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Editorial

Ka muri, ka mua[1]: Indigenous voices matter

Rochelle Stewart-Withers[1], Jeremy Hapeta[2], Audrey Giles[3], Haydn Morgan[4]

[1] School of People, Environment, & Planning, Massey University, New Zealand
[2] School of Physical Education, Sport, and Exercise Sciences, University of Otago, New Zealand
[3] Health Science, University of Ottawa, Canada
[4] Department for Health, University of Bath, England

Corresponding author email: R.R.Stewart-Withers@massey.ac.nz

Kia whakatōmuri te haere whakamua – "I walk backwards into the future with my eyes fixed on my past" is a whakataukī (proverb) that illuminates Māori (Indigenous people of Aotearoa New Zealand) conceptualisation of time, "where the past, the present and the future are viewed as intertwined, and life as a continuous cosmic process. Within this continuous cosmic movement, time has no restrictions – it is both past and present" (Rameka, 2017, p. 387). Thus, as we write this closing piece for the Special Issue: Indigenous Voices Matter to Sport for Development (SFD), it makes sense to return full circle to reflect on where the seeds were first planted for this work. In doing so, we are better able to consider the challenges faced, take note of the opportunities that have presented themselves, and be better guided for the future by those who have come before us.

Facing the Challenges

The seeds for this special issue were planted in 2019 when we (Jeremy and Rochelle - Indigenous scholars and two of the Guest Editors of this special issue) were looking to submit an article to a sport management journal and found ourselves unable to choose from a drop-down menu a fundamental keyword (Indigenous) we had planned to use to reflect the intent of our article. A quick search of various other sport management and sport sociology journals, many with a history of scholarship that focused on the subject matter sport for social change (and its various forms, such as SFD and sport for development and peace), reiterated that for the most part "Indigenous" was not a selectable option as a keyword. In further searches of related journals we soon discovered that despite 20 years of dedicated SFD theorizing, research, and practice, with the exception of a few scholars (e.g., Arellano & Downey, 2018; Banda & Holmes, 2017; Mwaanga & Mwansa, 2014), Indigenous worldviews remain largely silenced and positioned at the margins. There was (and is) a real underrepresentation of Indigenous-informed SFD scholarship – both theoretically and empirically. To us, this was deeply concerning, especially because in both the Global North and South, Indigenous peoples are frequently the target of SFD initiatives, while at the same time often excluded in decision making around project and program design, implementation, and monitoring and evaluation (Stewart-Withers et al., 2022).

Given the dearth of representation, what then stood out was the small number of SFD case study pieces written by Indigenous scholars and non-Indigenous scholars who before us (e.g., Adair & Stronach, 2014; Gardam et al., 2018; Giles et al., 2018; Hayhurst et al., 2016; Rossi & Rynne, 2014; Rynne, 2016; Stronach et al., 2019), and with us (the two other Guest Editors of this special issue, Audrey and Haydn), have also written about this gap and their concerns. Those before us, Indigenous and non-Indigenous), and more recently (e.g., Arellano & Downey, 2019; Essa et al., 2022; Henhawk & Norman, 2019), also called for the SFD sector to make space for voices located at the margins. The discipline needs to expand the narrow range of knowledges and perspectives that are privileged and thus dominate within SFD theory, research, and practice (Nicholls et al., 2011).

Many of the issues rampant within the SFD sector are compounded for Indigenous populations. For example, SFD agendas by nature can be inherently deficit-based because they focus on a particular problem, such as low literacy or youth crime (Latino et al., 2022). Indigenous people bear the brunt of this lens when they are targeted by deficit-focused SFD initiatives (Gartner-Manzon & Giles, 2018; Hayhurst & Giles, 2013; Stewart-Withers et al., 2022). Therefore, there is a need to build on a tradition of Indigenous arguments that challenge deficit views (Hapeta et al., 2019).

