



# Kia Hīanga

SPORT NZ IHI AOTEAROA  
INTERNAL PLAY WORK PLAN  
2022 - 2025



# HE MIHI

## ACKNOWLEDGEMENTS

Ko te pūtake o tēnei mihi, hei whakarangatira i ngā pou o ngā mātauranga Māori, ngā kōrero tuku iho, ngā akoranga ā kui mā, ā koro mā.

We pay tribute to our ancestors and acknowledge the intergenerational sharing of mātauranga Māori, some of which has been embedded into this plan. The pūrakau (creation narrative), whakatauākī (proverb), karakia (incantation), illustrations and tohu (Māori design elements) immersed within Kia Hīanga hold stories, lessons, traditions, cultural understandings as well as the hopes and aspirations of those who come before us.

We recognise the bicultural journey we have been on, not only as a team, but as an organisation in the development of Kia Hīanga and wish to thank the many authors, designers and contributors to this work. We also want to give a special mihi to Neavin Broughton for gifting us his knowledge and expertise in the creation of 'Māui Hīanga' which is more than a framework, and has been a taonga to our world.

The name of this plan was decided by our Rautaki Māori team and was inspired by their Ngāti Porou lineage and the role of tamariki in exploring boundaries through play. Hīanga is often associated with the nanakia (tricky), haututū (mischievous), curious, cheeky and fearless nature of play which is reflected in the following whakatauākī by Moana-Lee Raihania.

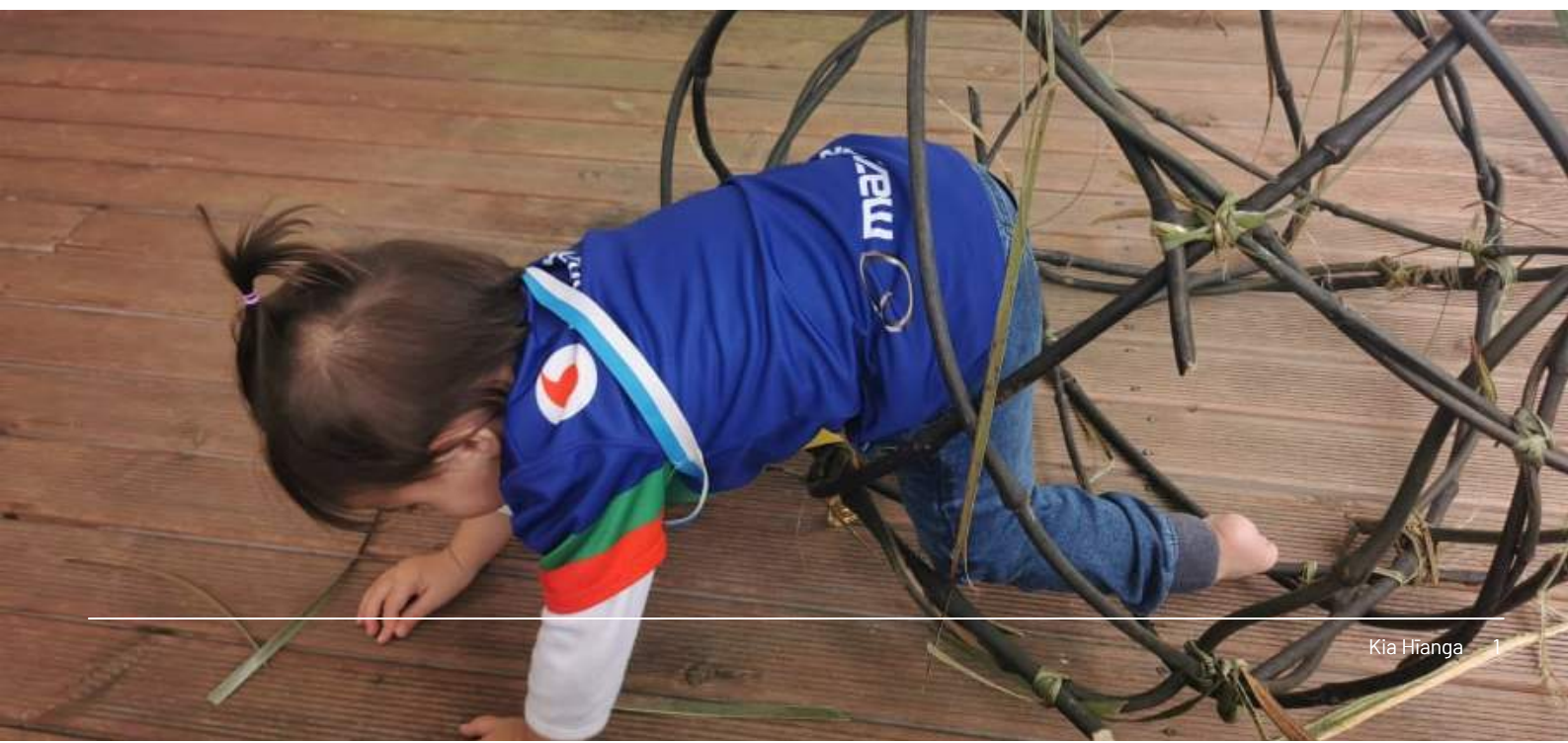
### **Mā te hīanga, ka tipu te tamaiti** **By being mischievous, the child will grow**

Nā Moana-Lee Raihania

These attitudes and behaviours are inherent in our tamariki and are vital as they learn their space and place in this world.

