

# Papa Noho Report

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TOWARD A BICULTURAL FUTURE

**Ko te pae tawhiti,  
whāia kia tata  
Ko te pae tata,  
whakamaua kia tina.  
Seek out distant  
horizons and cherish  
those you attain.**





# Introduction

The Papa Noho report brings together the work of Te Tūara Futures Group and the Working Group who were tasked with challenging current thinking and exploring a range of possible futures for Aotearoa and the sector. Each group worked in their respective hull until it was time to come together on the papa noho - the bridge between the two hulls - to share perspectives. In this report we bring together their respective voices, acknowledging where their voices converge and respecting where they don't. This report not only details our key findings but also the process that was taken to get there. This process is as important as the findings as it demonstrates how the partnership approach should be central to all future developments in the sector.

The Papa Noho report is written in parallel with a Scenarios Report that also builds on the workshop discussions and focuses more specifically on exploring possible future scenarios and how the sector could respond. These reports are not the end of the process. Futures work by its very nature never ends. It will continue to inform the thinking and planning that needs to happen in this sector. The work done to date is intended to stimulate ongoing kōrero and open minds and hearts to a world of possibilities.

**E kore e ngaro  
He takere waka nui  
We will never be lost.  
We are the hull of a  
great canoe.**

These words 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.

Waka hourua are double hulled waka, the largest and sturdiest of our waka designed to travel great distances and withstand the harshest conditions. While the hulls are separate they are joined together by a common space. It is essential that the hull are balanced and strong. They are both part of the same waka. If one hull is weak the whole waka is compromised.

# The Waka Hourua – A Partnership Model

Before we could even embark on the journey we needed to agree why it was important (our kaupapa), who needed to be involved in the process, what we were trying to achieve and how we would do this. The task before us was to reimagine the future and to do that in partnership with Māori. Sport NZ Ihi Aotearoa is committed to the Treaty principles of partnership, protection and participation. From the outset the process was co-designed to ensure the Māori perspective was not lost or diluted, as it so often is in these exercises. It was agreed we should have two groups spearheading this futures work, Te Tūara and the Working Group. They would sit side by side in a waka hourua – a double hulled canoe. Each hull holding their own mana and given the time and space to bring their unique perspectives, knowledge and experience to the kaupapa in their own way. It was agreed that when the time was right they would come together on the papa noho – the bridge between the hull, to share kai and to kōrero as equal partners, giving full expression to Mana ōrite! In many ways, once we had established the kaupapa and invited people onto our respective hulls, we had to trust the process and let it take its course.

The images and stories we hold of the future shape both our attitude toward it and, most critically, how we behave in the present. Our rush to explore

those future horizons can also blind us to the alternate histories left in our wake. This impatience is particularly prevalent in Pākehā thinking. The kōrero acknowledged the many different ways to explore futures and through this developed a strong understanding of where we stand in the present. It is tempting to look for the one likely future that we can cling to in the face of a year of deep uncertainty. It doesn't exist, not least because we start from different perspectives and experience. This work has provided Māori and Pākehā with the opportunity to reflect on respective experiences and compare where we wish to head.

While we may not have landed on all the answers yet, we have raised our collective consciousness and have reduced the risk that we drift aimlessly toward a future that is neither of our own making or anticipation. More important than the right answers is seeking the right questions, and this process has undoubtedly highlighted several challenging ones. In response to one of the working group's scenarios, a participant responded with the question, "Are we happy to accept there are two New Zealands?" The objective of this work through an effective partnership is to ensure the future response will be "Absolutely not".



# Weaving the Two Journeys

We started our journey in our respective hulls, giving each other time and space to think about where we have been, where we are now and where we want to go.

We then came together on the papa noho, the bridge between the two hulls to mihi - greet each other, to share kai, to whakarongo - listen to each other, and to kōrero - exchange ideas. When we started our journey in two separate hulls there was some concern that we may never come together as one. But, what we have learned on this journey is that while there may be two hulls, they are part of the same waka and by default must head in the same direction.

