

**Tama tū tama ora, tama noho
tama mate - Play, Active
Recreation and Sport (PARS) for
flourishing mental wellbeing
among rangatahi Māori.**

by

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Abstract

Introduction: There is a growing body of scholarship suggesting that regular physical activity and participation in sports can have significant benefits, including for positive mental health outcomes. However, research that focuses specifically on how PARS benefits rangatahi Māori (Māori youth) mental wellbeing is needed. Evidence suggests that cultural identity and connection to ancestral landscapes and language positively influence wellbeing, particularly mental wellbeing. Furthermore, rangatahi Māori experience greater mental health disparities compared to non-Māori (YouthLine, 2022). Thus, there is a compelling need to investigate the potential of PARS engagement as a holistic and culturally relevant intervention for flourishing mental wellbeing. The question that this research project seeks to answer is how effective 'PARS' as a tool is to achieve flourishing mental wellbeing outcomes in rangatahi Māori.

Methods: The study employs a mixed methods approach, integrating qualitative and quantitative survey data, as well as a systematic review of literature. Twenty-seven (M = 15, F = 11, NB = 1) participants were recruited for the anonymous survey. A systematic review was also conducted using the Ngā Poutama Whetū framework (Hapeta, et al., 2019). This project took on a Te ao Māori (Māori worldview) perspective, including using the framework of Te Whetū Rehua (Sport NZ, 2012) for data analysis.

Results: The systematic review of literature identified three key themes (i.e., Importance of Indigenous Knowledge application; Cultural identity: Uncovering 'the space between'; and barriers and challenges rangatahi Māori continue to face) across fourteen pieces of literature. Additionally, the survey data revealed that participants responses support the idea that PARS could be an effective tool for flourishing mental wellbeing in rangatahi Māori.

Conclusions: These findings provide evidence that PARS has a strong connection to mental wellbeing and may provide an effective pathway for flourishing mental wellbeing in rangatahi Māori. The findings also highlight the lack of Te ao Māori in PARS programmes and spaces around Aotearoa. Thus, allowing for greater opportunities to validate mātauranga Māori (Māori knowledge) being applied throughout PARS spaces. This would benefit not only rangatahi Māori and Māori communities but may be relevant for other Indigenous communities throughout Aotearoa.

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Internship Conventions

Use of Māori Words

This research project contains Māori words that have not been italicised as this research privileges all things Māori. This is to normalise the use of the Māori language in research and academic writing. This follows the normalised approach in Te Koronga and Te Kūpenga o te Hākinakina, within the Centre of Indigenous Science, as seen in, Cunningham (2016), Hanara (2020), Mita (2016), Phillips (2018), Raureti (2018) and van Haldren (2019).

Glossary

The research proposal provides a glossary to refer to at the beginning as well as the definition given after the first word use. For example, tangata whenua (people of the land).

Use of Macrons

The use of macrons (line above the vowel, for example the ā in Māori) are used throughout this research project. Macrons are used in Te Reo Māori to signify a long vowel sound and distinguish differences between words. For example, tīpuna is ancestors (plural) whilst tipuna is ancestor (singular).

Referencing Style

This research project has followed the seventh edition APA style referencing as a requirement of the Centre of Indigenous Science, Te Koronga and Te Kūpenga o te Hākinakina. In-text referencing has been used throughout this project. A reference list, as well as a bibliography containing background literature can also be found at the end.

Acronyms

The use of acronyms is utilised for easier reading in the space of long Māori and English words. For example, 'PARS' for play, active recreation, and sports.

Glossary

Ako	To Learn
Aotearoa	New Zealand
Hapū	Kinship Group
Hauora Māori	Māori Health
Iwi	Tribe
Kaitiakitanga	Guardianship
Kapa Haka	Māori Performing Group
Kaupapa Māori	Māori Approach
Kura	School
Mahi	Work
Mana Motuhake	Autonomy/Self-Determination
Māoritanga	Māori Culture
Mātauranga Māori	Māori Knowledge
Mau Rākau	Māori Weaponry
Pākehā	New Zealander of European Descent
Pēpeha	Tribal Saying
Poi	A Light Ball on a String
Pūrākau	Cultural Narrative
Rangatahi Māori	Māori Youth
Rangatiratanga	Sovereignty
Rōpu or Roopu	Group
Taha hinengaro	Mental Wellbeing
Taha Tinana	Physical Wellbeing
Taha Wairua	Spiritual Wellbeing
Taha Whānau	Social Wellbeing
Tamariki	Children
Tangata	People
Tangata Whenua	People of the Land
Taonga	Treasure
Taonga Tākaro	Traditional Māori Game
Taonga Tuku Iho	Treasures Passed Down
Te ao Māori	Māori Worldview

Te Kete-Aronui	Basket of Life Long-Searching
Te Kete-Tuatea	Basket of Light
Te Kete-Tuauri	Basket of Darkness
Te Reo Māori	Māori Language
Te Taiao	Natural Environment
Te Tiriti o Waitangi	The Treaty of Waitangi
Tikanga	Protocol or Procedure
Tino Rangatiratanga	Self-Determination
Tīpuna	Ancestors
Wahi Kura	Significant Landmarks or Places
Whakapapa	Genealogy
Whakawhanaungatanga	Process of Building Relationships
Whānau	Family
Whanaungatanga	Relationships

Introduction

Ko Tainui te waka	Tainui is my canoe
Ko Kapakapanui te maunga	Kapakapanui is my mountain
Ko Waikainae te awa	Waikainae is my river
Ko Ngāti Raukawa, Ko Ngāti Toa Rangatira,	Ngāti Raukawa, Ngāti Toa Rangatira & Te Atiwa
Ko Te Atiawa ngā iwi	are my tribes
Ko Ngāti Hamuia te hapū	Ngāti Haumia is my sub-tribe
Ko Whakarongotai te marae	Whakarongotai is my marae
Nō Ōtepoti ahau	I am from Dunedin
Ko Ross tōku pāpā	Ross is my Father
Ko Carolyn tōku māmā	Carolyn is my Mother
Ko Lisa rāua ko Ashleigh ōku tūahine	Lisa and Ashleigh are my sisters
Ko Nick Parata tōku ingoa	My name is Nick Parata

Firstly, I start with my pēpeha (tribal saying) above. This is a representation of my whakapapa (genealogy) that defines where I come from, both culturally and geographically. Hakopa (2016) stated that each line of your pēpeha “... contains essential building blocks that locate and anchor each member of the tribe to their Wāhi Kura (significant landmarks or places) within their ancestral landscape” (p. 8). Hakopa (2016) explains that the importance of pēpeha within our Māori communities has a strong link back to our whakapapa and places of significance. For me, I refer to my pēpeha to keep myself grounded and shape the position in which I hold firmly within the current research project. Furthermore, it also allows you, the reader, to familiarise yourself with who I am and where I come from.

My upbringing has had a major role to play in my passion for sports, physical activity, and active recreation. From both my Mum and Dad’s sides of the whānau (family), sport and active recreation are present in day-to-day life. My Dad has played hockey for well over 25 years and both him and my Mum had a large influence on my sisters and I playing at least one sport until age 16. Now as a rangatahi (young adult), I have carried these principles with me, and I continue to care for my wellbeing by participating in sport and active recreation regularly. As is life, during my upbringing I have encountered many setbacks that may have caused me stress and affected my wellbeing, particularly my mental wellbeing. Play, active recreation, and sports (PARS) in any capacity has often been my safe-space and something I gravitate towards when I want to feel better. Whether it is playing Kī o Rahi and other taonga

tākaro (traditional Māori game) or participating in organised sports teams, my mental wellbeing always seems to flourish in these spaces even when I am dealing with setbacks. By combining this philosophy with kaupapa Māori (Māori approach), this approach has ignited my passion and drive to research in this area, and also to bring together my love for PARS within my Māori whakapapa. Furthermore, during my university education, I found that there is little research in the rangatahi Māori space, particularly pertaining to PARS and mental wellbeing. As a result, these personal findings and ideology have helped to create my purpose for the current research project.

Research Context

In the most recent annual report from YouthLine (2022/23), over 14,000 rangatahi were helped from YouthLine's services with 9% of clients identifying as Māori (YouthLine, 2023). Furthermore, their youth development services helped more than 2,900 rangatahi and close to 40% of these rangatahi identifying as Māori (YouthLine, 2023). In a survey conducted by Fleming, et al., (2022), they found that rangatahi Māori showed higher rates of depression symptoms and suicidal tendencies compared to Pākehā (white New Zealander) youth (Fleming, et al. 2020). Fleming, et al., (2022) also found that rangatahi Māori reported higher rates of mental health help seeking but encountered statistically significant inequities in healthcare access compared to other ethnic groups. The reason why I am stating these statistics is because mental health disorders do not discriminate against any ethnicity or any gender. Mental health and wellbeing issues are a massive problem in Aotearoa – New Zealand and the issue only seems to be getting increasingly worse, particularly in rangatahi Māori. So, how can we combat and fight back against these pressing issues? The following section addressing PARS for mental wellbeing provides insight to the pertaining issues.

Play, active recreation, and sports (PARS) for mental wellbeing

PARS, specifically physical activity (PA) in any form, has long been an advocate for better mental health and wellbeing, with the World Health Organisation (WHO) providing evidence that physical activity in tamariki (children) and rangatahi is associated with improved physical, mental and cognitive health outcomes (WHO, 2020, as cited in Bull, et al., 2020). Furthermore, other studies have uncovered similar findings regarding PARS positively affecting mental health and wellbeing (Fox, 1999; Mahindru, Patil & Agrawal, 2023; Wilson, et al., 2022). Through literature and lived experiences, we understand the important role PARS plays for flourishing rangatahi mental wellbeing. However, despite previous research

highlighting the need for Māori hauora (Māori health) to be better supported, it has received little academic attention (Muriwai, et al., 2022). Previous research has established the benefits of physical activity for Māori hauora, with evidence that Māori-led initiatives can be transformative at individual, local and community levels, as well as there being a growing interest in Māori perspectives of sport and physical activity (Muriwai, et al., 2022). Māori pastimes such as kapa haka (Māori performing group), mau rākau (Māori weaponry), and other taonga tākarō (Paenga, 2008; Brown, 2010a) are just some examples of Māori-led initiatives that could be incorporated into kura (schools) around the country to try promoting better wellbeing outcomes, particularly mental. Burton (2022) conducted a survey asking how the taonga tākarō of Kī o Rahi affected participant's hauora pre- and post-game. Burton (2022) found that the taonga tākarō of Kī o Rahi enhanced all four aspects of hauora from a Te Whare Tapa Whā (Māori health model) perspective. More specifically, taha hinengaro (mental wellbeing) had a mean percentage increase of 16% from pre- to post-Kī o Rahi. Although it is specific to Kī o Rahi, literature shows that Māori-led PARS initiatives have the opportunity to improve overall wellbeing, as well as being better tailored for rangatahi Māori. In the current project, we try to better understand the need for and importance of PARS for flourishing mental wellbeing in rangatahi Māori through two methods; (1) by reviewing literature through a kaupapa Māori lens and (2) by surveying rangatahi Māori and gaining their perspective first hand. In the next section, we will state the current research aim and hypotheses, as well as the significance of my research.