Kia Hīanga also represents the future we wish to see and holds us to account in keeping tamariki at the center of our work. Kia Hīanga therefore represents a call to action for impact across the sector. As kaitiaki of the play, active recreation and sport system we recognise the need to leave a legacy worthy of generations to follow. The journeys of Māui hold a wealth of knowledge and lessons. These stories tell of Māui's adventures, the risks he takes and the path less travelled. It is therefore no coincidence that the attributes of Māui and his whānau form the backbone for Kia Hīanga.

We are sharing Kia Hīanga - Sport NZ's internal play work plan, with relevant partners to raise awareness and increase accountability for the actions we choose to take in order to create system impact.



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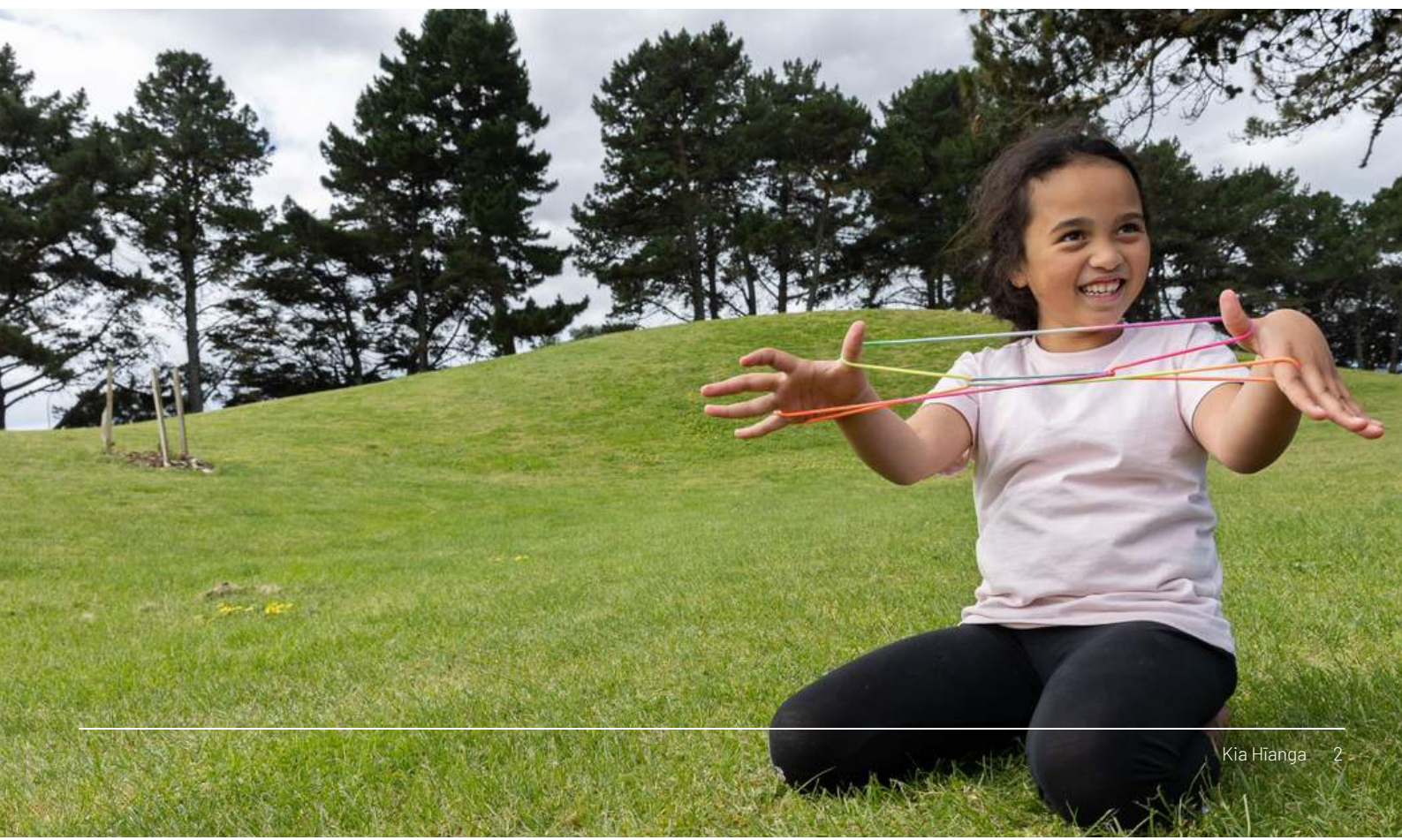
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# Why Play?



# PŪRĀKAU

## MĀUI CATCHES THE SUN

We have purposely designed Kia Hīanga to be playful, embed storytelling and ensure it allows our unique Māori identity to flourish. Therefore this pūrākau (creation narrative) is used to provide the foundations of a unique Māori perspective on the origins of play in Aotearoa, NZ