What we also know is that the hull must be balanced (mana ōrite) and we must regularly come together on the papa noho to agree on where we are going.

Once we had settled on the waka hourua we then agreed that each hull should determine how it navigated the first part of the journey, recognising each our hull brings its own knowledge.

Te Tuarā used a wayfinding model to explore their past, present and preferred future.

Wayfinding dates back over 1000 years to the early voyages that saw Polynesians navigate millions of miles across the Pacific Ocean in their waka. It is about navigation, visualising the island beyond the horizon well before you ever see it, steering away from the threats and toward the opportunities, and charting a course to worlds yet undiscovered. In these wānanga, Te Tūara explored where we have been, where we are now, where we are going (preferred futures), and the challenges on the immediate horizon.

The Working Group used a foresight approach to explore both assumed and alternative futures, using environmental scans to inform its thinking. The pandemic initially constrained the process, and the Working Group noted how their assumptions of the future changed during the workshops as this relatively short-term phenomena influenced their perspective of future trends.

Exploring alternative scenarios enabled them to consider what different trends might mean for the future of play, active recreation and sport. For example, what if New-Zealand's status as a safe-haven changes current assumptions of urban concentration and creates a resurgence in the regions?

Simultaneous workshops also considered key challenges facing the sector today, aspirations for the future, and potential ideas that could link the two. An exploration of the more profound metaphors that underpin current

sector thinking enabled participants to surface new ways to challenge thinking and develop new ideas. In terms of challenges facing the sector today the Working Group identified issues around a lack of trust, shared purpose, roles and responsibilities, tradition and identity, inclusion and diversity.

Te Tuarā started their journey by looking to the past to inform their future. They talked about how historically physical activity was integral to everyday life and was seamless with te taiao, the environment. It was purposeful and meaningful and so it had mana, from gathering kai for the table to representing your marae on the sports field.

Today Te Tuarā described the waka as being single hull, not double hull, and not designed for or by Māori. They spoke of how few Māori were actually in this waka and how they were certainly not steering the waka or even necessarily wanted to go where this waka was going.

They too spoke about issues of trust citing eight generations of being left off the waka and not resourced despite high Māori participation and success rates in this sector.

An environmental scan around the waka confirmed that while both hulls may face similar challenges like climate change, global pandemics and recessions the inequity and inequality that persists in Aotearoa across all sectors - health, education, social, justice means Māori are far more vulnerable to the waves that just keep pounding on an already weak hull.

**“ We are not starting this journey at the same place. ”**

Once we determined our respective starting points we set about looking into a range of possible futures which as we know is full of uncertainty, what ifs, and unexpected twists.

Despite this both groups took the opportunity to think more freely about the future we want for Aotearoa and the role that play, active recreation and sport can have in contributing to it.

We explored alternate futures and baseline futures. We considered near and distant horizons - testing what if we just keep on the same trajectory, what if we change tack a wee bit, and what if we completely reimagine a world we will leave behind for our children and moko.



# Identifying the Preferred Future

While Te Tuarā and the Working Group employed different approaches to exploring the future, both arrived at a remarkably similar future.

Te Tuarā described 2040 as Hawaiki Ora, with its preferred future centred on:

## **Mauri Ora** Maximum health and wellbeing

- Oranga Taiao - Environmental wellbeing
- Whānau Ora - Community wellbeing
- Hauora - Individual Wellbeing

They also acknowledged the importance of understanding the whakapapa and interdependence of each of these wellbeings.

## **Mana Māori** The status of Māori

- Mana Motuhake - Self-determination
- Mana Ōrite - Partnership
- Mana Taurite - Equity
- Mana Rangatira - Leadership
- Mana Tangata - Workforce

The Working Group's aspiration for their preferred future focused on three core elements:

## 1. Physical Activity as a culture

It envisages a future where physical activity is a part of everyday life, part of the culture at the individual and collective level. At the individual level, being physically active is a human right and environments, systems and structures at all levels allow individuals the motivation, time and choice to be physically active. It reflects a culture that moves away from a deficit model and focuses on holistic wellbeing, encompassing physical, spiritual, family and mental wellbeing (aligns with Māori health model of Te Whare tapa wha), and that it focuses on equity and inclusiveness.

