

Māori Environmental Scan: A current state assessment of Te Ao Māori and Māori participation in play, active recreation, and sport (PARS)

EXECUTIVE SUMMARY:

1. This paper applies a bi-cultural lens to the current state of Te Ao Māori and of Māori participation in play, active recreation, and sport. Examining the macro-environmental influencers, on Te Ao Māori and the Māori response to accelerated change and the continued challenges to Tino Rangatiratanga and Mātauranga Māori within Te Ao Pākehā dominated ideologies, systems, and regimes of Aotearoa New Zealand.

Narrative from literature, Wananga and lived experiences are woven together to offer insight into the current state, drivers of change and strength being brought forward by Māori, for Māori and in building a bi-cultural future with Te Ao Pākehā for Aotearoa New Zealand.

Societal challenges are examined with specific focus on drivers and trends relating to Māori participation in **play, active recreation, and sport (PARS)**.

- Inequality and strength for Māori in Aotearoa New Zealand.
 - Societal drivers, challenges, and trends
 - Education and educational environments
 - Engagement with technological change
 - The Māori Economy Macro and Whanau
 - Governance nationally across the PARS Eco-System
 - Impacts of Covid 19

A specific lens is applied to the lived experience of Māori from within the play, active recreation and sport Eco-system reflecting on elements of Mātauranga Māori that have fostered Māori participation and wellbeing from the past, to the present and into the future.

- The Experience of Māori from within the PARS Eco-system
- Mechanisms of resilience, resurgence, and strength

2. While literature identifies continued high levels of deprivation and inequality for Māori, the underlying drivers of that deprivation over the past 30 years have focused on pragmatic failures of the New Zealand system whether justice, health education, housing and general societal constructs, with the Crown failing to

honour Te Tiriti o Waitangi. What is less considered is the 1000+year old evolution of western European ideology centred on property rights and capital ownership that underpinned Pākehā societal development in New Zealand over the past 200 years (Piketty, 2020). The importance of this consideration is that it highlights the magnitude of challenge that modern New Zealand leaders are facing in bringing about meaningful change in a national paradigm to one that honours the Mana of Te Tiriti o Waitangi New Zealand's founding document Tino Rangatiratanga and Mātauranga of Māori.

3. Strong evidence exists of Māori construction of safe zone environments for Mātauranga Māori, these havens are being found within business, education, health, living environments and participation in play, active recreation and sport. Within these safe zone environments Māori achievement and wellbeing outperforms Māori within Te Ao Pākehā environments (Education Counts, n.d.) (Health Quality & Safety Commission New Zealand, 2019). As Māori increasingly chose Te Ao Māori environments, the nature and mechanism of their participation in play, active recreation and sport also changes. Traditional funding and investment pathways of Sport New Zealand will increasingly miss the Māori population where current trends, and incumbent investment methods and channels continue.
4. The strengthening trends of the Māori economy, capability and capacity, positions Māori as potential partners and co-investors to governments, philanthropy, business and NGOs in improving participation and experience in play, active recreation and sport through capital works, major events and Māori and bi-cultural community programmes. Mātauranga Māori has been identified as a key source for New Zealand's economic competitive advantage on a global scene, particularly in a Covid-19 and post Covid-19 world.
5. Mātauranga Māori has enabled Māori to both survive and, in many cases, excel (particularly across sport and recreation) despite the many serious challenges imposed on Māori by persistent systemic racism and neglect. Kaitiakitanga, Mōhitianga, Tuakana/Teina, Manakitanga, Whakaiti, Mātātoa and Whanaungatanga are examples of central strengths of Te Ao Māori in society, in business and in PLAY, ACTIVE RECREATION AND SPORT. This approach creates safe environments for Māori to thrive in, and increasingly for non-Māori as well within New Zealand's macro-environment. In play, active recreation and sport, clubs, events and opportunities developed through Mātauranga Māori are naturally creating holistic experiences where the sport or physical activity is the vehicle to engage people in wider wellbeing development. Across Māori wellbeing elements of taha wairua (spiritual), taha hinengaro (mental), taha tinana (physical) and taha Whānau (social).
6. Māori are often thought of as being primarily attracted to participate in competitive sport such as Rugby, Rugby League and Netball, the reality for Māori is the primary mechanism of physical activity remain walking, swimming and fishing that allows physical activity to blend with te taiao (the environment), ngā atua (the gods) and mahinga kai (food gathering).

7. New challenges are emerging for Māori, education, exposure and adoption of new technologies while creating safety for Mātauranga Māori in the digital age is an example, however the greatest challenge for Māori continues to be the same challenge since 1840, equity and equality through Tino-Rangatiratanga and Mātauranga Māori. There is evidence that this change is happening with brave modern age Māori and non-Māori leaders confronting issues across New Zealand. With those challenges address the future aspirations and realisation of dreams for Māori will be in the hands of Māori to deliver.
8. Covid 19 is and will continue to have an exponential impact on Māori either if it is contained but New Zealand goes through repeated cycles of lock down, and or if cases of infections grow as in other countries around the world. At the system level the opportunity to respond to the Covid-19 threat presents a platform for meaningful change that could have an exponentially positive impact for Māori.

SUMMARY IMPLICATIONS:

Persistent Inequality in New Zealand.	<ul style="list-style-type: none"> • The causes of inequality in New Zealand are deeply rooted in ideology from western Europe that has been thousands of years in the making. • Bravery and an authentic ambition and commitment for equitable change must be fostered by Māori and non-Māori participants in the PARS eco-system for Māori participation in play, active recreation, and sport to be self-determining and improved.
Movement of Māori for Māori by Māori	<ul style="list-style-type: none"> • Increasingly Māori are choosing Te Ao Māori environments for their education, work, play and living situation where the option exists. Investments into current standard partners of Sport NZ will increasingly not reach Māori as they are increasingly not there.
Time pressure for Taiohi.	<ul style="list-style-type: none"> • Māori who complete a higher-level degree reach parity with non-Māori in income and job prospects within two years. • As more Taiohi Māori chase this ambition, opportunities to engage in time consuming competitive methods of play, active recreation and sport will be increasingly challenged.
Technology of the next divide	<ul style="list-style-type: none"> • An absence of targeted education, access, development of capability and participation of Māori in new and emerging technologies, if current trends continue will be the next domain of inequality.

	<ul style="list-style-type: none"> • Technology of things can be a great leveller in society and enabler of greater Māori engagement in play, active recreation and sport, or it could become the new major barrier to participation.
Māori Macro-Economics	<ul style="list-style-type: none"> • The Māori economy has exceeded \$50 Billion, with PSGE's, Iwi and Māori collectives significantly growing Māori investment funds. • Māori are tangible partners in development of capital works and major projects. Through business partnership Māori may start to see equitable outcomes driven from inside the business world to positively impact Māori capacity to engage actively across the play, active recreation and sport eco-system.
New methods, same horse	<ul style="list-style-type: none"> • Home ownership continues to plummet for Māori, access to health care is at crisis point, Māori are imprisoned up to 4x the rate of non-Māori and earn \$250 hour less per week for the same hours worked. • New solutions are in "co-design" across every government agency utilising modern European methods to find the new white horse to ride in on and fix things. Deep engagement with Māori, patience to listen, open Mātauranga Māori centric development remains the missing piece to solutions work of government agencies and their partners. Sport New Zealand has developed a model for such practice called Te Whetu Rehua of great potential if utilised.
The Pale, Stale and Male decision-making tree	<ul style="list-style-type: none"> • While diversity is being achieved in governance across government agencies, the same cannot be said for Sport New Zealand's NSO partners, and wider into the corporate world of Aotearoa. • The ongoing absence of equitable presence and commitment to Te Ao Māori values and a future of self-determination for Māori at board and decision making tables will continue to challenge meaningful progress and change from present norms.
Persistent participation trends	<ul style="list-style-type: none"> • It has been long assumed that Māori because of their physical advantage prioritise sport as their primary vehicle of activity. In reality walking, swimming and fishing remain the primary mechanisms of engaging in play, active recreation and sport for Māori. • The misconception of Māori wants, needs and aspirations in play, active recreation and sport remains a challenge for Sport New Zealand to

	<p>understand and empower appropriate solutions through appropriate channels.</p>
<p>Asset rich, resource poor</p>	<ul style="list-style-type: none"> • Mātauranga Māori is a primary asset and taonga of Te Ao Māori. Māori increasingly create environments where Mātauranga Māori is the norm; by creating sports clubs, tournaments and introducing play, active recreation and sport opportunities within Wananga, Kohanga reo, Iwi entities, Hapū Marae and even workplaces. These environments have been safe havens fostering Māori participation in PARS. • The resources to support such practice rarely comes through an organised chain of command such as Sport NZ to NSO, to RSO to club. Rather the resources are offered from one Māori to another as is normal in Mātauranga Māori, but makes scale or even actively participating in competitive funding opportunities exceedingly difficult with minimal capacity for any additional work
<p>Changing tone of New Zealand</p>	<ul style="list-style-type: none"> • Systemic racism has been commonplace in New Zealand since pre 1840 to modern times. Over the past 20 years with growing pride in an independent nation from the British empire and in response to multiple crises there is genuine commitment and goodwill to create a seismic leap for Māori and for New Zealand to become a truly bi-cultural nation to embrace all New Zealanders. • The opportunity is in front of today and tomorrows leaders. Things that seem outrageous today will be the new normal of the future just like the singing of "E Ihowā Atua" with the English version of our national anthem before every major sporting event. Bravery to lead and implement change will be the game changer.

