

of Maori and Pacific Island games have already been lost and steps should be taken to renew their practice.

There is difficulty distinguishing between sport and recreation when such activities are conducted on the marae or in a village setting. In Maori culture for instance, the game of sport is secondary. People are paramount. Sport should be seen as a social occasion. Present sports philosophy excluded recognition of Maori values. Recognition should be given to an alternative based on Maori philosophy which embraces the following elements: whanaungatanga (kinship), taha wairua (the spiritual dimension), te hinengaro (thinking and emotions), te tinana (the body, the physical being). Sports should be all of this.

● **Areas of concern:** It was generally agreed that people from ethnic communities in existing sports clubs and associations are adequately catered for, but a major concern was the low participation of representation in club and association administration. As well, concern was expressed for low participation rates especially in individual sports and that many young people, mainly in the cities, were missing out on the health and social benefits from playing sport.

It is clear that ethnic groups are strongly in favour of sports codes allowing ethnic-based teams or clubs into open competition.

Some sports discourage these types of teams because they see them as potentially divisive. We take the view that any divisiveness is more than outweighed by the benefits of access to sport if people from a common background are allowed to play together. Currently, large number of the Maori play in Maori sports clubs and Pacific Islanders in teams from their own island and there are few problems.

Concern was expressed in submissions about the potential aggression or violence associated with ethnic teams. We feel such actions arise from frustrations with the lack of access to adequate coaching, the language problems with umpires and referees and poor communication between ethnic players and code administrators.

We recognise that Maori people compete in conventional European sports which have their own set of intrinsic values. The very same people may also take part in traditional Maori sporting activities on the marae which have another set of values and in our view there is no conflict here and both value systems should be recognised.

We see the renewal of traditional ethnic games and sports as a positive development in the NZ sporting scene. All sports have a cultural base and many ethnic sports may well become

what we call emerging sports. For example, there are moves to bring canoe racing into greater prominence.

● **Representation in the new sports structure:** Some type of representation for the traditional sports of ethnic communities is essential in any new structure, such as the Assembly of Sport. A number of Pacific Island commentators advocate the creation of a Pacific Island Sports Council to represent all Pacific Island sports organisations in the Assembly. Other views lend weight to a structure similar to the Queen Elizabeth II Arts Council in which the Maori and South Pacific Arts Council (MASPAC) advises the parent body on cultural matters.

#### **Recommendations:**

● That national sports associations not oppose the formation of ethnic-based teams or clubs within their sporting codes.

● That a programme of promotion of sports participation aimed at ethnic communities be implemented by Sportscorp.

● That a programme identifying and encouraging traditional ethnic sports as emerging sports be implemented by Sportscorp.

● That the nature of ethnic community sports representation in the proposed new structure for sport be considered by a working party of Sportscorp once it is formed.

● That physical education teachers and trainee teachers be recruited from a range of ethnic backgrounds.

● That national associations work towards having bi-lingual coaches available to assist the learning of rules and teaching of skills by ethnic sports participants.

● That ethnic communities be consulted on developments in sport that directly affect them.

The one problem area in the sports development report is funding.

The Report recommends introducing the gambling game of Lotto which could benefit sport and recreation to the tune of fifty million dollars in its first year. The issue is one of introducing a further gambling game to the NZ public who already are served by horse and greyhound racing, housie and lotteries. On a parallel basis, the major arguments against legalising marijuauana are, that there are enough drugs already legalised that are injurious to the health of people.

The other Report presented to Mr Moore was "Recreation and Government in NZ." The key author of this report is former YMCA chief, Peter Darracott of the Community Services Institute.

In presenting the report, Mr Darracott said many New Zealanders do not get a fair deal from the current

recreation and sports programme. "It favours those who are educated or skilled or those who belong to organised groups," he said.

"Many sections of the population are missing out on the benefits of the current programme. We need new initiatives, new policies, a new independent department of recreation, arts and sports for the well-being of all New Zealanders."

Passages from the Recreation Report specifically referring to the Maori are:

● **Cultural Heritage:** NZ has developed a rich cultural heritage despite restrictive beginnings but the advance of European-based culture has been at the expense of the indigenous Maori people, who have been pressured to conform to European ideals. However, significant and encouraging developments in recent years highlights a new renaissance in maori culture.

● **Ethnic Groups:** A Ministry analysis of grants made under the local recreation and community development scheme in 1981 and 1982 lists only 1.48 percent and 1.53 percent respectively being allocated to ethnic groups. These figures suggest that rather than special attention being paid to these groups they are being disadvantaged by the current system of distribution.

Recreation activities for the Maori are integrated with other cultural and everyday living areas such as health and do not always fit the definitions and categories established in the administration of funding schemes.

The Maori have found difficulty in having cultural activities accepted as part of recreation.

Block grants, with more freedom to determine specific expenditure within a very broad framework, is a procedure preferred by Maori groups.

Involvement in the new activism is recreation for many Maori. Many Maori women assist in the Kohanga Reo programme on a voluntary basis — it forms a major recreation activity for them.

Promotion of maori recreation should focus on the maori networks and emphasise the principle of self-determination.

● **Culture Changes:** Developments inside maoridom will affect education and all forms of culture and politics. An increase in political activity among Maori will have implications for New Zealand society. A growing awareness of maori culture, as evidenced by an increasing recognition of maori art forms, will have implications for NZ recreation.

There is a growing sense of national identity in NZ. As a result there has been a weakening of the ties with Britain. For many this will bring an uncertainty in values but other outcomes will be increased interest in maori culture and in native flora and fauna.