanding of the context of a player’s background. Understanding the difficulties Fijian players face in attaining a contract and relocating may provide a level of understanding not previously anticipated. This could be said to be the same for players from all ethnic backgrounds in rugby, due to the significant financial and status benefits of the professional environment. But regardless of this, the effect will be positive on the athletes, as it would improve their perceptions of relatedness and facilitate their coach-athlete relationship. These same understandings could be said to be similar for coaches associating with the need for team membership. Both represent positive outcomes for the player.
These findings should serve to strengthen the message that Fijian rugby players, apart from being highly talented, are highly motivated athletes and desire to be treated as any other elite rugby player, with individually, not stereotyped, coaching structures and welfare systems that are suited to their specific needs.

5.4.5 - Communication

While communication was not investigated to the same degree as cultural considerations and, as such, was not as evident in the results of the Likert questionnaire, communication was revealed as a prominent theme. Of significant interest is the fact that, of the responses recorded as behaviours that negatively affected players, the 23 comments on communication presented no responses that highlighted language difficulties as a problem. This would suggest that most Fijian players playing overseas have few issues with language comprehension and do not view this as a major issue.

Comments relating to ‘Honesty’ are common in sporting environments, and appeared prominently among participants responses. This desire among playing groups is understandable, due to the highly competitive nature of selection conversations and contracting; but responses referring to ‘Negative comments’ and ‘Negativity’ suggest that players do not believe that their on field actions or decisions are supported. Given the expressive nature of rugby in Fiji, and the encouragement of an expansive style and a liberal attitude to personal decision-making, this perception may present as an intrusion on a player’s autonomy. This is reinforced with players perceiving that they are being ‘policed’ too hard on the field or ‘told off in front of everyone’ and comments about ‘swearing’ do suggest some insensitivity to cultural norms. These results indicate that participants are not looking for specialised communication specific to their ethnic needs, but rather honest and direct management and coaching environments that can facilitate and maintain the enjoyment and excitement around rugby.

Previous research (Bjerregaard et al., 2009; Chelladurai & Doherty, 1999) suggests that such treatment of ethnic minority groups can lead to perceptions of management as being controlling, which can impact on perceptions of autonomy in the workplace, reducing self-determined forms of motivation, self-image and overall wellbeing. This controlling style of management reduces autonomy, and can be avoided by educating coaches and managers to understand employee perspectives and provide feedback in non-controlling ways (Gagni & Deci, 2005). It is likely that this style of management would impact on a player’s accomplishment,
enjoyment and excitement at completing tasks, potentially countering the positive effects of high levels of *intrinsic motivation to accomplish and experience* that were present in the sample. As indicated by extended responses, the participants are not looking for specialised communication specific to their ethnic needs, but rather honest and direct management.
Chapter 6
CONCLUSION

As an exploratory study examining the motivational profiles of male Fijian rugby players, the aim of this investigation was to test a series of hypotheses in relation to this profile, and determine whether variables of location of schooling and contract length would impact on the intrinsic and extrinsic motivation levels of the players. This study also examined players’ perception of how their coaches and managers related to them across the selected themes of religion, cultural awareness and family matters.

The study discovered that the motivational profile of Fijian athletes exceeds all previous studies, in terms of the levels of both self-determined and non self-determined motivation. Within the investigation of two variables, results indicating that the location of schooling holds no significant effect on motivation levels may create potential for future investigation as to the reasons for this occurrence, specifically into the similarities of educational and cultural experiences between Fijian adolescent males playing rugby around the world. The statistical differences between players contracted for three years or more compared to other rugby migrants raises interesting questions about the immediate psychological priorities of rugby migrants in overseas clubs. Of considerable interest is the rejection of the hypothesis expecting players to place significant priority on the management of issues surrounding religion and cultural management; alternatively finding that players placed a high priority on the behaviours of coaches and management pertaining to the provision of effective coaching practices, feedback, communication and the provision of suitable welfare for individuals and their families. On reflection, it is of interest to note that my own beliefs that these cultural aspects may be of considerable impact on motivation for Fijian rugby players have proved to be largely false, further suggesting that there may exist a disparity between western perceptions of what is important for Fijian rugby players, and what is actually important to the players themselves. This may exist from a stereotyped view that Fijian players need to be treated differently to other players.

While these findings do open up future lines of research, and provide an opportunity to build a better understanding of effective management techniques for sports migrants from the Pacific, they are not without their limitations. The sample size was limited to Fijian athletes and, while some cultural aspects are similar throughout the Pacific, they cannot be generalised to all ethnic groups. Furthermore, the investigation was limited to Rugby Union, a sport that holds a unique cultural position in Fiji but one that may not be shared in other minority cultures.
6.1 Summary of Findings

6.1.1 - Justification for hypothesis

The justification for the first hypothesis was created by the desire to investigate the motivational footprint of male Fijian rugby players, based on their recognised love of the game and their increasing representation in professional clubs around the world. The justifications for the remaining hypotheses were based on the literature (Chelladurai & Doherty, 1999; Dewy, 2010; Guinness, 2009; Thomas & Dyall 1999) and on the personal observations of the researcher.