Contents

EXECUTIVE SUMMARY:	1
SUMMARY IMPLICATIONS:	3
INTRODUCTION OF APPROACH:	7
PRESENT AND FUTURE DRIVERS, INCLUDING THE LIVED EXPERIENCE OF MĀORI	7
INEQUALITY AND STRENGTH FOR MĀORI IN AOTEAROA NEW ZEALAND.	12
EXPERIENCES FROM WITHIN THE PLAY ACTIVE RECREATION AND SPORT ECOSYSTEM: CASE STUDY	26
MĀORI STRENGTHS IN PLAY, ACTIVE RECREATION, AND SPORT. SEVEN ELEMENTS OF MĀTAURANGA MĀORI IN THE PARS SYSTEM	33
ABOUT THE AUTHORS	36
Works Cited	37
Reference Wananga	39

Table of figures:

Figure 1 Macro-Environment for Māori in New Zealand	14
Figure 2 Māori economy snapshot of primary industry.	18
Figure 3 7 Elements of Mātauranga Māori as competitive advantage in business	20
Figure 4. 7 Elements of Mātauranga Māori in play, active recreation and sport participation	33

INTRODUCTION OF APPROACH:

A current state analysis from a single lens can and has painted a picture of Te Ao Māori and of Māori people that is considered biased and jaundiced by Māori. Yet it is within examination of Pākehā methods and prevailing viewpoints that many of the barriers to Māori aspiration and achievement are identified (Smith, 2016). Where the very methods of research, data acquisition and analysis absent of an understanding or appreciation of Te Ao Māori can become a fundamental tool of marginalisation and negative stereotyping of a proud and strong Māori society that has survived and, in many cases, excelled in the face of crushing systemic racism and subjugation by the Crown in its partnership with Māori through Te Tiriti of Waitangi.

This environmental scan attempts to apply a Bi-Cultural lens to a current state snapshot of Te Ao Māori in New Zealand and of Māori participation in physical activity, recreation, and Sport in Aotearoa.

At its heart, the application of a bi-cultural lens to an environmental scan of Te Ao Māori considers the Mana of all data accessed and gifted to form summative statements alongside literature (Simmonds, 2015). The Mana of literature and research is held in the same hands as the Mana of Wananga and the teaching of many people who exist within a Te Ao Māori world and who operate as Māori and/or authentic supporters of Māori in the present New Zealand context.

To exemplify the current experience of Māori participation in play, active recreation, and sport we provide a case study from the perspective of a Taiohi Māori academic, sports administrator and participant in Dunedin, South Island New Zealand.

Throughout this paper we use the term Mātauranga to describe holistic indigenous Māori knowledge that informs identity and ways of living and being particularly relating to Te Ao Māori, The Māori world.

PRESENT AND FUTURE DRIVERS, INCLUDING THE LIVED EXPERIENCE OF MĀORI

Previous drivers of change play, active recreation and sport have been assessed through Te Ao Pākehā methodology and practice failing to identify, consider and represent how these drivers may impact differently for Māori.

We have used the same driver framework to overlay the narrative collated from Wananga and experiences from Te Ao Māori.

Table 1 – Previous drivers of change in play, active recreation, and sport (PARS)

<p>Government agenda</p>	<p>Changes in government have led to significantly changed priorities for Sport NZ, from a strong development <i>through sport</i> for health and education benefit, to a narrower focus on <i>sport for sport</i> and elite success, to the current emphasis on contributing to the wellbeing of all New Zealanders through play, active recreation and sport.</p> <p><i>For Māori the experience has been more consistent than for non-Māori in the sense that Māori values, Mātauranga Māori have been continually absent or placed as an after thought from consideration of policy formation and implementation.</i></p> <p><i>For many Māori past commitments made to Te Tiriti and to a bi-cultural future in strategic design, outcome framework development and implementation have been little more than tick box exercises within a racist system.</i></p>
<p>Economic and social systems</p>	<p>The economic and social systems of previous decades have resulted in a range of inequalities of income, wealth, opportunities and outcomes – across ethnicities, gender, generations and geographic locations.</p> <p><i>For Māori it has not mattered what gender, what geography or generation, the lived experience within a systemically racist macro-environment has meant Māori have been forced to overachieve from a starting point far behind non-Māori just to reach a point of parity to access services and resources to enable participation and prosperity. A change in economic and social systems that brings equity and Tino-Rangatiratanga for Māori, improves everything for Aotearoa New Zealand.</i></p>
<p>Demographic transition</p>	<p>Our growing, aging, diversifying and urbanising population challenges us on how well our offering is adapting to these changes.</p> <p><i>Non- Māori are aging with 50% of the population 46 years or younger, while 50% of the Māori population are 26 years or younger.</i></p> <p><i>More Māori are choosing emersion back into Te Ao Māori societal opportunities such as education, health provision and living environment where available. A trend expected to continue</i></p> <p><i>The previously assumed enablers of Māori participation in play, active recreation and sport must be re-thought and previous channels of funding to reach Māori completely reimagined inline with current and projected trends.</i></p>

<p>Technology</p>	<p>Technological advances have enabled highly personalised play and sport experiences and new avenues of community connection.</p> <p><i>For Māori there is a growing gap of education, training, access, and capability for equitable participation in new technologies across society including the PARS environment. Māori are also discovering how to create an environment in the technological realm for Mātauranga Māori to be safe including things like data sovereignty and addressing racially biased coding and algorithm development. Technology may improve and enhance Māori participation in PARS or become a significant barrier.</i></p>
<p>Housing density</p>	<p>Increases in infill housing developments and apartment living is challenging the traditional spaces and places for play, active recreation and sport.</p> <p><i>For Māori home ownership is continuing to decline. Secure tenure of housing, overcrowding, substandard housing and return to Whānau land are all impacting not only opportunities to participate in PARS but also in what ways PARS is being experienced.</i></p>
<p>Accessible transport</p>	<p>The recent widespread introduction of new modes of individualised transport such as electric and shared scooters and bikes has opened new opportunities to be physically active.</p> <p><i>There is no current evidence of any significant impact of individualised transport on Māori participation in PARS. For Māori the primary and most common form of participation remains walking, swimming and fishing. However, it is a lack of understanding of the Sport NZ system of how Māori value these activities that remains a challenge for increasing participation and improving the experience for Māori. For Māori these are often not activities or sport, they are a holistic practice of wellbeing across the Māori realms represented as Whare tapa wha</i></p>

Table 2 – Future drivers of change in play, active recreation, and sport (PARS)

<p>Time and leisure</p>	<p>The trends in how people spend their time outside the working environment and the influences that technology and emergent sectors (e.g. eSports) have on participation in play, active recreation and sport (PARS).</p> <p><i>Māori have endured over 150 years of subjugation to a system designed to marginalise, alienate their own culture and values and essentially force assimilation to the Pākehā norm. Slowly New Zealand's systems and policies of subjugation appear to be changing. Where this does continue to happen and Tino Rangatiratanga and Mātauranga Māori are empowered Māori true capacity to thrive in play, active recreation and sport will finally arrive. Māori participation and success in PARS to date has been restrained intergenerationally, freed what could it look like?</i></p>
<p>Changing population</p>	<p>The demographic, social and geographic shifts that may potentially occur over the medium to long term that will influence the mix and extent of sports pursued by respective communities.</p> <p><i>Māori self-determining and strong will be young, powerful, and capable of engaging in PARS in many ways that other communities simply will not be able to due to age. It will be through Mātauranga Māori that many communities will chose to experience play, active recreation and sport as community paradigms continue to move towards a greater focus on sustainability, spirituality, and care for each other.</i></p>
<p>Human Enhancement</p>	<p>Technology influences many of the domains, but this looks specifically at the future of health and mobility technologies that have the potential to enhance people's ability to participate in play, active recreation, and sport.</p> <p><i>Māori performance per capita and in consideration of the significant barriers Māori overcome that are not faced by non-Māori, empowered by an equitable system Māori will continue to be the backbone of New Zealand success across PARS.</i></p>
<p>Government focus</p>	<p>The focus of legislative efforts and the long-term plans for government intervention, together with emergent issues of governance internationally (e.g. WHO).</p> <p><i>For Māori the struggle to achieve restitution of past wrongs of the Crown, to have New Zealand's founding document Te Tiriti o Waitangi authentically honoured in practice and to reach equity in building a bi-cultural Aotearoa New Zealand remains the Governmental focus since 1840. One hundred and eighty years and counting.</i></p>

<p>Economic outlook</p>	<p>The broad economic trends, driven at both a global and national level, which will influence the ability of individuals and organisations to participate in play, active recreation and sport. E.g. Impact from growing inability to insure assets.</p> <p><i>Mātauranga Māori has been recognised as a major source of competitive advantage for New Zealand in global business and economic development particularly across the Asian region. Domestically the Māori economy has surpassed \$50 billion, with increased partnership across Post settlement governance entities, Iwi and Māori collectives growing Māori investment fund potential that will continue to develop. Māori are significant partners in the future economic outlook of Aotearoa.</i></p>
<p>Health trends</p>	<p>The trajectory of health and fitness within the New Zealand population that may impact participation in play, active recreation and sport, including potential areas where physical activity may mitigate negative health outcomes and increase wellbeing.</p> <p><i>The health system has failed Māori leading to the development of the Pae Ora Model 2019. Failing Māori health and shortened life expectancy can be positively impacted by the future presentation of PARS to Māori, or a continuation of present trends can only further inhibit Māori lifelong participation in PARS.</i></p>
<p>Climate change</p>	<p>Rising global temperature, growing ocean acidification, more frequent forest fires, expanding desertification, decreasing biodiversity, and more destructive weather are symptoms of a changing climate.</p> <p><i>Tensions in environmental issues for Māori are anticipated as Māori take stronger stands in their role as Kaitiaki as Tangata Whenua of this land. PARS may offer a vehicle for Mōhiotanga (sharing of knowledge), Manakitanga (hospitality) and Kaitiakitanga (guardianship) in a positive way for all.</i></p>
<p>Social change</p>	<p>The trends and issues originating in the global context that have the potential to shift attitudes and behaviours in the New Zealand community.</p> <p><i>The biggest potential from a Māori view is experiencing Tino-Rangatiratanga and an opportunity to balance the Bi-Culturalism of Aotearoa New Zealand to provide an environment where all New Zealanders thrive based on Te Ao Pākehā and Te Ao Māori values and ways woven as the fabric of our nation. Such positive social change will act as a buffer for New Zealand to the impact of any negative international trends.</i></p>

INEQUALITY AND STRENGTH FOR MĀORI IN AOTEAROA NEW ZEALAND.