Relatedly, SFD initiatives have had a tendency to overlook community members as knowledge sources when looking to the "world of evidence" in decision making (Gartner-Manzon & Giles, 2018; Hayhurst_& Giles, 2013; Stewart-Withers et al. 2022). Community members' knowledge and evidence has also been excluded when determining success, with monitoring and evaluation indicators drawing mainly on external, top-down measures (Nicholls et al., 2011; Stewart-Withers et al., 2022). This is highly problematic because, as we have found, outcomes are better when the design of SFD initiatives with Indigenous communities reflect Indigenous values (Stewart-Withers et al., 2022). Furthermore, SFD initiatives that focus on Indigenous populations, yet do not come from an Indigenous standpoint, can hinder Indigenous development. This is particularly the case when project or program goals, and ensuing impact and outcome measures, lack alignment with Indigenous aspirations and measures of success (Stewart-Withers et al., 2022). For example, notions of success for Indigenous peoples might relate to ancestral language inclusion and ensuing efficacy, or how well SFD initiatives can work alongside and complement Indigenous festivals and ceremonies, whereas funders of SFD may view success in terms of completion rates, gender inclusion statistics, or how many young people have paid employment upon being involved in a SFD livelihoods initiative.

The *Journal of Sport for Development* (JSFD) and the editorial team not only welcomed the idea to have a special issue focusing on Indigenous voices in SFD, but they have been incredibly patient and supportive in shifting this from merely an idea into the manifestation of something tangible. This has become even more evident as the genesis of the idea was located at the start of 2020, when a scoping exercise was undertaken by Rochelle and Jeremy - and three years later the work has only finally come to fruition.

Across the globe, the COVID-19 pandemic left its mark on the academy and scholarship productivity. For example, there were many expressed aspirations to contribute to the special issue project when we sent out the call for "Expressions of Interest" to the SFD community. Many researchers, however, were unable to return to their fieldwork sites to progress their work. They were also unable to follow Indigenous protocols of feedback loops and checking-in, meaning the work was not yet ready to be shared widely. COVID-19 restrictions severely hampered connection and collaboration efforts, especially with Indigenous communities.

Building relationships with Indigenous communities can be a slow burn for non-Indigenous researchers, and Indigenous scholars also have ongoing obligations, responsibilities, and expectations of them in light of their people (Giles et al., in press). The pandemic also placed huge demands on the time of Indigenous peoples/scholars, whose communities felt the impacts more severely, and more often than not, comparative to general populations, were made more vulnerable to the health and economic impacts due to health and social statuses (McLeod et al., 2020).

The practice of actually pulling together this special issue came up against the very issues just discussed, because many Indigenous scholars found themselves stretched even further due to greater community commitments. In the final stages of writing this piece and the foreword, Cyclone Gabrielle landed upon Aotearoa displacing thousands for periods of time, which again saw the time and efforts of Indigenous community members drawn upon.

Outside of the pandemic and natural disasters, irrespective of discipline or subject matter, there are many challenges that Indigenous scholars face that may be unique in comparison to non-Indigenous scholars, and even more so if you happen to be an Indigenous scholar from the Global South. These are capacity and capability issues, including but not restricted to, English as a second language, opportunities to publish, less funding for research, the availability of local mentors (who are typically oversubscribed), restricted access to databases and partners to work with, and funds to pay for open access publications are common for issues Indigenous scholars. Indeed, on the latter point, the accessibility of this collection in JSFD (an open-access journal) is important to us as a starting point to address at least one of these issues.

We are cognizant, due to many of the reasons described above, that certain voices are missing from this special issue. Indeed, we are acutely aware that this special issue is overrepresented by Global North SFD scholars, some of whom are Indigenous. Regardless, we see this project as a contribution to be the broader agenda that aspires to realize an Indigenization of SFD. The term Indigenization is important - as opposed to just decolonizing SFD, because

decolonizing debates have had a tendency to center the colonizers. Moreover, as discussed by Hoskins and Jones (2022), "Indigenisation refers not to the inclusion of indigenous people, values and knowledge within a largely unchanged or superficially changed institutional structure, but to the normalisation of indigenous ways of being and knowing" (p. 307). Indigenization offers more hopeful possibilities.

In working towards a more hopeful future, a number of key questions need to be posited and fleshed out:

- How do we research and practice in such a way that both sport and development continue to be decolonized and, when appropriate, Indigenized?
- What does an Indigenous-centered SFD research agenda - one in which the creation of a broader range of issues, themes, theoretical directions, and methodologies should be in the forefront – look like?
- How do we continue to create the space for Indigenous voices – other ontologies, epistemologies, methodologies - and how do we ensure varying expressions of how we understand humanity have a chance to be seen and heard?
- How do we support Indigenous scholars and Indigenous scholarship, seeing also the value in other forms of dissemination beyond high-ranked journals?
- How do busy practitioners working tirelessly in Indigenous communities get to have a say?
- How do we ensure that the work we do does not reinforce or perpetuate past wrongs?