Research Aim and Hypothesis

The aim of this research project was to investigate the impact of PARS participation on rangatahi Māori mental wellbeing. Additionally, the project aims to identify culturally relevant strategies for leveraging PARS as a tool to enhance mental well-being among rangatahi Māori. We hypothesised that PARS would be effective to a 'meaningful extent' for flourishing mental wellbeing in rangatahi Māori. Additionally, we also hypothesised that barriers to PARS participation, such as socio-economic factors or lack of cultural inclusivity in PARS organisations, will negatively impact the mental wellbeing benefits derived from PARS engagement among rangatahi Māori.

The significance of my research is (1) it seeks to understand how PARS could be influential for rangatahi Māori, (2) it utilised my personal learnings, interaction with, and sharing of PARS as a tool to educate how to function in a Māori context constructively and

appropriately, and (3) that there is a need for research in a Te ao Māori space regarding the current research question and aims. The need for research in a Te ao Māori space was addressed in literature by Durie (2004) and Ruru & Nikora (2021) when specifically talking about researching at the interface between Te ao Māori and Western perspectives.

Research Question

The specific research question was: How effective is PARS as a tool for flourishing mental wellbeing among rangatahi Māori?

Methodological Considerations

Kaupapa Māori (Smith, 1997) and Ngā Poutama Whetū review method (Hapeta, et al., 2019) were employed as the methodological frameworks to guide the research process in a culturally appropriate manner. Kaupapa Māori theory upholds the idea that being Māori is normal and often taken for granted. In comparison, Ngā Poutama Whetū (NPW) is a literature review methodology that is culturally progressive and takes into account literature that might not be identified in Western methodologies for reviewing literature. NPW also incorporates kaupapa Māori principles and helps to reject the colonial ‘norms’ (Hapeta, et al., 2019).

Methodology

Mātauranga Māori

Mātauranga Māori spans across Māori knowledge, culture, values and world view (Hikuroa, 2017). This perspective of mātauranga Māori helps to understand kaupapa Māori approaches, with kaupapa Māori referring to a Māori philosophical approach to a field of study that aims to challenge already well-established Western conceptions of knowledge (Eketone, 2008). These approaches are firmly based upon and informed by mātauranga Māori (Pihama, 2010). This section highlights different approaches to research described by prominent Māori academics, most notably the work on kaupapa Māori methodological approaches that were brought to the forefront of Indigenous research by Graham Hingangaroa Smith (1997) and ‘Ngā Poutama Whetū’ by Jeremy Hapeta (2019). The current research project looks at incorporating mātauranga Māori and Te ao Māori worldviews (holistic Māori worldview) and review methodologies in a Western dominated space. These approaches allow us to strengthen our research focus, which is to understand how we can better support flourishing

rangatahi Māori mental wellbeing by utilising PARS as a tool. By adopting this approach, we can accept a more holistic perspective, whilst also acknowledging the value and relevance of both worldviews in our journey towards greater knowledge and understanding. In the next section, we will discuss the importance of kaupapa Māori and why it is being applied throughout the research.

Kaupapa Māori

A kaupapa Māori (KM) approach within research is often understood as research that begins with a Māori foundation that seeks beneficial results for whānau, hapū, and iwi collectives, as well as for Māori in general (Mane, 2009). KM has been described by G. Smith (1997) as “more than simply legitimating the 'Māori way' of doing things. Its incentive is to create the moral and ethical conditions and outcomes which allow Māori to assert greater cultural, political, social, emotional, and spiritual control over their own lives” (p. 456). Similarly, L. Smith (2015) talks about different principles, beliefs, attitudes and values that are more often than not taken for granted within the academic realm. Smith (2015) also explains that different to other methodological approaches, KM is neither fixed nor rigid. KM is open-ended, ethical, scientific, informed, critical and receptive to existing methodologies. Most importantly, KM comes from tangata whenua (people of the land) to benefit Māori in every aspect, including whānau, hapū and iwi. KM is *by* Māori, *for* Māori and *with* Māori (Smith, 2015). It is influential work from Māori academics across Aotearoa – New Zealand that allow us to better understand KM concepts and realise the importance of incorporating KM so we can start to re-indigenise the use of mātauranga Māori in today’s society. Within the current project, KM was applied to further benefit Māori within the realm of research, but also to allow others to better understand KM as a form of research methodology. The next section will discuss the application of the Ngā Poutama Whetu research framework.

Ngā Poutama Whetū

Ngā Poutama Whetū (NPW) is a Māori tailored and culturally progressive method of reviewing literature. Unlike Western methods of reviewing literature (i.e., PRISMA), NPW incorporates KM principles (Pihama, et al., 2002; Smith, 2015) to reject the tools of the coloniser and is used for identifying, selecting, and synthesising literature around Māori and play, active recreation, and sports (Hapeta, et al., 2019). The title Ngā Poutama Whetū translates to ‘the stairway to the stairs’, which shows a more meaningful relation to the pūrākau (cultural narrative) of Tāne and his ascent to the heavens to retrieve the three baskets

of knowledge (Kāretu, 2008). The pūrākau of Tane ascending the heavens is often mentioned in Māori research as it has significant connections with other academics bid to strive for new knowledge in the realm of Māoritanga (Māori culture). The three baskets of knowledge, Te kete-tuauri (basket of darkness), Te kete-Tuatea (basket of light), and Te kete-aronui (basket of life-long searching) are all integrated in the NPW framework. Māori Marsden (2003) suggested that Te kete-tuauri represents the unknown or things not yet known; Te kete-tuatea represents what is known or pre-existing knowledge that we have already been enlightened with; and Te kete-aronui is the pursuit of knowledge that we currently seek. More in depth analysis of the NPW review framework is provided in the chapter below.

Research Design

The research design of the current project was a mixed methods approach, incorporating aspects of mātauranga Māori. The survey took on a mixed methods approach, with open questions being the main from of qualitative research and Likert-scale and multiple-choice questions being the main from of quantitative research. The systematic review of literature took on a solely qualitative research approach.

When exploring quantitative research from a Te Ao Māori worldview, it is considered to be a contested domain as Indigenous research often challenge the dominance of Euro-centric methodologies that continue to marginalise Indigenous peoples (Henry & Crothers, 2019; Wilson, Mikahere-Hall & Sherwood, 2021). However, Walter and Anderson (2013) claim that if quantitative research and data are supported by a cultural framework that guarantees those data do not further belittle and damage perceptions of Indigenous realities and experiences, then they may be developed and used to empower, rather than merely define, Indigenous peoples. Additionally, they use Indigenous quantitative researchers to create approaches that are acceptable and anchored within Te Ao Māori. In the next section, we will discuss how we collected said quantitative and qualitative data.

Data Collection

Data collection consisted of two phases, an anonymised survey and systematic review of literature. These phases occurred over the first month of the current project and were completed before the halfway point of the project. I will address the anonymised survey in the next section and the

Anonymised Survey

The first step was to create the survey on Qualtrics (online survey maker) with various questions, both quantitative and qualitative, targeting the projects key ideas of promoting mental health among rangatahi Māori. Once the survey was created and was approved by the University of Otago Human Ethics committee (D23/291), the survey was distributed to potential participants via an anonymised link. Participants were initially recruited through rōpū (group) and iwi (tribe) associated under NZ Māori hockey. Following this, the survey was distributed to close friends, mutual friends, and work colleagues to recruit more participants. The selection criteria for the survey were, participants had to be aged 18 years or older and must openly identify as having Māori ethnicity. Exclusion criteria for the survey was non-Māori (Pākehā) and under 18 years of age. Due to ethical consideration, participants had to be aged 18 years or older to partake in the survey. At the end of data collection, we were able to recruit twenty-seven participants in total.

Participants were required to complete a survey in which they were instructed to answer all questions. If the participant did not give their consent or they did not complete the survey in full, then their response was voided. No personal information (i.e., Name, Email, Phone Number) was collected from the survey. The data collected from the survey was used in conjunction with the current internship project through Nga Pae o te Māramatanga (NPM Project Code 23-24 INTS09). Data was accessed by the sole researcher and their supervisor over the course of the internship. Following data collection for the survey, data was exported and stored on a separate hard drive that belongs to the researcher and was only be accessed by the researcher during the research internship. Following the research internship, the data collected will be presented alongside the systematic review with all data being kept anonymous. In the next section, we will discuss how we analysed the data we collected.

Data Analysis

Data was initially analysed on the Qualtrics website through visualisation of graphs and tables. These graphs and tables were automatically generated on the website upon the completion of data collection.

To answer the primary research question, we analysed the data using the Te Whetū Rehua framework. The framework was used as a tool to guide, frame and categorise the data collected from the survey, particularly the qualitative data. The next chapter discusses the application and the steps that underpin the Ngā Poutama Whetū framework.

A Kaupapa Māori review methodology: Ngā Poutama

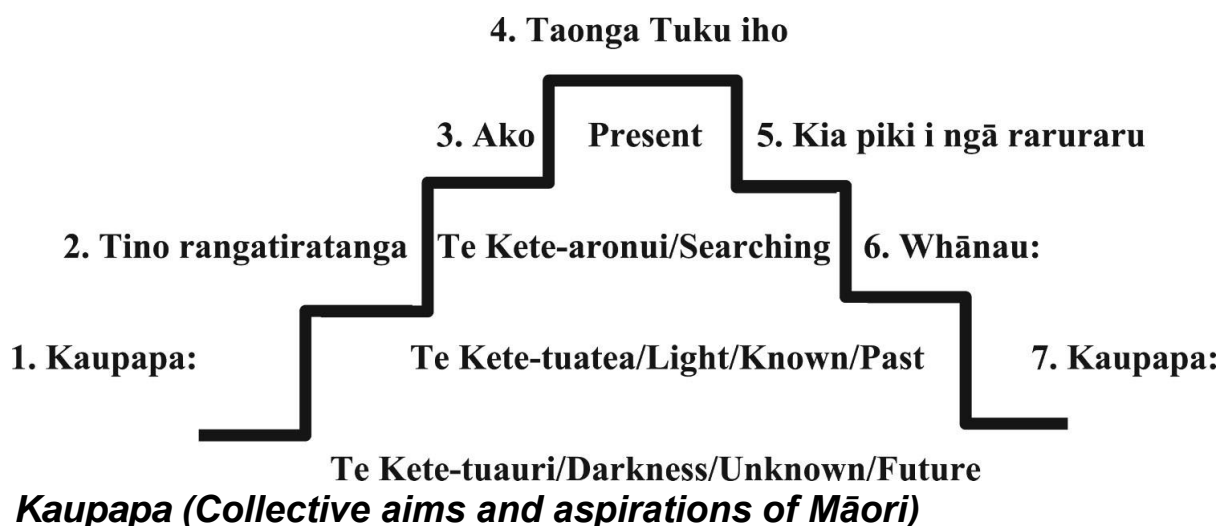
Whetu

In Te ao Māori, any research that is carried out through a kaupapa Māori approach is best described as research that is unequivocally *by* Māori, *with* Māori and *for* Māori (Smith, 1997; Smith, 2015; Barnes, 2009). This approach challenges Western assumptions and norms, whilst protecting mātauranga Māori and giving us back our independence and autonomy within the realm of research (Barnes, 2000; Pihama, Cram & Walker, 2002).