A Brief Review of Inequality & Inequity Ideology & Regimes

9. Inequalities and inequity, whether economic (income and wealth), social (e.g. educational) or political (access to collective decision-making processes) have no natural basis. They are the result of socio-political constructs that have been constructed for 1000s of years across Europe and into all other parts of the world. From Ternary societies that set three classes for a society, The ruling class elite, the warrior class elite and the servant class, to Ownership societies that saw mass accumulation and concentration of property and capital wealth to small sects, to Slavery societies, Colonial societies to Capitalist and Neo-proprietarian societies as we have today. Across time and European influence across the world, each ideology and regime has transitioned to the next to maintain the advantage of the ruling class.
- 
- “One of the boldest and most persistent lies standing in the way of Māori achievement of Tino Rangatiratanga, Mana Motuhake and an equitable future for Aotearoa New Zealand, is the one that states that Māori cannot do what Pākehā can do, unless a Pākehā helps them. Unfortunately, this lie is believed across the board in government agencies, philanthropy, business and even in many of our countries large NGO's as this is the belief of the system. So long as it may reign, we are expected to be thankful for that help, and stay where we are.”*
10. These evolving ideologies and regimes have not only set the trajectory of inequality across the colonised world, they have constructed the mechanisms for the accumulation of wealth by a small part of a society at the expense of others. The British, French and Dutch have been considered the masters of this craft over time (Piketty, 2020).
11. Since the 1980's New Zealand has endured its greatest period of growing inequality. In the 1970's the richest 10% of NZ earns 5 times that of the poorest 10%, now the richest 10% of NZ earns 8 times that of the poorest 10% according to [inequality NZ](#). Yet these figures do not include accumulated wealth, where the bottom 50% of New Zealand own only 10% of our nation's wealth.

Implications:

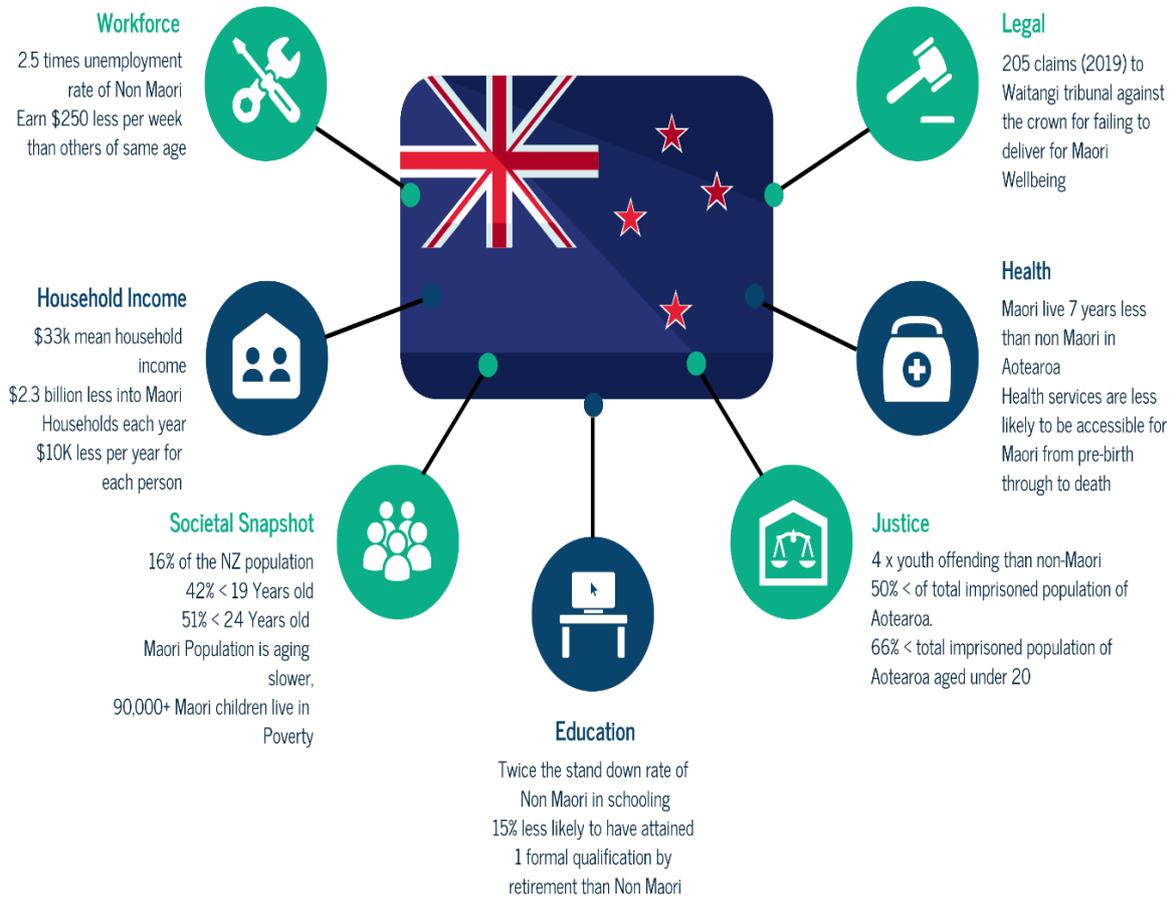
12. Modern practice is to identify causes of inequality through a pragmatic lens such as identification of international trade dynamics, market fluctuations, financial and other societal crises, home ownership ([Uncief, 2013](#)). However, these are symptoms and tactics of a deeper construct. The root causes of the inequalities

and challenges faced by Māori and many non Pākehā across the colonised world are rooted in the evolution of capital and power ideology that arrived in Aotearoa on white sailed ships. Restitution for Māori will require a breakdown of an ethos and regime that has been over a millennium in its design and application.

13. Modern economic theory suggests that as society rebukes the power and capital norms of the day, the ruling class in the system changes its approach. Not to rebalance or achieve equity or equitable opportunity for the impoverished class, but to retain its power and position through a new form (Piketty, 2020).
14. For New Zealand to overcome the deep-seated challenge of inequality will require bravery and boldness on behalf of Māori and non-Māori New Zealanders in many roles across many years. It is only through fostering such bravery and an impetus for authentic equitable change will that the future of participation in play, active recreation and sport will be self determining and improved for Māori.

Aotearoa for Māori

Sub-standard housing, poor education, unemployment, low incomes, cultural alienation, alienation from land, and frank discrimination have all contributed to the problem. In that respect, a whole-of-society remedy must be sought. Ahorangi Tā Mason Durie- He Matapihi 2019



Sources: Stats NZ, Te Uepū Hapai i te Ora 2019, Ministry of Health, TBD advisory 2019, Te Puni Kōkiri

FIGURE 1 SUMMARY MACRO-ENVIRONMENT FOR MĀORI IN NEW ZEALAND

Education

15. Stand down rates for Māori in education have consistently increased since 2015. Across the same time (2015 to 2018), only 34% of Māori have regularly attended school down 12% in 2011, while in 2018 Māori were exempted to leave schooling before the age of 16 at more than twice the rate of non-Māori learners.
16. Where Māori learners did remain in school to the age of 17, it is more likely to occur within a Māori medium setting than and English medium. Yet in both cases the proportion of Māori at school to the age of 17 remains lower than for non-Māori learners (Ministry of Education, 2019). The proportion of Māori school leavers attaining NCEA lev 3 or higher is significantly higher within Māori Medium settings than English medium settings (59% compared to 34%).
17. Significant to the emerging trends for Māori attendance in New Zealand's education system, is the finding of the Programme for International Student Assessment (PISA) that only 63% of Māori feel like they belong at school in 2018, compared to 87% in 2000 (OECD, 2018). The sense of not fitting in at school is exacerbated for Māori within English medium environments. For Māori learners Identify, Language and Culture matters.
18. One of Sport New Zealand's key value indicators of its 2017 value of sport report (Angus and Associates, 2017) is the positive association between sport participation and higher academic performance, attendance rates, less lateness and less stand downs. For many Tamariki and Rangatahi Māori within education settings in New Zealand sport is either not reaching, or not having the type of impact that has been anticipated.

Implications:

19. Where education and school attendance trends continue as they are, they pose significant challenges for Sport New Zealand. For example, the resources invested through Primary and Secondary schooling to activate and engage Māori Tamariki and Rangatahi into play, active recreation and sport via English medium settings may increasingly miss their target population particularly within secondary education as Rangatahi Māori are increasingly not there, not exposed and potentially not engaged in the opportunities such resources offer.
20. As the proportion of Māori achievement of NCEA lev 3 or higher continues to be so heavily weighted within Māori medium settings rather than English medium settings it may be reasonable to predict and increased shift of attendance of Māori Tamariki and Rangatahi to Māori medium settings. Will resources to encourage these students be agile enough to follow trends and empower quality experience within Māori medium educational settings?

Higher Education, Tertiary

21. While Māori achievement in NCEA and higher education are improving, including a near 100% increase of Māori attaining a bachelor's degree between 2005 and 2015 (from 5.6% to 9.9%), the gap between Māori and non-Māori academic achievement is widening (Ministry of Education, 2019).
22. For Māori who do graduate with a higher-level degree, the importance of that achievement for both their personal and Whanau economic position can be significant. Within two years of completing a higher-level degree Māori graduate employment and income are comparable to non-Māori graduates. Those Māori graduates contribute more to the needs of wider family and volunteer to societal causes at a level comparable to Pasifika graduates and greater than Non Māori/Pasifika graduates. It is possible that the drivers of increased financial contribution to Whanau wellbeing and volunteering are cultural norms and expectations of Māori and of Pasifika graduates.
23. As well as giving more support to family, and time in volunteering, Māori and Pasifika graduates will also be shackled by having to overcome greater student loans and/or other state-sponsored debt than non-Māori/Pasifika graduates (Theodore, 2018).

Implications:

24. The trend of improved economic position and potential for Māori completing a higher-level degree is not expected to change. Thus the pressure for Māori learners in tertiary environments to achieve success may continue to impact participation rates in competitive sport and high time demand physical activity.