These are complex questions that require deep reflection. We see this special issue as just the start point of the conversation, building on earlier and more recent ideas from ourselves and others writing about SFD.

Hopeful Reflections

In looking to tie up this end piece, each of the four guest editors offer a short reflection as to what we personally hope for and what inspires us from what we have seen via this experience and in terms of articles which make up this special issue; here we consider also where the scholarship – theory, practice, and research relevant to SFD is at or could be heading.

Associate Professor Rochelle Stewart-Withers
Indigenous Scholar (Ngāti Rāhiri Hapū o Te Ātiawa)

Since seeding this idea back in 2019, I feel hopeful about the progress that is being made, albeit slowly, in the SFD arena, and in sport sociology and sport management journals, with an increased number of publications evident related to Indigenous peoples. While non-Indigenous or settler researchers continue to dominate research with Indigenous people, we, Indigenous peoples, are starting to see a level of reflexivity from non-Indigenous people about who is doing the research, alongside how this research is being done (e.g., see points made by Essa et al., 2022). In unpacking this point, it is partially true that non-Indigenous researchers continue to be the ones driving research with Indigenous people, but it may also be that Indigenous researchers' contributions to SFD scholarship too often have been rendered invisible. This invisibility comes about due to publishing in languages other than English, because discoveries remain hidden in post-graduate research theses, never seeing the light of day, least of all in top-tier, A-ranked journals. Or Indigenous names, especially practitioners, end up in the acknowledgments as opposed to being listed as authors, even though the project has been highly dependent on the intellectual (cultural) insights garnered. We need to move beyond this idea whereby one's contribution is measured by the words individually added to the page. A challenge we put to those working in the SFD arena – especially scholars – is to think beyond who seems to be doing the research or producing the knowledge (i.e., the end product). With an open mind and heart and a level of creativity, this will be less opaque.

What also inspires me is there seems to be a genuine and authentic appetite for inclusion of differing ontologies, epistemologies, methodologies, and ways of dissemination, along with an understanding that space must be made to enable this. What remains troubling, however, is that Indigenous knowledge and experiences are often only considered legitimate "as far as they are granted validity by European researchers" (Moore, 2007, as cited in Norman & Hart, 2017, p.439; see also Kincheloe & Steinberg, 2008). Which reads that Indigenous methods, Indigenous ways of producing scholarships, and disseminating knowledge are only considered legitimate as far as they are granted validity or can be explained or understood by non-Indigenous researchers. This why we need to think beyond inclusion and why Indigenization is such an important concept. It is fundamental that SFD scholarship isn't just focused on the subject matter. What is deeply important is *who* is doing this work and *how* this work is being done.

Below, Audrey makes mention of the team projects she is involved in which we have settler and Indigenous scholars working together; if we are to take seriously the idea of working *with* as opposed to for Indigenous communities and indeed with each other, we will need to become comfortable with the uncomfortable, on both sides. To make this point, I draw heavily on statements made by Norman and Hart (2017): We will need to be "accepting [of] the discomfort that comes with working across

worldviews… By no means is this an easy task, but it is a responsibility that should not fall to Indigenous scholars alone" (p. 441). I would argue that for too long, Indigenous scholars have been the ones making the allowances in terms of other worldviews. This said, I agree full heartedly that Indigenous and non-Indigenous people will need to work together and, for this to be successful, Indigenous people will need to "suspend their distrust" and non-Indigenous people will need to "suspend their disbelief" (Kovach[2] cited in Norman & Hart, 2017, p. 442). This suspension of distrust will require work beforehand from non-Indigenous scholars to rebuild this trust, and in part this will require of non-Indigenous scholars to actively consider and practice allyship, or in the words of Whitinui (2021) to behave like an accomplice. Finlay (2020) asked the question to non-Indigenous people working with Indigenous people: "which category are you? Tokenistic? An ally? Or an accomplice?" (p. 1). I therefore ask too: Which category are you?