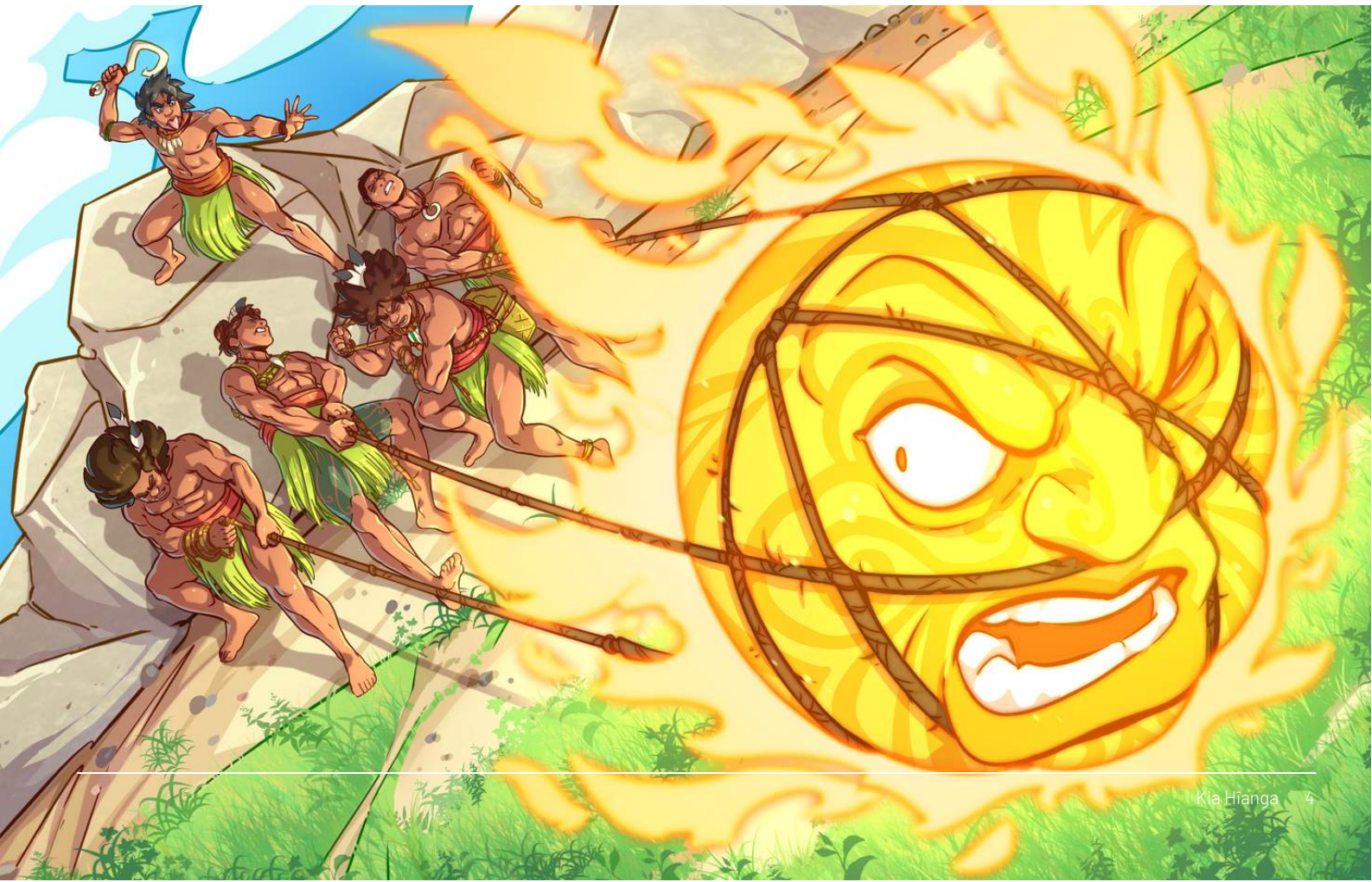
How's about a story of days gone by  
A story that starts with the sun in the sky  
A story of heroes not villain's you'll see  
A story of people with skills just like you and me  
We once had a sun that hurried along by  
And days were too short to gather some kai  
Māui Pōtiki was a young man back then  
He gathered his brothers and stated now when...  
We work together it always ends best  
When we're divided we fall just like the rest  
So the brothers all Māui had their plans set  
E hoa mā said Mua we'll need a big net  
Taura nui, taura roa, taura kaha, taura toa  
Māui Roto gave karakia over the ropes to be sure  
We'll teach the sun a lesson, so with net in tow  
They prepared in earnest to make the sun slow

Māui Waho led their journey to the ends of known soil  
Hard was the trail but the brothers did toil  
They built a large wall to ward off the heat  
As the sun awoke early his rays they did meet  
Throw the net shouted Taha as his plan rang true  
Your haste is now thwarted shouted Pōtiki who  
Jumped at the sun so entangled and distraught  
His writhing and cursing resulting in naught  
Severe was the beating that Pōtiki dished true  
Your days of dashing oh Sun are now through  
The sun then promised to meander each day  
The brothers Māui setting him on his way

Now think of all the things we can achieve in a day  
There's more time to eat, share stories and play  
Remember this story of the brothers all five,  
And think of their mother Taranga under whom they  
did thrive

So here ends our story of the brothers in fray  
Kia kaha e hoa mā, now let's go and play!

Nā Neavin Broughton





# TE TĪMATANGA

## INTRODUCTION

To set the scene for Kia Hīanga, Sport NZ Ihi Aotearoa have spent six years exploring what it is that makes the play world in Aotearoa NZ unique. We have asked:

- What are the foundations or anchor points that give us the DNA of play in Aotearoa New Zealand?
- What is the genesis?
- Where can we find the lessons that can be used to either forge new pathways or realign us in a bicultural context?

Our Government Child and Youth Wellbeing vision statement is:

*"We want New Zealand to be the best place in the world for children and young people to live."*

We are committed to ensuring that happens through quality playful moments?

A key learning throughout this journey has been identifying that quality play experiences are dependent on an Aotearoa Play System that supports and enables this to occur.

The experience of play is owned solely by tamariki within the context of their whānau. Play is hard to define, and we should ask ourselves, as adults, is it even our job to define play for tamariki?

The play system support mechanism, in which adults are a part, is not about delivering the play experience but rather having awareness, knowledge and understanding of what they can do to support the spontaneity of play.

