

REPORT 2

Mauri Ora - Māori in the Future

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

TE WAKA HOURUA O IHI AOTEAROA
TE TUARĀ FUTURES

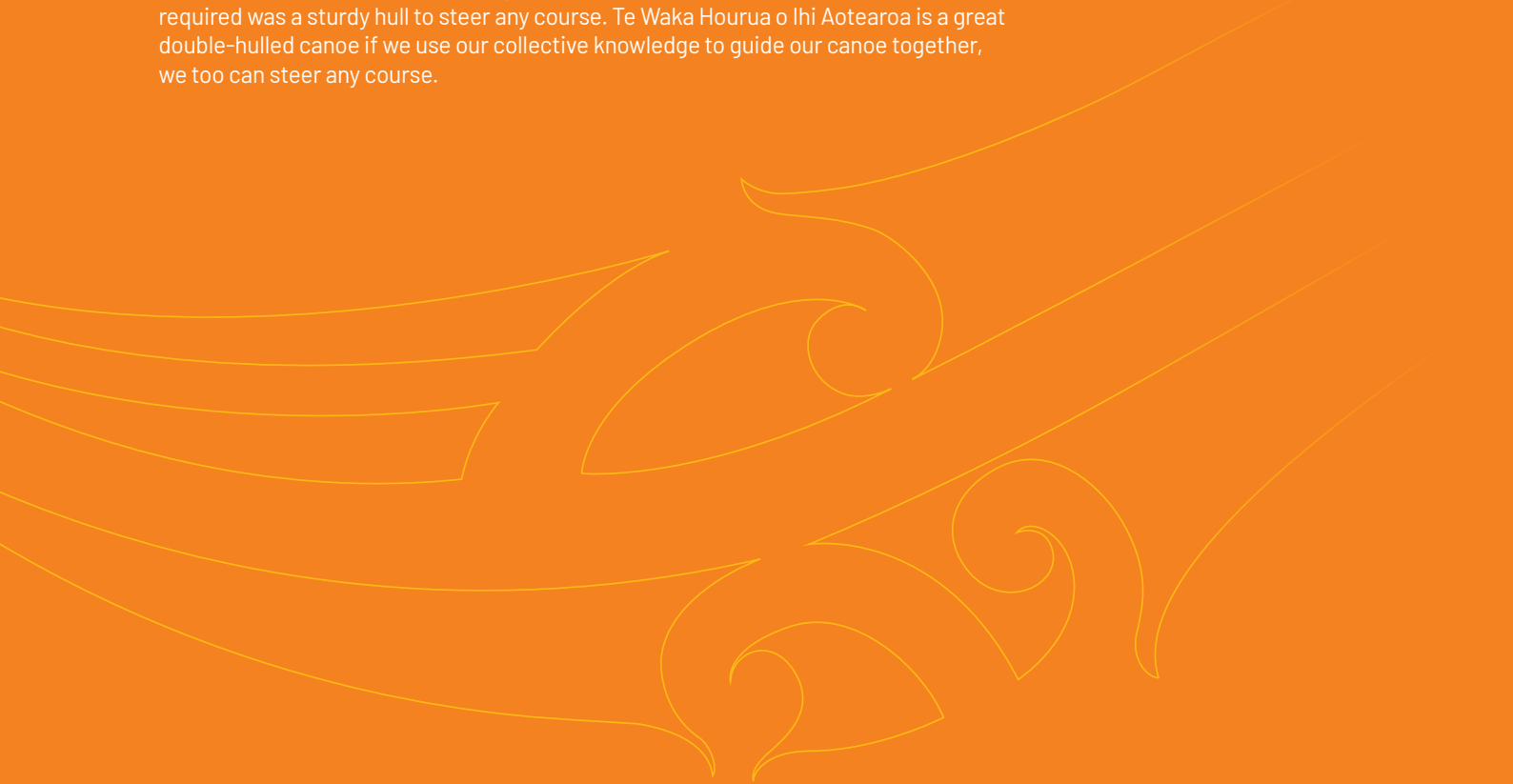
E kore e ngaro he takere waka nui

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 tūmanako. Otirā ko tāna he whakahihiko 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 pandemic has provided Sport NZ Ihi Aotearoa (Ihi Aotearoa) an opportunity to contemplate its journey. It is checking its direction and testing the waka for soundness. We have an opportunity to more freely think about the future we want for Aotearoa and the role that play, active recreation and sport can have in contributing to it. 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. There were two groups 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 (a double-hulled waka). Each hull brings their unique perspective, knowledge and experience to the kaupapa but is part of the same waka.