Within the current kaupapa, the use of kaupapa Māori theory is employed through the Ngā Poutama Whetū (NPW) review framework. The NPW framework is embedded with kaupapa Māori values including kaupapa (the collective philosophy principle), tino rangatiratanga (self-determination), taonga tuku iho (cultural aspirations), ako (to teach and to learn) and Whānau (extended family) (Kerr, 2012; Pihama, 2001; Smith, 1999). Provided below is a quick synopsis of what the NPW framework embodies, the processes it consists of and their meanings, as well as their relation to the current systematic review.

The approach undertaken in the current research that is underpinned by the NPW framework and KM principles offers a non-linear, self-sustaining review process of literature that is significantly different to the processes used in Western reviews of research (Hapeta, et al., 2019). In the subsequent sections, we will discuss each of the NPW steps, starting with kaupapa.

Figure 1. Ngā Poutama Whetū (NPW) research review framework.



Kaupapa is the first and final steps (Step 1 and 7) within NPW that focuses on the purpose and collective aspirations of Māori within the realm of research. Regarding the current kaupapa, the focus of literature is around physical activity, recreation, and sports to help with

flourishing mental wellbeing for rangatahi Māori. At step 1, we explored what key words and topics to include in our search of literature, as well as exclusion criteria. The keywords used in the current literature search included ‘physical activity’, ‘recreation’, ‘sports’, ‘mental wellbeing’ and ‘rangatahi Māori’ spanning the years 2003 to 2023. We revisited kaupapa in step 7 to ensure the connection between each step remains the same and the core ideology of what we are researching does not stray from the idea of collective aspirations for Māori, with Māori and by Māori.

Tino Rangatiratanga (Self-determination)

Tino rangatiratanga is the second step to be applied when selecting and excluding literature. A Western method of reviewing literature is often conducted with as much scientific rigor as possible (Drawson, Toombs & Mushquash, 2017) to make sure it has strong validity and replicability. In comparison, Māori research methods (i.e., NPW framework) gives us the autonomy to pick and choose what literature is relevant for the current kaupapa. Severinsen & Reweti (2019) article “Rangatahi Tū Rangatira: innovative health promotion in Aotearoa New Zealand” was not found on Ketu – Otago University library when searching peer reviewed articles. However, this article was included due to its importance in understanding cultural and physical wellbeing for rangatahi and their Whānau through health promotion programmes.

Ako (Culturally preferred pedagogies and reciprocity)

Ako is step three of the NPW framework that acknowledges the organising of literature in a way that is culturally preferred by Māori. The pedagogical approach of kaupapa Māori, where research is *by* Māori, *for* Māori, and *with* Māori is undertaken in the current research project (Smith, 1997). Aligning with NPW framework and previous literature (Watene, Hapeta & Jackson, 2023; Hapeta, et al., 2019), we used *by* Māori, *for* Māori, and *with* Māori as selection criteria for literature. Two of the three parameters needed to be met for literature to be included in the current project.

Taonga Tuku Iho (Treasures to pass on)

Taonga tuku iho is the step where it is decided what is included or excluded through an evaluation process based within the NPW framework. This evaluation consisted of whether the article aligned with the current kaupapa in terms of research questions, outcomes and

kaupapa Māori. In this step, literature was treated as taonga (treasures) and only included if it made it through the systematic evaluation process.

Kia Piki i Ngā Raruraru (Socioeconomic mediation)

Kia piki i ngā raruraru is the fifth step which involves further analysis to question credibility and legitimacy of sought after information. Kia piki ki ngā raruraru adopts a “top up” approach, where further literature is required to satisfy both academic and culturally progressive expectations while ensuring fairness in source evaluation. These expectations include peer-reviewed journal articles that are mana-enhancing and encompass the aspirations of Māori and rangatahi Māori. As a result, dissertations and theses were excluded from the literature evaluation process.

Whānau (Relationships within family)

Whānau is the sixth step of the NPW framework that takes place following the collection of literature. Steps 1-5 are the exploration phase where literature is sought after and filtered through the evaluation process to see if it fits the kaupapa. The NPW step 6 of whānau allows us to analyse and organise literature into Te ao Māori sub-categories, including tangata (key concepts), hapū (categories), and iwi (themes).

Results

This chapter contains results from the current project that address the research question: How effective is PARS as a tool for flourishing mental wellbeing among rangatahi Māori? This chapter reads as a presentation of results and the significance that these results held regarding the current research question.

Ngā Poutama Whetū Literature Review

This section presents the results from our kaupapa Māori (NPW) systematic review of literature. The literature search contained five key terms that were peer-reviewed and published between 2003 and 2023 (see Kaupapa (Collective aims and aspirations of Māori). Although non-peer-reviewed literature was available (i.e., dissertations and theses), these were not considered in the current literature review in the interest of time and scope. The fourteen pieces of literature selected have been grouped by their tangata (concepts), whānau (codes), hapū (categories) and iwi (themes) (see Table 1. Te ao Māori literature selection. below).

Key Findings

The systematic review process identified three key themes; Importance of Indigenous Knowledge application; Cultural identity: Uncovering ‘the space between’; and barriers and challenges rangatahi Māori continue to face. Also identified were shared similarities and nuances between each piece of literature. This was highlighted by the key concepts (tangata) and coding system (whānau) that align with the NPW framework. This allows us to create and have balanced discussions regarding the application of PARS for flourishing mental wellbeing in rangatahi Māori. The next section will focus on the survey data and the relevant results that were discovered.

Table 1. Te ao Māori literature selection.

Author/s (Year)	Title (Kaupapa)	Tangata (Concepts)	Whānau (Codes)	Hapū (Category)	Iwi (Theme)
McCreanor, Rankine, Barnes, Borell, Nairn, Gregory & Kaiwai. (2010)	Māori sport and Māori in sport: Mass media representations and Pākehā.	Māori; sport; Māori in sport; representation; tino rangatiratanga; Kaupapa Māori.	SDT; KMT; IK; ID; TR.	Indigenous knowledge; Identity.	Importance of Indigenous Knowledge application; Cultural identity: Uncovering ‘the space between’.
Sokratov & O’Brien. (2014)	Hīkaka te Manawa: Making a difference for rangatahi.	Mental health; wellbeing; rangatahi Māori; socioeconomic; Māori health.	PYD; DOH; MH; WB; CC; BAC.	Indigenous knowledge; Identity; Cultural connectedness; Hauora; Barriers and challenges.	Importance of Indigenous Knowledge application; Cultural identity: Uncovering ‘the space between’; Barriers and challenges rangatahi Māori continue to face.
Arahanga-Doyle, Moradi, Brown, Neha, Hunter & Scarf. (2019)	Positive youth development in Māori and New Zealand European adolescents through an adventure education programme.	Youth development; psychological resilience; adventure education programme; self-esteem; social/collective identity.	PYD; MH; SDT; ID; CC; BAC.	Indigenous knowledge; Identity; Cultural connectedness; Barriers and challenges.	Importance of Indigenous Knowledge application; Cultural identity: Uncovering ‘the space between’; Barriers and challenges rangatahi Māori continue to face.
Barnes, Henwood, Murray, Waiti, Pomare-Peita, Bercic, Chee, Mitchell & McCreanor. (2019)	Noho Taiao: Reclaiming Māori science with young people.	Noho Taiao; Māori; education; health promotion; health; wellbeing.	KMT; WTW; TPM; WB; IK; CC; BAC.	Indigenous knowledge; Identity; Cultural connectedness; Hauora; Colonisation.	Importance of Indigenous Knowledge application; Cultural identity: Uncovering ‘the space between’; Barriers and challenges rangatahi Māori continue to face.
Hapeta, Stewart-Withers & Palmer. (2019)	Sport for social change with Aotearoa New Zealand youth: Navigating the	Development through sport; sport for development; youth sport;	PYD; KMT; PSP; IK; CC.	Indigenous knowledge; Identity; Cultural connectedness; Hauora.	Importance of Indigenous Knowledge application; Cultural identity: Uncovering ‘the space between’.

	theory-practice nexus through Indigenous principles.	Indigenous principles.			
Severinsen & Reweti. (2019)	Rangatahi Tū Rangatira: Innovative health promotion in Aotearoa New Zealand.	Indigenous health; Māori; Physical activity; Health promotion; Cultural identity.	KMT; ID; PA; IK; DOH; CC.	Indigenous knowledge; Identity; Cultural connectedness; Hauora.	Importance of Indigenous Knowledge application; Cultural identity: Uncovering ‘the space between’; Barriers and challenges rangatahi Māori continue to face.
Stewart-Withers & Hapeta. (2020)	An examination of an Aotearoa/New Zealand plus-sport education partnership using livelihoods and capital analysis.	Education; plus- sport; sustainable livelihoods; youth; Indigenous peoples; rugby; partnerships.	PSP; KMT; PYD; HPE; IK; BAC.	Indigenous knowledge; Hauora; Barriers and challenges.	Importance of Indigenous Knowledge application; Barriers and challenges rangatahi Māori continue to face.
McLachlan, Waitoki, Harris & Jones. (2021)	Whiti te rā: A guide to connecting traditional wellbeing pathways.	Māori; culture; identity; hauora; Indigenous health; wellbeing; mental health.	KMT; MH; WB; IK; DOH; CC; BAC.	Indigenous knowledge; Identity; Cultural connectedness; Hauora; Colonisation.	Importance of Indigenous Knowledge application; Cultural identity: Uncovering ‘the space between’; Barriers and challenges rangatahi Māori continue to face.
Stevens, Ovens, Hapeta & Petrie. (2021)	Tracking Physical Literacy in Aotearoa New Zealand: Concerns of narrowed curriculum and colonisation.	Physical education; physical literacy; curriculum; Indigenous perspectives; healthism.	HPE; PA; KMT; IK; DOH; TR; BAC.	Indigenous knowledge; Hauora; Colonisation.	Importance of Indigenous Knowledge application; Barriers and challenges rangatahi Māori continue to face.
Harris, Warbrick, Fleming, Borotkanics, Atkins & Lubans. (2022)	Impact of high- intensity interval training including Indigenous	Mental health; exercise; youth; Indigenous;	MH; PYD; KMT; PA; WB; IK; DOH; CC.	Indigenous knowledge; Identity; Cultural	Importance of Indigenous Knowledge application; Cultural identity: Uncovering ‘the space between’.