The rationale for this approach includes:

1. The system and its parts are not connected well and in some cases are working against each other, despite the best of intentions.
2. The interrelationships between levels and parts of the system are misunderstood.
3. The lack of vision or big aspirations for play in Aotearoa New Zealand. What is the one essential outcome we want to achieve as a nation?
4. We do not have all the voices of play, Māori, non-Māori and including tamariki themselves. Are tamariki considered as active participants in their communities? Are their thoughts, ideas and views considered?
5. A lack of stability (planning and strategy) and sustainability (people who advocate and champion play consistently).
6. At times, play as an area of focus suffers from over-thinking.
7. We need to understand if there are sufficient play opportunities in our homes and neighbourhoods.



Play happens in the gaps, often when adults aren't looking, or during moments in time where a raft of elements collide. These elements could include:

- the physical environment or taiao (natural environment)
- weather events, seasons or maramataka (lunar phases)
- other tamariki or people
- a moment in their day that is void of structure
- unlimited time to use ones imagination
- rāhui or restrictions to their normal routine.

These playful moments are arguably the most important part of the day for tamariki. Moments where they can be themselves, free from judgement and expectations, where those freedoms are celebrated, and, most importantly, when they are having fun. When tamariki are happy, they can achieve amazing things. There are no failures when it comes to play, just lessons, success' and escapism from their realities. Ultimately this allows them to make sense of their own world.

The benefits of play are well documented. Play is the one activity that does not suffer drop off. All tamariki are playful, it doesn't cost to participate and it is perhaps the one opportunity in their day when they can be themselves and choose their own destiny or outcomes. Essentially, all the benefits of play happen by default.

Allowing tamariki the space to have large amounts of playful time in their day can trigger a range of benefits, such as cultural revitalisation, an improvement in mental and physical health, and stronger connections to the physical environment, settings or space they choose play in.

So why do we need to focus on play at Sport NZ? First, we recognise the strong relationship between play and the Physical Literacy approach. We also believe that adults need to understand how their decisions impact either directly or indirectly on quality playful moments for tamariki.

We have many roles in the lives of tamariki, whether as parents or caregivers, kaumātua or grandparents, urban designers, kaiako, roading and traffic engineers, the list is endless. Whatever the role, it is important to be aware that playful moments occur everywhere. Remembering to take the time to notice, observe and share in those moments together.

Sport NZ recognises in Aotearoa NZ, the genesis for play stems from a Te Ao Māori worldview. It is because of this that a significant shift has occurred in the way we value play as distinct in Aotearoa NZ. The basis of this plan uses a Te Ao Māori framework called Māui Hīanga, which acts both as a structure and a guide to ensuring that play in Aotearoa NZ has a strong bicultural foundation.

Māui Hīanga aims to bring to life the values of tika, pono and aroha as Sport NZ commits to leadership in the area of play development. It is also why Māui was chosen as an anchor for this plan. His characteristics of passion, creativity and innovation, coupled with his playful and mischievous nature make for an ideal metaphor for the traits we see when tamariki engage in play. He is also a familiar figure that all New Zealanders, both Māori and non-Māori can connect with.

# SPORT NZ

## OUR ROLE

Sport NZ is committed to obtaining better outcomes for all children in Aotearoa NZ. This is highlighted in our obligations to the United Nations Convention on the Rights of the Child, Article 31, General Comment 17, Te Tiriti o Waitangi and the Government Child and Youth Wellbeing Strategy.

Sport NZ's strategic vision of 'Every Body Active' outlines that:

- All tamariki and rangatahi are physically active through play, active recreation and sport.
- No one must miss out on the benefits of play, active recreation and sport, regardless of factors such as gender, ethnicity, disability, sexual orientation or where they live in Aotearoa New Zealand.
- Every New Zealander is able to access quality play, active recreation and sport, experiences at home, within their neighbourhood, and across their community.
- Neighbourhoods are collaborating, generating ideas, and owning the creation and promotion of opportunities for all New Zealanders to be active.

Sport NZ's Strategic Plan is designed to support the development of a bicultural, equitable and inclusive play, active recreation and sport system.

Kia Hīanga aims to support all tamariki to have equal opportunities to achieve their goals and aspirations, fulfilling their potential as a result of a connected system working together.

To support tamariki, action needs to be taken across a number of levels. For this reason Kia Hīanga is aligned to and references:

- Sport NZ's commitment to Te Tiriti o Waitangi and the principles of Partnership, Protection, and Participation.
- [Te Waka Hourua](#), which illustrates a partnership model recognises tangata whenua and tangata tiriti.
- The [Sport NZ Outcomes Framework](#) and [Te Pākē o Ihi Aotearoa \(Māori Outcomes Framework\)](#).
- [Te Aho a Ihi Aotearoa \(Māori Activation Plan\)](#) whereby Māori Play is a strategic priority.

It is important to note that both frameworks set out the long-term outcomes that Sport NZ is working to achieve. They also provide the basis for us to understand and measure our contribution to government outcomes. While the Sport NZ Outcomes Framework sets out the many parts that contribute to physical activity and provides a means for identifying the levers we can pull on to effect change in the Aotearoa NZ play system. Te Pākē o Ihi Aotearoa honours a Māori worldview and will help guide the work we do with tamariki Māori (children who whakapapa Māori).







# TE WAKA HOURUA

## PARTNERSHIP MODEL

In 2019-2020 Sport NZ conducted work that focused on thinking about the future we want for Aotearoa NZ and ensuring opportunities to be physically active are preserved and enhanced. As kaitiaki of the play, active recreation and sport system, we have a role in ensuring that the sector is well positioned to respond and adapt to ongoing change. This became evident of late with the global COVID-19 pandemic. Futures work by its very nature never ends. It will continue to inform the thinking and planning that needs to happen in this sector. The work done to date is intended to stimulate ongoing kōrero and open hearts and minds to a world of possibilities.

