

Creating a More Active Future – how we will be doing things differently and better in ‘2040’.

POU A	POU B	POU C	POU D	POU E
Mana Taurite A Just Society	Mana tangata Empowered Communities	Mana Māori Giving Effect to The Treaty	Oranga Taiao, Oranga Tangata Our Relationship with the Environment	Mauri Ora* Wellbeing

Success means:				
<ul style="list-style-type: none"> ➤ Every person, of any age, race, gender, ability, or disability, feels accepted, respected and included. ➤ No one misses out regardless of background or circumstances. ➤ Everyone has an equal opportunity to achieve to the potential of their capabilities and aspirations. ➤ There are no neglected or marginalized groups in our society regarding opportunities to be physically active. ➤ Every child and young person is safe, and their wellbeing safeguarded and protected ➤ The diversity of people participating in, supporting and enabling all levels of the physical activity system, including members, volunteers, coaches, leaders, supporters, reflects New Zealand society. ➤ Organisations and their leaders have the cultural capability and responsiveness to support people of all cultures to be active in any way they wish to be. ➤ Leaders across the system can walk confidently in Te Ao Māori and Te Ao Pākehā. ➤ Spaces and places and programmes that support physical activity are accessible to people with a wide range of abilities, disabilities and characteristics, including age. (e.g. they are universally designed) ➤ The voices and perspectives of all people, including youth and elderly, are listened to and considered with respect and empathy when physical activity programmes and facilities are being planned and delivered. 	<ul style="list-style-type: none"> ➤ A strong feeling of trust and empowerment exists across organisations, whānau, hapū, iwi, Māori, and grassroots community groups. ➤ These groups operate as a broad and loose network*, to help people be active for life in any way they choose. ➤ All levels of government collaborate (across and between) to put physical activity on agency agendas ➤ Communities* determine their own needs and are trusted to identify the best solutions to those needs. ➤ Policy, planning, service design and delivery is Whānau and community centred. ➤ People working across the network have the confidence and trust to share their knowledge and practice with others to lift everyone’s capability. ➤ Everyone* has open access to a store of information on ‘<i>what works and doesn’t work</i>’ including research on behaviour change, guidance and case-studies of and evaluations based on evidence. ➤ Data and research on physical activity is open* for all to use and anything funded by the crown is published under open licenses*. ➤ Funding models are non-competitive, sustainable and can flex with changes in demand. 	<ul style="list-style-type: none"> ➤ Mana Ōrite - Partnership Māori and Pakeha work in genuine partnership that is mana enhancing and underpinned by Pono, Tika, Me Aroha (Honesty, Integrity and Respect) ➤ The partnership ensures Māori are fairly represented at decision making tables and that Māori ways of knowing and doing are recognised and included in ways that are valued, participatory and enable agency. ➤ What is good for Māori is seen as good for New Zealand. The country is stronger when we improve outcomes for Māori. ➤ Mana Māori – Protection Māori are able to participate and succeed as Māori - Physical activity and play programmes are designed by and for Māori. ➤ Te reo Māori , tikanga, taonga and mātauranga Māori (Māori culture, heritage and language) are actively protected and promoted. ➤ Māori workers are valued and supported to ‘be Māori’, to retain their cultural identity in their roles. ➤ Mana Taurite – Participation Systemic inequities, biases and barriers have been removed across the system so that Māori enjoy equitable access to resource and service. ➤ Māori physical activities such as kapa haka, mau taiaha, mahinga kai are recognized and equitably supported ➤ Māori in governance, management and the workforce is reflective of of the high participation rates of Māori in the system. 	<ul style="list-style-type: none"> ➤ The deep relationship between tangata (people) and whenua (land) is restored. The land is well and so are the people. ➤ People value the environment and act as kaitiaki, the guardians and protectors of its history, accepting the responsibilities that come with the right to access and enjoy ‘the commons’*. ➤ People know that the environment they are active in, is clean and safe and being cared for. (e.g the quality of the environment is monitored in real-time, directly or by crowdsourcing and prompts action by caretakers.) ➤ New Zealand’s outdoor experiences are accessible and affordable for all New Zealanders– (e.g. sports and outdoor equipment banks provide gear; affordable, joined up public transport links people to all public spaces; universal design ensures accessibility...etc.) ➤ People live in activity friendly neighbourhoods that make it easy to be active as part of daily life, and to access natural, good quality, public and open green space. ➤ It is easy for people to find out where they can be active in natural and built settings*. (e.g. through integrated national datasets showing location, use, accessibility, and current status of spaces and places.) ➤ Every organization and enterprise is carbon neutral and eco-literate. (e.g. monitoring & reducing carbon emissions and assessing the impact of purchase / investment / infrastructure decisions on the environment, energy efficiency and carbon emissions, including lifetime costs and disposal of assets.) ➤ National, regional and local community facilities are future proof and sustainable to meet challenges of extreme weather events, climate change and resource scarcity. 	<ul style="list-style-type: none"> ➤ The power of physical activity to improve wellbeing is universally known and accepted. ➤ Our national ethos champions and values being active and recognises the value that physical activity brings to our nation’s identity. ➤ The human right of every person to be active is championed by people in government, captured in legislation and policy settings and protected by regulation. ➤ Societal wellbeing is prioritized in investment criteria and decision-making frameworks. ➤ Every New Zealander is physically literate* and is supported to make healthy choices for their physical, mental, spiritual and social wellbeing. ➤ Māori are confident to ‘be Māori’ and thrive ‘as Māori’. This directly contributes to their wellbeing. ➤ Informal, social and intergenerational opportunities exist to bring whanau together to be active. These activities are supported and enabled in multiple ways and connect people safely. ➤ Leisure time is valued and protected by individuals, employers, society and government, enabling people of all ages to have time to be active. (e.g. employers support active workplaces and work-based travel planning) ➤ Programmes and campaigns to encourage physical activity are based on established research and evidence and integrated with other actions to address multiple aspects that influence people’s behavior. ➤ Barriers to being active are continuously identified and action taken to reduce them. We continuously add to our understanding of the motivations to be active.

