

REPORT 2

Māori perspectives on drivers and implications of change

THE FUTURE OF PLAY, ACTIVE
RECREATION AND SPORT IN
AOTEAROA NEW ZEALAND

TE WAKA HOURUA O IHI
AOTEAROA TE TUARA FUTURES

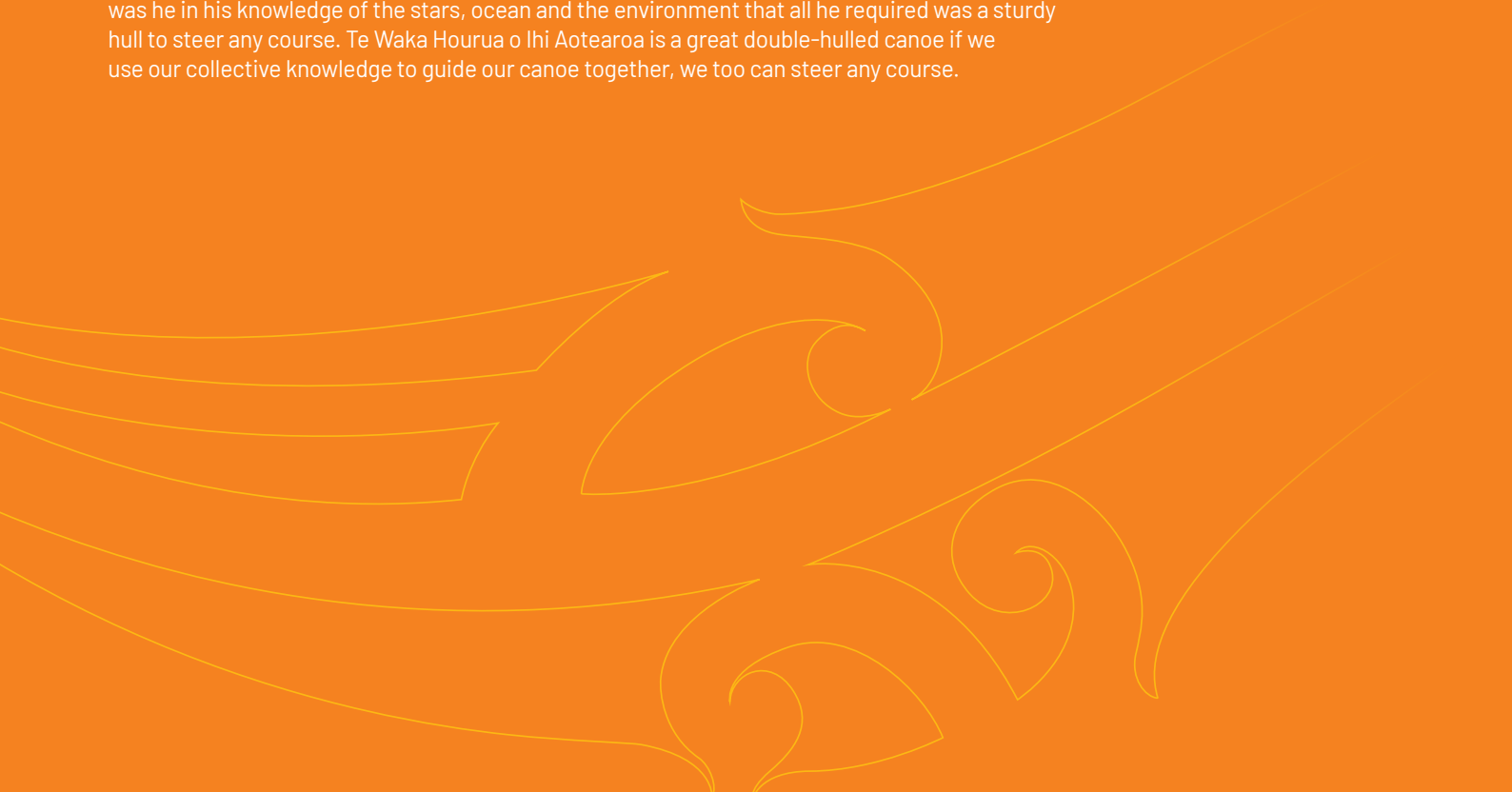
E kore e ngaro he takere waka nui

We will never be lost, we are the hull of a great canoe

Ko te tikanga o mahere nei, he raranga kupu, he whatu whakaaro, he tānīkoniko tūmanako. Otirā ko tāna he whakahīhiko i te ihi, te wehi me te wana o te tangata kia piki te ora, piki te kaha, piki te maramatanga o Ngāi Māori me Ngā Iwi Katoa o Aotearoa.

The purpose of this (document) is to weave together the diverse words, thoughts and aspirations of many. May it inspire imagination, innovation and spark a desire to create an aspirational future where Māori and all New Zealanders realise the benefits of being active.

The words 'E kore e ngaro he takere waka nui' were uttered by the great explorer Kupe. So confident was he in his knowledge of the stars, ocean and the environment that all he required was a sturdy hull to steer any course. Te Waka Hourua o Ihi Aotearoa is a great double-hulled canoe if we use our collective knowledge to guide our canoe together, we too can steer any course.



Introduction



The Covid-19 crisis has demonstrated change is possible. Across Aotearoa organisations, systems, structures and practices have shifted to new ways of working in under a week. Look at the collective intelligence, goodwill and innovation being applied to all areas of the crisis. Imagine if the same attention could be placed on redesigning an equitable and Te Tiriti-based future.



Eruera Tarena

Executive Director Tokona te Raki: Māori Futures Collective