6.1.2 - Results

This investigation examining the motivational profile of male Fijian Rugby Union players confirms that they have high levels of self-determined and non-self-determined motivation. The results show that Fijian players showed higher mean scores across all SMS subscales, when compared to New Zealand rugby participants in both professional and amateur settings, with significant differences (p<.01) observed in amotivation (Cresswell & Eklund, 2005a & 2005b), external regulation (Cresswell & Eklund 2005b) and intrinsic motivation experience (Cresswell & Eklund 2005a). Furthermore, the motivational profile of male Rugby Union players in Fiji appears higher across all seven subscale measurements, when compared to numerous sport samples (Li & Harmer, 1996; Pelletier et al., 1995; Standage et al., 2000).

The results reject the hypothesis that players educated outside Fiji would have higher levels of intrinsic motivation, revealing no significant difference between athletes who attended secondary school inside Fiji and those who attended school outside Fiji. This finding suggests equal opportunities exist for individuals regardless of their location of education, and that an education outside Fiji is no more of a significant motivating factor than an education on the islands of Fiji. With regard to the variable of contract length, the results produced a significant relationship (p <0.05) with regard to identified regulation scores, with players who had held overseas contracts for three or more years scoring higher than the rest of the sample. These findings reject the hypothesis that players with less than three years’ experience overseas would record higher levels of intrinsic and extrinsic motivation, compared to players who had held contracts for more than three years.

In relation to the players’ perceptions of how coaches and managers of overseas clubs related to them in these environments, the hypothesis suggesting that players would perceive
issues relating to religion, family, culture and ethnicity to be important to their management was rejected, finding instead that players valued effective management of coaching practices, feedback and the importance of welfare and family. Likert responses found strong positive support (>80%) for each of these identified themes. Extended responses further support player perceptions on these issues, with coaching practices ranked highest among responses of positive management behaviours, followed by management of family and welfare and feedback. Communication was raised as the main concern for behaviours that negatively affected players, while family and welfare ranked as the main suggestion for ongoing improvements to the management of Fijian players. Management of religion was positively supported by Likert responses and did not materialise as a concern in extended responses, while the understanding of issues surrounding culture and ethnicity ranked second in suggested improvements, but did not figure strongly in other measurements.

6.1.3 – Interpretations and implications for future research

For coaches and clubs who manage increasingly diverse playing rosters, the provision of effective coaching programs, strong coach–athlete relationships, effective communication and feedback should be the main focus areas in the management of Fijian rugby players. As communication is key to these three suggestions, it is felt that focus on autonomy supportive, inclusive interactions rather than controlling communication should be a priority. The positives of this research indicate that many clubs appear to be doing this well and, indeed, many players indicated strong support for their management in these fields. As a supplement to these behaviours, these results would suggest that issues relating to welfare for both the player and their families should be a priority during the initial period of transition; and that an attempt to understand cultural beliefs will serve to further improve the positive nature of experiences for Fijian athletes. As such, national unions, sports managers, team managers and coaches should all look to educate themselves on the importance of these issues in helping a Fijian player adapt to a new environment. The more efficient this transition can be, the more likely it is that the player and the club will benefit from the inherently high levels of both intrinsic and extrinsic levels of motivation exhibited by these participants.

Since no policy document currently exists, it is the researcher’s belief that a policy document could be created, outlining key issues of consideration that are likely to affect both player and club during the recruitment and relocation period. This document could be used to help educate players and their sports managers about the expectations and likely difficulties in the early transition period, and educate clubs and their staff on welfare needs and cultural sensitivities of athletes, to ensure that the players acclimatise into their new environments and have the best opportunity to perform for themselves and their chosen team.
6.2 Further Studies and Research

As this was an exploratory study limited to a small sample, more research is needed to gain a better understanding of the challenges that Fijian rugby players face when undertaking professional contracts outside of Fiji. Some suggested future research includes:

1. Investigating the potential prioritising of psychological needs, specifically autonomy and relatedness, for individuals from cultures with highly communal social support mechanisms.

2. More detailed qualitative research methods to gain a better understanding of the athletes’ viewpoints on these issues, as well as longitudinal research spanning more than one season, in order to accurately examine these potential influences.

3. Investigation of possible relationships between team factors (coaching style, team culture) and motivation, which could be conducted through a series of player case studies across different professional clubs.

4. The establishment of a policy document by the International Rugby Board, to educate clubs or athletes on what they should expect during this transition period, including methods to improve the effectiveness of this geographic and cultural migration.
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APPPENDICES

Appendix A: Ethics Approval Letter

RESERCH INTEGRITY
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Ref. INV/E
22 June 2011

Associate Professor Donna O'Connor
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Dear Professor O'Connor,

Thank you for your correspondence dated 24 May 2011 addressing comments made to you by the Human Research Ethics Committee (HREC). The Executive of the HREC, on 1 June 2011, concluded that the information provided and the protocol submitted "had an impact on the perceived management of issues relating to cultural identity and ethnicity; and in the motivational behaviours of professional male rugby union players of Fijian heritage working in professional environments outside of Fiji".