Technology, access, and participation

25. As is described in previous environmental scans, the world is within the fourth transformation. The internet of things, sensor technology including haptic (that introduces physical experience into things like watching TV, playing E-sports, new in stadium experiences), mass data analytics and surveillance, computer learning and increasingly realistic and affordable augmented and mixed reality that is anticipated to "change everything" (Scoebe & Israel, 2016) both offering mechanisms for improved participation in play, active recreation, and sport and challenges to current concepts of what PARS is.
26. For Māori, the challenge remains one steeped in Mātauranga Māori. Questions such as of sovereignty and authenticity of data, access, education, engagement, empowerment, and equality.
27. In 2017 Microsoft New Zealand issues an urgent Whitepaper describing concerns of a growing inequality between Māori and Pasifika New Zealand and the rest of the country due to access to technology, education, training, and meaningful experience. The white paper recommended to the then government to co-create and develop a technology curriculum that would engage Māori and Pasifika children and young people to enable them to fully function in a quickly changing world. Whatever the industry, the future of work will have technology

at its heart. This means today, we must develop the Digital Technologies skills our school students will require to be part of the work environment of tomorrow (Microsoft New Zealand, 2017).

28. One Māori ICT Report, [Māori me te AoHaugarua published in 2015](#), found that less than one percent of Māori in tertiary education were studying for ICT qualifications and most of these were at diploma and post graduate level. In 2014 only 2.5 percent of the total Māori workforce was working in the ICT sector.

29. For Māori the initial priority in technological disruption is in ensuring today's generations have every opportunity to acquire the knowledge and skill to understand and operate in a technology driven world and how technology can empower Te Ao Māori as Māori.



“Māori are asset rich, Mana rich, Whanaungatanga rich, Whanau rich, but Rangatiratanga, Mana Motuhake and Turangawaewae Poor, our ability to self-determine how we live and our home to stand on has been severely compromised by the impact of colonisation that continues to restrict us”

Implications:

30. Opportunities exist for Sport New Zealand to identify avenues where technology can improve the PARS experience and facilitate greater participation for Māori, and further can help to develop Māori understanding, knowledge and skill with emerging technologies through their engagement with PARS.
31. Technology and its evolution into an age of augmented and mixed reality that introduces a physical experience along with immersive sight and sound will impact the future of how PARS is both consumed and participated in. However, as the world progresses to digital mediums for communication, socialisation work and play, accelerated by Covid-19 gaps in education, training, capability and access to these technologies by Māori may lead to an exacerbation of inequality.

The Māori Economy

32. Many reports identify the size of the Māori economy to now be more than \$50 billion, with development of the Māori primary sector over the past 20 years demonstrating significant growth as a part of this figure.
33. Through Iwi and Māori collective's, capability, and capacity to grow the Māori asset base and improve the liquidity of those assets is occurring. A major contributor to this trend is improved working relationships of Māori with non-Māori entities.

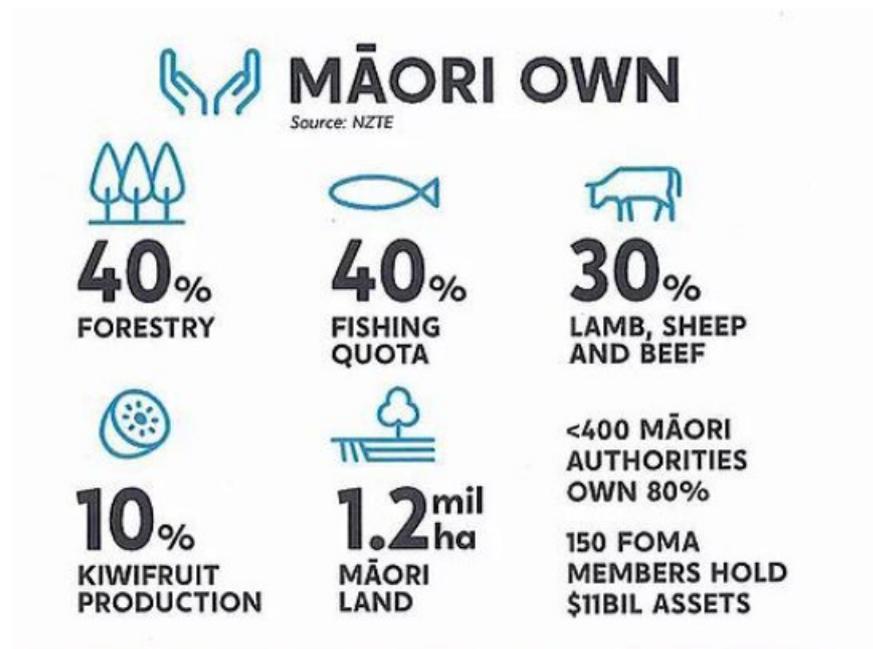


FIGURE 2 MĀORI ECONOMY SNAPSHOT OF PRIMARY INDUSTRY. SOURCE FEDERATION OF MĀORI AUTHORITIES (FOMA)

34. While there is significant challenge of purpose (wellbeing as opposed to profit alone) for Māori organisations entering into commercial relationships, the moving intent of commercial entities to achieve both social and financial outcomes (Porter, 2011) has facilitated improved outcomes from such partnership. Recent reports suggest five themes in building New Zealand's economy together Māori and non-Māori, with the starting point being an enduring commitment to authentic understanding of Mātauranga Māori and long-term relationship (KPMG, 2017 to 2019):
- Empathy: Understanding the real challenges Māori have faced that place their economic starting line much further back than non-Māori
 - Better together: 100% commitment of resource and self to building authentic relationship through trust.
 - Reciprocity to culture and environment. Where non-Māori utilise Mātauranga Māori to gain business advantage it must be evenly reciprocated
 - Enablement investing in capacity and capability of people
 - Addressing perceptions of the past
35. With almost 1 million hectares of rural Māori freehold land governed by over 396 Māori entities. Alignment and partnership are fundamental in evolving the Māori position in primary industries and wider sectors. This happens through a basis of Mātauranga Māori of Te Ao Māori. For the Federation of Māori Authorities (FOMA) this means ensuring that Māori are not peasant farmers in their own country by growing the food basket with an eye to premium market position, full development of the Māori value chain, growing people by significantly investing in people, particularly the capability of young people and by leading innovation through the intersection of Mātauranga Māori and world science.
36. Anything done with our Mātauranga must be done with integrity and engage Mana Whenua or who holds the right authority for its use. There is strength and competitive advantage in our approach on a world scene. For example, Mātauranga Māori has been well leveraged throughout Asia to bridge

connection and relationship that has opened doors for billions of dollars of trade, but the question is whether Māori are actually benefiting equitably from the use of our own Taonga. New Zealand's ability to compete economically on a world stage is emboldened through Mātauranga, Mātauraka Māori particularly across Asia.

37. As more Pākehā entities acknowledge the importance of the emerging Māori business strength of Mātauranga Māori, it starts with placing trusted people in the right places to guide the Pākehā entity on an enduring journey to reach a bi-cultural place. Authenticity is essential and engaging in the right way is the starting point.
38. Increasingly in the business world and in the economic development of Aotearoa the prominence of Tikanga Māori and Mātauranga Māori as a source of competitive advantage for New Zealand enterprise is being recognised at a worldwide level. The presentation a Bi-cultural face of New Zealand business (Ministry of Business Innovation and Employment, 2020). The responsibility of New Zealand business is to ensure both Kete's that of Te Ao Pākehā, and Te Ao Māori are equally reinvested in and replenished.

Te Ao Māori- The model of new business advantage

According to Michael Porter and Mark Kramer* the traditional concept of a trade-off between doing good for society and the environment, and doing good for the firm and future profitability needs to be re-thought. Mātauranga Māori has empowered Te Ao Māori to survive and thrive in the face of overwhelming obstacles of a unjust societal systems. The natural way for Māori is intergenerational and offers lessons that will provide New Zealand with its global business and innovation advantage.



Sources: Te Ao Maori

*Porter & Kramer are American leaders in business strategy. Writers of Creating Shared Value. 2011

FIGURE 3 7 ELEMENTS OF MĀTAURANGA MĀORI AS COMPETITIVE ADVANTAGE IN BUSINESS

Capital in Te Ao Māori Economy:

39. Pre-Covid the Banks, have been long term investors in the Māori economy, and there is evidence post covid of a continued willingness from the banks to support Māori endeavour in a variety of forms. Access to capital is not the challenge for the Māori economy.
40. Māori entities are also demonstrating an enhanced capability to capitalise on its fixed assets. Limited partnership structures are well known in the Māori economy for lease of land relationships where Māori assets are liquidised through partnership with large commercial entities.
41. However not all capital raising, and commercial partnerships are delivering what was anticipated by Māori. Many examples exist where good intentions and innovation have been corrupted by the strings attached to capital raised to scale Māori Enterprise.

“Where capital is coming in through traditional models of capital raising a lot of unintended consequences are being experienced by Māori enterprises and entrepreneurs through a non-alignment of values. If capability to negotiate is lacking in those interactions, great innovation, and great amounts of work from Māori can be undone and even end up harming those the venture set out to support.”

42. As an alternative to capital raising through equity, Māori must become more comfortable and understanding of debt. Where business opportunities can be managed through debt finance allowing Māori enterprise to hold onto the values of the entity and its original intentions.
43. A significant emerging trend in the Māori economy is the increase in Post settlement governance entities (PSGE's) and Iwi entities investing alongside of Māori collectives. The result is that we are already witnessing substantially growing Māori investment funds.
44. The economic strength of Te Ao Māori is increasing. As capital and capability have improved across Māori business so to has economic performance. Ngai Tahu, Tainui Waikato and Ngati Whatua are all examples of increasingly successful entities. Over the next 20 years the impact of a growing Māori Economy that is growing faster than the rest of our economy will be significant on the overall economic performance of New Zealand. (Auckland Council, 2019)

Implications

45. Where the economic might of the Māori Economy continues to grow as is anticipated, the benefits of such growth may enable more Māori to engage in Play, Active Recreation and Sport in ways that have previously been prevented due to economic circumstance. Māori Investment Funds may become a valid co-investment partner to Sport New Zealand in top tier events, facilities and holistic sports, active recreation, and wellbeing endeavours.