Underpinning principles of each pou:				
Values-based, inclusive, equitable, fair, affordable, bi-cultural, multi-cultural, gender neutral/gender free, caring, strong sense of belonging, safe, affordable, universally accessible, universal design, cooperative, co-design	Locally led, behaves as a dynamic network, integrates action across many agencies / communities / regions, leverages systems thinking and practice, collaborative and high trust model, clear roles, incorporates new parties, innovative in funding, distributed decision-making*, continuously learns and adapts to changing needs, reflects situations and facts (data-driven), open data.	Te whakamana i te tiriti – giving effect to the principles of the Treaty Mana Ōrite – partnership Mana Maori - protection Mana Taurite - participation	Connection between environment and wellbeing, care and protection of the unique natural environment of New Zealand (mountains, lakes, seas, native bush, fauna and flora) in which people can be active, environmental sustainability, safeguarding natural resources (air, water, land), planning the physical environment to support activity, universal access and accessibility of spaces and places to be active, climate change adaptation and mitigation,	Mauri Tū, Mauri ora – ‘an active soul is a healthy soul’. Mauri ora describes a heightened state of physical, mental, emotional and spiritual wellbeing and cultural vitality. In physical activity it is when we are fully engaged, active, strong and well. Human rights, championing physical activity, individual and community wellbeing, work: life balance, physical literacy, behaviour change, informed health advocacy, applied research and evidence.

The Preferred Future on a Page

Sport New Zealand Ihi Aotearoa embarked on a journey in the latter part of 2020 to collaborate with others in our system to reimagine what the future of physical activity in Aotearoa might ideally look like. The result of the multi-party engagement process was published in a series of papers describing the **preferred future**. These are available on our website.

Our attention is now turning to what action Sport NZ can take in our role to bring that future to life through our own work and investments. In parallel, we are asking other stakeholders to identify what part they can play in taking action to make the preferred future a reality, and how we can collaborate to develop a 'collective action plan'.