Details of the approval are as follows:

Protocol No.: 13452
Approval Period: June 2011 to June 2012

Authorised Personnel: Associate Professor Donna O'Connor
Mr Gregory Numm

Documents Approved:
- Participant Consent Form Version 2 2011
- Participant Information Statement Version 12 2011
- Sample Questions for Focus Groups
- The Sport Motivation Scale (SMS2)

The HREC is a fully constituted Ethics Committee in accordance with the National Statement on Ethical Conduct in Research Involving Humans 2007 (Ethics 5.1.29).

The approval of this project is conditional upon your continuing compliance with the National Statement on Ethical Conduct in Research Involving Humans. A report on the research must be submitted 12 months from the date of the approval or on completion of the project. If the protocol that was approved differs significantly from the approved protocol, the change must be submitted for approval before the project is reviewed. Your report is due by 30 June 2012.

Special Conditions of Approval

1. Please provide a copy of the translated documents.
2. Please provide an signed copy of the Safety Protocol.

Chief Investigator/Supervisor's responsibilities to ensure that

Manager Human Ethics
Dr Margaret Farmer
1. 02 9351 2767 ext 216
E. human.ethics@sydney.edu.au

Human Ethics Secretariat
Ms Karen Game
1. 02 9351 3771 ext 216
E. human.ethics@sydney.edu.au

Mr Patrick England
1. 02 9351 3772 ext 216
E. medical.ethics@sydney.edu.au

Ms Kara Pitman
1. 02 9351 3771 ext 216
E. human.ethics@sydney.edu.au
1. All serious and unexpected adverse events should be reported to the HREC within 72 hours for clinical trials/interventional research.

2. All unforeseen events that might affect continued ethical acceptability of the project should be reported to the HREC as soon as possible.

3. Any changes to the protocol must be approved by the HREC before the research project can proceed.

4. All research participants are to be provided with a Participant Information Statement and Consent Form, unless otherwise agreed by the Committee. The following statement must appear on the bottom of the Participant Information Statement: Any person with concerns or complaints about the conduct of a research study can contact the Manager, Human Ethics, University of Sydney on +61 2 8627 8176 (Telephone), + 61 2 8627 8177 (Facsimile) or hu.humanethics@sydney.edu.au (Email).

5. You must retain copies of all signed Consent Forms and provide these to the HREC on request.

6. It is your responsibility to provide a copy of this letter to any internal/external granting agencies if requested.

7. The HREC approval is valid for four (4) years from the Approval Period stated in this letter. Investigators are requested to submit a progress report annually.

8. A report and a copy of any published material should be provided at the completion of the Project.

Please do not hesitate to contact Research Integrity (Human Ethics) should you require further information or clarification.

Yours sincerely

[Signature]

Associate Professor Ian Maxwell
Chair
Human Research Ethics Committee

cc: Mr Gregory Munn

gmum7860@sydney.edu.au
Appendix B: Player Participation information sheet

Ref: IMPE
22 June 2011

Associate Professor Donna O'Connor
Human Movement and Health Education
Faculty of Education and Social Work
Education Building – A35
The University of Sydney
Email: donna.oconnor@sydney.edu.au

Dear A/Prof O'Connor

Thank you for your correspondence dated 24 May 2011 addressing comments made to you by the Human Research Ethics Committee (HREC). The Executive of the HREC, on 1 June 2011 considered this information and approved the protocol entitled “What impact does the perceived management of issues relating to cultural identity and ethnicity play in the motivational behaviours of professional male rugby union players of Fijian heritage working in professional environments outside of Fiji?”.

Details of the approval are as follows:

Protocol No.: 13652
Approval Period: June 2011 to June 2012
Authorised Personnel: Associate Professor Donna O'Connor
Mr Gregory Munn

Documents Approved:
Participant Consent Form Version 2 2011
Participant Information Statement Version 1 2011
Sample Questions for Focus Groups
The Sport Motivation Scale (SMS-20)

The HREC is a fully constituted Ethics Committee in accordance with the National Statement on Ethical Conduct in Research Involving Humans-March 2007 under Section 8.1.20.

The approval of this project is conditional upon your continuing compliance with the National Statement on Ethical Conduct in Research Involving Humans. A report on this research must be submitted every 12 months from the date of the approval or on completion of the project, whichever occurs first. Failure to submit reports will result in withdrawal of consent for the project to proceed. Your report is due by 30 June 2012.

Special Conditions of Approval

1. Please provide a copy of the translated documents.
2. Please provide a signed copy of the Safety Protocol.

Chief Investigator / Supervisor’s responsibilities to ensure that:

Manager Human Ethics
Dr Margaret Fotherby
T: +61 2 9351 5775
E: margaret.fotherby@sydney.edu.au

Human Ethics Secretariat:
Ms Karen Greer
T: +61 2 9351 5717
E: karen.greer@sydney.edu.au

Ms Patricia Engemann
T: +61 2 9351 5712
E: patricia.engemann@sydney.edu.au

Ms Katrina Ryan
T: +61 2 9351 5713
E: katarina.ryan@sydney.edu.au

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(6) Will anyone else know the results?
All aspects of the study, including results, will be strictly confidential and only the researchers will have access to information on participants. A report of the study may be submitted for publication, but individual participants will not be identifiable in such a report.