Collectively whanau and communities have a social responsibility to promote physical activity through events, mandates, and other activities. Social cohesion, physical health and collective wellbeing will be direct consequences across the nation irrespective of gender, ability, ethnicity or upbringing.

Everything we do, organisational practice, legislation, policy, mandates, goals and purposes and aspirations are integrated into physical and social infrastructure.

## 2. Being New Zealanders

In our preferred future we have a strong sense of our past, our journeys to Aotearoa, our connections to place, and our responsibilities for the future. We celebrate our identity – locally and on the global stage. We honour Te Tiriti o Waitangi and we celebrate our multicultural nation, while at the same time engaging in a deep reflection of Pākehā identity. This would be expressed through the individual and collective context for play, active recreation and sport:

### Individual

#### Play local

I have a strong connection to place – both my local community and its facilities and opportunities

#### Go wild

I venture into the natural environment – the mountains, rivers, oceans, forests, the flora and fauna.

#### Be me

I make play, active recreation and sport choices that reflect me and my identity.

#### Be accessible

I have choice and agency in my play, active recreation and sport. Barriers to participation (intra-personal, interpersonal, structural) are removed.

### Collective

#### The land is our legacy

We value and care for the natural world, treading lightly and participating in its regeneration and restoration.

#### Pride in performance

We take pride in our collective success – both here in NZ and internationally. We are passionate fans of those who perform at the highest levels of competition.

#### We partner, protect and participate

We work together with Māori, protect their taonga and remove barriers to and facilitate equitable participation,

Underpinning this will require a renewed sense of Pākehā identity.

## 3. Empowered Communities

In the Working Group's preferred future communities are empowered to make decisions on what works best for them and their people. Ultimately, all communities are connected through a common set of values and share a goal of achieving collective wellbeing. Diversity within each community is valued and celebrated.

The 'Agency of Movement' loosely coordinates a network of communities and participating providers. The agency is designed to act as an enabler rather than a controller. It fosters an inclusive, collective and organic movement that enables a strong sense of intent and shared purpose. Because of this, communities and participation providers are well connected and work together in a collaborative way. The principles of the treaty are ingrained in everyday practices and decision making, however, the agency plays a role in ensuring our commitment to Te Tiriti is upheld.

At a central government level, physical activity is recognised as a human right. The impact on an individual's ability to move is considered and discussed as part of all decision-making processes.

## Two Views of a Single Future

The similarity of the two futures, though expressed slightly differently, suggest strong alignment. Both groups see a preferred future where:

- Physical activity is part of a much larger wellbeing agenda
- Culture and identity are important, i.e. Mana Māori, being New Zealanders
- Communities are empowered.

The future this suggests also aligns strongly with work completed by Treasury and Te Puni Kōkiri in 2019. Their discussion paper “An Indigenous Approach to the Living Standards Framework” similarly identifies seven wellbeing domains and concludes that wellbeing is achieved for Māori and the wider community when they are:

- Cohesive, resilient and nurturing
- Confident participants in society
- Confident in language and culture
- Living healthy lifestyles
- Self-managing
- Responsive to the natural and living environment
- Economically secure and wealth creating

## Observing the Waka from the Water

In addition to Māori, a number of other groups feel excluded from the waka and felt it was narrowly focused on the demands of specific sports, oriented to the able-bodied male, and managed through a bureaucratic hierarchy that is self-perpetuating in its structures. (These observations are also outlined in the related Futures Scenario report).