Māori Economy at the Whanau and Individual level:

46. Māori households across New Zealand earn \$2.4 billion dollars less per year than if they were non-Māori earners. At an individual level Māori earn \$10,000 per year less than their non-Māori counterparts.
47. Rangatahi Māori are increasingly entering the workforce and is a significant reason why the Māori workforce has grown by 50% (2013 to 2018), while the total national workforce grew by 20%. Māori will increasingly occupy greater percentages of New Zealand's future workforce. By 2038 half of the Māori population will be under 28 years of age, while for non-Māori half will be 46 years or under (NZ Statistics 2019).
48. In relation to peak earning potential for Māori this occurs between 35 and 49 years of age, whereas non-Māori peak earning potential is between the ages of 40 and 54. For Māori their peak earning potential is 20% lower than for non-Māori.
49. Māori over the age of 65 stay in employment longer than non-Māori, it is likely for many working well into their 70s and 80s of not having enough funds to be able to retire or still needing to pay living costs. Such disparity is a sign that enduring income and wealth inequity is something that is being endured over lifetimes for our kaumātua (Ministry of Business Innovation and Employment, 2020).



“Care for our environment and environmental Taonga is an area of value that aligns Māori and non-Māori in New Zealand. You can just look at who is up in arms at our deep underground water reservoirs being sold to foreign corporations. We all are!”

Implications

50. Lifelong inequity of wealth and income is expected to persist for Māori into the foreseeable future. While the Māori economy is gaining strength, the lived experience for Māori is one of hardship from cradle to the grave. Yet by 2039 New Zealand will increasingly depend on the Māori workforce to propel the economy. The future of work and preparing Rangatahi of today for that future will be a key indicator of our nation's success and prosperity. This may increase pressure on time availability of Māori to be engaged in Play, Active Recreation and Sport, or a corresponding potential for increased individual earning for Māori may present increased opportunity. It is not assumed that these factors are exhaustive or that they will be mutually exclusive.

Environment:

51. "Toitu te Taiao, Toitu te mana, Toitu te whenua, Toitu te kupu: When the environment is strong, mana continues, and where the land thrives, the human voice will continue to be heard" Whakatauki of the Federation of Māori Authorities Innovation.

52. For Māori, the environment is not a separate configuration of matter from one's own physical and spiritual form. The term Whenua referring to our land is in English umbilical cord it is what nourishes life itself as our mother earth Papatuanuku.

53. Māori participation in play, active recreation and sport is synonymous with Māori responsibility as Kaitiaki of Aotearoa. It is a sentiment and value set that increasing numbers of non-Māori New Zealander's share.



"My voice as Māori is at the table yes, one of two Māori of a board of seventeen. For strategy and activation, we are involved in Co-Design that places mine and my one other Māori colleagues voice onto two sticky notes that are then put up in the mix of my other fifteen non-Māori directors. They are all swept together and summated.

Our voices unless we shout and cause all sorts of a ruckus are simply lost amongst the rest. Is this equity? It is hardly even participation"

Implications

54. Active recreation within the environment is the primary mechanism of physical activity for Māori (Sport New Zealand-KTV Consulting, 2017). Degradation of our physical environment can be expected to have direct negative impact on Māori, not only in participation in PARS but also in collection of Kai and impact on holistic wellbeing as Māori.

Governance and Executive Influence:

55. For the first time in New Zealand, women achieved 49% representation on state sector boards and committees in 2018. By ethnic makeup these boards and committees are 72% European, 21% Māori, 4.6% Pacific and 3.6% Asian. 52% of the Māori representation are female.

56. At the level of executive leadership women make up 49.6%. While in ethnicity Māori make up 20.4% with similar proportion of male and female representation.

57. The lived experience of Wāhine Māori suggests that it is a lack of their input that makes it to strategic decision making, policy development and a lack of meaningful contribution to the design of programmes and initiatives that directly affect Wāhine Māori across Aotearoa that remains a critical concern at all levels of society. And while representation of Māori may be improving across state sector boards there remains serious concern about equitable presence of Te Ao Māori values and viewpoints being anything more than token gestures.

58. At the commercial level ethnic and gender diversity on boards across sectors in New Zealand remains a challenge. Across NZX's top 100 companies governance boards remain overwhelmingly Pākehā and male, a trend that has also persisted across the sports sector in Aotearoa that resulted in Sport New Zealand issuing a requirement to its partners of achieving a board gender target of 40% self-identified female and 40% self-identified male, on their boards by December 2021. While statements were also made to the importance of Māori representation, no such targets were set for achievement (Sport NZ, 2018). As of March 2020, 50% of Sport New Zealand's partners have achieved its set targets.

Implications

59. Equity for Māori does not yet exist at levels of governance and executive influence within the play, active recreation, and sport eco-system. Where diversity is a focus area the focus is gender rather than equitable presence of Mātauranga Māori and bi-cultural values at tables of influence. For government organisations the challenge goes beyond achieving 25% Māori on boards and executives, the challenge is for equitable representation of Te Ao Pākehā and Te Ao Māori values and viewpoints in strategic development at the level of governance and its operationalisation. At present many Māori in positions of influence feel their voices are drowned out by modern practice of "Co-Design" and share numbers. Giving space for Mātauranga Māori at the level of governance, exploring concepts of Māori tools and methods for Māori issues, and bi-cultural tools for bi-cultural issues is both a challenge and an opportunity.

Covid-19 - Its impact:

60. It is evident that the impacts of Covid19 have not been equally distributed. Māori and Pacific whānau, and whānau who are living in "deprived" areas, who were already vulnerable, have been made even more vulnerable as a result of the pandemic.

61. These times of significant change have shown us both positive and negative aspects of life in Aotearoa. We have shown we can work together, to support an effective public health campaign based on kindness. However, the core inequalities and vulnerabilities in Aotearoa have been starkly revealed. Demand for food bank support is escalating, essential workers are often our lowest paid employees, unemployment has increased, and it is expected to continue to increase significantly. Across the country, communities and whānau are struggling with the combined effects of Covid19, climate trauma and colonisation.

62. Looking into our short and longer term future, it is clear we are going to need to swiftly change and adapt across many facets of our lives, as our pre-Covid19 policy and operational responses are not going to be fit for purpose in a post-Covid19 environment, or in an environment that must endure covid-19 impact over a number of years.

63. The disruption and change we are experiencing is forcing us to let go of what did not work, and to find ways to grow and nurture new responses. We have the opportunity and need to be brave, let go of the status quo, and find new and more effective ways to achieve the cultural, social, economic and environmental outcomes that are important to us as a nation, and as Māori.
64. We can create new rules, rather than being restricted by the old social norms. We can ensure that our new approaches benefit our communities as a whole, and don't perpetuate the continuation of inequalities. Covid-19 has presented opportunities for meaningful change we could not have seen coming this is particularly the case for improving the experience and participation of Māori in play, active recreation and sport.

Implications:

65. Where Covid-19 is controlled and persists in New Zealand across years and the regions are required to go through cycles of different levels of lock down, the economic system that has already been placed under dramatic strain, will impact Māori in an exponential way. From the types of work being lost that cannot be done from home, to services being reduced that Māori already struggle to access, to food availability with reduced income and confined supply (to major supermarket chains, prevention of mahinga kai), to prevention of day to day cultural practice (Hongi and Tangihanga).
66. Where Covid-19 is not controlled, and numbers who are sick increase significantly across New Zealand as it has in other parts of the world, the risk of morbidity for Māori is exponentially increased to underlying unmanaged health issues and due to socio-economic factors and living norms for Māori who in both rural and urban settings often live intergenerationally placing younger working Whanau within the same residence as elder generations and Kaumatua where containment of spread is less likely than non-Māori living norms in New Zealand (statistics NZ 2019).
67. While covid-19 continues to pose an alarming threat to lives and livelihoods in New Zealand, at a system level it has provided an unanticipated opportunity for change. It has offered leaders a once in a lifetime opportunity to accelerate societal change unrestricted of previous social norms.

EXPERIENCES FROM WITHIN THE PLAY ACTIVE RECREATION AND SPORT ECOSYSTEM: CASE STUDY

Introduction

There is a prevalent issue within research where society continues to exhibit negative attitudes towards accepting traditional Māori values, knowledge and ways of knowing simply because they don't confine to Western regulations of valid information and data. There is a lack of acceptance for indigenous values and philosophies, therefore, there is a lack of indigenous minds that contribute to the systems repertoire of cultural competencies.

The following discussion is located around the larger social issue that although Māori participation in play, active recreation and sport (PARS) is at an equivalent level with non-Māori (Pākehā), we are over-represented throughout majority of negative health statistics (Ross & Hamlin, 2007). With this reality, we can begin to question at what level or what stage of life do Māori experience certain social, political, economic, legal and environmental injustice and inequality that lead to an overrepresentation in negative health statistics. However, where the system can seemingly fail in salvaging our cultural sovereignty and the various elements that lay within, based on personal experience and research within Te Ao Pākehā and Te Ao Māori that the answer for cultural reclamation is embedded within Māori communities and Mātauranga Māori.

Focus

Therefore, the focus of my contribution to this environmental scan is to provide not only an outline for understanding the role of play, active recreation, and sport towards the holistic wellbeing of our Māori communities regarding participation rates, but to provide evidence of where Kaupapa Māori and Mātauranga Māori has shaped a successful community driven by and for Māori regarding PARS.

Anchor

First and foremost, to clear a space in order to help and support Māori, there must be a certain level of clarification of understanding that all aspects of life for Māori are driven by unique cultural values and philosophies (Eketone, 2008). The word whakapapa (genealogies) stands strong as it defines who we are as a community.

That being a culture built from knowledge of ancestral, holistic and lived experiences. One extremely clear and evidence-based approach towards understanding a Māori worldview is through the examination of Hauora Māori (Māori health). Hauora Māori is an indigenous perspective of health and is framed by Māori culture, values and attitudes (Mead, 2003). Durie (1982) revolutionised the inclusion of Kaupapa Māori and Mātauranga Māori in the early 1980s with Te Whare Tapa Whā. Te Whare Tapa Whā is a Kaupapa Māori holistic based health model that signifies four pillars vital to one's overall wellbeing; taha wairua (spiritual), taha hinengaro (mental), taha tinana (physical) and taha whānau (social). Each of these components underpin our connection to the universe as Māori and therefore should be considered when examining the support of Māori, specifically in play, active recreation, and sport.

The current state analysis of examining participation rates in play, active recreation, and sport is very much a single lens perspective; this being a Pākehā lens which distorts and limits the aspirations for Māori engagement and participation. Pākehā translates to foreigner or not of Māori descent; therefore, when a single Pākehā lens is adopted to examine participation rates, it single-handedly eradicates any inclusion of te ao Māori and Mātauranga Māori.