While we have been sailing in our respective hulls soon, there will be a time when we will come together to whakarongo, titiro, kōrero (listen, look, discuss), acknowledging our shared aspirations while respecting our differences. In this update, the perspectives presented are from the Te Tuarā hull. Previous reports from both the Te Tuarā and the Working Group hulls are available on the Sport NZ website. Soon the two hulls will come together.

It has been encouraging, and a positive sign, that Te Tuarā has been able to participate in a way that has respected their own unique space to be, and contribute, as Māori. It will ensure that when we come together, we join as equal partners, reflecting Mana Ōrite (having equal mana)!

Ka huri taku aro ki ngā amokapua o te Ao Māori, ngā kaipupuru o te whare kōrero, ngā pūkākā o te whare wānanga, koutou ngā kanohi kitea o Te Tuarā me Te Rōpū 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 Rōpū Tūmau. Their deep understanding and passion for the 'kaupapa' have ensured that the hull provided by Māori is robust, balanced and integral.

Te Tuarā - Futures

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

Te Rōpū Tūmau

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

Role of Te Tuarā Futures and Te Rōpū Tūmau

In these two rōpū, 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 were also asked to expand on the thinking; explore future options, and guide Ihi Aotearoa on a range of innovative reforms.

These 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.

Our previous report – Māori perspectives on drivers and implications of change – described the wayfinding model that we are using to explore the future, implications of current trends, and what Māori would like to see in 2040.

What's in this update

In this report, we examine in more detail what that future would look and feel like for Māori, and how we can get there. We take a deliberately optimistic point of view because that can sustain us while tackling challenging problems.

Our early wānanga stimulated more questions than answers. This report focuses more on some of the answers.

The intent of this, and other reports in the series, is to shift perspectives on the changing needs and demands on the play, active recreation and sport sector, and to stimulate ongoing kōrero that the sector will need to continue.

To everyone who has generously and enthusiastically participated in this kōrero, ngā mihi ki a koutou.

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. Voyaging 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; 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 summary of this kōrero.

A lifestyle

Historically, we were very physical. Physical activity was integral to everyday life, whether it be at work or play. It had a 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 (kinship and relationships). They were a way to stay connected and socialise with our whānau, especially when we moved away from our tūrangawaewae 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 Rōpū 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?

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 expressed.

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

The Sector

- The Waka is not a double hull. It is a single hull boat built by 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 an 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)
- And yet despite all of this Māori participation and achievement in sports and active recreation is exceptionally high. Unlike other sectors, Māori do very well in the sport sector.

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.

The reality for Māori is that these issues were there well before Covid-19. The pandemic has merely exacerbated the problems. There is a growing call to abandon ship and just build our 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. It also tests 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.

Link to the Māori environmental scan:

<https://sportnz.org.nz/media/3393/maori-environmental-scan-a-current-state-assessment.pdf>

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

“ 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 Pākehā. ”

“ We have spent generations trying to change the existing broken systems and educating people about Te Ao Māori with little to no change. Wouldn't we be better off designing and building our own waka and concentrating on re-indigenising our whānau - by Māori for Māori. ”

Trends

A scan of the environment around the waka identified several trends:



Social

- The Māori population is growing at a faster rate than non-Māori with a much younger age profile.
- Societal attitudes are changing as the Māori language, and culture becomes more visible and embedded in New Zealand culture.
- There is a growing demand for building cultural capability and capacity for Māori and non-Māori
- Māori capability and capacity are growing. The second generation of Māori is growing up strong in both Te Ao Māori me 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 becoming contemporary issues.
- 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.

In 2013, Māori comprised 15.6% of the New Zealand population. Females made up 51.3% of the Māori population, and males 48.7%.

Figures 1 and 2 show that the Māori population is younger overall than the non-Māori population; 33.7% of Māori were aged less than 15 years, compared with only 18.0% of non-Māori.