(7) Will the study benefit me?
The study will benefit players by being able to provide clubs and the FRU with information which can be used to develop policies and practices to educate players and coaches on what they can expect from their contractual relationships, and advise both the individuals and the Clubs on what are the best strategies to foster a positive working relationship. It is hoped that this will lead to better working conditions and an easier adjustment period for players in overseas settings. It is hoped that this will assist in improved and consistent player performances and contractual arrangements.

(8) Can I tell other people about the study?
Yes.

(9) What if I require further information?
When you have read this information, if you would like to discuss any issues or have any questions at any stage, please feel free to contact:

Donna O’Connor, Faculty of Education and Social Work at the University of Sydney. Contact details: Telephone, 9351 6343, E-mail: donna.cconnor@sydney.edu.au

Greg Mumm
Mobile: Australia +61413 588374
Fiji +679/7071056
Email: greg@fijirugby.net

(10) What if I have a complaint or concerns?

Any person with concerns or complaints about the conduct of a research study can contact the Deputy Manager, Human Ethics Administration, University of Sydney on +61 2 8627 8176 (Telephone); +61 2 8627 8177 (Facsimile) or ro.humanethics@sydney.edu.au (Email).

This information sheet is for you to keep.
Appendix C: Player Consent Form

Faculty of Education and Social Work

ABN 15 211 513 469

Donna O’Connor
Associate Professor

Room 417
A36
The University of Sydney
NSW 2009 AUSTRALIA
Telephone: +61 2 93510343
Facsimile: +61 2 93514880
Email: donna.oconnor@sydney.edu.au
Web: http://www.usyd.edu.au/

PARTICIPANT CONSENT FORM

I, ____________________________, give consent to my participation in the research project.

TITLE: What impact does the management of cultural factors have on the motivation of Professional Fijian rugby players working overseas

In giving my consent I acknowledge that:

1. The procedures required for the project and the time involved have been explained to me, and any questions I have about the project have been answered to my satisfaction.

2. I have read the Participant Information Statement and have been given the opportunity to discuss the information and my involvement in the project with the researchers.

3. I understand that I can withdraw from the study at any time, without affecting my relationship with the researcher(s), Fiji Rugby or the University of Sydney now or in the future.

4. I understand that my involvement is strictly confidential and no information about me will be used in any way that reveals my identity.

5. I understand that being in this study is completely voluntary – I am not under any obligation to consent.

6. I understand that I can withdraw from the focus group interview at any time if I do not wish to continue, material identified as mine will not be included in the study.

7. I consent to:

   i) Audio-taping
      YES ☐ NO ☐

   ii) Receiving Feedback
       YES ☐ NO ☐

       If you answered YES to the “Receiving Feedback Question (iii)”, please provide your details i.e. mailing address, email address.

Feedback Option

Address:

Email:

Signed: __________________________________________________________

Name: ____________________________________________________________

Date: _____________________________________________________________

Professional Fijian RU players Version 1 Feb 2011

Page 1 of 1
Appendix D: Sports Motivation Scale including Fijian

THE SPORT MOTIVATION SCALE (SMS-29)

WHY DO YOU PRACTICE YOUR SPORT?
NA CAVA MO DAU VAKATOVOVOTAKA KINA NA NOMU QITO?

Using the scale below, please indicate to what extent each of the following items corresponds to one of the reasons for which you are presently practicing your sport.

Mo na vakayagata na i vakarau (scale) e ra, mo na toqa se vakacava nai tovo ni nodrau veiwetani vinaka na veivakamacala koto oqori na kei na vuna ko vakatovototaka tiko kina na qito ke lewena tiko o daidai.

1. Does not correspond at all / Segani veidoni
2. Corresponds a little / Veidoni vakalalai
3. Corresponds moderately / Veidoni vakarauta
4. Corresponds a lot / Veidoni vakalevu
5. Corresponds exactly / Veidoni vinaka

<table>
<thead>
<tr>
<th>Does not correspond</th>
<th>Corresponds a little</th>
<th>Corresponds moderately</th>
<th>Corresponds a lot</th>
<th>Corresponds exactly</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sega ni veidoni</td>
<td>Veidoni vakalalai</td>
<td>Veidoni vakarauta</td>
<td>Veidoni vakalevu</td>
<td>Veidoni vinaka</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

WHY DO YOU PRACTICE YOUR SPORT?
NA CAVA MO DAU VAKATOVOVOTAKA KINA NA NOMU QITO?

1 2 3 4 5 6 7

1. For the pleasure i feel in living exciting experiences.
Na marau au dau vakla ni'u laku turima na veika e vakacakiti.

1 2 3 4 5 6 7

translation
2. For the pleasure it gives me to know more about the sport I practice.

Na marau e dau sola vei au ni‘u dau gunatua me‘u kilia vakelevu na qito au vakatovotovotaka tiko.

1 2 3 4 5 6 7

3. I used to have good reasons for doing sport, but now I am asking myself if I should continue doing it.

E levu na vakanananu vinaka e dau vakavana na noqu qito ia e vakataroga na lomaqu se meu na tomana tikoga.

1 2 3 4 5 6 7

4. For the pleasure of discovering new training techniques.

Na marau au dau vakila niu vulici ka kilia na i vakaraun ni vakaukuwa yago yovou e so.