Professor Audrey Giles, University of Ottawa, Settler Scholar

The idea of writing about sport for reconciliation percolated within me over a number of years and emerged out of my dissatisfaction with work that I had done as a younger person. During my undergraduate degree (1997-2001), I spent numerous summers working for programs in Indigenous communities. Many of these programs used sport and recreation to intervene in the lives of Indigenous youth in some way. I felt that they were at best a form of distraction and at worse a form of unbridled racism. Early in my career as a professor, I became aware of calls to transfer the use of SFD from the Global South to the Canadian context. I was confused. Based on my knowledge, I was sure that SFD had been used as a Eurocentric weapon of assimilation against Indigenous peoples, for example, in Indian residential schools (Forsyth & Paraschak, 2013), and that it had also been used as a tool of by Indigenous peoples to express self-determination and culture, for example, in Dene games and Inuit games (Paraschak & Heine, 2020). How was this possibly a new idea? I felt very strongly that scholars, non-governmental organizations, and governments were ignoring the history of the use of sport on and in Indigenous communities.

With some talented trainees, I began writing about the existing use of SFD in the Canadian context, and some very real concerns that we had with the ways in which many non-Indigenous led programs reinscribed dominant relations of power, were deficit-based, and relied on Euro-Canadian understandings of leadership development. We were surprised to find that many SFD programs for Indigenous youth were funded by the extractives industry (mining, oil, and gas). Drs. Lyndsay Hayhurst, Steven Rynne and I, again with some talented trainees, began examining SFD as a site of "redwashing" in Canada and Australia by the extractives industry by which they "portray themselves as good corporate citizens and as members of the communities in which they operate, while obfuscating the harmful impacts of extractive practices and histories of colonialism" (Millington et al., 2019, p. 2122).

I became quite disillusioned with the concept of SFD, coming to see it mostly as a form of white supremacy with little interest in organizations using it as a tool for Indigenous peoples' resurgence and self-determination. I began to wonder how we could perhaps get outside of this approach. Around the same time, the Truth and Reconciliation Commission in Canada released its finding on its investigation into the legacy of Indian residential schools. Its Commissioners released 94 Calls to Action (2015) necessary to further reconciliation in Canada. Five of these Calls to Action related to sport. It was then that we began to see many sporting events and initiatives in the Canadian context – from NHL puck drops to professional sports teams wearing orange shirts on the National Day of Truth and Reconciliation – labelled as "reconciliation." Wanting to better understand this phenomenon and also the ways in which similar movements were occurring in Australia and Aotearoa New Zealand led me to connect me to Associate Professor Stewart-Withers and Dr. Hapeta, with whom I helped to edit this special issue. Together, our research team of Indigenous and settler scholars from three countries has started examining not only sport for reconciliation but also the ways in which Sport For Reconciliation (SFR) research itself could be a form of reconciliation. This issue makes a strong contribution to research in SFD that has made me less pessimistic about its uses with Indigenous communities but still eager to investigate new approaches such as SFR.

Associate Professor Haydn Morgan, University of Bath, non-Indigenous scholar

My personal introduction to (and interest in) Indigenous cultures came in the early 1990s, when, barely out of my teens, I travelled to Aotearoa New Zealand to play a season of cricket for a club team on Te Ika-a-Māui/the North Island (ironically the sport of cricket is perhaps the one most associated with British colonialism). While not an academic then, I soon became exposed to, and aware of, the political tensions (and indeed injustices) of colonialism between the Indigenous Māori and Settler communities. My memories of that time are ones in which the news coverage often reported compensation claims and disputes about land and seabed ownership under the Waitangi Tribunal. However, I also

recall it as a time when Māori language, culture, and education were showing signs of a "re-awakening," both through the introduction of formal legislation (e.g., the Māori Language Act of 1987 and the Education Amendment Act of 1990 which was modified to recognize wānanga as educational institutions), but also through more visible championing of Indigenous ideals in wider society.

In the ensuing three decades, during which time I have been able to reflect on Indigenous issues on subsequent visits to Aotearoa New Zealand (but mainly from afar in the UK), it has been heartening to see some undoubted progress being made. Indeed, when it comes to sustainable development, we need only look at the United Nations Sustainable Development Goals (United Nations General Assembly, 2015) for a recognition of Indigenous Peoples' rights and equality of access within the Goals (education being a major focus). However, despite this progress, policy and practice is still typically dominated by Western or Global North thinking, which often merely seeks to defend Indigenous values and rights rather than promote and advocate these as the foundation for alternative ways to address global challenges. This is still highly evident in the SFD space, and the last decade has seen various critiques of top-down projects delivered in accordance with Westernized ideals (see for example, Darnell, 2012; Guilianotti et al., 2018).