Figure 1: Age distribution of the Māori population, males and females, 2013

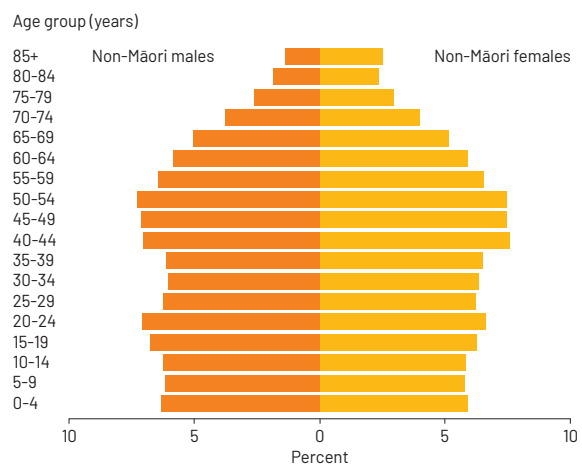
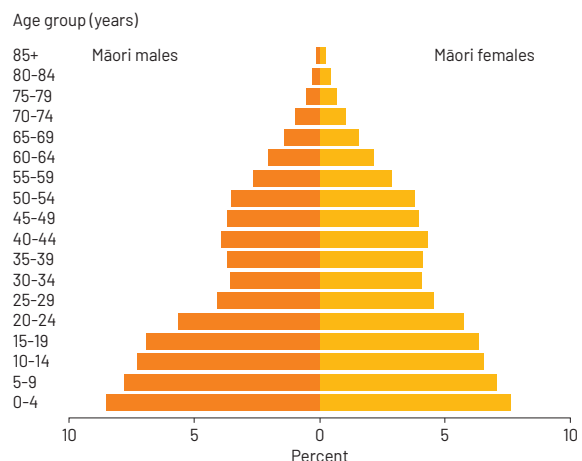


Figure 2: Age distribution of the non-Māori population, males and females, 2013





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. //



Political

- The Māori voice is growing louder and more impatient.
- Increasingly, Māori are on a journey to decolonise and re-indigenise themselves
- There is increasing appetite for Tino Rangatiranga - 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, 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 long 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.



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.
- Iwi are becoming economically and politically stronger as a result of the Treaty of Waitangi settlements. This is influencing New Zealand's economic, business and political practices.



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 have 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 the future, we have returned to Hawaiki. We are kaitiaki of our wai (water) and whenua (lands), and we have restored them to wellness, knowing that our health is directly connected to the wellness of our wai and whenua.



Hawaiki ora - Mauri ora 2040

In our second wānanga, we left the shores of 2020 and landed on the shores of Hawaiki Ora 2040, our reimagined future and legacy for our tamariki and mokopuna, the next generation. Māori planning horizons tend to be intergenerational, hence the 20-year horizon, with successive generations striving to leave a better world for the next.

Mō tātou, ā, mō kā uri ā muri ake nei For us and our children after us

Creating it was difficult for some who struggled to see beyond the crashing waves of our current reality but a welcome opportunity for others. This island encompassed more than just sports.

In the third wānanga, we then asked participants to start to chart possible courses (strategies) that might propel the waka towards Hawaiki 2040 with a particular focus on the play, active recreation and sports sector. This wānanga left people feeling both inspired and daunted by the massive gap between where we are now and where we want to go. A few things emerged immediately.

An Intergenerational Challenge

Reaching Hawaiki Ora 2040 will require overcoming a series of significant and intergenerational challenges, many of which have been eight generations in the making.

Sector-wide Change Required

Most of the challenges are also not unique to this sector and will require significant structural and systemic change across most if not all sectors. The importance of sector-wide change cannot be understated as all sectors impact directly on Māori wellbeing. However, Māori do experience success in the sport sector, perhaps more than in any other. They are highly visible on the sports fields and in high-performance sports across many codes despite being severely under-represented in leadership and management roles across the sector.

“ Inequity, racial discrimination, unconscious bias - they’re issues that have always been there. The difference this time is that the Māori voice is much stronger and is being heard on new platforms. We are in a really strong position to make a compelling argument for positive change in response to Māori aspirations. That is really important. ”

Prof. Meihana Durie

Importance of High Quality Data

We need high quality data informing decisions that impact on Māori. Right now there is very little good Māori data in the sector. Western models of data collection, analysis, interpretation and storage have distorted the narrative over time. Poor data leads to poor decision making and contributes to poor outcomes for Māori. Māori must be involved in the co -design of data collection, management and protection from the outset to ensure both the integrity of the process and quality of outcome.

Māori Data sovereignty has become a big issue and one this sector cannot ignore.