	narratives on adolescents' mental health: A cluster-randomised controlled trial.	wellbeing; physical activity.		connectedness; Hauora.	
Phillips, Berghan, Clifford, Arahanga-Doyle & Totoro. (2022)	Mauriora and the environment: A kaupapa Māori exploration of adventure therapy in Aotearoa, New Zealand.	Adventure therapy; Kaupapa Māori; Te Taiao; Māori health; Indigenous auto-ethnography.	KMT; IK; MH; DOH; CC.	Indigenous knowledge; Identity; Cultural connectedness; Hauora.	Importance of Indigenous Knowledge application; Cultural identity: Uncovering 'the space between'.
Griffiths, Davies, Savage, Shelling, Dalziel, Christy & Thorby. (2023)	The value of recreational physical activity in Aotearoa New Zealand: A scoping review of evidence and implications for social value measurement.	Māori; Indigenous populations; sport; physical activity; health; wellbeing.	KMT; WB; PA; IK; DOH; CC; TR.	Indigenous knowledge; Identity; Cultural connectedness; Hauora.	Importance of Indigenous Knowledge application; Cultural identity: Uncovering 'the space between'.
Hamley, Le Grice, Greaves, Groot, Latimer, Renfrew, Parkinson, Gillon & Clark. (2023)	Te Tapatoru: A model of whanaungatanga to support rangatahi wellbeing.	Indigenous knowledge; Māori; rangatahi Māori; Whanaungatanga; Kaupapa Māori; connection.	KMT; WB; IK; DOH; CC; BAC.	Indigenous knowledge; Identity; Cultural connectedness; Hauora; Barriers and challenges; Colonisation.	Importance of Indigenous Knowledge application; Cultural identity: Uncovering 'the space between'; Barriers and challenges rangatahi Māori continue to face.
Muriwai, Manuela, Cartwright & Rowe. (2023)	Māori exercise professionals: Using Indigenous knowledge to	Indigenous knowledge; sport psychology; Kaupapa Māori;	KMT; WB; IK; CC; BAC.	Indigenous knowledge; Identity; Cultural connectedness;	Importance of Indigenous Knowledge application; Cultural identity: Uncovering 'the space between'; Barriers and challenges rangatahi Māori continue to face.

	connect the space between performance and wellbeing.	hauora; Indigenous perspectives.		Hauora; Barriers and challenges; Racism.	
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Codes:

KMT – Kaupapa Māori Theory

SDT – Self-Determination Theory

PYD – Positive Youth Development

DOH – Determinants of Health

WTW – Te Whare Tapa Whā

MH – Mental Health

WB - Wellbeing

ID - Identity

TPM – Te Pae Mahutonga

PSP – Plus Sport Plus

HPE – Health and Physical Education

PA – Physical Activity

IK – Indigenous Knowledge

CC – Cultural Connectedness

BAC – Barriers and challenges

Survey

This section addresses the results of our survey data. There were twelve questions in the survey with nine of them having a quantitative focus and the last three having a qualitative or lived experiences focus. Instead, then focusing on variations in the methods used to generate the answers, the questionnaire's aim was to determine how participants' replies varied from one another (Siniscalco & Auriat, 2005). The subsequent sections focus on participant information, including participant demographic and compliance.

Demographic Data

Twenty-seven participants completed the survey, with ages ranging from 18 to 35 years of age. Fifteen participants were male, eleven were female, and one was non-binary.

Participant compliance

Every participant completed each component of data collection in its entirety. All participants read and agreed to the consent form before completing the survey and openly identified as being Māori (see Methodology for details). The next section will discuss the key findings that were discovered from the survey.

Key findings

When relating the current survey data back to the research aims and the main research question, we found participants responses support the notion that PARS can be an effective tool for flourishing mental wellbeing in rangatahi Māori. Furthermore, the current findings support the notion that more Māori-led initiatives and safe spaces for Māori within PARS setups are more required and relevant than ever before. The next section will examine the quantitative method of data collection for the survey.

Quantitative Methods

Table 2. *How often do you engage in PARS? (n=27)*

	Responses	Percentage of Total Responses
Multiple times per week	21	70%
Once or twice a week	4	13%
Less than once a week	2	7%
Never	0	0%

Table 3. *In your opinion, how important is PARS for maintain good mental health? (n=27)*

	Responses	Percentage of Total Responses
Extremely important	25	93%
Quite important	2	7%
Moderately important	-	-
Slightly important	-	-
Not at all important	-	-

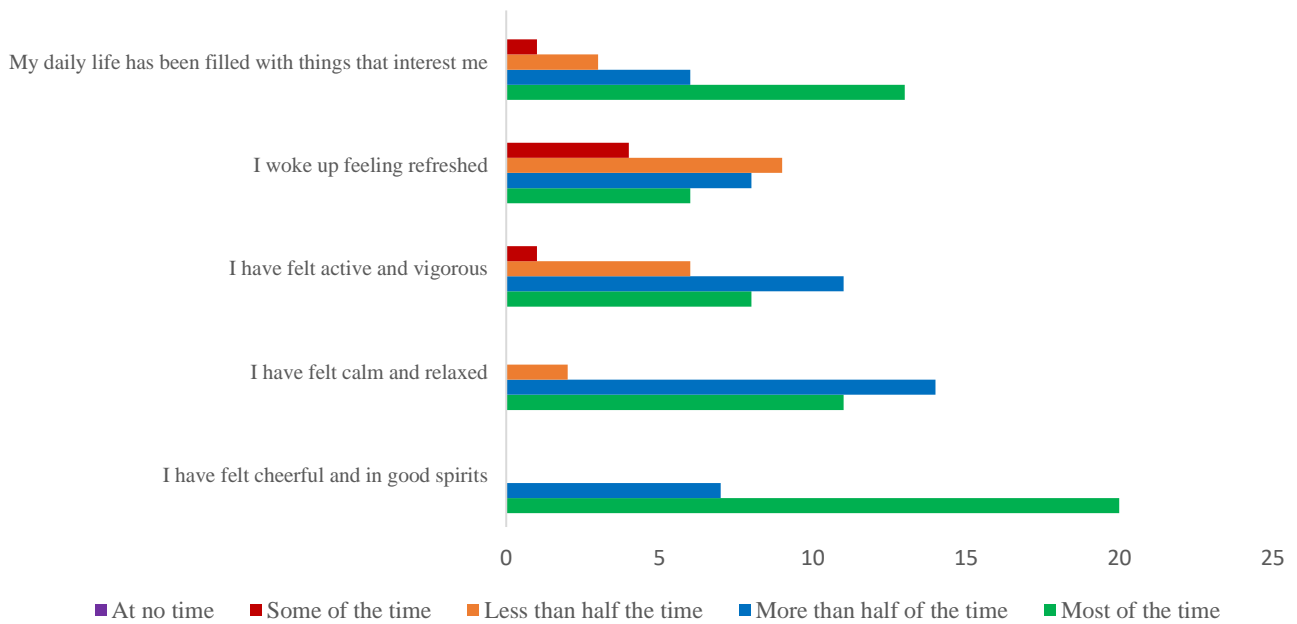
Table 4. *How has engaging in PARS positively impacted your mental health? (n=27)*

	Responses	Percentage of Total Responses
Improved self-confidence and self-esteem	22	81%
Reduced stress and/or anxiety	25	93%
Enhanced overall mood and well-being	26	96%
Improved focus and concentration	17	63%
Helped in building positive relationships and social connections	23	85%

Table 5. *WHO (Five) Well-Being index. (n=27)*

<i>Over the last two weeks...</i>	All of the time	Most of the time	More than half of the time	Less than half the time	Some of the time	At no time
I have felt cheerful and in good spirits	0	20	7	0	0	0
I have felt calm and relaxed	0	11	14	2	0	0
I have felt active and vigorous	1	8	11	6	1	0
I woke up feeling refreshed	0	6	8	9	4	0
My daily life has been filled with things that interest me	4	13	6	3	1	0

Figure 2. Participants response to WHO (Five) Well-Being Index.



Qualitative Methods

The qualitative data collected from the questionnaire was analysed through a process of thematic analysis to identify patterns and themes among participant’s responses (Clarke & Braun, 2014), similar to the NPW framework. Through thematic analysis, a platform was formed that allowed culturally relevant meaning to be derived from participant’s responses and lived realities. Questions from the survey about perceptions of PARS and Māori mental health include: “What barriers or challenges do Māori face in participating in PARS and how might this affect their mental health?”, “How can PARS programmes be better tailored to support mental health for Māori?” and “What steps should be taken to encourage more Māori to actively engage in PARS for mental health promotion?”. Participant’s responses and lived realities covered a plethora of different themes that have been identified in the tables below. Some responses have been grouped into multiple themes, including multiple sub-themes being grouped into one key theme (i.e., Māori led initiatives in Table 8 has four sub-themes that were identified).

Table 6. *What barriers or challenges do Māori face in participating in PARS and how might this affect their mental health?*

Key Themes	Participant Responses
Financial	9
Feeling uncomfortable/Not Included	5
Accessibility/Time	5
Exclusion of Māori Identity	4
Racism	3
Māori Health	1

Table 7. *How can PARS programmes be better tailored to support mental health for Māori?*

Key Themes	Participant Responses
Whakawhanaungatanga	6
Cultural expression	5
PARS as a learning opportunity for Te Ao Māori	3
Remove Financial Barriers	3
Encourage involvement	3
Mental health support spaces	2
Accessibility	1
Fully inclusive	1

Table 8. *What steps should be taken to encourage more Māori to actively engage in PARS for mental health promotion?*

Derived Themes and Subthemes	Participant Responses
Māori led initiatives	11
<i>Māori community-led sports groups</i>	7
<i>Work with marae and iwi leaders</i>	2
<i>Identify and advertise Māori NSO's</i>	1
<i>Whānau-led initiatives</i>	1
Remove barriers	5
<i>Financial</i>	3
<i>Economic</i>	1
<i>Exclusivity in sport</i>	1
PA Incorporation for rangatahi	4
Fun/Accessible	4
Education	2
Advocacy	1

During analysis, there were multiple sub-themes that were grouped into one key theme. Māori led initiatives had four sub-themes: Community led sports groups; Work with marae and iwi leaders; Identify and advertise Māori national sport organisations; and Whānau led initiatives. Removing barriers had a further three sub-themes: Financial; Exclusivity in sport (Pākehā dominated); and Economic issues. The next section will analyse the comparisons and trends between Sport NZ Surveys (2022) and the current data.