SportNZ Ihi Aotearoa (Ihi Aotearoa) is on a journey. The Covid-19 crisis has forever changed the trajectory of that journey and like the rest of the country, required us to lower the sails and check if our waka is still fit for purpose and reset our sights on the next horizon. It is an opportunity to allow us to freely think about the future we want for Aotearoa and the role that play, active recreation and sport can have in contributing to that future. As tangata whenua and by virtue of Te Tiriti o Waitangi, it is the foundation for what our tipuna prepared us for, working in partnership to create a better future for all New Zealanders.

Ihi Aotearoa is committed to a bi-cultural future and has co-designed a process that honours its commitment to Te Tiriti o Waitangi. Two groups were formed, the Futures Working Group (Working Group) and Te Tuarā Futures (Te Tuarā) to oversee this project. The groups sit side by side in Te Waka Hourua o Ihi Aotearoa (double hulled waka). Each hull brings their own unique perspectives, knowledge and experiences to the kaupapa.

We have been sailing in our respective hulls, however there will be a time when we will come together to whakarongo, titiro, kōrero (listen,

look, discuss) acknowledging our shared experiences and aspirations and respecting our differences and uniqueness. In this update the perspectives presented are from the Te Tuarā hull. A parallel update is also being prepared by the Working Group.

Te Tuarā has commented on how refreshing it has been to be part of a process that has respected their own unique space to be, and contribute, as Māori. This will ensure that when we arrive in the shared space we land as equal partners, a true reflection of Mana Ōrite (having equal mana)!

Ka huri taku aro ki ngā amokapua o te Ao Māori, ngā kaupupuru o te whare kōrero, ngā pūkākā o te whare wānanga, koutou ngā kanohi kitea o Te Tuarā me Te Roopu Tūmau kei te mihi, kei te mihi, kei te mihi, ā, ko koutou kei runga.

It is appropriate to acknowledge the breadth of knowledge, experience, grace and humility provided by the members of the Te Tuarā and Te Roopu Tūmau. Their deep understanding and passion for the 'kaupapa' have ensured that the hull provided by Māori is strong, balanced and integral.