“ What we don’t have is very good Māori data. ”

Karen Vercoe

“ We need to ask the right people the right questions in the right way. We need to be clear about how the information will be used and how it will benefit our communities. ”

Trina Henare

“ Māori Data Sovereignty refers to the inherent rights and interests Māori, whānau, hapū, iwi and Māori organisations have in relation to the creation, collection, access, analysis, interpretation, management, dissemination, re-use and control of data relating to Māori, whānau, hapū, iwi and Māori organisations as guaranteed in Article II of Te Tiriti/Treaty of Waitangi. ”

Taiuru, K. 2020

Fragility of Progress

Te Tuarā and Te Rōpū Tūmau acknowledged key Māori individuals and whanau who have, over many years, worked selflessly for the kaupapa, often with little to no support or resource and often to the point of burn out and exhaustion. Concern was raised about the “fragility of progress”, particularly when it is reliant on just a few key people and how quickly things can regress when they are no longer there.

A similar concern surfaced for Māori in the public sector who do the best they can for the time they are there but can not guarantee any gains made will survive beyond their tenure. This issue was raised many times.

“ I think it’s a reminder of the fragility of these gains. We need to make sure that people’s legacy and contribution doesn’t evaporate overnight. ”

Trevor Shailler

“ How do we lock in the gains so future generations are not relitigating the same issues over and over again? ”

“ It is difficult to hold the space as Māori in the public sector. I have had to make it very clear, he Māori ahau, I am Māori first. That is not an easy space to hold. ”



Māori are not a Homogenous Society Defined by Deficit Thinking

There was a shared concern that Māori will continue to be typecast as a homogenous community and, even worse, defined by a deficit mindset that focuses on the “Māori problem” and not “Māori potential”. This mindset more often than not leads to a one size fits all approach to trying to “fix the Māori problem” and ignores the strengths, potential and diversity that exists across Māori society, just as it does in any society. It is vital that future strategies dismantle deficit thinking and recognise the many layers of social, cultural and economic diversity that exist between Iwi, hapū and whānau, geographically and even intergenerationally.

Māori are at Different levels of Cultural Capability, Connection and Confidence

We must also acknowledge that everyone is at different points in their cultural journeys. To be Māori, was once to be “normal”. We were “Ahi kaa”. We literally kept the home fires burning. We lived and breathed our language and culture every day. Today, we are in three spaces. We have some who have held fast to their ahi kaa or are part of an increasing movement to return to a state of ahi kaa – living as Māori. Many are ahi teretere – in various stages of reconnecting and can choose to participate “as Māori” or not. And finally, there are many in a state of “Ahi mātao”, which literally means the fires have gone cold and they are culturally disconnected.

Privilege comes in all colours

And finally Te Tuarā and Te Rōpū Tūmau acknowledge that while the mahi they are doing is important, they are very aware of their own ‘privilege’ when sitting around the table discussing issues that impact on Māori. They understand that the choices that may have become ‘normal’ for them are not necessarily ‘normal’ for all Māori. They are conscious that they need to keep listening to the voices of those who are doing the mahi on our marae and in our communities so they do not leave people behind.

“ It would be a mistake to assume one Māori strategy will work for all Māori. ”

“ I rongō i ngā korero o te Ahi mātao, te ahi teretere me te ahi kaa. Kei roto i te whakamaramatanga o ēnei kōrero te hononga ki ngā mahi o ngā matua tupuna. ”

Darrio Penetito-Hemara

“ We are the middle class – we are to some extent disconnected, and that is something that we need to acknowledge as we have choices and that’s our privilege. ”

Karen Vercoe

Māori in the future

In this section, we expand on the headlines introduced in our first report about where we are going and where we are now. We describe in a little more detail what is happening for Māori in 2040 in society and the sector, assuming we focus on some critical strategic levers over the next 20 years. The key themes fall under two headings: Mauri Ora (maximum health and wellbeing) and Mana Māori (Māori status and authority).



Mauri Ora Maximum Health and Wellbeing

In this section we explore what health and wellbeing for Māori looks like in 2040 starting with Oranga Taiao, Oranga Tangata - the wellbeing of our environment. Then moving to community wellbeing - Whānau Ora. And ending with Hauora - individual health and wellbeing. It is important to acknowledge the whakapapa and interdependence of each of these wellbeings.