The key challenges that the sector needs to address to effect its implementation relate to:

- Physical activity: still typically pursued through siloed perspectives. Central leadership (e.g. Government, Sport NZ) and funding typically focuses on a narrow definition of traditional, membership-based sports. This is despite the majority of all physical activity being informal and unstructured. Workshop participants commented that sport (typically male) “is king”.
- Culture and identity: There was a palpable sense of exclusion in the conversations from those who did not identify as male, gender binary, Pākehā, or able-bodied.
- Communities trust and empowerment: There is a strong feeling of distrust and disempowerment within the current sector. Participants are keen to see a diversity in decision making, but too often feel constrained by a process that both feels overly bureaucratic and designed for a ‘one size fits all’ approach.
- What actions can you envisage that would start to address these challenges and bring the preferred future to life?

<sup>1</sup> See <https://sportnz.org.nz/research-and-insights/participant-group-insights/>

# The Waypoints to the Preferred Future

It was clear from the respective discussions there was a need to recognise the different starting points for Māori and Pākehā. For both parties to succeed on this journey demands a reflection that for Māori, their desired future looks similar to that which Pākehā have today. Te Tūara therefore outlined their priority milestones centred around achieving equality (Mana Ōrite) and equity (Mana Taurite). It is sobering to think that one partner's aspirations are to just get to where the other partner already is.

## Mana Ōrite

### The Sector gives Effect to Partnership

**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 Pākehā.**

Fundamentally a partnership is about the equal sharing of power and a relationship built on trust. This will be challenging given the deep roots of the distrust that has built up over generations and the concentration of power and resource in one partner. Redefining how power is shared will be critical, together with a framework for accountability that establishes trust in the partnership.

This aspiration will be achieved when the Māori-Crown relationship has matured, Tangata whenua are no longer dependent on the Crown but are instead 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. In the play, active recreation and sport sector, there will be an independent Māori 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.

## Mana Taurite

### There is Equitable Access to Resource

**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 vs in 2020 there were a very small number of Māori initiatives supported by Sport NZ. 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.**

Related to Mana Ōrite is the principle of equity, Mana Taurite. Equity recognises different people with different levels of advantage require different approaches and resources to get equitable outcomes. This will require the sector to support kaupapa Māori (culturally distinctive) pathways and to be vigilant in stamping out systemic discrimination and inequity. This in turn will require more Māori in leadership and management and increased cultural capacity and capability across the sector so that all systems, including insights, investment commissioning and service delivery, are co-designed and co-decided with Māori.

## Principles

1

### **Physical activity is a human right**

When physical activity is typically categorised as 'leisure' it can reinforce a perception that it's a luxury, a nice to have. Instead, it must be treated as a core component of human welfare and available to all.

2

### **Giving effect to the principles of the Treaty of Waitangi**

Partnership, protection and participation must be a priority for all of us if we are to address the inequities and inequalities in the sector for Tangata Whenua.

3

### **All decisions recognise physical wellbeing as fundamental to daily life**

Taking a more holistic approach on decisions (e.g. transport policy, rural and urban planning, food policy) reinforces the need to consider the implications for individual physical movement.

4

### **Local communities best understand their need**

This challenges a central resource structure that may frame allocation processes in terms communities find difficult to fulfil.

5

### **Access to open space available to all**

Every New Zealander should have access to recreation space within a short distance (1km) of their home.

## Key Deliverables

What would we be seeing in the next decade if the principles above formed the basis of future action? The following milestones were identified:

### **Everyone has time (and inclination) to participate in active recreation**

Time is perceived as a critical constraint on physical activity as individuals juggle the demands of modern life. A first step would be to establish whether this is indeed the case, and whether activity levels would increase if more time were available. A deeper understanding of the influences (e.g. work/ study/ caring/ travel) could identify opportunities to remove impediments to change. This could involve mandated flexible working arrangements, solutions for those with caring responsibilities or increasing automation to reduce non-leisure activities. With respect to income levels it could hasten conversations on the introduction of Universal Basic Income: seen as highly likely by many group participants.

### **A network of community hubs that decide local priorities and facilitate movement opportunities**

Communities are empowered through a change in funding model. For this to happen we must build community capability and take guidance from non government organisations and community groups who are already proficient. This means allowing all New Zealanders to have an equal voice in decisions relating to their community. For this to succeed will firstly require an acknowledgment that significant inequities exist and the introduction of action to increase diversity. Individuals and communities will need support to assume leadership roles.