1 2 3 4 5 6 7

5. I don’t know anymore; I have the impression of being incapable of succeeding in this sport.

Au sa sega ni kilia tale. Ni vaka au vakila niu sa na sega ni rawata e dua na ka ena qito oqo.

1 2 3 4 5 6 7

6. Because it allows me to be well regarded by people I know.

E vakavuna meu dau tacleiti mai vei i ra na tamata au kilia.

1 2 3 4 5 6 7

7. Because, in my opinion, it is one of the best ways to meet people.

E na noqu vakanananu ni oqo e dua na gaunisala meu sotavi ira kina na tamata.

1 2 3 4 5 6 7

8. Because I feel a lot of personal satisfaction while mastering certain difficult training techniques.
Baleta ni dau vakayalovinakataki au na noqu dau rawata vakavinaka e so nai vakarau ni vakautauwa yago dredre.

1 2 3 4 5 6 7

9. Because it is absolutely necessary to do sports if one wants to be in shape.
Baleta ni dodonu me da qito kevaka e da vinakata me totoka tu ga nai vakarau ni yagoda.

1 2 3 4 5 6 7

10. For the prestige of being an athlete.
Na bagilagi ni bula ni dau na dau qito.

1 2 3 4 5 6 7

11. Because it is one of the best ways I have chosen to develop other aspects of myself.
Baleta ni oqo e dau na gaunsala au digtaka me vakatorolcaketaki kina na vetikini noqu bula tale eso.

1 2 3 4 5 6 7

12. For the pleasure I feel while improving some of my weak points.
Na marau au dau vakila niu via vakavinakata ka noqu veimalumalumu eso.

1 2 3 4 5 6 7

13. For the excitement I feel when I am really involved in the activity.
Na noqu dau qasoya meu vakayagataka na noqu gauna e na veika keke e vakayasori.

1 2 3 4 5 6 7

14. Because I must do sports to feel good myself.
Baleta me'u qito ni dau vakayalovinakataki au.
15. For the satisfaction I experience while I am perfecting my abilities.

Na vakacegu au dau vakila ni'u rawata vakavinakataka tiko na noqu taledi ni qito.

1 2 3 4 5 6 7

16. Because people around me think it is important to be in shape.

Baleta na nodra nanuma na tamata ni dodonu me vinaka tu ga na i tuvaki ni noda bula.

1 2 3 4 5 6 7

17. Because it is a good way to learn lots of things which could be useful to me in other areas of my life.

Baleta ni'oqo e dua na gaunisala vinaka me'u vulica kina e vuqa sara na ka me na yaga kina noqu bula raraba.

1 2 3 4 5 6 7

18. For the intense emotions I feel doing a sport that I like.

Na kaukuwu ni yalo au vakila ni'u dau qiotaka na qito au taleitaka.

1 2 3 4 5 6 7

19. It is not clear to me anymore; I don't really think my place is in sport.

E sa sega ni matata vei au; au sa sega ni vakabeuta ni dua na noqu tikine ena qito oqo.

1 2 3 4 5 6 7

20. For the pleasure that I feel while executing certain difficult movements.

Na marau au dau vakila ni'u rawata e so nai walewale e dredre.

1 2 3 4 5 6 7
21. Because I would feel bad if I was not taking time to do it.

Baleta ni'u sega ni dau yelo vinaka kevaka e sega ni'u dau vakarautaki au ena veiqa au cakava.

1 2 3 4 5 6 7

22. To show others how good I am at my sport.

Me'u vakaraitaka vei ira na tamata ni'u usivi sara ena qito au qitotaka.

1 2 3 4 5 6 7

23. For the pleasure that I feel while learning training techniques that I have never tried before.

Na marau au dau vakila ni'u vulici vakavinaka na i walewale ni vakausawa yago au sebera ni bau tovolea vakadua.

1 2 3 4 5 6 7

24. Because it is one of the best ways to maintain good relationships with my friends.

Baleta ni'oqo e dua na gaunisala meu maroroya na noqu veimaliwi vinaka kei ira na noqu i caba.

1 2 3 4 5 6 7

25. Because I like the feeling of being totally immersed in the activity.

Baleta ni'u taleitaka ni dau solia kece na noqu igv ni'u cakava e dua na ka.

1 2 3 4 5 6 7

26. Because I must do sport regularly.

Baleta ni dodo me'u dau qito ena veigauna.

1 2 3 4 5 6 7

27. For the pleasure of discovering new performances strategies.

Na marau ni vulici na veiqa vovu me baleta na noqu vakaitavitaki au ena qito.
28. I often ask myself; I can't seem to achieve the goals that I set for myself.

Au dau taroga vakawasoma; Ni'u sa sega ai rawata na veika au lajawataka tu me baleti au.

Thank you

Vunoka vakalevu
Appendix E: Cultural Awareness Questionnaire

How do coaches and managers relate to me in my training environment?
E na gaisalaka cava e dau wasea kina kei iko na veika baleta na nomu vakaukauwa yago ‘o dau ni vei vakavatavulici kei manidia?