What surfaced throughout the futures work was a desire to reimagine a bicultural future with partnership at the forefront. As such, Sport NZ has drawn on Waka Hourua to conceptualise a partnership model.

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

The two hulls represent tangata whenua and tangata tiriti and the papa noho identifies the bicultural space where we learn and share together. The intention is to honour our commitment to Te Tiriti o Waitangi principles of Partnership, Protection, and Participation by actively weaving these two journeys together. Kia Hīanga was developed to emphasise this commitment.

It is important, as we strive to give people an opportunity to collaborate with us, that both world views are honoured and that any kōrero reflects Mana Ōrite (equal mana in partnership). While we acknowledge that we may not have all the answers yet, we are determined to seek a future that represents our unique identity as a nation. We recognise that as we work to strengthen the tangata whenua hull of our waka hourua, Te Pākē o Ihi Aotearoa (Māori Outcomes Framework) will be essential in guiding our decision making, commitments and actions in the future.

We believe a strong bicultural foundation is critical to Aotearoa NZ's national identity and wellbeing, therefore, Kia Hīanga uses Māui Hīanga as the foundational framework to give shape, reason and rationale to our commitments and actions.



# Taking Action



# KIA HĪANGA

## PLAY PLAN OVERVIEW

Kia Hīanga provides Sport NZ's vision for play in Aotearoa NZ. It is underpinned by the 'Principles of Play' and its importance to tamariki, rangatahi, whānau and communities. Kia Hīanga aims to bring to life the aspiration of 'Every Body Active' through purposeful commitments and priorities for action.

During the 2021-2024 timeframe, we will focus our efforts in the area of Active Play for tamariki 5-12 years old. This means that as an organisation, we will be able to work in a more integrated, efficient and effective manner with other parts of Sport NZ to benefit all tamariki.

We acknowledge that play is intergenerational and has great benefits for all ages, however this plan is aligned to the Sport NZ 2021-2024 strategic priorities.

Through our aspiration to work collaboratively across government, we are confident these future working relationships will evolve to ensure all aspects of Aotearoa NZ play development across ages and settings are catered for.

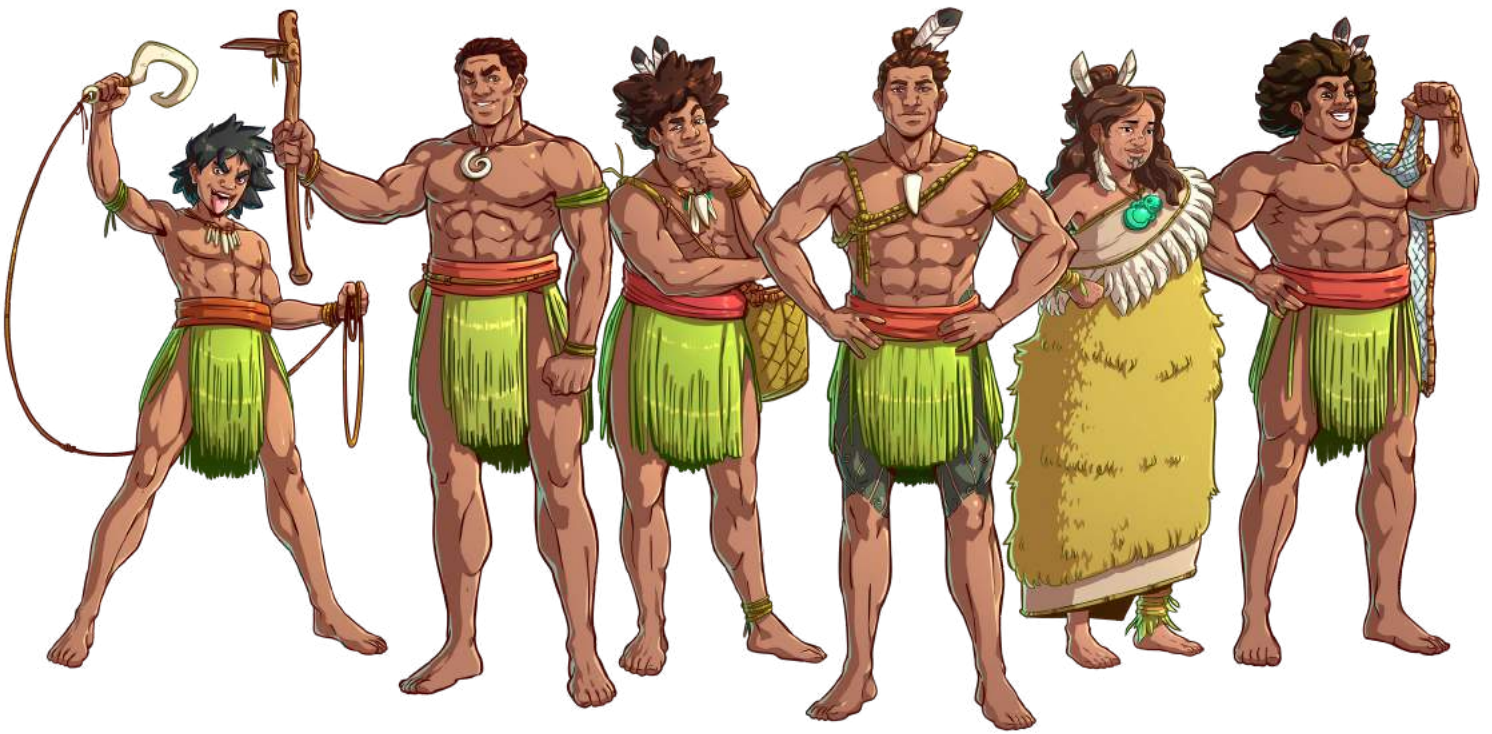
Sport NZ is committed to improving the quality of experiences, opportunities and support for play, and, as such, aims to invest in a set of actions to create a sustainable environment for play to flourish in Aotearoa NZ at government, regional, local and neighbourhood levels.