“ E hoki ki ō maunga, ki ō awa,
kia pūrea ai koe i ngā hauora
ō Tāwhirimatea
Return to your mountains,
and to your rivers, that you
may be cleansed by the healing
winds of Tāwhirimatea, the
god of weather. ”

Oranga Taiao, Oranga Tangata Healthy Environment, Healthy People

In 2040 our wai and whenua are “well”, and we are living in tune with te taiao, the environment vs in 2020 Māori were disconnected from te taiao, and our whenua and wai were sick and polluted. Human behaviour and climate change were wreaking havoc on our environments around the world.

In 2040, climate change has slowed, and we are starting to see a reversal in human-induced damage to the environment thanks to the sustained efforts of this generation. Kaitiakitanga is well understood and embedded in our resource management practises. Mātauranga Māori is integrated into the education system, so our tamariki are growing up in tune with the maramataka (the moon); the seasons; and te taiao. There has been a sustained effort to clean up our waterways and our whenua and today we are once again able to live off the land. Fresh, healthy kai and clean water are now in abundance as a result of that collective commitment and the action taken over the past 20 years. This generation knows how to grow and sustainably gather food. Highly processed and fast foods have all but disappeared from their diets.

In terms of play, active recreation and sport, interactions with the natural environment play an important part in daily life. Māori have physically, mentally and spiritually reconnected to their awa, maunga, moana and whenua. Our physical activity is purposeful and culturally grounded. The deep relationship that exists between tangata and whenua has been restored. Our tamariki are brought up in te ao Māori, and their playgrounds include the moana, ngāhere, maunga, and awa. Physical activity is natural and integrated with te taiao.

“ Our environments should facilitate
our relationship to te taiao with
urban planning prioritising green
spaces and active transportation. ”

Whānau Ora

Community Health and Wellbeing

In 2040 whānau, hapu and Iwi Māori are thriving vs in 2020 Māori continued to feel the impacts of colonisation and urbanisation, with a disproportionate number of whānau living in poverty and separated from their whānau and identity.

In 2040, there are strong connections between whānau, marae and whenua. Many whanau have moved back to their turangawaewae (home). Technology has played a part in enabling people to work from anywhere, and they no longer need to live in the cities. They have more time to spend with their whanau, and to reconnect with their whakapapa, whenua, te taiao and histories. Since 2020 there has been a substantial cultural recovery. The reset in 2020 sparked an indigenous movement worldwide to re-indigenise ourselves; to tell our stories; and to trust our mātauranga (traditional knowledge).

In 2040 the sector recognises Māori social constructs of whanau, hapū and Iwi. A much larger Māori workforce and a range of kaupapa Māori and bicultural approaches mean there are much deeper connections into these communities. Service delivery and investment is also more responsive to whanau, hapū and Iwi aspirations.

By Māori, for Māori, as Māori.

Hauora

Individual Healthy and Wellbeing

In 2040 Māori are healthy, strong, fit and active vs in 2020 Māori were defined by illness – diabetes, heart disease, obesity, poor mental health and they died, on average, seven years earlier than Pākeha.

In 2040 Māori make up 30% of the population. They are a young population and enjoy excellent health, quality housing, education and employment. They are living longer and are physically active longer. Whānau have hope and are enabled to determine their own futures. They live in a society that is centred on whānau wellbeing, where time with whānau is valued, and intergenerational connections are strong.

Hauora is ingrained on the island, everything that we do gives expression to mauri ora.

Mana Māori Māori Status and Authority

Mana Māori refers to the status and authority of Māori. In this section we describe what Mana Motuhake (Self-determination - Māori succeeding as Māori), Mana Ōrite (Partnership), Mana Taurite (Equity), Mana Rangatira (Leadership), Mana Tangata (the Māori workforce) looks like.

“ It is preposterous that any Māori should aspire to become a poor Pākehā, when their true destiny, prescribed by the creator, is to become a great Māori. ”

Sir James Henare



Mana Motuhake

Self-determination - Māori succeeding as Māori as determined by Māori

In 2040 Māori are living, working and playing as Māori. Kaupapa Māori approaches are “mainstream”. They work for everybody vs in 2020 the Crown continued to determine what was best for Māori, despite eight generations of failing to “close the gap” between Māori and non-Māori outcomes across all sectors.