Please tick (✓) the appropriate box below
(Yalo inaka ka toga na vara vakavatu ki kato ogori e ra)

**EDUCATION (VULI SE RAWA KA)**

<table>
<thead>
<tr>
<th>I attended Secondary School in Fiji</th>
<th>I attended Secondary School outside of Fiji</th>
</tr>
</thead>
<tbody>
<tr>
<td>Au a vuli ena dau na koronivuli e Viti</td>
<td>Au a vuli ena dau na koronivuli e na taudaku kei Viti</td>
</tr>
</tbody>
</table>

**PROFESSIONAL RUGBY CAREER (QITO RAKAVI SAUMI)**

| I have played professional rugby outside of Fiji for less than three years. |
| Au a daq qito rakavi saumi e na loma ni 3 na yabaki e taudaku kei Viti. |
| Yes (1) | No(sega) (2) |

| I have played professional rugby outside of Fiji for more than three years. |
| E sivia a tolo na yabaki na noqu qito rakavi saumi e taudaku kei Viti. |
| Yes (1) | No(sega) (2) |

Using the scale below, please indicate (by circling) to what extent you agree or disagree with each of the following statements.

Vakayagatuka na i 'vakara' se na i 'tuvatua vetei'vi' ka kato ogori e ra ka mo vakaraitaka kina na nomu nanuma me baleta na veika ka vakamalataki kato ogori.

<table>
<thead>
<tr>
<th>Strongly disagree</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vakadina yaukauwa</td>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>Vakadina</td>
<td>7</td>
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<td>5</td>
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<td>3</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

1. **Make me feel like I am part of the team.**
   Au vakala ni ra okata au me' a lewe ni tui
   1 2 3 4 5 6 7

2. **Give me feedback and direction in a way which helps me learn.**
   Me ra kaua lesu tale mai vei au na macala ni noqu i rawa ka se i tastosoka davi naka na sala me'u muri me'un na moli mai kina
   1 2 3 4 5 6 7