Te Tuarā - Futures

Dr Arapata Hakiwai
Bentham Ohia
Carol Ngawati
Hera Clarke
Janell Dymus-Kurei
Karen Vercoe
Kylie Turiwhenua-Tapsell
Pr Meihana Durie
Reweti Ropiha
Te Miri Rangī
Trevor Shailer
Dr Wayne Ngata

Te Roopu Tūmau

April Rawiri
Darrio Penetito-Hemara
Esta Wainohu
Justin Gush
Karla Matua
Larnee Wallace
Linden Morris Heamana
Mike Tipene
Myka Nuku
Nikki Penetito-Hemara
Sara Bird
Sasho Stosic
Trina Henare

Role of Te Tuarā Futures and Te Roopu Tūmau

In these two roopu we brought together a group of Māori leaders with a multiplicity of experience, knowledge, and skills, from within and outside of the play, active recreation, and sport sector. They were tasked with challenging current thinking/systems/barriers; bringing a Māori world view to the table and ensuring all approaches/outputs/recommendations honour the organisation's commitment to Te Tiriti o Waitangi. Te Tuarā was also expected to expand on the thinking; explore future options and provide recommendations to Ihi Aotearoa on a range of innovative reforms.

This and subsequent reports are designed to advance conversations about the future of the play, active recreation, and sport sector in Aotearoa as tangata whenua and through a Māori lens.

Even before the pandemic there was considerable concern about the lack of Māori engagement and support in the sector. Declining or static participation rates, inequalities in access and opportunities, and the precarious viability of Māori organisations signal the sector has been struggling to meaningfully engage Māori for some time.

What's in this update

This and subsequent reports are not predicting the future. Rather they reflect some of the concerns about the current state, the challenges in making real change, and tell a story of what participants have experienced to date. It gathers past and current perspectives on physical activity from a Te Ao Māori perspective, and the challenges and aspirations for the future.

In this report we will share the process we used to generate ideas and some of the insights, uncertainties and lessons learnt from the wānanga. This is to both inform and stimulate the sector. Foresight exercises are, by their nature, unsettling at the start. They draw attention to different assumptions, mindsets and world views, and so can be provoking. Our early wānanga stimulated more questions than answers. Accordingly this report represents a start rather than a finishing line. The process rather than the product is often the most valuable part of future gazing, so for those who weren't involved in the wānanga we have tried to show some of the points of contention and discussion along the way, not just the outputs. The overall intent is to help shift perspectives on the changing needs and demands on the play, active recreation and sport sector, and to stimulate on-going kōrero that the sector will need to continue.

We thank everyone who has generously and enthusiastically participated in these kōrero.

Wayfinding - A Māori Model

Waka Ama NZ
Garrick Cameron, Studio 5



The wayfinding model is both simple and culturally relevant enabling participants to engage as Māori. Wayfinding dates back over 1000 years to the early voyages that saw Polynesians navigate millions of miles across the Pacific Ocean in their waka. It is deep in our polynesian DNA.

“

The Polynesian wayfinders are particularly worthy of study because they were and are master navigators. Without magnetic compasses, sextants or maps and well before Europeans had set out on journeys to navigate the world the Polynesian navigators found their way over 25 million square kilometres of oceans becoming the first people to inhabit Aotearoa New Zealand. Their feats have been likened to a modern-day equivalent of journeying to the moon.

”

Dr Chellie Spiller, Dr Hoturoa Kerr, John Panoho

Wayfinding is about navigation. It is about visualising the island beyond the horizon; reading the environment - steering away from threats and toward the opportunities; learning from the journey so far and charting a course to worlds yet undiscovered. In our wānanga we used this methodology to explore where we have been; where we are now; where we are going; and how we are going to get there.

Where we have been

Māori and physical activity in the past

In our first wānanga we took the time to scan how Māori engaged in physical activity in the past. It is very Māori to look to our past to inform the future. It is worth noting here that as the wānanga progressed and we started to look into the future we wanted to create, it looked remarkably like the past! The following is a brief summary of this kōrero.