In 2040 the Crown recognises that self-determination is critical to Māori health and wellbeing. Over the past 20 years, they have supported and properly resourced the establishment of several Kaupapa Māori approaches and independent Māori authorities that are designing and leading kaupapa Māori solutions, that incidentally, work for everyone.

Kei roto i nga whakapapa o te ao māori ngā whakautu. Mā tātou ngā uri whakaheke ēnei kōrero e kōkiri. Within our whakapapa are the answers we are seeking. We the descendants must be the ones to lead the way.

Darrío Penetito-Hemara

As a result of a reset that started in 2020, there has been a significant growth in the number of Māori and New Zealanders speaking Māori. Our tamariki and mokopuna are growing up in a world where te reo me ona tikanga is normalised in the playground, on the sports fields, and in our daily media. There are now over 1,000,000 people speaking te reo Māori in Aotearoa, both Māori and Pākeha.

The world is speaking to our mokopuna in our language. The world values them and their identity. They are confident and capable in both worlds.

Not only is te reo Māori being normalised but our tamariki are growing up in a world that is sharing our narratives and our images, amplifying our voices.

Our images, our narratives need to saturate the world and amplify the Māori voice. If its not with us or by us, its not for us.

Nikki Penetito-Hemara

With this has come a stronger understanding and appreciation of tikanga Māori and Māori values. Manaakitanga, whanaungatanga, kaitiakitanga, rangatiratanga are now deeply embedded in our societal values, and Māori cultural practises have been normalised in Aotearoa 2040.

Our communities are re-indigenised. We have peeled away the layers of colonisation from over 170 years.

In the sector, play, active recreation and sports 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. The Māori voice is strong and Māori narratives are central to all sector policy and planning. High-performance sportspeople and athletes are supported as Māori first. Culturally distinctive pathways have become “mainstream”, designed by Māori to support Māori to participate, play and succeed as themselves.

Mana Ōrite Partnership

In 2040 Māori and the Crown are working together in genuine partnership to steer a fleet of waka hourua to an agreed destination vs in 2020 the waka hourua was just a single hull, one size fits all, boat designed for, and steered by Pākeha.

// 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. //

In 2040, the Māori-Crown relationship has matured. Tangata whenua are no longer dependent on the Crown but instead are valued partners. Resourcing is equally distributed across the waka, and the Crown has relaxed its grip on the rudder, accepting that they have a partner who is capable of steering the waka. The waka has been co-designed with Tangata Whenua, and there is shared decision-making about where the waka is going, who is on the waka and how everyone will behave while onboard.

// The Crown is also Māori. If the nation is to move forward, this reality must be grasped. //

Chief Judge Joe Williams

Some significant legislative reforms introduced over the past 25 years ensure accountability.

// There need to be accountability mechanisms in place to hold the sector to account around Te Tiriti o Waitangi - who holds the Crown to account? //

In the play, active recreation sector, Māori have established an independent authority that sits alongside its partner in the waka hourua. This hull is responsible for ensuring the sector supports Māori aspirations and ways of being and that Māori are helping steer this waka as partners. Māori are equally represented at all decision making tables and in management across the sector. The entire sector understands what is required to honour Te Tiriti o Waitangi.

// What is good for Māori is good for New Zealand. The country is stronger when we improve outcomes for Māori. //

Mana Taurite

Equitable Access and Resourcing

In 2040 equity between tāngata whenua and tāngata Tiriti has been achieved and kaupapa Māori and culturally distinctive pathways are prioritised, valued and appropriately resourced. In 2020 there were a very small number of Māori initiatives supported by SportNZ. The one size fits all approach to service delivery, and resourcing has meant most kaupapa Māori activities and sports organisations are not recognised, resourced or supported by the sector.

“ We are still operating under the fallacy that one size fits all.

A national programme, while necessary, will exacerbate health inequities.

While things are being done for the general population, they don't have an equity lens, which is essential from the beginning. ”

Professor Papaarangi Reid

In 2040 there has been a significant uplift in Māori engagement and participation in the sector at all levels. Since 2020 a lot of work has been done to bring about systemic and structural change. The sector has methodically identified and addressed systemic inequities and barriers to Māori engagement and participation in decision making, design and delivery. Resources have been redistributed equitably and Māori organisations that have supported the sector for years with little to no support, are now financially sustainable with the capacity and capability to properly support their communities. The sector is proactive in stamping out systemic discrimination and inequity. All systems, including investment commissioning and service delivery, have been co-designed and “co-decided” with Māori.