3. **The coaches and managers do not understand my religious beliefs, or include them in any team activities or the club environment.**
   O ira na veituaki (dau ni vei vakavatavulici kei manidia) era sega ni kila na veika me baleta na noqu vakaba italia vakalotu se, me ra okata tale ga ena veika ka vakayacori me baleta na timi kei na kalava ni qito.
   1 2 3 4 5 6 7
<table>
<thead>
<tr>
<th></th>
<th>Statement</th>
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<tbody>
<tr>
<td>4</td>
<td>Create training environments which help me understand new training techniques.</td>
<td></td>
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</tr>
<tr>
<td></td>
<td><em>Bula se tara cane e so na gaumisala na nukei as me’u na vulica ka kila kina e so tale na i vakaraiv ou ni vakaukausava vako.</em></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td><strong>Strongly disagree</strong></td>
<td>1</td>
<td>2</td>
<td>3</td>
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<td>7</td>
</tr>
<tr>
<td></td>
<td><strong>Agree</strong></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td><strong>Strongly agree</strong></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>5</td>
<td>The coaches and managers do not involve my family in discussions as much as I would like.</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>O ira na veilutuki era sega ni dau odata se kauwai e na veika baleta na noqu matatuvae e na netiou veitalonoa se veiwsaei. Me vaka na noqu tagadre.</em></td>
<td>1</td>
<td>2</td>
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<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>6</td>
<td>The coaches and managers appreciate the responsibilities I have to my support my family.</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>Era ciqoma ka kauwataka o ira na veilutuki na noqu i tavi e na kena qaravi na noqu matatuvae.</em></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
</tbody>
</table>
| 7 | Understand that this is the best opportunity I have to see the world and develop myself as a person.  
Vakila ni ogo na gona vinaka duaahia me’u na raii vuavurua kina, ka na vakatatawilalakata tale ga na noqu bula vaka mamata. |   |   |   |   |   |   |   |
| 8 | Make me feel like I can achieve the goals they set for me.  
Au vakila kina ni dodonu me’u vakaitovotaki au me vakataiki ira na tamata tale e so. |   |   |   |   |   |   |   |
| 9 | Make me feel like I have to behave like everyone else.  
Au vakila kina ni dodonu me’u vakaitovotaki au me vakataiki ira na tamata tale e so. |   |   |   |   |   |   |   |
| 10 | The coaches and managers realise how important it is for me to play well to prove how good I am to people back home. 
Zratou kina na veilutuki na kena biti vei au me’u na qito vinaka ka me’u ni i vakatatawilalakata vei ira na tiko mai vanua (se’o ira na nodi). |   |   |   |   |   |   |   |
| 11 | Understand that rugby is the best way for me to represent Fiji and my religion.  
Vakila ni qito vakavaci e gaunisala usasivi me’u na matatawilalakata kina na noqu vanua kei na lotu. |   |   |   |   |   |   |   |
| 12 | Understand some of the behaviours or beliefs that are important to me as a Fijian, and allow me to incorporate these in my abilities.  
Vakila ni tiko e so na i malvala (vakavakau) se vabahuta ka da dau vakamaraqeta na i Tauku, ka na rawa vei au me’u na odata e na noqu sakasa kei na rawa ka. |   |   |   |   |   |   |   |
| 13 | Make me feel confident and excited about being a Fijian player overseas.  
Au vakila ni’u lomadei ka’u vei vavakauqeti tale ga ni’u gone i Taukei ka qito tiko mai vanua tani. |   |   |   |   |   |   |   |
| 14 | Understand that I must play rugby to feel good about myself.  
Vakila na kena vinaka vei au me’u dau qito vakavaci. |   |   |   |   |   |   |   |
<p>| 15 | Help me to develop my religious beliefs as well as my rugby goals. |   |   |   |   |   |   |   |</p>
<table>
<thead>
<tr>
<th></th>
<th>Question</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td>Understand the pressure to succeed I face from people back home.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Vakila na dredre kei na drakidrakita ni noqu sasaga me'u rawa ka, kal o sotava tiko mai vai ira mai vanua.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Strongly disagree</td>
<td>Agree</td>
<td>Strongly agree</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>1</td>
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<td>6</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Realise that rugby is the best way to make something of my life.</td>
<td>1</td>
<td>2</td>
<td>3</td>
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<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Me a raica ka kladeivaki ni' u na rauvata na veika vinaka me baleta na noqu bula rawa a na qito rakvi.</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>18</td>
<td>Help me combine the strong emotions I have for rugby and religion both in training and playing.</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>Me na vukei na kena vakacokovaki vakavinaka na yalo ni cacacka vakaukauwa e na qito rakvi kei na lotu, e na gauna ni noqu vakaukauwa yago kei na qito.</td>
<td></td>
<td></td>
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<tr>
<td>19</td>
<td>The coaches and managers do not realise that I struggle with the language (e.g. English/Fijian).</td>
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<td>2</td>
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<td>4</td>
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<td>7</td>
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<tr>
<td></td>
<td>O ira na veililati eri sega ni kila na dredre au dau sotava e na vosa ka dau vakayagatadi.</td>
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<tr>
<td>20</td>
<td>Make me and my family feel important and that we are wanted at the Club.</td>
<td>1</td>
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<td>7</td>
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<tr>
<td></td>
<td>Me dau vakabibitaki kaciqoni e na loma ni kalavo ni qito'o au kei na noqu matavuvali.</td>
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<tr>
<td>21</td>
<td>Make me feel like I have to conform to the behaviours of all the other players.</td>
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<td>2</td>
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<td>7</td>
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<td></td>
<td>Au vakila ni dodomu me'u na dau ciqona na nodra i tovo se i vakarau na dau qito tale eso.</td>
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<tr>
<td>22</td>
<td>Understand that it's important that I play well to serve my religion.</td>
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<td>2</td>
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<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
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<td></td>
<td>Vakila na kena bibi me'u na dau qito vinaka ka savasava ka me na veigaani ki waisotani kei na noqu lenu.</td>
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<tr>
<td>23</td>
<td>Are interested in my background, and their understanding of my past help when they teach me new ideas or training techniques.</td>
<td>1</td>
<td>2</td>
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<td>4</td>
<td>5</td>
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<td>7</td>
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<td></td>
<td>Ira via kila na veika me baleti au, kei na nodra ciqona ka tokona na keu i tukutuku se i rogorogo e na veigau sa oti, e na kena dau vakatavula e so na veika vou e na gauna ni vakaukauwayago.</td>
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<td>24</td>
<td>Understand that I have to play well so that my family and village are proud of me back home.</td>
<td>1</td>
<td>2</td>
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<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
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<tr>
<td></td>
<td>Vakila ni dodomu me'u na qito vakavinaka me na rauvina kina me ra na marautaka ka chitaka na noqu i sasau 'o ira na veikaqo kei ira na lewe ni noqu koro.</td>
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<tr>
<td>25</td>
<td>Provide opportunities for me and my family to experience new and exciting cultures and activities.</td>
<td>1</td>
<td>2</td>
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<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
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<td></td>
<td>E delawa sa vakarautaka o vusi na i vuruvuru ni veika vinaka ki vei au kei na noqu matavuvali, ke me na rauvina kina me keitou na marautaka na veika vouvu ka duudsi keitou na sotava.</td>
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<td></td>
<td>Don't realise how embarrassed I am when I don't perform well. Era sega ni kila ni'u dau maduataka vakalevu na kena sega ni dau vina na noqu qito.</td>
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<td></td>
<td>Strongly disagree</td>
<td>Agree</td>
<td>Strongly agree</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>26</td>
<td><strong>Sega ni vakadinata vekaukauwa</strong></td>
<td><strong>Vakadineta</strong></td>
<td><strong>Vakadineta vekaukauwa</strong></td>
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<tr>
<td>27</td>
<td>Make me feel good by encouraging my input in developing team strategies and tactics. Au dau marautaka ni'u dau vakauqeti me'yu veivuve se soli vakasama e na kena vakatororica ketei na i tuvuva kei na i vadi ni qito ni timi.</td>
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<td>1 2 3 4 5 6 7</td>
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<tr>
<td>28</td>
<td>Sometimes I don't understand what the coaches and managers say to me, and I lose interest. E na so na gauna au dau sega ni kila se taura rawa na veiveka kau rau tuluna tiko mai vei au 'o dau ni veivukavatutili kei manidia, ka dau vakavuna me lukuqa kina na noqu vina vakattavi.</td>
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<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1 2 3 4 5 6 7</td>
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</tbody>
</table>

What are three ways in which you feel your Coaches and Managers help you in your overseas playing and training environment?