Comparisons and trends with Sport NZ surveys (2022)

The tables and figure presented above display the current findings in a concise manner. Compared to the current findings, we found some comparisons to the Sport NZ Social Return on Investment (SROI) survey (2022) and Sport NZ Active survey (2022). From the SORI survey (2022), Sport NZ highlighted eight key outcomes for Māori in recreational physical activity. These included; (1) Intergenerational participation strengthens Whānau, (2) reclamation and protection of mātauranga Māori strengthens Indigenous knowledge systems and wellbeing, (3) participation provides opportunities to reinforce and practice tikanga Māori, (4) whakawhanaungatanga ties are strengthened through participation, (5) cultural identity is strengthened through participation in Māori sport and recreation, (6) Māori sport and recreation provides opportunities to connect to the whenua as Māori, (7) rangatahi experience leadership through Māori sport and recreation, and (8) Māori sport and recreation are an expression of mana Motuhake (self-determination). When analysing data from

Table 6, Table 7, and Table 8, we can identify key themes that share similar aspirations to the outcomes identified from the SROI survey. For example, the main participant response to ‘How can PARS programmes be better tailored to support mental health for Māori?’ was whakawhanaungatanga (process of building relationships), which directly correlates to outcome four in the SROI survey (2022). Furthermore, Sport NZ stated in the SROI survey that “recreational physical activity makes a significant contribution to Māori wellbeing through strengthening intergenerational relationships and reinforcing cultural values, beliefs, social norms and knowledge” (p. 5, 2022). From the current survey responses, we know this statement to be accurate as 93% (n = 25) of participants agree that PARS is ‘extremely important’ for improving mental wellbeing and 11 participant responses indicating that Māori-led initiatives should be the next step to encourage more Māori to actively engage in PARS. However, a limitation of the current study is the number of participants recruited. In

total, we had 27 responses to the survey, compared to 4,015 rangatahi responses in 2022 for Sport NZ survey. This directly impeded the power of the data collected, but the results still provided us with a good idea of what needs to be changed to improve rangatahi Māori mental wellbeing. Overall, there are strong connections between previously conducted surveys from Sport NZ and the current study. This gives us confidence that the data collected is both reliable and valid. The next chapter will discuss the thematic analysis conducted regarding the systematic review, as well as the survey data that will be analysed through the Te Whetū Rehua framework.

Discussion

From the systematic review of literature, three major themes appeared: The importance of Indigenous Knowledge application; Cultural identity: Uncovering ‘the space between’; and barriers and challenges rangatahi Māori continue to face. These three themes will be analysed within the discussion, in which I will examine methods to better understand how we can care for our rangatahi Māori mental wellbeing and enable them to flourish. These themes have been identified through the process of thematic analysis in association with the NPW review framework. We will begin the next section by discussing the thematic analysis that was conducted from the systematic review.

Ngā Poutama Whetū – Thematic Analysis

Theme 1: Importance of Indigenous Knowledge application

The marginalisation and colonisation of Indigenous knowledge (IK) within PARS continue to profoundly impact hauora and mental wellbeing for rangatahi Māori. It is understood that Indigenous voices and lived experiences are necessary for re-indigenising PARS spaces across Aotearoa (Muriwai, et al., 2023). However, for rangatahi Māori, their voices and experiences are drowned out before they even get a chance to speak. At schooling systems across Aotearoa, it has been found that the adoption of Eurocentric philosophies contradicts the current New Zealand health and physical education curriculum (The Ministry of Education, 2007) which further marginalises Indigenous perspectives of hauora (Stevens, et al., 2021). These pre-existing health inequities, paired with not acknowledging IK within PARS, are challenges rangatahi Māori continue to face. Consideration should be given to the way PARS is delivered, including components that acknowledge the value of IK (Harris, et al., 2022). It has previously been reported in literature the importance IK, cultural narratives,

and values that support health measures have shown to enhance hauora, particularly mental wellbeing (Harris, et al., 2022). Thus, the way we deliver health and physical education programmes in schools can be targeted to further develop and enrich IK application for flourishing wellbeing in rangatahi Māori.

Severinsen & Reweti (2019) have shown this through the incorporation of their Rangatahi Tū Rangatira (R2R) national health programme. R2R aims to promote cultural and physical wellbeing for rangatahi and their Whānau. The programme aims to improve rangatahi overall well-being, leadership skills, and cultural awareness via Māori traditional games and PARS involvement. Severinsen & Reweti (2019) discovered that rangatahi and their whānau had better lifestyles, including increased physical activity, a desire to achieve in school, and a stronger connection to Te Ao Māori and their local communities. This research highlights the significance of adding cultural components and IK to promote healthier lifestyles for rangatahi and their whānau, as well as the link between a stronger sense of cultural identity and better health (Severinsen & Reweti, 2019). These cultural components have been around since the 1980's in the form of Māori health models (Durie, 1994; Pere, 1984; Durie, 1999), which are often used to help understand holistic approaches to health for Māori (McLachlan, et al., 2021). However, these deeper cultural understandings that underpin Māori health models are often overlooked to the disadvantage of Māori wellbeing. Through the application and restoration of cultural beliefs and practices, we are able to reinstate positively influenced hauora and mental wellbeing within rangatahi Māori (McLachlan, et al., 2021).

The literature also demonstrates the application of IK outside the realm of PARS for flourishing hauora, more specifically around te taiao (natural environment). Arahanga-Doyle, et al., (2019) demonstrated a positive youth development (PYD) approach through a 7-day voyage that targeted key Māori aspects such as whanaungatanga (relationships) within the collective group of rangatahi. They found that across rangatahi, the PYD measures of psychological resilience, self-esteem and positive outlook on life increased from the start to the end of the voyage (Arahanga-Doyle, et al., 2019). Additionally, they demonstrated that these PYD measures were driven by the social/collective identity rangatahi formed within their group across the duration of their voyage. Phillips, et al., (2022) concur that links between te taiao and hauora are 'well-established' within literature and highlight the important connection between te taiao and hauora. However, both acknowledge that the Eurocentric viewpoint of adventure therapy and outdoor education fails to account for Māori ways of being and thinking. Barnes, et al., (2019) explains how when our connections with

and access to health-promoting places of belonging within te taiao are damaged, we lose more than component parts of wellbeing and hauora. We lose an entire cultural infrastructure integral to identity, community, spirituality, and sustainability, compromising health, wellbeing and vitality of iwi and hapu (Barnes, et al., 2019).

Despite research existing from various researchers on the topic of Māori-centric approaches for flourishing mental wellbeing in rangatahi Māori, we are yet to see consistent application of these approaches across Aotearoa – New Zealand. By recognising and acknowledging the potential that IK has for flourishing mental wellbeing, we can better promote flourishing rangatahi Māori. A key take-away from the literature is the need for indigenous voices and perspectives to be cherished, heard and seen, not diminished (Muriwai, et al., 2022).

Rangatahi Māori are the future of this country and are examples of where we are likely to be heading in upcoming years. If we do not give rangatahi Māori an opportunity to express themselves and understand more about who they are or their own wellbeing through a Māori-centric viewpoint, they will never reach their full potential. The next section will discuss the second theme around cultural identity.

Theme 2: Cultural identity: Uncovering ‘the space between’

Due to the lack of opportunities to express themselves and potentially their Māori culture and identity openly, rangatahi Māori are more likely to experience wellbeing inequities. For instance, demonstrated within literature that access to Te ao Māori facilitates the building of a secure cultural identity, which in turn, is correlated to good health outcomes for whānau and rangatahi (Severinsen & Reweti, 2019). Some Māori experience dissociation from self because of colonisation and alienation from their whenua, cultural practises, and identity, ultimately leading to a lack of knowledge of their whakapapa or culture (Rameka & Paul-Burke, 2015). Other Māori, who are of Māori descent, may not identify as Māori (Stewart-Withers & Hapeta, 2020). This suggests that cultural identity for Māori is a complex concept to understand. Thus, it is important that we uncover ‘the space between’ and create a safe space that connects PARS, rangatahi Māori, and cultural identity together for those that would like to connect with their culture (Muriwai, et al., 2023).

Connection with one’s Indigenous culture and identity has been shown to positively impact on mental health (Auger, 2016). Whereas disconnection from culture and the ability to express components of cultural identity have been found to have a detrimental impact on the mental health of Indigenous people (Harris, et al., 2022). Although cultural identity for rangatahi Māori is a complex system, PARS may provide the pathway to strengthen cultural

identity and cultural connection, if it is conducted in a culturally appropriate way. Harris, et al., (2022) acknowledged that “consideration should be given to the manner in which physical activity is administered, including components that acknowledge the value of cultural knowledge and Indigenous practice” (p. 794). Severinsen & Reweti (2019) found this in their study, with participants in their R2R programme which demonstrated an increased sense of mental resiliency and identity, regardless of rangatahi Māori previous knowledge and access to Te ao Māori. Rangatahi Māori spoke of feeling mentally stronger and more socially connected with one another following the R2R programme delivery (Severinsen & Reweti, 2019, p. 294). This mana-enhancing approach allowed rangatahi Māori mental wellbeing to flourish and helped to promote a greater understanding and respect for Māori identity.

It is understood and well-documented that Māori are under-represented, negatively depicted and less likely to find anything that affirms themselves or their communities as Māori (McCreanor, et al., 2010). This alone is enough to have a direct effect on mental wellbeing. Rangi (2021, as cited in Griffiths, et al., 2023) supports this notion of under-representation as they demonstrated the impacts of colonisation on traditional Māori PARS. They found that traditional Māori PARS was characterised by Māori having tino rangatiratanga (sovereignty, autonomy) and mana motuhake (mana through self-determination) over their lives and connecting the physical practice to the spiritual experience (p. 8). Furthermore, Griffiths, et al., (2023) discovered that mental wellbeing benefits from traditional physical activity were expressed by rangatahi, describing these traditional activities to be holistically healthy and a means of reconnecting to whenua, whakapapa, iwi and hapū. Stewart-Withers & Hapeta’s (2020) work supports this by way of their exploratory research that examined an alternative indigenous-centric education pathway to increase livelihoods opportunities for rangatahi Māori. They found that all rangatahi Māori that were interviewed following the alternative education pathway had increased self-worth and improved mental wellbeing (Stewart-Withers & Hapeta, 2020). Furthermore, participating in this alternative education pathway contributed to the development of cultural capital, including cultural identity (Stewart-Withers & Hapeta, 2020). These findings from distinguished authors (Griffiths, et al., 2023; Stewart-Withers & Hapeta, 2020) highlight the need for spaces within PARS that are culturally accepting and do not stereotype rangatahi Māori. Additionally, these spaces should promote inclusion and diversity, rather than oppressing rangatahi Māori away from their culture and Indigenous ways of knowing and doing.

Expressing cultural identity for rangatahi Māori must continue to be acknowledged and appreciated if there is to be significant change within the Eurocentric structures that dominate PARS spaces. Being and identifying as Māori should not feel like a burden, but instead should be celebrated and supported. So, why should Māori settle for anything less than the best? Literature has identified the issues with lack of Māori cultural representation in PARS and we can start to see movement and changes within these spaces. Rangatahi Māori are now able to be unapologetically Māori and are no longer the odd one out, but instead are a part of a group enjoying PARS spaces as Māori. The next section will discuss the third theme around barriers and challenges rangatahi Māori face.

Theme 3: Barriers and challenges rangatahi Māori continue to face.