Personally, I have experienced first-hand the tokenistic attitudes and realities Māori face when it comes to participation in play, active recreation, and sport. It is no mystery that Polynesians exude a naturally gifted quality of athleticism (Hokowhitu, 2004; Hanara, 2018). Having a strong combination of both anatomical and physiological qualities granted through the lifestyle of our voyaging warrior ancestors, there is an expectation for Māori and Pasifika to naturally excel under the bright lights of the sporting world (Erueti, 2015). Where this is an extremely positive lens to view Māori and Pasifika, it also limits where people draw the line for the talent and capabilities of Māori and Pasifika. Therefore, as stated above, statistics reflects how society treat Māori and Pasifika due to social assumptions and racist attitudes. This effects Māori participation by challenging our commitment due to negative experiences. Furthermore, while certain institutes claim a certain level of cultural competency, the issues remain that there is only so much application being done throughout Aotearoa to support Māori participation in play, active recreation, and sport.

Play, active recreation, and sport is more than Sport

While sport constitutes a large component of play, active recreation, and sport, the reality for Māori and Pasifika is that active recreation is a fundamental aspect of our ancestral and traditional lifestyles. Organised sport takes majority of the weight when we consider being physically active. However, there is no denying that lacing up our boots is a small chapter in the life of an active Māori and Pasifika.

A lot of Māori and Pasifika lifestyles revolve around culture; this means immersing ourselves into cultural activities which the system may not necessarily recognise as play, active recreation and sport. While sport is one of the three concepts underpinning PARS, active recreation is where many Māori excel. Kapa haka (performing arts) and mahinga kai (methods of food-gathering) are just two examples of active recreation that are intrinsic to a traditional lifestyle for Māori. What separates how Māori view active recreation to a single lens perspective is that a large amount of our active time involves practices that produce, procure, and protect our ecosystem (Phillips, 2015). Activities such as diving for seafood, hunting, cultivation, waka and waka ama all utilise and maintain our ecosystem which reinforces the connection between Māori, te taiao (the environment) and ngā atua (the gods).

South Pacific Rugby League and Sports Club. A Te Ao Māori haven creating a safe environment for Māori participation and holistic wellbeing through Mātauranga Māori

South Pacific Rugby League and Sports Club (SPRLSC) was founded 1994 by Grant Leoni as a stand-alone rugby league team and has developed over the past 26 years into a 120+ member multisport club including basketball, touch, tag football, softball, netball and volleyball. The Leoni names runs strong in the club with current chairwomen, Dr Gianna Leoni stating that “tikanga and te reo Māori (and recognising other cultural practices) have always been important for us as a sports club”. South Pac invites all members; however the high number of Māori and Pasifika reflects the success of being a whānau oriented community. Of all members, approximately 80% are of Māori descent.

As an initial rugby player, myself, I switched codes once I was introduced to the whānau known as South Pac. While I grew to love league and basketball with the club, I experienced what I had never experienced in a sports club before, Māoritanga, whānauanga and tikanga. I also believe that the Māori values embedded throughout the club have been key elements contributing to the success of the club. In 2018, South Pac received the New Zealand Rugby League Grassroots club of the year award as well as being honoured at the 2020 University of Otago Innovation Award from the ASB Otago Sports Awards.

How does South Pac Empower & Advocate Kaupapa Māori driven sports club?

South Pac empowers and advocates for a Kaupapa Māori driven sports club by adopting and applying a holistic approach towards play, active recreation, and sport. As mentioned, tikanga and te reo Māori have always been important to South Pac. Leoni (2020) argues the following

“one of the biggest values we believe in is about showing manaaki (care of) and aroha (love for) for our own and others. And every year our survey comes back with people saying they like the family/whānau-orientated nature of the club, so whanaungatanga (how we explore and come into relationship with each other as extended family) is also really important.”

The power of cultural practice and the adaption of Māori values within the club create a familiar atmosphere for Māori seeking engagement and participant in PARS. A whānau based approach aligns to creating an environment crucial to hauora Māori. Whanaungatanga being a fundamental element for identity and spiritual connectedness to our culture. South Pac is driven by whānau for whānau and a legacy of whakapapa links the past, present and future members.

What resources does SPRLSC have access to?

South Pac is extremely successful due to its community and members. As a reasonably young club in comparison to the various successful sporting clubs offered in Dunedin, we strive through values such as manaaki and aroha. Over the past 2 years, we have built up a relationship with a fellow rugby club in Dunedin, Alhambra Union, who offer access to their clubrooms for club events. Previous years club events would be held at various pubs and bars due to the relationship members have with the wider Dunedin community. However, as time goes, people go and

therefore access to certain resources fade. Leoni (2020) highlights specific resources and access:

“Our club is user-pays, so anything we have comes from fees from our members, which demonstrates massive buy-in from our members. We have slowly built up uniforms, equipment etc, but some of it is very dated and well-used.”

South Pac functions as a successful club due to the commitment of our members. As I alluded to early, Māori participation and sovereignty are currently upheld primarily by Māori communities. South Pac embodies success being bestowed through manaaki and aroha. South Pac receives occasional support from places like the University of Otago (Māori centre and Te Tumu), Otago Polytechnic (Kaitohutohu Office), Arai te Uru Where Hauora, Te Hou Ora Whānau Services (THO) and various other community-led places; many of these places having staff that are extremely active members of the club and support is through the use of venues, facilities or items we may be in need of (at no cost). This demonstrates the self-sustaining role Māori play in the success of other Māori.

Does SPRLSC have any government or other funding to support its work engaging young Māori, as Māori, by Māori?

South Pac has extremely limited government funding to support its work in engaging young Māori as Māori. We have had few one-off funding support. Te Pūtahitanga funded support in 2017/2018 for a mental wellness initiative which allowed us to get new uniforms and hold events for the expanding whānau that is South Pac. This has been the little funding we have received over time. Leoni (2020) explains that:

“Any funding we receive has been really sporadic despite having success on and off the sports field. We've really just made do and been fortunate that our humans are understanding. Some years we might have to borrow uniforms or equipment from the associations we are affiliated to. But this doesn't provide a long-term solution.”

The limited amount of government funding has continued to enforce the whānau based support network that South Pac so gracefully embodies. It demonstrates the aspiration Māori have for Māori to succeed despite the limited opportunities we are offered.

How would sport NZ pūtea even reach a club like SPRLSC?

South Pac as previously confirmed, has and continues to be a successful club due to Māori and Pasifika communities and contributions. Although there may not be access to certain resources, facilities and funding opportunities as various other sporting clubs, the mana (power) is carried through the embedded values that create who we are.

South Pac is an extremely approachable and reachable club via various forms of social media. If Sport NZ pūtea were to reach a club like South Pac or any club that champions te ao Māori in play, active recreation, and sport, the support would be exceedingly beneficial to our major expense which are the team fees, uniforms and equipment's. While members pay, the buy in is not large enough that we can

continually produce new uniforms to cloak our Māori and Pasifika athletes. South Pac over the years have slowly built up uniforms. However, as we grow our uniforms and equipment quickly become very date and well-used. While it would be extremely efficient, South Pac has shown that a sports club doesn't necessarily need a clubroom or permanent location because we believe that it is the whānau, the people, and the community that make the club. One final comment from Gianna follows;

After answering these questions, there are plenty of places we get support from, but most of these are non-Sport related institutions, they are Māori or Pasifika based communities that treasure the same values we do.

Case Study Summary

South Pac prides itself on their whānau based approach towards positive Māori participation rates in play, active recreation, and sport. While there has been no sport related institutional funding, success of the club lives through the members and relationship with communities. As Leoni quotes "We've really just made do and been fortunate that our humans are understanding". This seems to be the reality for many Māori as 'making do' is the realism when limited support for Māori is given. However, as Māori the concepts of manaaki and aroha are embedded in our DNA so we are extremely appreciative for who we are, what we have and those we are surrounded by here at South Pac. Therefore, I truly support the fact that South Pac eloquently examples that the most significant support for Māori at this time, is Māori.

Implications:

68. As a single case study of Taiohi Māori within play, active recreation, and sport. Ben highlights, what many Māori and/or bi-cultural New Zealanders will find and relate to in their lived or even observed experience when reflecting on the current state of Aotearoa for Māori participation in play, active recreation, and sport. We find that Māori make the most of the environment they exist in to create safe spaces for Māori to participate as Māori where Mātauranga Māori is the norm. We find that where Mātauranga Māori has been the basis of creating environments for participation like the South Pacific Rugby League and Sports Club, that the PARS experience for Māori and non-Māori is significantly improved deepening the realisation for many of the potential for Aotearoa New Zealand as a bi-cultural nation.
69. Yet resourcing for endeavours such as 'South Pac' and others across Aotearoa does not come currently come via Sport New Zealand's invested channels. In the main resourcing to enable Mātauranga within play, active recreation, and sport, comes in the form of other small safe spaces of Mātauranga Māori that exist elsewhere in the play, active recreation, and sport eco-system, and peripheral to that system. For example: A Māori unit within a university, a senior Māori staffer inside a bank, a bi-cultural New Zealander within a philanthropic trust

70. To date the ecosystem developed over decades to enable Physical Activity, Recreation and Sport has been shaped through a Te Ao Pākehā ethos and series of regimes through a paradigm that was not created in New Zealand (Piketetty, 2020). A paradigm that has proven tough to shake, even with governments, directors and executives with good intentions all committing to change over the past 20 years or more.
71. But for Māori in 2020 in the face of the New Zealand's response to multiple crises, tangible examples, and emerging evidence of the weakening of these ancient ideologies of control and subjugation of indigenous is being experienced. The "make the world Britain" elements of New Zealand from pre 1840 to the 1990s is gradually being replaced with a new pride in a nation of itself with glimpses of authentic commitment within the play active recreation and sport ecosystem to honouring Te Tiriti and fostering a Bi-cultural future for Aotearoa New Zealand. These glimpses remain fledgling, they are sparks that must be stoked to rage into wildfire.