Funds will be directed towards:

- the development of a cross-government play approach
- continued development of national and regional play system leadership to influence other agencies and their work plans
- more active play opportunities for all tamariki throughout the community, at home and at school.

The importance of putting tamariki first in decision making is fundamental to the success of these commitments and actions. Enabling opportunities for all New Zealanders to realise their full potential by participating and succeeding as themselves is also important.





# MĀUI HĪANGA

## MĀUI FRAMEWORK

For many people across the Pacific, there is one common ancestor, an acclaimed hero who stands out from them all – Māui. Māori and Pacific renditions of the stories of Māui are similar yet subtly diverse. In Aotearoa NZ, the stories of Māui speak about his passion, innovation, creativity and playfulness.

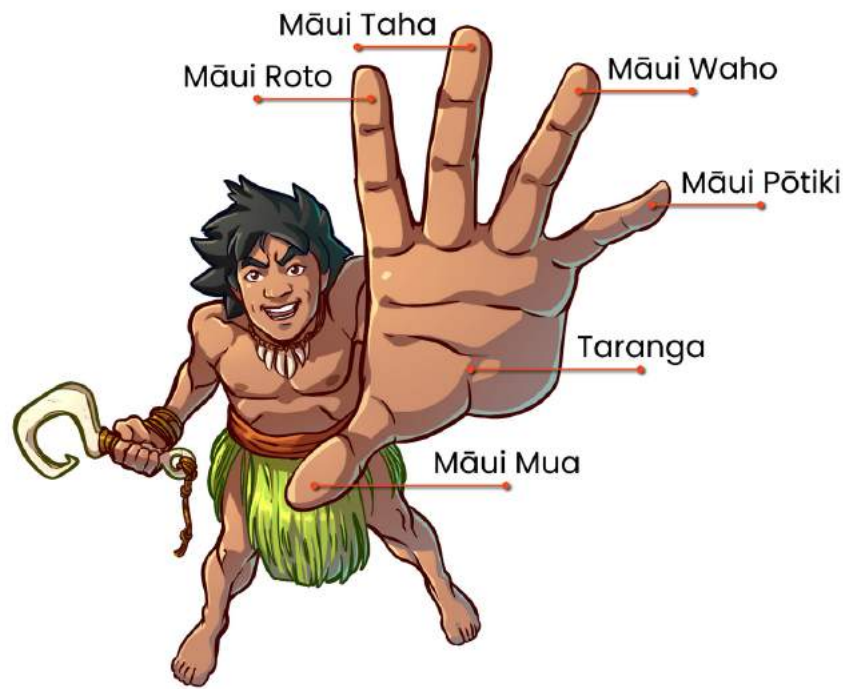
Kia Hīanga is the first Sport NZ plan that shows our leadership position and how we intend on working within a bicultural context. It is different in both look and feel, but one that we encourage our partners and collaborators to embrace and join us on in the learning journey.

Māui Hīanga is used as the bicultural framework that brings to life Sport NZ's vision for impact across the play system in Aotearoa NZ. The name of this framework is inspired by the audacious nature of Māui Pōtiki. He was a trickster, famous for his exploits and cleverness. The stories of Māui Pōtiki and his whānau provide a unique Aotearoa NZ perspective on the actions and commitments over the next three years.

Taura or ropes are a prominent feature within the stories of Māui especially in his endeavours to slow Tamanui-te-rā (the Sun) and create more time in the day to play. In preparation for this feat, Māui Pōtiki asked his village to collect harakeke and with it they wove a pile of long ropes which they would later use to catch the Sun. Māui performed karakia over these taura for protection and we have used this karakia to raranga (weave) together each thread of this plan. The intention is to connect and build a bicultural context where all New Zealanders can see pathways for themselves.

**Te taura nui,  
taura roa, taura  
kaha, taura toa,  
te taura here i a  
Tamanui-te-rā,  
whakamaua kia  
mau, kia ita!**

**The big rope, long  
rope, strong rope,  
warrior rope,  
the rope to tie the  
Sun and fasten  
tight!**



# MĀUI HĪANGA

## HOW TO APPLY THE FRAMEWORK

The diagram above identifies each of the five Māui brothers using each finger on the hand, and Taranga, mother to them all, is represented by the palm. Starting at the thumb is the eldest brother Māui Mua, followed by each brother and finishing with the youngest, Māui Pōtiki.

The names of the brothers provide insight into their characteristics and attributes and are said to represent the divine elemental spark in all people - Ihi. Taranga offers a sense of balance with the presence of a female energy. She provides the common thread between them all and holds them together with her deep sense of love.

The diagram below shows how each brother is aligned with an area of focus that represents a section within Kia Hīanga, from leadership to insights, people to practice and, finally, ways to pioneer new approaches that are unique, innovative, fresh and opportunistic. Taranga's voice is also woven throughout Kia Hīanga, and is crucial in providing a balanced view. She offers reflections, provocations, and alternative perspectives for further consideration.

The belief is that if we harness all the attributes of the Māui brothers, coupled with the reflective practice of Taranga, we will create a sustainable environment for play to flourish in Aotearoa NZ, at all levels across the system.