### **A 'Wellbeing Agency' is established to enable and empower the localised wellbeing model**

The Agency could perform a leadership role to establish the necessary skills to enable resource decisions and accountabilities to be transferred to local communities. The conclusion was that co-ordinated support will be necessary to enable communities to take control of their own priorities.

The Agency would perform a facilitation rather than directional role. It would also have to assess government policies to ensure they have a physical activity impact. For example, what impact will major state highway developments have on the physical activity and wellbeing of communities through which they will pass?

### **Equitable and inclusive access to movement and opportunities**

Imperative to the future is a behavioral shift to the prioritisation and valuing of physical activity – it is a fundamental life skill. When movement is part of the mindset of an individual, the community and wider society benefit. Physical activity provides social connection for the individual and community.

If this milestone were achieved, cost would no longer be a barrier to participation and all New Zealanders would live within a 5 minute walk of an outdoor place or space to be active.

Establishing a baseline of New Zealanders living within 1 km of a regional Park or public conservation land in the next couple of years would provide the basis of a review of the walking access mandate and legislation mid-decade.

The groups noted the need to consider the needs and interest of Mana Whenua in this initiative. It will involve the coordination of local/national government priorities to provide facilities for organisations to deliver programs and avoid replication but ensure the creation of recreation spaces to meet community needs.

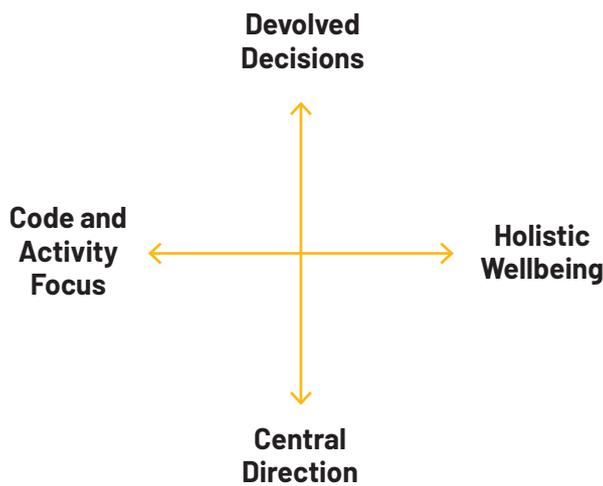
By the mid 2030's, 95% of all New Zealanders would live within 1 km of a regional Park or public conservation land which will be particularly important if the density of population increases significantly or constraints on travel are the norm.

# The Alternate Courses to the Future

The preferred future is not assured, and it is helpful to consider what the challenges will be if the sector finds itself in one of the other scenarios outlined in the accompanying report. Scenario thinking can also be a useful guide to consider the journey toward this preferred future. Its key dimensions can be used to define other outcomes that will have a variety of implications. Using the basis of decision making (e.g. devolved or central) and the perspective on wellbeing gives four outcomes.

Decisions are made as close as possible to the communities which benefit. Accountability is at the local level too, with the trust placed in local infrastructure to ensure resources are best aligned to achieve community well-being outcomes.

Reflects the view that current code and activity structures are the most effective lens to identify individual wellbeing opportunities. Fitness and activity align with the adoption of a particular discipline (formal or informal) that is readily identified and structured.



Recognises that the drivers of wellbeing differ between diverse populations and need to be understood in the context of the individual and community. It also recognises the role of environmental wellbeing as a foundation for human health.

Resources (especially finance) are scarce, and therefore centralised co-ordination is regarded as the most efficient way of allocating resources. Communities bid for access on the basis of centrally determined criteria that aligns at the top level but has little room for local variation.

Taking these dimensions and transposing them against each other gives us four potential futures with very different implications.



## Community Regeneration (the preferred future)

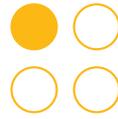
This reflects the consensus view emerging from the Working Group and Te Tuara discussions of a future where communities felt empowered to make decisions regarding their own welfare in their own environments. It would enable a far greater range of activity and would ensure that accountability for the community's well-being rests at the local level.