It is well documented that Māori regularly face barriers and challenges that are tough to overcome, particularly rangatahi Māori. Rangatahi Māori are at greater risk of mental health problems compared to non-Māori (O'Brien & Sokratov, 2014). As well as being more likely to come from disadvantaged socioeconomic backgrounds and live with intergenerational impacts of colonisation, rangatahi Māori encounter compromised mental resilience and face poorer mental health outcomes as a result (O'Brien & Sokratov, 2014). Add in the challenge of rangatahi Māori struggling to access mental health services directly and it is no surprise that rangatahi Māori (especially males) are over 2.4 times more likely to die by suicide compared to non-Māori (O'Brien & Sokratov, 2014, p. 10). Now is the time, more than ever to fight for our rangatahi so they can simply be rangatahi and do not have to continuously worry about overcoming such systematic barriers and challenges.

O'Brien & Sokratov (2014) stated that a fundamental building block for mental resilience in rangatahi is supportive relationships, whanaungatanga. Although whanaungatanga is a supposed building block for rangatahi mental resilience and wellbeing, there is little research on how rangatahi understand and experience whanaungatanga. Hamley, et al., (2023) argue that barriers and challenges remain when trying to better understand mātauranga and tikanga Māori (Māori traditions or customs) within Eurocentric systems. Therefore, more Māori-centric approaches to hauora and wellbeing need to be implemented so rangatahi Māori have the opportunity to flourish in these spaces. Hamley and colleagues (2023) developed Te Tapatoru model, which looks at “centring rangatahi Māori experiences of whanaungatanga to better articulate how to build whanaungatanga with rangatahi, and what systemic and policy changes may be needed to support this” (p. 173). With the help from Te Tapatoru, they found that this Māori-centric approach helped to develop supportive settings that prioritise

rangatahi Māori desires and insights, enabling them to realise their full potential.

Furthermore, this approach had a direct impact on wellbeing, particularly mental wellbeing, as the model corresponds with Māori mental health care, offering comprehensive support within a holistic approach (Hamley, et al., 2023). While whanaungatanga (and other mātauranga Māori concepts) may seem complex to understand fully, these principles are integral to the development of wellbeing for rangatahi and their whānau (McLachlan, et al., 2021).

Similarly, from an inclusive perspective, scholars have identified the need for a different approach to be taken when teaching rangatahi Māori about hauora and wellbeing across Aotearoa. Hapeta, Stewart-Withers & Palmer (2019) sum it up perfectly, Indigenous worldviews are underrepresented and underdeveloped in sport spaces (p. 481). When it comes to health and wellbeing, there is obviously a great emphasis on the physical component of health, but often the mental component is forgotten. Stevens, et al., (2021) found in their research that the physical literacy tracking tool created by Sport NZ, a tool that is used to measure physical literacy at the individual participant level, heavily focuses on the physical aspect. However, through a holistic view of hauora, the tool fails to recognise the importance of the other three dimensions of hauora, (i.e., mental, spiritual and social wellbeing). By failing to address these aspects of hauora effectively, the assessment tool makes no effort to recognise a Te Ao Māori perspective of wellbeing (Stevens, et al., 2021). Ultimately, this leads into further issues regarding societal health outcomes (Hapeta, Stewart-Withers & Palmer, 2019), whānau orientated health outcomes (Hamley, et al., 2023; McLachlan, et al., 2021; Severinsen & Reweti, 2019), and spiritual and cultural outcomes for rangatahi Māori (Arahanga-Doyle, et al., 2019; Barnes, et al., 2019; McCreanor, et al., 2010; Sokratov & O'Brien, 2014). These scholars recognise the importance of positive cultural representation for Māori in order to challenge the status quo of the dominant discourse within the current Eurocentric structures of hauora and mental wellbeing.

Rangatahi Māori face a multitude of barriers and challenges that make it hard to either access PARS completely or confidently connect with their culture within PARS spaces. As a result, it is important that communities involved with rangatahi Māori work towards an inclusive approach that recognises and embraces cultural differences and provides equal opportunities for all rangatahi Māori to express their cultural identities within PARS. An approach that encompasses Māori ways of knowing and doing, while empowering and

supporting rangatahi Māori during PARS participation. In the next section, I will discuss the survey data and how it will be analysed.

Survey Data

From the survey data collected, a number of key themes appeared from participant responses. We are using the Te Whetū Rehua framework (see Appendix D: Te Whetū Rehua Framework) from Ihi Aotearoa (Sport NZ) to help organise the derived key themes from the survey into five different criteria continuum. We will only be organising the top responses from the survey to show how the Te Whetū Rehua framework can be used as a tool. Te Whetū Rehua was developed to achieve the goal of “increased participation and leadership as Māori in sport and traditional physical recreation at community level” (Thompson, 2021, p. 3). The five criteria in Te Whetū Rehua are: *For* Māori, *with* Māori, *by* Māori, *in/on* Māori, and *through* Māori. The next section will look at the criteria of ‘for Māori’ from the Te Whetū Rehua framework.

For Māori

For Māori is defined as having an emphasis to support whakapapa and kaupapa Māori groups, with the key principle of this criteria focusing on whanaungatanga (Thompson, 2021). When analysing the qualitative survey data, we identified this principle of whanaungatanga across all three qualitative questions regarding the criteria ‘for Māori’. When asked about barriers and challenges Māori face in PARS participation (Table 6), participants second and third top responses were feeling uncomfortable/not being included (n = 5) and exclusion of Māori identity in PARS spaces (n = 4). These directly link to whanaungatanga with participants identifying that the support and building of relationships for Māori is lacking across PARS spaces.

In Table 7 when prompted about better tailoring PARS programmes to support mental health for Māori, the top response from participants was whakawhanaungatanga (n = 6). There were also a number of key themes that closely relate to the principle of whanaungatanga, including using PARS as a learning opportunity for Te ao Māori (n = 3), and encouraging Māori involvement in PARS spaces (n = 3).

In Table 8, when asked about what steps should be taken to encourage more Māori to engage in PARS for mental health promotion, participants top responses were more Māori led initiatives (n = 11), with four sub themes making up the responses. These four sub themes were Māori community-led sports groups (n = 7), work with marae and iwi leaders (n = 2),

identify and advertise Māori national sporting organisations (n = 1), and Whānau-led initiatives (n = 1).

Overall, we can see that the key principle for the current criteria of whanaungatanga is relevant and important. Yet, participants responses indicate that there is not enough mahi (work) being done to promote and elevate this key principle and achieve the outcomes set by He Oranga Poutama. The next section will look at the criteria of ‘with Māori’ from the Te Whetū Rehua framework.

With Māori

With Māori is defined as the delivery of practice and teaching with Māori language and customs being central to unique Māori identity, with the key principle of this criteria focusing on Te Reo me ōna Tikanga (Thompson, 2021).

When we apply the key principle of Te Reo me ōna Tikanga into the current PARS space and programmes, we identify that there is a serious lack of it. This in itself is a barrier or challenge that rangatahi Māori have to overcome constantly. Identified key themes from the survey that relate to this key principle include exclusion of Māori identity in PARS spaces (n = 4), Māori not feeling comfortable or included in PARS spaces (n = 5) and the negative impact racism (n = 3) is having on PARS delivery ‘with Māori’. Therefore, the barriers and challenges identified through participant responses highlight the lack of ‘with Māori’ delivery of PARS for flourishing rangatahi Māori wellbeing.

Māori tikanga can be applied to situations that require certain protocols and/or procedures, including delivery of PARS to rangatahi. Some of the identified themes from the survey, such as: whakawhanaungatanga (n = 6), greater cultural expression (n = 5), and using PARS as a learning opportunity for Te ao Māori (n = 3) are all examples of what incorporating a ‘with Māori’ approach could look like in PARS spaces. The idea of whakawhanaungatanga, or building relationships, seems like a simple concept to understand and a necessity across most aspects of life. However, from the identified barriers and challenges above, we know that Māori feel uncomfortable or not included in PARS spaces, meaning that the foundation of building relationships must not exist or there is a lack of. These issues help identify that more must be done to apply Māori tikanga and a ‘with Māori’ approach so rangatahi Māori can gain the most benefit from PARS spaces or programmes.

In Table 8, the top response from participants again was more Māori led initiatives in PARS spaces. Also, another top response was that more accessibility for rangatahi Māori in PARS

spaces (n = 4). Both of these themes identified through participants responses are directly linked to the ‘with Māori’ criteria of the framework.

From the participant’s responses, we can see that the lack of Te reo (Māori language) and Te ao Māori is a prominent issue that must be addressed. With the current governments stance on Te Tiriti o Waitangi, Te reo and Te ao Māori are needed more than ever before. Relating it back to the current project, Sport NZ (2021) has said that more tikanga Māori needs to be introduced across PARS spaces in Aotearoa. However, after analysing the lived experiences of the participants, are these really being implemented in PARS spaces? The next section will look at the criteria of ‘by Māori’ from the Te Whetū Rehua framework.

By Māori

By Māori is defined as being governed, delivered, and/or managed by Māori, with the key principle of this criteria focusing on rangatiratanga (leadership) (Thompson, 2021).

In Table 6, the question being asked addresses the barriers and challenges Māori face in PARS spaces. When taken at face value, there are no specific themes that directly acknowledge the barriers and challenges ‘by Māori’. However, if we think of when PARS is delivered ‘by Māori’, these key themes would be addressed. For example, PARS delivery ‘by Māori’ would eliminate rangatahi Māori feeling uncomfortable or not feeling included (n = 5), it would help eradicate the exclusion of Māori identity (n =4), as well as address racism (n = 3) and Māori health inequities (n = 1). Thus, every theme has a direct connection with the criteria of ‘by Māori’, even if it is not directly linked to the criteria.

In Table 7, similarly to Table 6, the participant responses do not acknowledge the ‘by Māori’ criteria directly. However, if PARS programmes and spaces were delivered by Māori, then all the key themes identified in Table 7 through participants lived experiences would be addressed and implemented. For example, PARS delivery ‘by Māori’ would welcome cultural expression (n = 5) and aim to be fully inclusive (n = 1), as well as incorporating mātauranga Māori into PARS delivery, such as whakawhanaungatanga (n = 6) and Te ao Māori (n = 3).

In Table 8, again, the top participant response was more Māori-led initiatives to encourage more Māori to actively engage in PARS for mental health promotion. This directly correlates with the ‘by Māori’ criteria in the Te Whetū Rehua framework.

As much as there are PARS programmes or spaces that aim to benefit Māori, a lot of them are not run by Māori and hence lose a lot of that tikanga and mātauranga that is necessary. Sport NZ (2021) identified that Māori are some of the most active people compared to non-

Māori, yet there are fewer opportunities for rangatahi Māori to be Māori. The next section will look at the criteria of ‘in/on Māori’ from the Te Whetū Rehua framework.

In/On Māori Places/Spaces

In/on Māori is defined as guardianship and/or connection to places of whakapapa significance, with the key principle of this criteria focusing on kaitiakitanga (guardianship) (Thompson, 2021).

In Table 6, similarly to the ‘by Māori’ criteria, the participants responses do not acknowledge the ‘in/on Māori’ criteria directly. However, if PARS programmes and spaces were delivered in/on Māori, then notable identified themes would be addressed. For example, the barrier of rangatahi Māori feeling uncomfortable or not included would be eradicated when delivered in/on Māori. Furthermore, racism (n = 3) would be far less of a barrier if PARS was delivered in/on Māori.