Na cava e tolú (3) na ka, ka 'o vakila ni rau wasea vei kio 'o manidia kei dau ni veivukatutili, ka na rawa me na yukea na nomu qito kei na vakaukauwa yago mai vanua tani.

What are three ways in which you feel your Coaches and Managers negatively affect you in your playing and training environment?

Na cava e tolú (3) na ka, ka 'o vakila ni rau dau vakayacora se vakavuna 'o manidia kei dau ni veivukatutili, ka rawa ni na vakaleqa ka sega ni veikea na nomu qito kei na vakaukauwa yago.
Can you suggest some ways in which your Coaches and Managers could make things easier for you as a Fijian player overseas?

Vakatūra e so na sala, se se na ka, ka rau na rawa ni vakameria sa vakayacora 'e manidia kei na dau velvakatavulicī, ka me na vakarawawatata kina e so na dredre ka ra dau sotava tiko na noda gone ka ra qito tiko mai vanua tani.

The end

Thank you

Vinaka vakalauvu
## Appendix F: Extended Responses from Cultural Awareness Questionnaire

<table>
<thead>
<tr>
<th>Q1</th>
<th>Identify 3 ways in which they felt their Coaches and Managers helped them in overseas playing and training environments?</th>
<th>Total</th>
<th>Examples from extended responses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Communication</td>
<td>12</td>
<td>'Honesty and accountability from management and players'; 'Honesty'; 'They communicate all the time with players, so there is no misunderstanding'; 'They let us show our opinion so we can help the team'</td>
</tr>
<tr>
<td></td>
<td>Feedback</td>
<td>17</td>
<td>'They always call me to discuss my weaknesses after the match and how to counter those weaknesses'; 'They are willing to stay back with me after training and help in the areas I lack on the field'</td>
</tr>
<tr>
<td></td>
<td>Religion</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Family/welfare</td>
<td>18</td>
<td>'Are always making sure that I’m good with my family and myself and our welfare'.</td>
</tr>
<tr>
<td></td>
<td>Fijian Culture/ethnicity</td>
<td>3</td>
<td>'They bring back the taste of real Fijian rugby (playing without sticking to structured game)'</td>
</tr>
<tr>
<td></td>
<td>Coaching practices</td>
<td>26</td>
<td>'Do Extras'; teaching 'New and proper techniques'; helping 'Improve your individual skills'; introducing players to 'New ideas'; and that coaches 'Helped me with my attitude and game as a whole'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Q2</th>
<th>What are 3 ways in which you feel your Coaches and Managers negatively affect you in your playing and training environment?</th>
<th>Total</th>
<th>Examples from extended responses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Communication</td>
<td>23</td>
<td>'Not being forward and honest'; were 'Not talking directly to me'; that coaches would 'Tell us off in front of everyone'; that coaches were 'Not letting us play as we want to play (they sought of police us too much on the ground) e.g. growling and disappointing us'; 'Not informing me of the game plan'; and general 'Negative comments' and 'Negativity'</td>
</tr>
</tbody>
</table>
|    | Feedback                                                                                                                         | 7     | 'Don’t give any feedback for my game'; 'Don’t explain what we need to do to improve as a team or an
### Q3

**Suggest some ways in which your Coaches and Managers could make things easier for you as a Fijian player overseas?**

<table>
<thead>
<tr>
<th>Category</th>
<th>Total</th>
<th>Examples from extended responses</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Religion</strong></td>
<td>0</td>
<td></td>
</tr>
<tr>
<td><strong>Family/welfare</strong></td>
<td>5</td>
<td>'Neglect involvement of family in to club'; 'Not helping with settling into club'</td>
</tr>
<tr>
<td><strong>Fijian Culture/ethnicity</strong></td>
<td>7</td>
<td>'Not understanding my cultural background'; 'Swearing' (x 3)</td>
</tr>
<tr>
<td><strong>Coaching practices</strong></td>
<td>11</td>
<td>'Sometimes game plans were too structured'; players being offered 'No extras'; being negatively affected by 'Playing a number of positions throughout the year'; and that 'They take the natural and spontaneous spirit and try to conform it'.</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Category</th>
<th>Total</th>
<th>Examples from extended responses</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Communication</strong></td>
<td>5</td>
<td>'Just to be upfront with me'; 'Words of encouragement'; 'Be supportive'</td>
</tr>
<tr>
<td><strong>Feedback</strong></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Religion</strong></td>
<td>0</td>
<td></td>
</tr>
<tr>
<td><strong>Family/welfare</strong></td>
<td>16</td>
<td>'Make sure welfare is well taken care of'; 'Check up to make sure players are happy'; 'Be more supportive towards players and family'; 'Make us feel comfortable in a new environment'; and provide 'Freedom of communication with family back home'</td>
</tr>
<tr>
<td><strong>Fijian Culture/ethnicity</strong></td>
<td>9</td>
<td>'Embrace and respect the island-style rugby mentality'; that they 'Don’t think all Fijians can play wing'; or 'Don’t think that all Fijians are lazy trainers'; and that coaches should 'Be more informed about our cultural background'; and 'Should learn our culture'</td>
</tr>
<tr>
<td><strong>Coaching practices</strong></td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>