In this future, there will still be a need for "entities", but they need to be "enablers" – identify barriers, remove them, identify opportunities – to empower respective communities rather than act as gatekeepers/scrutineers. It is reliant on trust and good relationships rather than prescriptive approaches that leave recipients exhausted from being 'auditing to death' or subjected to a "one size fits all" approach.

This reflects a long-term commitment to work with communities to address chronic health or intergenerational challenges. At the centre of this future is the "why" and the "who", not the "what and the "how". It offers the opportunity for Tangata Whenua and Pākeha to work together to strengthen the bi-cultural foundations of a multicultural future New Zealand.

### Implications

- A high trust environment with the transfer of power to local communities.
- A significant level of open-mindedness and courage will be needed to achieve this outcome.
- Listening to not only Māori but also other viewpoints (i.e. youth and women) will be a core requirement.



## The Offload

Resources are made available to communities for them to engage in specific activities that reflect preconceptions of what society regards as play, active recreation or sports activities. While this is welcomed by some in the community who already engage in those fields, there are many who feel excluded as their focus is on other forms of wellbeing. This leads to inequitable resources as some activities are well supported and able to act autonomously, while others are 'off the radar' and must rely on their own initiatives. There's an upshot that the first group can be more trusted than the second, they get the money and the support. This reinforces existing feelings of prejudice and exclusion.

### Implications

- Frustration as resources are misallocated/ underutilised given the focus on specific areas of activity.
- A quick fix, but ultimately wasteful and inefficient devolution of resources.
- Individuals are likely to be 'burnt' by the process, increasing mistrust.
- Likely to lead to greater fragmentation of play, active recreation and sport.



## The Double Down

With key decisions remaining at the central level (whether a government agency or Local Government), and a focus on specific forms of activity – this represents a continuation of the status quo. Currently our sector divides and disempowers many groups and people. It replicates and perpetuates inequality, separates and fragments people and places. As a result the sector lacks trust and holds us back from bigger possibilities and the important work of helping people become fit and healthy.

This raises an important question – what is the core mandate of various organisations?

Given the observations in previous reports of low levels of trust, inequality and exclusion, this can't be sustained in the long term. The various definitions lead to overreach and confusion from sport to activity to well-being – raising an important question – what is the core mandate of various organisations?

### Implications

- Double Down represents a continued decline in participation and alienation for Māori and minority groups.
- Given the evidence of the futures discussions, this will lead to key participants disengaging from leadership.



## The Captain's Call

This approach has the benefit of embracing a holistic approach which for the first time recognises a range of activities (e.g. Kapa Haka) that have previously not been recognised as play, active recreation and sport. With control of resources and funding retained at the central level though, this scenario has an air of paternalism – a 'we know what's good for you' feel. As such there is tension in the system between groups competing for resources. Slowly, but surely the focus once again drifts back to a select set of activities that can be identified at the top level to be efficiently resourced.

What are the implications for New Zealand if these were to occur?

### Implications

- The paternalistic approach is unsustainable and will be reflected in feelings of distrust and intra-community competition. As such the overall wellbeing is likely to suffer.

## Implications of these alternatives

Transferring resources or increasing the range of physical activities each has their own challenges if undertaken independently. To move to the preferred future will require action on both. For this to occur will require challenging conversations that address:

1. How power (represented by resources) is effectively transferred to communities to support their own wellbeing. What support needs to be in place for this to happen?
2. How a more inclusive approach to wellbeing can be developed across a range of agencies and community participants.

# Critical Questions to be Addressed

Achieving the preferred future presents a challenge. It requires us to think more deeply to ensure the stability of the waka in the face of uncertain futures and ensure there is a clarity of vision and empathy with those on board.

Significant challenges to this preferred future were recognised. Some of these the sector has more influence over than others, such as: developing a common purpose, developing a truly bicultural approach, improving trust and collaboration, overcoming inequities within the sector, implementing organisational and system change, distributing power and decision making, developing more sustainable funding models. Challenges that the sector has little influence over include: economic conditions, geopolitical events, socio-economic inequalities, mitigating the impacts of climate change.