If we relate the identified themes in Table 7 back to the key principle of kaitiakitanga for ‘in/on Māori’, we understand that participants responses have a significant relationship with the current criteria. Although accessibility (n = 1) was one of the smaller identified themes, the idea of accessibility has a range of different outcomes. It could simply mean access to sports grounds and infrastructure, or it could mean access to te taiao that once belonged to Māori before colonisation and alienation of land. This also links with financial barriers (n = 3), as Māori may need to pay for access to ancestral land for PARS participation, when in reality they should not have to pay at all. Furthermore, ‘in/on Māori’ tailored programmes could allow for the opportunity to provide mental health support spaces (n = 2) in te taiao where some rangatahi Māori may feel more comfortable through that cultural connection and expression (n = 5).

In Table 8, the derived key theme and subsequent sub-themes of Māori-led initiatives again pops up as a theme that fits the criteria of the Te Whetū Rehua framework, this time for ‘in/on Māori’ criterium. Other identified themes such as advocacy for Māori in PARS spaces (n = 1), education of Te ao Māori (n = 2), and rangatahi Māori fun and accessibility (n = 4) would benefit from an ‘in/on Māori’ approach to PARS delivery.

By definition, in/on Māori delivery of PARS programmes has a connection back to te taiao and honouring the principle of kaitiakitanga that is associated with this criterion. This connection back to te taiao was also identified in the systematic review, with Phillips, et al., (2022), Arahanga-Doyle, et al., (2019), and Barnes, et al., (2019) all stating the importance of reconnecting with whenua and ancestral lands for the betterment of mental wellbeing in

rangatahi Māori. This reconnection, along with combining the benefits of PARS programmes, could lead into a space that provides greater benefits for rangatahi Māori than ever before, as well as addressing the themes identified from participants lived experiences. The next section will look at the criteria of ‘through Māori’ from the Te Whetū Rehua framework.

Through Māori

Through Māori is defined as customary activities that are handed down to us by our tīpuna, with the key principle of this criteria focusing on taonga tuku iho (Thompson, 2021).

The barriers and challenges that rangatahi Māori face when participating in PARS would be eliminated or the effects would be minimised when applied ‘through Māori’. For example, through Māori would minimise the effects of any financial barrier (n = 9) as most taonga tākarō or Māori based PARS programmes take away costs to make it more accessible (n = 5) for rangatahi Māori. Furthermore, PARS programmes centred around taonga tākarō, or through Māori, would benefit Māori health (n = 1) and inclusion of Māori cultural identity (n = 4), as well as negating any racism towards Māori (n = 3) in PARS spaces.

Better tailored PARS programmes for rangatahi Māori ‘through Māori’ would allow for greater cultural expression (n = 5) and act as a learning tool for Te ao Māori (n = 3).

Applying taonga tuku iho across PARS programmes would also encourage rangatahi Māori involvement (n = 3) in PARS spaces, as well as being fully inclusive (n = 1) and accessible (n = 1). Brown (2010b) acknowledges the enhanced incorporation of the taonga tākarō, Kī o Rahi, by educators throughout Aotearoa. However, there are more than just one taonga tākarō, and now could be the best time to incorporate more taonga tākarō into education systems and PARS programmes across the country.

Following on from the idea of incorporating more taonga tākarō across the country, there are a number of identified themes from participant responses that fit the ‘through Māori’ criteria of Te Whetū Rehua. Most notably, is more Māori led initiatives in the form of Māori-led sports groups, working closely with marae leaders, and whānau centred initiatives.

Additionally, this would entice more Māori-centric PARS incorporation for rangatahi Māori (n = 4). These initiatives would have a follow-on effect to the removal of barriers (n = 5) that currently exist in PARS spaces, including financial (n = 3), economic (n = 1), and exclusivity to sport (n = 1) that were identified through participant survey responses. Overall, the removal of these barriers would ideally lead to rangatahi Māori experiencing more fun and greater access (n = 4) within the Māori tailored delivery of PARS programmes.

The criteria of ‘through Māori’ has a strong connection back to whakapapa, including nurturing the cultural treasures that handed down to us by our tīpuna. However, we can only nurture something for so long before we start to lose the knowledge that is associated with these cultural treasures. Severinsen & Reweti (2019) demonstrated this idea perfectly with their R2R health promotion programme through taonga tākaro application for rangatahi Māori wellbeing. Severinsen & Reweti (2019) is proof that incorporation of treasures passed down by our tīpuna into PARS spaces is a reliable and beneficial method for improving rangatahi Māori wellbeing. Cultural treasures, such as taonga tākaro, have greater value in PARS spaces and programmes nationwide than ever before. The next section will summarise the current qualitative survey findings.

Summary

Following analysis of the qualitative responses, we can see that the derived key themes and sub-themes fit into the Te Rehua Whetū framework across all five criteria. When delving deeper, there are some themes and sub-themes that fit certain criteria better than others, but the application across all criteria displays the importance of Māori within the PARS space. As stated in Sport NZ (2021) and Youthline (2023) surveys, Māori, particularly rangatahi, are more active compared to non-Māori. Yet, Māori overpopulate the mental health statistics in both suicide rates and mental illness diagnosis. Instead of trying to reinvent the wheel, we should be listening to rangatahi Māori voices and acknowledging what has or would work to achieve flourishing mental wellbeing via PARS delivery. This survey was not completed to fulfil any “quota”, it was completed to provide insight from rangatahi Māori lived experiences so that we can improve other aspects of wellbeing (i.e., mental wellbeing) through methods that have been shown to improve rangatahi Māori lifestyles.

Personal Findings and Reflections

This research project has been a fulfilling journey for me, as it has provided me the opportunity to explore PARS and rangatahi mental wellbeing in an area of research that is often Eurocentric dominated. The main factor that resulted in the current project to be undertaken was that there was a lack of kaupapa Māori research on the current topic. It is understood that kaupapa Māori research is planned, carried out, and accomplished by Māori, with the end goal being to benefit Māori (Walker, Eketone & Gibbs, 2005). Additionally, kaupapa Māori research has been utilised as both a methodological strategy and a form of resistance against Eurocentric approaches (Walker, Eketone & Gibbs, 2005). Thus, the

obligation we have as a research community under Te Tiriti o Waitangi (The Treaty of Waitangi) to act, understand, and learn about Te ao Māori is paramount.

Implications

The findings of this project suggest that although PARS could be beneficial for flourishing mental wellbeing in rangatahi Māori, there are still a lot of barriers and challenges we need to overcome. However, uncovering these barriers should not diminish rangatahi Māori experiences and realities, instead it should add more weight to challenging why rangatahi Māori are overpopulated in negative mental health statistics given the information we have regarding the benefit of PARS and Māori-led initiatives in PARS spaces.

Limitations

One of the limitations that I discovered regarding the survey data collection is the sample size of participants we recruited. Across the current project, we recruited a total of twenty-seven participants between the ages of 18 to 35 years old. Compared to previously conducted surveys by Sport NZ (2021; 2023) which were both in the thousands. A small sample size may make it difficult to determine if a particular outcome is a true finding and in some cases a type II error may occur. Additionally, small sample sizes can result in underpowered studies, where the study lacks the necessary statistical power to detect meaningful effects or associations. However, we collected qualitative data to display the participant's lived experiences and to support our findings against previously conducted surveys that lack that perspective.

Another limitation regarding the systematic review was the lack of previous literature that exists on PARS and rangatahi Māori mental wellbeing. In addition, more general research exploring the intersections of Māori culture, values and practices and the flourishing mental wellbeing of rangatahi Māori in PARS spaces is also lacking. Citing previous research and literature helps create the foundation for understanding the current research topic you investigate. By creating this foundation, the main talking points of the research come across more clearly. We tried to overcome this limitation by utilising the Ngā Poutama Whetū literature review method, which allowed us to move away from Eurocentric methods of reviewing literature. From a Western scholarly standpoint, this might be viewed as a limiting element owing to bias and validity concerns, as it is heavily reliant on the perspectives of a small number of authors. However, from a Te ao Māori and qualitative standpoint, we consider that this stance can be a way to contest Eurocentric norms.

Future Research

There are multiple future research directions that can be taken regarding rangatahi Māori mental wellbeing and PARS. Within the context of the current project, future research could explore the effect of mental wellbeing over a longer period of time. By conducting somewhat of a longitudinal study, we could track the mental wellbeing trajectories of rangatahi Māori that are engaged in PARS. This could be tracked using the WHO-5 questionnaire that was used in the current project. This could help in better understanding the long-term effects PARS has on mental wellbeing in rangatahi Māori and identifying critical periods where PARS participation has the most significant impact.

Future research could also explore the application of mātauranga Māori and taonga tākarō in PARS spaces for flourishing mental wellbeing. An example of a taonga tākarō could be Poi Toa. Poi Toa is an umbrella term used to describe any game that utilises Poi (a light ball on a string). Poi Toa covers a variety of different aspects of fitness that target taha tinana (Physical wellbeing). However, Poi Toa would also have many taha hinengaro (mental wellbeing) benefits as you have to focus to keep in time with the beat and it would help with hand-eye coordination. Poi Toa is also an inexpensive, fun and engaging, and a culturally appropriate way to stay active. Participants stated in the survey that one of the main barriers rangatahi Māori and Whānau face is that sport costs too much and that they may not feel included. Therefore, exploring Poi Toa and other taonga tākarō could provide a greater understanding into how flourishing mental wellbeing and PARS can be influenced through a kaupapa and mātauranga Māori lens.

Conclusion

The purpose of the current project was to investigate whether PARS could be a tool for achieving flourishing mental wellbeing in rangatahi Māori. The main findings partially supported the primary hypothesis – that PARS would be effective for flourishing mental wellbeing in rangatahi Māori to a meaningful extent. The primary hypothesis was only partially supported because no statistical power was calculated across the quantitative data, yet literature suggests that PARS could be a tool for flourishing mental wellbeing. However, the secondary hypothesis was supported by the main findings – that socio-economic factors or lack of cultural inclusivity in PARS organisations, will negatively impact the mental wellbeing. The secondary hypothesis was supported because of the qualitative responses by

participants in the survey that identified the barriers to mental wellbeing and the necessary steps needed to better support rangatahi Māori mental wellbeing in PARS (

Table 6, Table 7, and Table 8).

Summary of Findings

Throughout this research project, the key findings from the systematic review and survey highlight the importance PARS spaces have on rangatahi Māori mental wellbeing. However, they also highlighted the lack of mātauranga Māori that exists in PARS spaces and the urgent need for more of it. Stevens, et al., (2021) identified that there is a lack of biculturalism that exists in the current health and physical education curriculum. This is supported by their findings in which the current approach to PA and physical literacy for rangatahi misrepresents the Te ao Māori holistic approach to hauora, resulting in physical education being reprioritised as solely focusing on the physical aspect of health, taha tinana. This highlights the need for tikanga Māori and mātauranga Māori to be incorporated into PARS spaces so rangatahi Māori can flourish. These proposed structures and protocols that are established *for Māori, with Māori* and *by Māori* would create the environment where Māori aspirations, interests, and culture are respected and cared for (Turconi, Shaw & Falcous, 2022).