A lifestyle - Historically we were very physical. Physical activity was integral to everyday life whether it be work or play. It had purpose and contributed to our well being as a whānau. Our parents had hard physical jobs and they expected us to work hard too.

Mana

Physical activity was purposeful and had mana. Putting food on the table was important, hunting, diving, eeling, digging the māra, gathering kai for the whānau brought mana.

Te Taiao

We did not need a tennis court or swimming pool, the ngahere, moana, awa, whenua, the street where we lived, the pā were our playgrounds.

Kaupapa

Physical activity was purposeful. We walked, ran, biked, rode horses to where we needed to go... physical activity was influenced by what other members of your whanau did as an activity - it always had a collective purpose (like collecting firewood) for hangi ... or collecting rauriko (for weaving) or ruku kaimoana (for feeding the whānau).

Whanaungatanga

Activities centred around whānau and whanaungatanga. They were a way to stay connected and socialise with our whānau especially when we moved away from our turangawaewae to the cities.

Physical activity in the past was logical and natural. These days it is a lot of work and does not fit with our everyday lifestyle.

Where we are now

Te Tuarā and Te Roopu Tūmau then turned their attention to where we are now starting with a critical review of our waka...

What type of waka are we on?

Who is on the waka (who isn't)?

Who is steering (who isn't)?

Is this waka fit for purpose?

How strong is the hull, our kaupapa?

Is this a single or double hull waka?

Is everyone on the waka going to the same place?

Do we need a fleet?

Do we know where it is going?

// The monocultural view of what constitutes play, active recreation and sport means Māori activities remain unrecognised and unsupported. //

The Sector

It became clear that the waka hourua model is aspirational and does not represent the sector as it is today. The following captures some of the sentiments that were expressed.

- The Waka is not a double hull, it is a single hull boat built by pākeha for pākeha. (There is no partnership with Māori)
- At best Māori have had to build their own dingy and paddle furiously with little to no food or resource to sustain them. They are tired and frustrated (there is inequitable distribution of resource)
- Māori are definitely not steering this waka (very few Māori are in leadership and decision making roles across the sector)
- Māori are not sure they even want to go where this waka is going (very little engagement with Māori)
- Māori have no collective voice in the sector (lack of capacity and capability)
- Māori grievance has built up over many years, it will take some work to trust this boat (fragility of gains)

Participation



Sport NZ does not recognise a Māori construct of physical activity. They need to let Māori define physical activity for ourselves. //

In terms of participation:

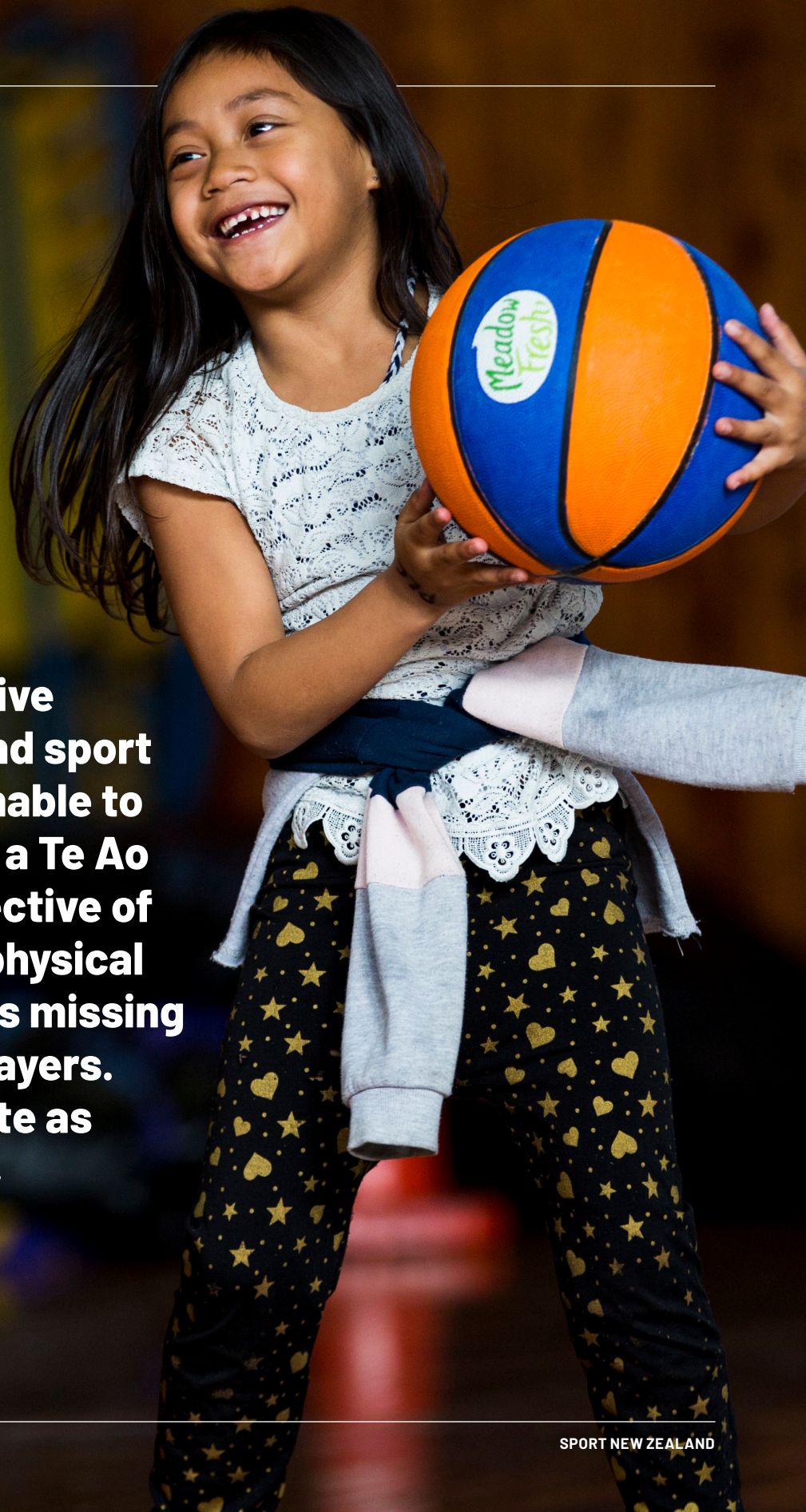
- Māori participation rates in sports are high but declining.
- A lot of our rangatahi never get to realise their full potential in a system that doesn't see or support them.
- Māori who make it to high performance more often than not do so at the cost of their culture and identity.

These discussions were not influenced by the social, economic and political consequences of Covid-19. The reality for Māori is that these issues were there well before Covid-19. They have persisted for generations and apply to just about every sector. As a result Māori could be forgiven for their skepticism. There is a growing call to build their own waka.

Environmental Scan

Environmental scanning is used to develop an understanding of the current operating environment and changes that are underway. The scan is intended to stimulate discussions on what is driving and slowing change, and what are our assumptions about the stability and trajectories of the sector. Participants drew on their experience in Te Ao Māori and in the sector. This scan was also informed by a commissioned Māori environmental scan that identified a range of systemic challenges for Māori.