The following questions were those that resonated most strongly from the respective wananga, workshops and the final joint hui. There is inevitably cross-over between the questions as they address long-standing and deep-seated issues. It is also worth reflecting that the issues raised are reflective of a dominant culture's (typically male pākehā) relationship with multiple minorities.

**“ What would it look like for Māori to feel fully living in partnership for real? ”**

## What does partnership and accountability look like?

At the start of this process, the question was asked, “where has a similar joint exercise been undertaken that we can learn from?”. The answer was discouraging, as no clear examples were apparent to either Māori or Pākehā in the team. Building effective partnerships will ensure that in future this question should not need to be asked, and instead the question will be “what will this partnership look like”?

Aligned with Te Tiriti o Waitangi it was suggested at the joint hui that to ensure the actual establishment of Mana Ōrite, required two partners coming to the table as equals, responsible and accountable to each other. While this seems straightforward and we have little problem understanding what partnership means in a business arrangement or marriage - we seem to have great difficulty understanding what it means when we talk about a Treaty Partnership. Fundamentally it implies the equal sharing of power and a relationship built on deep trust. Evidence across the workshop series indicates there is a concentration of power and an absence of trust, not just in relation to Māori, that implies Te Tiriti o Waitangi is some way from being honoured across the sector.

Redefining how power is shared will be critical, together with a framework for accountability that establishes trust in the partnership.

A key aspect of the conversation is the need for both parties to approach the table strong in their own cultural identities and respectful of each other's. Te Tuarā noted a lot of tension comes from New Zealanders' lack of a strong sense of identity or what partnership looks like. This was reflected in creative group dialogues that noted the stereotypical ideas of identity (e.g., No.8 wire ingenuity) that were felt to be outdated in a 21st century context. Addressing this question will require Aotearoa to reimagine a Pākehā cultural identity, both in its own terms and one that exists because of the relationship with Māori. It is what distinguishes Pākehā from Europeans.

The answer to the question is therefore complex, and will require deep dialogue within organisations, but it offers the opportunity to create the foundation envisaged through Te Tiriti for equal, reciprocal, respectful and interdependent relationships between Māori and non-Māori. Sincere engagement in this task across Aotearoa will be critical in overcoming years of trust that has resulted from broken commitments.

## What does trust look like?

If we are to have a united, vibrant future we need to ensure there is deep trust between crew members on the waka. The discussions from all groups involved in this project are clear that trust is missing from the current system. Māori have little faith that they will not continue to be sidelined, women continue to struggle to be seen on an equal standing with male counterparts, and local organisations feel beaten down by demands of central funding oversight.

These examples eroded the trust so vital in any good relationship and essential in a partnership. A strong feeling expressed was that we must be able to trust each other if we are to move forward, however history has not set us up to establish this trust. To move forward, individuals and organisations need to consider their legacy approaches and practices and ask to what extent they address or compound this issue.

It should be recognised that trust is generated at an emotional level and reflects relationships where vulnerabilities to others can be acknowledged with the recognition that respective parties will not take advantage but instead work to ensure best interests of each partner. What would it take for the sector to start to operate on this basis?

## What will ensure the acceleration of intergenerational equity?

Coming through in many conversations was the feeling that youth perspectives were being overlooked. Given the question of partnership above, younger New Zealanders have valuable insights to share as they recognise the need to change and embrace Te Tiriti.

Lived experience is seen as a powerful, and necessary, complement to formal qualifications. A view expressed through the creative group was that youth are seen somehow as incomplete and that their perspective less valuable though lack of experience or qualification. As a result there's a feeling of alienation and untapped potential. Given the uncertainties of the future, having a vibrant interchange of perspectives between generations will be vital to adapt to changing conditions. Standing alongside rangatahi will provide real benefit to organisations as it provides them support and confidence for them to assume leadership roles.