HOW MĀORI ENGAGE IN PLAY, ACTIVE RECREATION AND SPORT

72. There is a significant over-emphasis on sports participation as the primary mechanism of participation in play, active recreation, and sport for Māori. However, the persistent and most common forms of activity for Māori are within active recreation. Sport New Zealand (Sport New Zealand-KTV Consulting, 2017) identified trends that have long been the lived experience for Māori where the top 10 methods of activity are:
1. Walking
 2. Swimming
 3. Fishing
 4. Equipment-based exercise e.g. gym
 5. Cycling
 6. Jogging/Running
 7. Dance
 8. Touch
 9. Netball
 10. Aerobics/team-fit.
73. The descriptors of the preferred activity type for Māori, without consideration of their meaning through a Mātauranga Māori lens can leave the non-Māori administrator with a false sense of understanding. Māori activity is often holistic. Walking is not walking, without engaging both the environment, Te Taio, Whenua the sense of belonging to the land, and Wairua the spirituality that flows through all. Swimming is not swimming without also melding with Kaitiakitanga, ngā atua (the gods), becoming one with Tangaroa and mahinga kai or gathering food.

Implications:

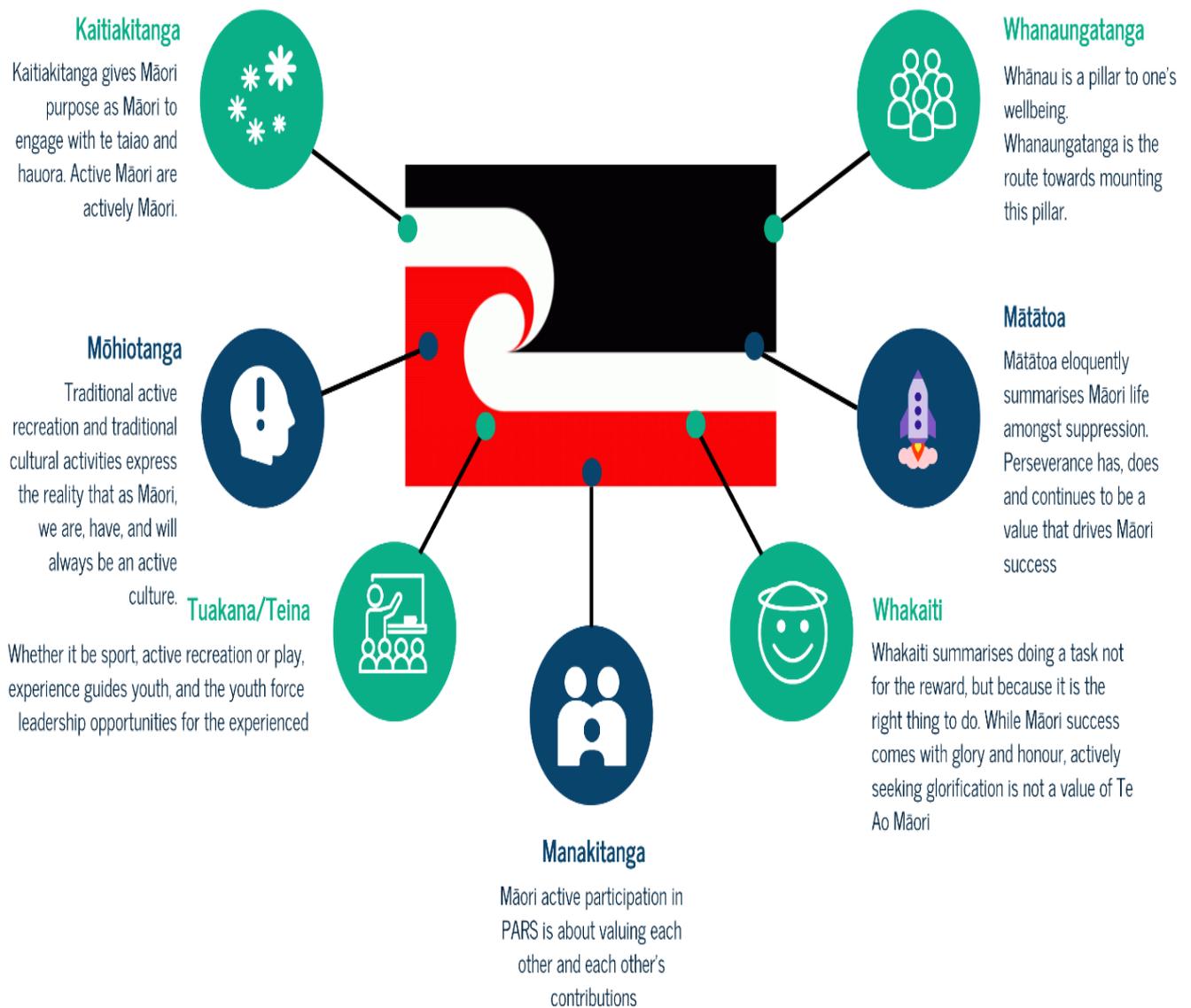
74. The long-term trends of Māori participation in play, active recreation and sport is strongly centred on active recreation such as walking, swimming, and fishing. This reality may be at odds with what many policy makers and sport administrators believe, that Māori are naturally drawn to competitive sport and it is that mechanism where investment should be made to increase participation in PARS. Such thinking and strategy will continue to fail to meet and empower Māori where they are.

75. The Māori experience of active recreation through Mātauranga Māori is one that increasing numbers of New Zealanders value and connect with. As more people in New Zealand connect with holistic wellbeing developed through a Mātauranga Māori experience of active recreation investment into this area will likely yield greater participation and wellbeing outcomes for New Zealand.

MĀORI STRENGTHS IN PLAY, ACTIVE RECREATION, AND SPORT. SEVEN ELEMENTS OF MĀTAURANGA MĀORI IN THE PARS SYSTEM

Te Ao Māori- Empowering Maori in play, active recreation and sport

Māori NSO's are an anomaly within the sector despite the fact they have been in existence for over 100 years. They mostly receive no support or funding from Sport NZ, nor do they have relationship with Sport NZ, thus they are volunteer driven. For all Māori NSO's sport and recreation is used as a vehicle for achievement of wider well-being outcomes.*



Sources: Te Ao Maori

*Sport NZ Maori Participation report 2017

FIGURE 4. THE STRENGTH OF MĀTAURANGA MĀORI IN PARS PARTICIPATION

76. Kaitiakitanga – gives Māori purposeful fulfilment
Sustainable guardianship is a cultural value that underpins Māori active participation within the ecosystem. Being a kaitiaki means to be a guardian. With regards to Māori active participation in play, active recreation, and sport, Māori have an ancestral role in being kaitiaki for the environment. PARS provides a vehicle of which Māori are able to undertake this ancestral commitment. Kaitiakitanga gives Māori purpose as Māori to engage with te taiao and hauora. Active Māori are actively Māori.
77. Mohiotanga – gives Māori ancestral validation as movers.
Mohiotanga embodies the ability to understand and comprehend. The foundation of who we are is embedded in Mātauranga Māori; thus knowing who we are by knowing where and who we are from. play, active recreation, and sport provide a stage for Māori to be that of which our genealogy dictates. Active movers. Traditional active recreation and traditional cultural activities express the reality that as Māori, we are, have, and will always be an active culture. Active Māori are innovative Māori.
78. Tuakana/Teina – gives Māori learning & leadership opportunities
Tuakana/Teina is a process of education through mutual benefit. Māori value relationship with the past and present generations as a tool of reciprocity that guides development. Whether it be sport, active recreation or play, experience guides youth, and the youth force leadership opportunities for the experienced. For what is a leader without anyone to lead and what is a learner without anyone to teach. Active Māori are educated Māori.
79. Manaakitanga – gives Māori expression of culture
Hospitality defines inclusiveness. Manaakitanga is an integral part of Māori society as it respects the value of relationships. Consideration for all involved endorses doing the right thing. Māori active participation in play, active recreation, and sport is about valuing each other and each other's contributions. This means both recognising and valuing the knowledge of others, the skills of others, and the experience of others. Active Māori are attentive Māori.
80. Whakaiti – gives Māori a stage to succeed
Humility summarises doing a task not for the reward, but because it is the right thing to do. While Māori success comes with glory and honour, actively seeking glorification is not a value Māori specifically pursue, yet glorification is given due to the values that shape Māori lifestyles. Physical activity provides leadership opportunities that champion the values and philosophies that shape Māori. Active Māori are purposeful Māori.
81. Mātātoa – gives Māori strength and perseverance
Mātātoa eloquently summarises Māori life amongst suppression. Perseverance has, does and continues to be a value that drives Māori success. Perseverance in the face of adversary strengthens the bond between Māori. Physical activity and active recreation create a field where Māori are able to succeed despite limited cultural support and competency. Resiliency supports Māori to be Māori when not given a stage. Active Māori are resilient Māori.
82. Whanaungatanga – gives Māori a voice
Whānau is a pillar to one's wellbeing. Whanaungatanga is the route towards mounting this pillar. The process of building relationships is one that is truly treasured in Māori culture. It connects us to people, events and the environments that have, will and currently exists. It unites us as a community. Through play,

active recreation, and sport, whanaungatanga brings us closer to our squad, our teammates, and even our rivals. It builds a level of connection that at one point in time, we are all equal and all chasing the same dream. Active Māori are a collective Māori.

Implications:

83. Māori have created havens of safety for Māori right across New Zealand society where Mātauranga Māori is the norm. The play, active recreation, and sport sector has been one of the strongest parts of New Zealand society that Mātauranga Māori havens have been created in. The continuing trend is that Māori will continue to serve the needs of Māori, and as they do so they are increasingly also providing participation environments in PARS that non-Māori are choosing as more non-Māori New Zealanders are connecting with Te Ao Māori, Mātauranga Māori values and ways.
84. Māori and Māori organisations are primarily volunteer based due to a lack of resourcing and are unsure of what support is available from government entities like Sport New Zealand. Māori and Māori organisations presently see no clear pathway of how they can access central resources and support if it were to exist.

ABOUT THE AUTHORS

Benjamin Hanara MSc, BSc Physical Education Sport & Exercise
Ngāti Kahungunu ki Heretaunga

Ben has provided the case study example of the lived experience of Taiohi Māori within the play, active recreation and sport sector and contributed to the overall paper.

Ben is a research fellow at the University of Otago as a part of the indigenous science research unit.

Ben has recently completed his Masters of Science studying *Te Wai Roro o Tangaroa: A Māori approach to knowing the brain*.