[“[place the link in for the Māori environmental scan](#)”]



“ The play, active recreation and sport sector are unable to comprehend a Te Ao Māori perspective of kori tinana (physical activity) - it is missing the cultural layers. We participate as pakeha. ”

Social trends

A scan of the environment around the waka, identified a number trends:

Social



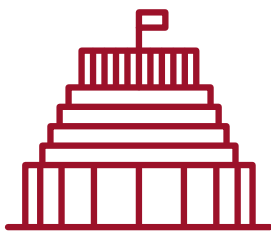
- The Māori population is growing and youthful. By 2045 the Māori population is expected to have reached 1.2 million and make up over a third of New Zealand's population and over half of the workforce.
- Societal attitudes are changing as the Māori language and culture become more visible and embedded in New Zealand culture.
- There is growing demand for building cultural capability and capacity for Māori and non-Māori
- Māori capability and capacity is growing. A second generation of Māori are growing up strong in both Te Ao Māori and Te Ao Pākeha. They are smart and capable and able to navigate both worlds confidently. However Māori continue to be disproportionately represented in the "tail" of the education system.
- Māori data sovereignty and cultural appropriation are being challenged
- Māori are increasingly choosing culturally distinctive pathways in education, health, social and justice to re-indigenise themselves and to reclaim their language, cultural identity and practises.
- There is a deep distrust of the Crown given its failure to give effect to the principles of the Treaty over eight generations now.
- The state of Māori Health and Wellbeing is Alarming
- Shifting societal values; changing demographics; a maturing attitude towards Te Tiriti; growing Iwi political and economic strength; increasing support for environmental and social justice issues, and addressing the effects of colonisation signal societal change is inevitable .

Economic



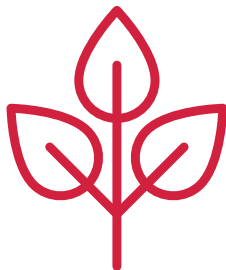
- Socio-economic inequalities are deepening. The economic consequences of the pandemic will also be influential for some time with unequal impacts and the potential to deepen the economic divide.
- The increasing economic power of Iwi, following Treaty of Waitangi settlements, is also influencing New Zealand's economic, and business and political practices.

Political



- The Māori voice is growing louder and more impatient.
- Māori are on their own journeys to decolonise and re-indigenise themselves
- There is increasing appetite for Tino Rangatiratanga – our own culturally distinctive pathways; for, by, as Māori.
- Iwi economic and political influence across all sectors is growing
- There is increasing political pressure and impetus to give effect to Te Tiriti o Waitangi
- Ongoing bias, discrimination, and inequity is coming under increased scrutiny in all sectors. There appears to be a genuine political desire to shift the dial even if the “how” remains unclear.
- Government approaches to improve Māori wellbeing over the last 30 years have, with a few exceptions, largely been unsuccessful.
- Despite some culturally appropriate programmes to improve Māori wellbeing, our education, healthcare, justice, welfare and corrections services are still mainly defined and governed by what works for Pākehā
- Continued maturation of the Crown-Iwi relationship will further influence social, political, environmental and economic developments.
- There is considerable uncertainty about the ability of the government to adapt quickly and develop longer term thinking and planning particularly as they plan in three year horizons.
- Unsurprisingly, Iwi are growing more impatient. They are politically more vocal and better resourced than previous generations and prepared to hold the Crown to a higher level of accountability.
- Pressure is also mounting as the Waitangi Tribunal continues to produce reports that expose significant and systemic inequity, bias and discrimination.

Environmental



- The anticipated impacts of climate change are becoming increasingly influential on social, economic and political activities and decision-making.
- Damage to our natural environments due to human activities continue to increase and affect the quality of life.
- Māori understand that the wellbeing of our wai (water) and whenua (land) has a direct impact on our wellbeing as tangata (people).
- However urbanisation and colonisation has resulted in a disconnection between tangata and whenua.
- There is a renewed energy in Te Ao Māori to reconnect and restore te taiao, the natural world for future generations. Iwi continue to drive an agenda of kaitiakitanga, caring for and restoring the interdependence between tangata and whenua.