## What does power-sharing look through devolved decision-making structures?

If a conversation about power-sharing is not making participants feel uncomfortable, it is probably not sufficiently challenging of current power structures, relationships, and core beliefs. Inevitably, with limited resources a redistribution of resource/power will cost someone and there will naturally be resistance. Achieving progress in this area will therefore require a deep and open conversation that starts at the top level of sector leadership and supports courageous engagement across organisations and individuals.

Te Tuara noted the success of the suffragette movement in achieving equality for women to get the vote, which today we take for granted. Māori are seeking a similar shift of mindset as a pre-requisite for full participation in sector decision-making. Progress will also see each partner holding the other to account not just for how things are done but for what is achieved. Leaders will also need to set clear targets, indicators so they know they are actually making progress and there is some accountability in the system.

The example of the female vote is a reminder though that achieving equality is not sufficient. Equality marks the point at which sector participants achieve the same level of opportunity. Equity takes this further to include providing varying levels of support based on individual need or ability. The female perspective reflected in the creative group sessions highlighted this issue and the need for more assertive forms of intervention to ensure their capacity to lead and participate. It was summed up by a participant of the joint hui with quote below.

**“ If we are serious about addressing inequity then we have to unapologetically overcompensate. Our company has been working really hard to address gender inequality. That means we are aiming for over-representation in our board room and in our leadership teams to re-balance the current inequity. We need to demonstrate a similar commitment to Māori in this sector. ”**

# **In terms of the sector key questions emerged**

**How can the sector broaden its focus to support all types of physical activity?**

**How can the sector encourage and support individuals and whānau to seek physical activity opportunities outside their increasingly busy “leisure time”?**

**What will enable organisations to embrace new perspectives and new ways of doing things?**

**How can the sector transform governance so that it improves integrity and trust, and empowers staff to focus on outcomes?**

**How can the sector balance funding the present while also enabling planning and preparing for future changes?**

**How can the volunteer ethos be recognised and more effectively supported and developed for the overall success and health of the sector?**

# Where can we see potential areas for exploration to take us forward?

Achieving positive results to the above questions to move toward our preferred future prompts us to ask, what can we see around us today (either in NZ or globally) that may provide elements of the future we seek?

Identifying potential areas of exploration to address the thorny questions. For example:

## **Building local resilience and trust.**

The preferred future will be achieved when networks are established that recognise the links between people and place and reflects a deep understanding of local knowledge to find solutions that work. What innovative community practices can we already see that achieve this?

- Recipe for resilience: Te ao Māori and the Covid-19 response. Across Aotearoa, Māori responded to the unique needs of their communities during the peak of Covid-19. Two Māori organisations share the lessons from their success.  
<https://thespinoff.co.nz/partner/health-quality-and-safety-commission/05-11-2020/recipe-for-resilience-te-ao-Māori-and-the-covid-19-response/>
- Inspiring Communities: Increasing the capacity of communities to thrive through community-led change.  
<https://inspiringcommunities.org.nz/>

## **Using community resources for common purpose.**

Relinquishing central control of public funds may appear a scary prospect for those tasked with achieving specific wellbeing outcomes. What examples are out there that may suggest communities can collectively address these goals at the local level autonomously using new structures and approaches?

- Still in its infancy, SEEDS is a blockchain-based platform that enables participants to earn and spend digital currency on activities and projects that serve a regenerative outcome. It is marketed as 'money with a conscience'. <https://www.joinseeds.com/>

## **Ensuring diversity and inclusion**

To achieve a true blend of cross-generational wisdom, what practices are organisations experimenting with to tap into all perspectives and ensure greater equity and inclusion?

- Reverse mentoring has been around for a while and could be more widely adopted as it leads to real intergenerational cross-overs of power and knowledge. ASB is one organisation that has supported this approach. <https://www.nzherald.co.nz/business/executive-success-using-the-wisdom-of-youth/3WFTQZQ5NR050MKSMVZRUKCEH4/>



**“ What are the most effective strategies to develop an inclusive sense of identity? ”**



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