MĀUI		FOCUS
Taranga   the Balance	=====	Perspective   Reflection
Māui Mua   the Responsible	=====	Strategy   Leadership
Māui Roto   the Inspiration	=====	Insights   Intelligence
Māui Taha   the Practical	=====	Practice   Methodology
Māui Waho   the Aspiration	=====	People   Connectivity
Māui Pōtiki   the Opportunist	=====	Innovation   Opportunity

# MĀUI MUA

## STRATEGY & LEADERSHIP



As the firstborn, Māui Mua led by example, he took responsibility for making decisions and ensured that plans were put into action and followed through to completion.

Like Māui Mua, we posed these questions during the development of Kia Hīanga such as:

- *What example am I providing for those who follow in my footsteps?*
- *How can my actions provide a foundation for others?*
- *How can I ensure we follow actions through to completion?*

When we follow the path of Māui Mua, we plan, we consider the impact of our actions on others and the environment, and we take responsibility for our results.

Play sits at the heart of Sport NZ's Physical Literacy Approach and is an integral part of the existing streams of work previously mentioned. While these set the foundations for an Aotearoa Play Strategy, more work is needed to ensure the success of partnering, influencing and advocating on the importance of play for all young New Zealanders.

Strong strategic leadership requires informed decision making followed by action that creates impact.

Our role as the kaitiaki of the play, active recreation and sport system focuses on lifting levels of physical activity to impact positively on the wellbeing of all New Zealanders. The strategy focuses on shaping the way Sport NZ invests funds over the next four years, prioritising the preservation of quality play opportunities throughout Aotearoa NZ.

### What we know

Over the past three years, Sport NZ has been developing, testing and refining its approach to play. The following frameworks and plans are an example of this, and have informed the commitments and actions articulated in Kia Hīanga:

- Sport NZ Outcomes Framework
- Te Pākē o Ihi Aotearoa
- Disability Plan
- Women and Girls Plan
- Active Recreation Plan
- Young People Plan
- Healthy Active Learning initiative
- Te Aho a Ihi Aotearoa

### The challenge for us

While we acknowledge there has been a lack of clarity in the past around roles and responsibilities when it comes to play development in Aotearoa NZ it is for this reason that we wish to ensure our strategic priorities are understood by all. Included in the strategic direction and new vision for Sport NZ is a strong commitment to upholding the mana of Te Tiriti o Waitangi and the principles of Partnership, Protection, and Participation. This commitment has set the precedent for the use of Māui Hīanga as a bicultural framework to support the consideration of the actions and commitments documented in this plan.

# MĀUI MUA

## STRATEGY & LEADERSHIP

### PLAY COMMITMENTS

- We will advocate, influence and lead change for play in Aotearoa New Zealand that is both inclusive and equitable for all tamariki.
- We will actively work in a bicultural context to ensure that Tangata Whenua and Tangata Tiriti worldviews are inherently part of our DNA.

#### TANGATA WHENUA ACTIONS

- Co-design a Māori Play System Framework to inform the future direction of Māori Play in Aotearoa NZ.
- Increase Māori Play leadership and management within Sport NZ land across our investment partner organisations.
- Develop a plan for the establishment of a Māori Play System Network.
- Develop a plan to support the growth of a Māori Play Workforce across Aotearoa NZ.
- Ensure the continued prioritisation of Māori Play in policy across government and all .

#### TANGATA TIRITI ACTIONS

- Co-design a bicultural play system framework and process that can inform the future direction of play in Aotearoa NZ.
- Advocate for and influence the Aotearoa NZ play system through government policy for the betterment of all tamariki in Aotearoa NZ.
- Advocate that the Aotearoa NZ play system uses a bicultural framework through its own cultural lens and pathway.
- Continue to enable, support and develop the regional play system network.
- Continue to enable and support the ongoing capability and capacity build of the regional play system leads.

## TARANGA REFLECTIONS



Taranga as the mother was strong yet soft, assertive yet caring, all of which are desired attributes in strategic leaders. She offers an opportunity to pause for a moment, reflect on the decisions made and consider alternative perspectives.

In the context of Strategy and Leadership, she may have posed questions such as:

- *Are we demonstrating strong strategic leadership of the Aotearoa Play System?*
- *Are we leading with a bicultural lens?*
- *Are the desired outcomes for tamariki at the centre of our decision making?*
- *Are these commitments and actions clear, relevant and something everyone can connect to?*

# MĀUI ROTO

## INSIGHTS & INTELLIGENCE



Māui Roto led by drawing inspiration from historical knowledge, learnings, and experience.

We followed Māui Roto and his reflective behaviours and asked these questions as we developed Kia Hīanga:

- *What knowledge was or is available?*
- *What experiences do I or others have that we can use to ensure our goals are met or exceeded?*
- *What information and knowledge do we need?*

Māui Roto used lessons from the past to ensure that present and future actions were considered, balanced, and effective.

When we follow the path of Māui Roto, we consider past experiences, we act and we inspire others to take action.

At Sport NZ, we know that sound play intelligence and insights can provide the evidence needed to drive change.

### What we know

The Futures Reports, Active NZ survey, various play insights reports and many Play Lab prototypes have provided a window of opportunity to explore play in the past, present and future. The balance of qualitative and quantitative evidence is crucial as we look to influence and support play system change through messaging, actions and both physical and social infrastructure. Examples of this include our [Sport NZ Māori Voices of Play - Insights report](#) which has provided a solid foundation to further explore play from a Te Ao Māori context.

### The challenge for us

We also have an acute awareness and understanding that the system is very dynamic and ever-changing with new challenges and world views that impact on the ability for quality play outcomes to be a priority. As a nation, Aotearoa NZ has struggled to work in a collaborative way to obtain an inclusive and equitable voice of Aotearoa play. Therefore, we cannot aspire to have a stable and sustainable play system without relevant awareness, knowledge and understanding.