Where we are going

In our second wānanga we left the shores of 2020 and landed on the shores of Hawaiki 2040, our reimagined future, our legacy for our tamariki and mokopuna. Our participants got to explore the island they helped create thanks to their foresight in 2020 and in this session they described in vivid technicolour what they could see, hear and feel. For some it was difficult to lift out of their current reality and see beyond the crashing waves. For others it was a welcome opportunity to dream big and immerse themselves in a new reality, even just for a moment. The kōrero was far and wide ranging, well beyond the sector. However the following is a very brief description of Māori and the sector in 2040.

“ What is good for Māori is good for all. ”



Māori in the future

- Māori are healthy, strong, fit and active
- Māori are no longer defined by illness - diabetes, heart disease, obesity
- Physical activity is integrated into everyday life
- Māori communities and whānau are thriving and living in tune with te taiao (the environment)
- Our environment is well, we have reversed climate change, we are living off the land and our water is pure and abundant.
- Māori are Re-Indigenised - te reo is our first language, we can freely choose to work, live and play as Māori
- Māori are not dependent on Crown for anything. They are independent and free to live, work, play and succeed as Maori. Mana Motuhake.

A bi-cultural sector

- There is equity and equality in PARS.
- PARS has been redefined to recognise Māori activity and sports including Kapa Haka, Māu Taiaha, Mahinga Kai, Ki o Rahi and the many other Māori games and activities that support physical activity.
- There is genuine partnership within the sector - Mana ōrite
- Māori are at the table co-designing and co-deciding
- Resources have been more equitably redistributed
- There is a critical mass of Māori in leadership and decision making roles across the sector.
- The SportNZ boat no longer exists. A new fleet of bi-cultural and culturally distinctive waka hourua has taken its place.
- High performance sports and athletes are supported to perform as Maori.
- The entire sector is authentically honoring Te Tiriti o Waitangi
- Culturally distinctive pathways are normalised in all sectors.
- Crown-Māori relations have matured

What's next?

The journey is not over. In our first wānanga we scanned the current environment and our current situation and started to explore possible futures. The second wānanga left people feeling both inspired and daunted by the massive gap between where we are now and where we want to go. In the next wānanga we will be charting possible courses from where we are now to Hawaiki 2040. This update essentially just captures some of the headlines in the early stages of that exploration. In our final report we will expand on these headlines and insights and share the rest of the journey recognising that this journey is just one very small part of a much bigger journey.

We are grateful for the trust Te Tuarā and Te Roopu Tūmau placed in us and their willingness to engage in the process despite early reservations. Eight generations of "consultation" that has resulted in little to no change can have that effect on a people's psyche. Nevertheless the kōrero has been both rich and inspiring and at times raw and emotional.

Some big questions

In the meantime we will leave you with some of the big questions that have emerged in these first wānanga in the hope that our collective wisdom can be brought to bear on some of the biggest challenges facing Te Ao Māori and the sector.



Addressing the inequity that exists across the sector is a huge challenge. We're not the first generation to have a crack at it, and unfortunately probably won't be the last.



// ... this is ideal but a challenge when one partner is expected to strengthen the other, while at the same time re-indigenising ourselves. We need to figure out how this is best done. //

Mana Ōrite

How will the sector recognise and support a Māori world view of play, active recreation and sport?

How will inequity in the current business and investment models be addressed systemically?

What does partnership with Māori look like in funding design and implementation?

Who gets to be involved in those decisions?

When will Māori spaces for play, active recreation and sports be recognised?

How do we build relationships with Māori organisations we have not supported in the past and how do we support them in building their capacity and capability?

How can we address Māori capability if we do not address capacity?

How do we get more Māori into leadership, governance and management positions across the sector?

How do we incentivise good governance of Māori organisations that have operated voluntarily for years with no support from the sector?

What does good governance look like for Māori?

Who gets to be involved in those decisions?

How do we incorporate a Māori world view of wellbeing?

How do we incorporate Māori values of whanaungatanga, manaakitanga, kaitiakitanga?

Who is responsible for building cultural capability across the sector?

What does genuine partnership, protection and participation look like in practise in this sector?



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