However, sport has often been used a site to challenge societal norms, and perhaps it is incumbent on us, both Indigenous and non-Indigenous peoples, to think about how we can better promote Indigenous principles and values to meet and influence global development agendas through sport. For example, many SFD projects concern themselves with the individual development of participants, with the 5 C's of Positive Youth Development (competence, confidence, connection, character, and caring/compassion) often utilized as a guiding framework (Lerner et al., 2005; Côté et al., 2014). However, a recent study by Hapeta et al. (2022), which examined the impact of a sport-based program that was implemented in a Youth Justice residence in Aotearoa/New Zealand, offered a critique of the 5Cs, suggesting that "connection" as a starting point, rather than "competence", would offer a more appropriate foundation for PYD when viewed through a Kaupapa Māori lens. As the study demonstrated, a Kaupapa Māori approach cultivated clear benefits for (mainly Indigenous) program participants, however, it also presented one example of where Indigenous approaches could have broader impact for incarcerated populations across the globe who, largely, have been failed by Westernized systems of education and social care.

Of course, this is nothing new, and some influential scholars (many of whom have contributed to this issue) have long challenged Western orthodoxy. While this special issue once again brings Indigenous issues to the fore, it should also be used as a foundation to initiate clear direction on how, in the field of SFD, we might germinate theoretical directions and methodologies that not only give voice to these peoples, but also herald the worth that Indigenous values and principles may offer globally.

Dr. Jeremy Hapeta, Ngāti Raukawa te au ki te tonga, Indigenous Scholar

In the early/mid-1990s fellow Guest Editor, Dr. Haydn Morgan, and I were teammates. We played cricket together for the Manawatū-Foxton Cricket Club in the township of Te Awahou (Foxton) on the northern banks of the Manawatū River. For Haydn, it was a new chapter in his cricketing career; for me, it served as a legitimate excuse that I had used to disengage with the other "distractions" with which youth in our small, rural town decided to engage. As Haydn mentioned, neither of us were "scholars" then, but we did have a pragmatic sense of what was and was not socially just. Much of what was occurring around us, for example, was not too dissimilar to other parts of the world – a major employer in the township closed and the ensuing unemployment in our community took a huge toll on people's livelihoods. For Haydn, it is perhaps fair to say that cricket had provided him with a livelihood, financially; while for me it provided an escape, albeit briefly, from the daily realities of being brought up by a solo-Mother who received a state-funded benefit to raise me and my younger sister. The same sport (cricket) that was also serving two totally different (cricket-plus or plus-cricket?) but intentional outcomes, nonetheless.

As I reflect upon the genesis of this special issue, I can recall the delivery of our initial "pitch" to have our ideas elevated to the front-of-mind of journal editors in order to have this work make it across the line. Ironic, don't you think? We set off "cap-in-hand" to non-Indigenous journal editors and presented our case for "inclusion" into "their" highly-ranked journal, which was eventually (and perhaps not surprisingly) declined because their editorial board feared that, somehow, Indigenous SFD scholarship would not meet their reputable standards of research excellence. We were encouraged to preach to the choir, to try journals that had an "Indigenous-focus." Fortunately, for us, this journal answered the call, providing us with hope and the chance to meaningfully contribute to the scholarship space.

Returning back to my roots, in the words of one of Aotearoa NZ's most internationally recognizable reggae bands, Fat Freddy's Drop, "*Hope for a generation,* [is] *just*

beyond my reach, [but] *not beyond my sight.*" My hope for future generations and for the direction of Indigenous-centered research in the SFD arena is to never lose sight of hope, even if/when it feels like all is lost. Indeed, I hope this special issue gives hope to those who have been told they do not belong in the academy as their research is not "scholarly" enough. It is my desire to demonstrate that there is a place, pathway, or platform where the work of Indigenous scholars is realized *by, with,* and/or *for* Indigenous communities in ways that genuinely honor their traditions and can be disseminated in authentic ways that uplift their dignity (while simultaneously meeting scholarly conventions set by the 'academy'). No longer *just beyond our reach*, but well within our sights in the academy too. In closing this special issue, I wish to also close the so-called 'gap' that exists '*just beyond my reach'* to ensure that our stories become more visible, to amplify our Indigenous voices, therefore, making our stories more accessible and included.

NOTES

[1] Ka muri, ka mua (translates to a shortened version of 'walking backwards into the future')

[2] Kovach (2009) is also paraphrasing the work of Professor Marlene Brant Castellano, who is a Mohawk of the Bay of Quinte Band, Ontario, Canada and Professor Emeritus of Trent University and is considered a trailblazer in Indigenous scholarship.

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