“ We need to have levers within the system to ensure the sector delivers to Māori. If you don't have a culturally distinctive pathway, then you don't get any funding. ”

The following definition of equity was signed off by Director-General of Health, Dr Ashley Bloomfield, in March 2019.

“ In Aotearoa New Zealand people have differences in health that are not only avoidable but unfair and unjust. Equity recognises different people with different levels of advantage require different approaches and resources to get equitable health outcomes. ”

Mana Rangatira

Māori in Leadership and Management

In 2040 there is a critical mass of Māori in leadership and decision making roles across the sector, reflective of the high participation rates of Māori in sport vs in 2020 there were a very small number of Māori in leadership or management across the sector despite the high participation rates of Māori in sport.

In 2040 the CEO of Ihi Aotearoa is the Rangatira who conducts all powhiri and whakatau i te reo Māori and walks confidently in both worlds. The Board of Ihi Aotearoa and senior leadership are all highly capable in Te Ao Māori and Te Ao Pākehā. Mana Rangatira and Mana Tangata is a living capability strategy within the organisation with staff who are capable to walk in Te Ao Māori and Te Ao Pākehā. Mana Taurite is the practical application of Mana Orite with equitable resources and funding across all levels of the sector. All RST's and NSO's are led by capable CEOs who are able to walk confidently in Te Ao Māori and Te Ao Pākehā.

Since 2020 a lot of work has gone into growing Māori leadership and management. Māori are successfully competing for leadership and management positions across the sector. They bring a kaupapa Māori and bicultural leadership style that has substantially influenced the whole culture in the sector. In turn, they have been successful in growing the Māori workforce across the sector, addressing both capacity and capability issues that were identified in 2020.

“ We need to invest in ourselves to grow our leadership capability so we can bring a kaupapa Māori perspective to governance, management and leadership. ”

“ Dual ownership, dual governance, dual management means Māori can make decisions on behalf of our people. ”

Mana Tangata

A Strong Culturally Capable Workforce

In 2040 the sector has built a strong culturally capable workforce that reflects the communities they serve vs in 2020 there were tiny pockets of Māori capacity and capability across the sector. Most Māori organisations operate on a purely voluntary basis and have done so for many years. In some codes high Māori participation rates are not matched by Māori in roles of leadership or governance.

In 2020, the sector developed a workforce development plan that over the years has attracted and developed an equitable, diverse, multi-skilled workforce that is both technically and culturally competent and able to work in a kaupapa Māori and bicultural context. There is a sizeable Māori workforce in the sector reflective of the high participation rates of Māori. Māori organisations have been strengthened and properly resourced.

The mana of Māori workers with tikanga, experience and community connections is recognised and valued. Māori workers are supported to strengthen their cultural capabilities and recognised properly when expected to carry or grow the cultural capabilities of those around them. Cultural capability programmes are well resourced and supported by all staff, managers and board members throughout the sector. Back in 2020, the sector started to review and overhaul its Human resource processes and practises to remove barriers and ensure equity, particularly in recruitment, selection, appointment, performance management and development.

“ When we are solid in our identity as Māori or Pākeha, we can move into the next space. **”**

What's next?



The journey is not over, the kōrero has been, and will still be, emotional. Issues of trust had to be worked through early in the wānanga. Understandably members of Te Tuarā and Te Rōpū Tūmau were sceptical about whether their voices would be heard. Eight generations of not being heard can have that effect on a people's psyche. However, we are grateful for the willingness of Te Tuarā and Te Rōpū Tūmau to stay the course and share so willingly and openly with us.

Te Tuarā and Te Rōpū Tūmau were tasked with challenging current thinking, systems and barriers; bringing a Māori world view to the table, and ensuring all approaches, outputs and recommendations honour the organisation's commitment to Te Tiriti o Waitangi.

The task ahead of us now is to bring our two hulls together, to share our narratives; explore common themes and acknowledge each other's culturally distinctive perspectives to jointly shape the future for this sector and indeed Aotearoa.



It is when we are confident in our own identities and cultures and are prepared to actively listen to each other that we can truly bring value to this partnership. "





Level 1, Harbour City Centre
29 Brandon Street
Wellington 6011, New Zealand
PO Box 2251 Wellington 6140
Phone: +64 4 472 8058

sportnz.org.nz

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