“My dissertation is based on using the whakapapa of Tangaroa in order to construct a guide for human movement. I believe in doing so, this will cater to the Māori population and influence their engagement in human movement and physical activity to promote health and well-being. This also champions Māori culture within the health and fitness industry”.

Ben is currently studying towards his PhD at the university of Otago and is s an active administrator and participant in the play, active recreation, and sport sector in Otago and when back home. Ben is a Rangatira who will play a part in leading the change that sits with and ahead of us for the wellbeing of Māori and a better Aotearoa New Zealand for all.

Dain Guttenbeil MBA, Grad Dip OSH, Grad Dip Tch, BSc Sport & Exercise
Ngāpuhi, Ngāti Wai, Ngāti Tonga-Vava'u

Dain has contributed to the body of this report. Dain has an MBA from the University of Auckland that focused on modern Western, Māori and Pāsifika values and methods in creating shared value enterprises and business models utilised.

Dain is an independent consultant with Totem Aotearoa where he has served Māori and Pasifika organisations and communities across the upper North Island of New Zealand in supporting social impact organisations and programmes focused on youth support and development, housing, justice, education and Māori Pasifika models of enterprise.

Dain has also been a lead associate of the Centre for Social Impact working with transformative fund development and implementation supporting Foundation North, and is a Co-Founder of LifeStone NZ an exemplar Māori Pasifika business model in New Zealand and the world.

Dain was previously the General Manager of Football & Community of the New Zealand Rugby League responsible for the refinement and delivery of the “More than just a game” strategy of 2009 through to 2014 that positioned and utilised Rugby League and its reach as a vehicle for social change.

Works Cited

1. Adcock, A. S. (2019). He Korowai Manaaki: mapping assets to inform a strengths-based, Indigenous-led wrap-around maternity pathway. *Australian Journal of Primary Health*,.
2. Angus and Associates. (2017, May). *The Value of Sport and Active Recreation to New Zealanders*. Retrieved from Sport New Zealand:
<https://sportnz.org.nz/assets/Uploads/Angus-Associates-Value-of-Sport-FINAL.pdf>
3. Auckland Council. (2019, May 23). *ourAuckland Measuring the Maori Economy*. Retrieved from Auckland Council:
<https://ourauckland.aucklandcouncil.govt.nz/articles/news/2019/05/measuring-maori-economy/>
4. Deloitte. (2016). *State of the state, New Zealand 2016: Social investment for our future*. Retrieved from Deloitte: <http://datafutures.co.nz/assets/Uploads/state-of-the-state-nz-final-v-1.pdf>
5. Durie, M. ((1982).). *Te Whare Tapa Whā model*. In *Paper delivered at Hui Taumata and shared as part of training to the New Zealand Psychologists Conference Palmerston North, New Zealand*,. Palmerston North.
6. Education Counts. (n.d.). *Education Counts (n.d.)*. Retrieved from Data tables – students with NCEA level 1 or above.:
<http://www.educationcounts.govt.nz/statistics/indicators/data/education-and-learningoutcomes/28812#4>
7. Eketone, A. (2008). Theoretical underpinnings of Kaupapa Maori directed practice. *MAI review*, 1. N.Z: Ngā Pae o te Māramatanga
8. Erueti, B. (2015). *Ngā kaupapa Māori: ngā pūmahara o te tuakiri Māori me te ao hākinakina - Māori athletes: perceptions of Māori identity and elite sport participation*. (Doctoral Dissertation) Massey University, Palmerston North, New Zealand.
9. Growing our Future-. (n.d.). *Te Awanui Huka_annual_report 2019*. Retrieved from http://www.teawanui.co.nz/uploads/9/1/7/2/91726392/te_awanui_annual_report_2019_v2.pdf
10. Hanara, B. (2018). *Te Wai Mātūturu. Introducing a Māori health framework for promoting wai* (Unpublished Report). Toi Tangata, Auckland, N.Z.
11. Health Quality & Safety Commission New Zealand. (2019). *He matapihi ki te kounga o ngā manaakitanga ā-hauora o Aotearoa 2019*. Wellington: Health Quality & Safety Commission .
12. Hokowhitu, B. (2004). *Tackling Māori masculinity: A colonial genealogy of savagery and sport*. *The Contemporary Pacific*, 259-284.
13. KPMG. (2017 to 2019). *Maui Rau*. Retrieved from KPMG:
<https://assets.kpmg/content/dam/kpmg/pdf/2016/05/KPMG-Maui-Rau-nz-v4.pdf>
14. Leoni, G. (2020). Personal Communication. University of Otago, Dunedin, New Zealand.
15. Mead, H. M. (2003). *Tikanga Māori. Living by Māori values*. Wellington, New Zealand: Huia Publishers.
16. Phillips, C. (2015). *Mahinga kai- He tāngata. Mahinga kaitiaki- He mauri*. (Master of Physical Education Thesis). University of Otago, Dunedin, New Zealand. Retrieved from <http://hdl.handle.net/10523/5852>
17. Microsoft New Zealand. (2017). *Youth, Technology and Disruption. White Paper*. Auckland: Microsoft.

18. Mika, J. P. (2019). What counts as an indigenous enterprise? Evidence from Aotearoa New Zealand. *Journal of Enterprising Communities: People and Places in the Global Economy*.
19. Ministry of Business Innovation and Employment. (2015). *Māori me te Ao Haugarua*. Wellington: MBIE.
20. Ministry of Business Innovation and Employment. (2020, July). *Maori Futures*. Retrieved from Tokona-Te-Raki-Whano-2020: <http://www.maorifutures.co.nz/wp-content/uploads/2020/07/Tokona-Te-Raki-Whano-2020.pdf>
21. Ministry of Education. (2019). *Ngā Haeata o Aotearoa: Ka Hikitia 2019 report*. Wellington: Ministry of Education.
22. Ministry of Social Development. (n.d.). *Funding allocation model*. Retrieved from <https://www.msd.govt.nz/what-we-can-do/providers/building-financial-capability/servicedesign/funding-allocation-model.html>
23. Ministry of Women. (n.d.). *Gender, Māori and Ethnic Diversity stocktake*. Retrieved from Ministry of Women: https://women.govt.nz/sites/public_files/Gender%20Maori%20and%20Ethnicity%20Stocktake%202019.pdf
24. Moe, S. a. (2018, August 22). *What social enterprise in Aotearoa can learn from Maoritanga*. Retrieved from RSM Newsroom: <https://www.rsm.global/newzealand/news/what-social-enterprises-aotearoa-can-learn-maoritanga>
25. NZIER. (2019, May). *Kia Maia. Be Bold*. Retrieved from NZIER: https://nzier.org.nz/static/media/filer_public/66/9c/669cd382-8369-47e7-94ae-010ed84fa027/wp_2019-01_kia_maia_-_be_bold.pdf
26. OECD. (2018). *The Programme for International Student Assessment (PISA) a survey of 15 year olds*. Retrieved from OECD: https://www.oecd.org/pisa/publications/PISA2018_CN_NZL.pdf
27. Piketty, T. (. (2020). *Capital and ideology*. Harvard University Press.
28. Porter, M. K. (2011). Creating shared value. *Harvard business review*, 89(1/2), 62-77., pp. 62-77.
29. Ross, J., & Hamlin, M. (2007). Maori physical activity: a review of an indigenous population's participation. *Health promotion journal of Australia*, 18(1), 73-76.
30. Scobe, R., & Israel, S. (2016). *The Fourth Transformation*. CreateSpace. On-Demand Publishing.
31. Seconi, A. (2020). Club Rewarded for Whānau First Approach. *Otago Daily Times*. Retrieved from <https://www.odt.co.nz/sport/asb-otago-sports-awards/club-rewarded-its-whanau-first-approach>
32. Simmonds, S. (2015). *A framework for Māori review of research in district health boards*. Wellington: Auckland & Waitemata District Health Boards and Capital and Coast District Health Board.
33. Smith, L. T. (2016). *Indigenous knowledge, methodology and mayhem: What is the role of methodology in producing Indigenous insights? A discussion from mātauranga Māori*. Addletone Academic Publishers.

34. Sport New Zealand. (2020). *Collation of environmental scans*. Wellington: Sport New Zealand.
35. Sport New Zealand-KTV Consulting. (2017). *Māori participation in community sport review*. Wellington: Sport New Zealand.
36. Sport NZ . (2020). *Collation of Environmental scans*. Wellington.
37. Sport NZ. (2018). *Board Gender Diversity Target*. Retrieved from Sport New Zealand: <https://sportnz.org.nz/assets/Uploads/Frequently-Asked-Questions-Board-Gender-Diversity-Target-11.6.pdf>
38. Theodore, R. T. (2018). Equity in New Zealand university graduate outcomes: Māori and Pacific graduates. *Higher Education Research & Development*, , pp. 206-221.
39. Uncief. (2013). *Approaches towards Inequality and Inequity: Concepts, Measures and Policies*. UNICEF.

Reference Wananga

Where possible, links are provided to share samples of the knowledge people referenced in Wananga hold and have given to this paper .

[Jade Kake](#). Reference Material Rebuilding the Kainga: Lessons from Te Ao Hurihuri

Dr Gerhard Sunborne- University of Auckland Public Health Researcher

Dr Giani Lioni- South Pacific Sports

[Matua Ricky Haughton](#)- He Korowai Trust CEO Holistic wellbeing of Māori- Far North.

Lisa Kidwell- DIA community investments, Foundation North Grants advisor

Mary Lose- BNZ Bank innovation lead, Māori and Pasifika Engagement.

Tony Kemp- Director of regional sport. Auckland Rugby League.

George Tanirau- Māori grass roots sports administrator Tai Rawhiti Kiwi Tag.

[Brittany Teei](#)- Māori womans sports administrator and Māori Business enabler ATEED Tamaki Waka Ama.

[Te Horipo Karaitiana](#)- CEO te Awanui Huka Pak Ltd Māori and Agri-Business

[Andrew Watene](#) KPMG NZX- Māori Economy Webinar. 4 Aug 2020:

[Scott Gilmour](#)- I have a dream foundation

[Kate Cherrington](#)- Chair of Sky City Foundation, Chair Te Putea Whakatupu Trust

Rautaki Māori team of Sport New Zealand