The current project focused on one main overarching theme, which was promoting mental wellbeing for flourishing rangatahi Māori hauora. Although it was not talked about specifically in the report, systematic issues such as racism, colonisation and alienation of land are all issues that have a direct impact on PARS participation and mental wellbeing for rangatahi Māori. What needs to develop more quickly within PARS spaces, are the structures and support systems these spaces are run in. Currently, some of these structures are racialised and colonised stereotypes which makes PARS an unsafe territory for rangatahi Māori. As a result, this project identifies the link between greater indigenous knowledge and cultural identity with rangatahi Māori mental wellbeing. If diversity and inclusion for rangatahi Māori in PARS spaces was present and flourishing, then this research would not be required.

Concluding Statement

This current research project has allowed me to combine two of my passions; kaupapa Māori and PARS. The findings provide evidence that PARS has a strong connection to mental

wellbeing and could be delivered as an effective tool for flourishing mental wellbeing in rangatahi Māori. The results also give me confidence that PARS can be delivered in a way that is more culturally appropriate, given that it is afforded the resources, time, and recognition Te ao Māori and kaupapa Māori deserves. I believe that this project could be applied to re-indigenise the health and physical education message for rangatahi Māori wellbeing. There is a desire for a more Māori-centric delivery of PARS programmes, as identified from the survey responses. Therefore, this project could be explored as a steppingstone to validate and put mātauranga Māori at the forefront of PARS spaces and programmes.

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Appendices

Appendix A: Participant information sheet



“Tama tu tama ora, tama noho tama mate - Play, Active Recreation and Sport (PARS) for flourishing mental wellbeing among rangatahi Māori: A Systematic Review”

INFORMATION SHEET FOR PARTICIPANTS

Thank you for showing an interest in this project, which is a Summer Internship that is being funded by Nga Pae o te Maramatanga- New Zealand's Centre of Maori Research Excellence (NPM Project Code 23-24 INTS09). Please read this information sheet carefully before deciding whether or not to participate. If you decide to participate we thank you. If you decide not to take part there will be no disadvantage to you and we thank you for considering our request.

What is the Aim of the Project?

This research project and subsequent data collection aims to explore how play, active recreation, and sport (PARS) can be used as a tool to promote resilience, social connection, mental and emotional well-being amongst Maori youth. There is a growing body of scholarship suggesting that regular physical activity and participation in sports can have significant benefits (Wilson, Whatman, Walters, Keung, Enari, Chiet, Millar, Ferkins, Hinckson, & Hapeta, et al., 2022a, 2022b) including for positive mental health outcomes. However, research that focuses specifically on how sport benefits rangatahi Maori (youth) mental wellbeing is needed. Evidence suggests that cultural identity (a psychological construct) and connection to ancestral landscapes and language positively influence wellbeing, particularly mental wellbeing (Hapeta & Palmer, 2009; Hapeta, Stewart-Withers & Palmer, 2019; Hapeta, Palmer, Stewart-Withers & Morgan, 2023; Heke, 2005; Hokowhitu, 2004; Palmer, Erueti, Reweti, Severinsen & Hapeta, 2021). Therefore, the question that this research project seeks to answer is how effective 'PARS' intervention tools are to realise better mental health outcomes in Maori communities.

What Types of Participants are being sought?

Participants will be recruited through roopu (group) and iwi (tribe) associated under NZ Māori Hockey. Participants data will be made anonymous via no name collection. We are

looking to recruit more than 20 participants to fill in the survey for data analysis. There will be no form of compensation or reimbursement for participation.

Selection Criteria:

- Aged 18 years or older
- Self-identity as having Māori Ethnicity

Exclusion Criteria:

- Non-Māori (Pākeha)
- Under 18 years of age

What will Participants be asked to do?

Should you agree to take part in this project, you will be asked to

- Fill out and complete a survey which focuses around physical activity, recreation, and sports (PARS) and how that influences mental health.

Please be aware that you may decide not to take part in the project without any disadvantage to yourself.

What Data or Information will be collected and what use will be made of it?

Participants will complete a survey in which they will answer all questions. No personal information (i.e., Name, Email, Phone Number) will be collected from the survey. The data collected from the survey will be used in conjunction with the current internship "*PARS wars: a systematic review of 'Play, Active Recreation and Sport' (PARS) in promoting mental health among Maori youth*" through Nga Pae o te Maramatanga (**NPM Project Code 23-24 INTS09**).

Data will be accessed by the sole researcher and their supervisor over the course of the internship. Data will be exported and stored on a separate hard drive that belongs to the researcher and will only be accessed by the researcher. Data will be presented in the internship alongside the systematic review, but all data will be kept anonymous.

Following the completion of the internship, the data collected will be securely stored in such a way that only those mentioned below will be able to gain access to it. Data obtained as a result of the research will be retained for **at least 5 years** in secure storage.

No material that could personally identify you will be used in any reports on this study. Results of this research may be published. The data from this project will be publicly archived so that it may be used by other researchers.

The results of the project may be published and will be available to Ngā Pae o te Māramatanga, but every attempt will be made to preserve your anonymity.

On the Consent Form you will be given options regarding your anonymity. Please be aware that should you wish we will make every attempt to preserve your anonymity.

The general line of questioning includes physical activity, recreation, sports and mental health in Māori. In the event that the line of questioning does develop in such a way that you feel hesitant or uncomfortable you are reminded of your right to decline to answer any particular question(s) or withdraw from the survey entirely.

Can Participants change their mind and withdraw from the project?

Due to the data collection being anonymised, participants can not withdraw upon completion of the survey. Participants may choose not to complete the survey at no disadvantage to themselves.

What if Participants have any Questions?

If you have any questions about our project, either now or in the future, please feel free to contact:

Dr Jeremy Hapeta

Centre of Indigenous Sciences

539 Castle Street, Dunedin.

021 228 2794 or via Email

Jeremy.hapeta@otago.ac.nz

This study has been approved by the Department stated above. However, if you have any concerns about the ethical conduct of the research you may contact the University of Otago Human Ethics Committee through the Human Ethics Committee Administrator (ph +643 479 8256 or email humanethics@otago.ac.nz). Any issues you raise will be treated in confidence and investigated and you will be informed of the outcome.

Appendix B: Survey Consent From



“Tama tu tama ora, tama noho tama mate - Play, Active Recreation and Sport (PARS) for flourishing mental wellbeing among rangatahi Māori: A Systematic Review”

CONSENT FORM FOR PARTICIPANTS

I have read the Information Sheet concerning this project and understand what it is about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know that: -

1. My participation in the project is entirely voluntary;
2. Participants can not withdraw from the project upon completion of the survey due to data being anonymised. However, participants do not have to complete the survey at no disadvantage to themselves.
3. Personal identifying information will be destroyed at the conclusion of the project but any raw data (i.e., the surveys) on which the results of the project depend will be retained in secure storage for at least five years;
4. There will be no form of reimbursement for my participation in the research study.
5. The results of the project may be published and may be available in the University of Otago Library (Dunedin, New Zealand) but every attempt will be made to preserve my anonymity.
6. I have options regarding my anonymity. I am aware the research team will make every attempt to preserve my anonymity.

I agree to take part in this project.

.....
(Signature of participant)

.....
(Date)

.....
(Printed Name)

Appendix C: Copy of Qualtrics Survey

PARS Wars: 'Play, Active Recreation and Sports' in Supporting Mental Health

Start of Block: Consent Form

Q1 Please read the consent form attached below. Do you agree to partake in the following research?

- Yes (1)
- No (2)

End of Block: Consent Form

Start of Block: Demographic Data

Q2 How old are you?

- 18 to 22 (1)
- 23 to 27 (2)
- 28 to 32 (3)
- 33 to 35 (4)
- Above 35 (5)

Q3 Which of the following options most closely aligns with your gender?

- Male (1)
- Female (2)
- Non-binary (3)
- Prefer not to say (4)

Q4 Do you always openly identify as having Māori Ethnicity?

- Yes (1)
- No (2)

End of Block: Demographic Data

Start of Block: PARS

Q5 How often do you engage in play, active recreation, or sports?

- Multiple times per week (1)
- Once or twice a week (2)
- Less than once a week (3)
- Never (4)

Q6 What types of play, active recreation, or sports do you partake in?

- Rugby (1)
 - Hockey (2)
 - Football / Soccer (3)
 - Walking / Running (4)
 - Kapa Haka (5)
 - Waka Ama (6)
 - Other (7)
-

Q7 In your opinion how important is play, active recreation, or sports for maintaining good mental health?

- Extremely important (1)
- Quite important (2)
- Moderately important (3)
- Slightly important (4)
- Not at all important (5)

Q8 How has engaging in play, active recreation, or sports positively impacted your mental health? (Check all that apply)

- Improved self-confidence and self-esteem (1)
- Reduced stress and/or anxiety (2)
- Enhanced overall mood and well-being (3)
- Improved focus and concentration (4)
- Helped in building positive relationships and social connections (5)
- Other (6)

End of Block: PARS

Start of Block: WHO (Five) Well-Being Index (1998 Version).

Q9 Appendix A: WHO (Five) Well-Being Index (1998 Version)

	Over the last two weeks	All of the time	Most of the time	More than half of the time	Less than half of the time	Some of the time	At no time
1	I have felt cheerful and in good spirits	5	4	3	2	1	0
2	I have felt calm and relaxed	5	4	3	2	1	0
3	I have felt active and vigorous	5	4	3	2	1	0
4	I woke up feeling fresh and rested	5	4	3	2	1	0
5	My daily life has been filled with things that interest me	5	4	3	2	1	0

Over the last two weeks:

	All of the time (1)	Most of the time (2)	More than half of the time (3)	Less than half of the time (4)	Some of the time (5)	At no time (6)
<input checked="" type="checkbox"/> I have felt cheerful and in good spirits (1)		((((
<input checked="" type="checkbox"/> I have felt calm and relaxed (2)		((((
<input checked="" type="checkbox"/> I have felt active and vigorous (3)		((((
<input checked="" type="checkbox"/> I woke up feeling refreshed (4)		((((
<input checked="" type="checkbox"/> My daily life has been filled with things that interest me (5)		((((

End of Block: WHO (Five) Well-Being Index (1998 Version)

Start of Block: Personal Opinion

Q10 What barriers or challenges do Māori face in participating in play, active recreation, or sports? How might this affect their mental health? Please provide your thoughts and experiences to these two questions.

Q11 How can play, active recreation, and sports programmes be better tailored to support mental health for Māori?

Q12 In your opinion, what steps should be taken to encourage more Māori to actively engage in play, active recreation, or sports for mental health promotion?

End of Block: Personal Opinion

Appendix D: Te Whetū Rehua Framework