First, we need to better tell the story about the preferred future – what it looks like, what's important and how it works.

Five *pou* or *themes* that underpin the preferred future state have been drawn out from the published Futures Reports, along with a series of statements that describe what success looks like for each of these themes.

We have tested and challenged these themes and success statements with the futures participants to ensure that they capture the attributes of the preferred future, and they have been widely endorsed.

We will now find a creative and powerful way to present the pou visually to engage the hearts and minds of our audiences. This is work-in-progress.

We are also collecting national and international examples of transformative work that illustrates some of the characteristics of the preferred future. These examples demonstrate that our goal is achievable and not impossible or utopian. They demonstrate the futures axiom that *'the future is already here; it is just not evenly distributed'*.

Note – This framework was developed for the specific purpose of meaningfully collecting the various threads of the preferred future and presenting them coherently and with integrity to the source reports. There are multiple frameworks with which these pou might resonate, however that does not mean they are the same or should be made to replicate each other. *(There are many recipes with many of the same ingredients that make many different cakes.)* For example:

- The pou correlate to the **World Health Organisation's Global Action Plan For Physical Activity (GAPPA) framework** (active societies, active environments, active people and active systems) but do not mirror it directly.
- The pou reflect but do not match the current themes and impact statements set out in the **Sport NZ. Ihi Aotearoa Strategic Plan - (A better future, equitable opportunity and accessibility, valuing physical activity, honouring Te Tiriti)**
- Equally the pou resonate with but are not designed to mirror the levers in the **socio-ecological model of behavior change - Individual Factors** (e.g. knowledge, confidence, motivation, competence); **Personal Relationships** (e.g. family, friends, coaches, teachers); **Social and Cultural Norms** (e.g. organisational practice, community structure, cultural background); **Physical environment** (e.g. spaces and places, infrastructure access); and **Policy** (e.g. national regulations organisational policy).

Terminology – words are important for framing and understanding what we mean. Definitions help get everyone on the same page. Words asterisked in the descriptions of the five pou are 'defined' below.

- By **'system'** we mean the people, organisations, spaces and relationships that influence how people are active in Aotearoa.
- By **'physical activity'** we mean all the ways people can be active whether through sport or active recreation or physical education or play or movement.
- By **'universal design'** we mean the design and composition of an environment or product or system so that it is accessible to people with a wide range of abilities, disabilities and other characteristics.
- By **'community'** we mean groups with a common interest that can be defined by place, demography, interest area or another organizing characteristic.
- By **whanau, hapū, Iwi and Māori** we acknowledge the Māori social constructs that require engagement.
- By **'network'** we mean "a web of connections among equals, held together not by force, obligation, material incentive or social contract but by shared values and the understanding that some tasks can be accomplished together that could never be accomplished separately". (source -Donella Meadows)
- By **'distributed decision-making'** we mean decisions are made as near as possible to the people involved in or affected by the decision.
- By **'everyone'** having access to information we means coaches, volunteers, referees, leaders, nurses, teachers, urban planners, programme designers, mental health workers, parents.....with an interest in helping people be active.
- By **'open data'** we mean that data should be freely available to everyone to use and republish as they wish without restrictions from copyright, patents or other mechanisms of control. In NZ this means releasing information on data.govt.nz.
- By publishing under **'open licenses'** we mean that content creators use one of several public copyright licenses that enable the free distribution of their "work" for others to access and use.
- By **'the commons'** we mean land or cultural or natural resources belonging to or affecting the whole of a community. These resources are held in common, not owned privately.
- By **'settings'** we mean anywhere people come together to be active such as dedicated spaces and facilities as well as schools, community centres, workplaces, aged care centres and shopping malls.
- By **Mauri Ora** we mean a heightened state of physical and spiritual wellbeing and cultural vitality that occurs when people are fully engaged, active strong and well.
- By being **'physical literate'**, we mean that a person has the motivation, confidence, physical competence, knowledge and understanding to value and take responsibility for engaging in physical activities for life. –(tīnana, hinengaro, wairua, and whānau).