Current challenges that have been highlighted over the last three years include:

- There are many gaps in our understanding of play within various cultural contexts (i.e. Māori, Pacific, Asian).
- Play is an equity issue, so we need to identify the gaps to understand where to focus our efforts and energy.
- There is a need for a balanced view that is inclusive of both qualitative and quantitative intelligence.
- Understanding the Aotearoa Play System as a whole system with interconnected levels and components is complex.
- There is a lack of clear play sufficiency (evaluation and monitoring) mechanisms that support play development processes at the neighbourhood play system level.



# MĀUI ROTO

## INSIGHTS & INTELLIGENCE

### PLAY COMMITMENTS

- We will work to capture Tangata Whenua and Tangata Tiriti voices to grow the social and cultural capital surrounding play in Aotearoa New Zealand.
- We will work to empower and support the Aotearoa Play System Workforce with insights to build stakeholder relationships at all levels and inform play planning and development.

### TANGATA WHENUA ACTIONS

- Co-design a Māori Play insights gathering process to embed across the future Māori Play System Network.
- Utilise the Sport NZ Māori Data Framework to capture and share Māori Play insights across Aotearoa NZ.
- Establish a Māori Play Advisory Group to grow the collective intelligence surrounding Māori Play.
- Develop a series of Māori Play assets to amplify and raise the profile of Māori Play.

### TANGATA TIRITI ACTIONS

- Work with national and regional play partners across the network to gather insights and connections.
- Create and develop reference groups with our national play partners such as play space designers, academics, community and whānau.
- Undertake Power of Play work focusing on regions across Aotearoa NZ.
- Undertake insights/scoping projects to obtain the voice of play from the following target audiences: Pacific, Asian, disabled, high deprivation.

## TARANGA REFLECTIONS



In the context of Insights and Intelligence, Taranga may have posed questions such as:

- *Have we considered all New Zealanders?*
- *What difference and learnings will there be from the legacy that is left behind?*
- *Are pūrākau, insights and knowledge being used to help guide the Aotearoa play system forward?*
- *Have we taken the time to observe, listen, understand and make sense of the data?*

# MĀUI TAHA

## PRACTICE & METHODOLOGY



Māui Taha led through applying practicality and logic to all circumstances.

We reflected on the strengths of Māui Taha and asked these questions as we developed Kia Hīanga:

- *What is practical and achievable given the circumstances?*
- *What innovative approaches can we use to test the boundaries and challenge norms?*
- *What process can help guide, influence or determine future actions?*

Māui Taha would have tested the boundaries of what was physically possible, and he would have searched for ways to expand such boundaries through experimentation and innovation.

When we follow the path of Māui Taha, we take what is currently possible, test boundaries, and seek innovative approaches to overcome existing limitations.

Systems and structures are important in any system change journey. Alignment and a road map are important to test and evolve the thinking and actions for a better tomorrow.

### What we know

Over the past five years, Sport NZ has spent a lot of time exploring and testing the ideals that would support sustainable and stable play development across Aotearoa NZ. It became evident that many actions were based on events and activities. No time had been spent looking at a process or journey for organisations and people to follow. These processes need to be generic enough for different play system levels to connect to and for them to reflect their current environments of operating, while also providing a common language for all to understand.

What we also acknowledge is that we are on a journey, and many of our processes and models are evolving as we gain more awareness, knowledge and understanding of our play development actions. This includes themes in the areas of mental models, inclusion, equity and biculturalism. We are currently building a variety of tools to help inform the approaches taken to implement Kia Hīanga.

### The challenge for us

We have identified immediate challenges that our actions will be driving to overcome. These include:

- Lack of a development pathways for territorial authorities to follow or be guided by
- Lack of a coordinated approach to support sustainable neighbourhood play systems.
- What does locally led play look like in a bicultural context and from a Te Ao Māori world view?
- Limited or lack of coordinated workforce learning and development to build capability and capacity.
- Lack of recognition of the importance and the value of play within work programmes, planning, policies.
- Inconsistent messaging and visibility of play development as a process.
- No consistent play space design guidelines that combine all aspects of equity and inclusiveness
- Absence of a suite of play development tools that can support key play system stakeholders to explore and bring to life their play aspirations,

# MĀUI TAHA

## PRACTICE & METHODOLOGY

### PLAY COMMITMENTS

- We will develop and utilise existing Tangata Whenua and Tangata Tiriti systems and processes to guide the development and growth of play outcomes across Aotearoa NZ.

### TANGATA WHENUA ACTIONS

- Develop processes and systems for Māori Play which deliver on Sport NZ's aspiration for mana ōrite (partnership) and mana taurite (equity).
- Co-design and introduce a set of Māori Play principles which recognise and celebrate Māori Play as a culturally distinctive pathway and act as a practice guide for the future Māori Play Workforce.
- Ensure the continued alignment of activities with Māori wellbeing initiatives and programmes of work at Sport NZ.

### TANGATA TIRITI ACTIONS

- Evolve the local government and neighbourhood play system models to be bicultural in their foundation and intent.
- Develop an Aotearoa NZ bicultural, inclusive and equitable play space process and guide.

## TARANGA REFLECTIONS



In the context of Practice and Methodology, Taranga may have posed questions such as:

- *Are the practice methods you are proposing realistic? For who?*
- *Have we taken on board the learnings and successes from the past to help guide us forward in what we want to achieve?*
- *Have we taken time to 'step back' and gather feedback, milestones, reviews, evaluate and monitor the journey?*

# MĀUI WAHO

## PEOPLE & CONNECTIVITY



Māui Waho led through creating new paradigms and rising to new heights.

To harness connectivity across the play system we reflected on the traits of Māui Waho who would have posed questions such as:

- *How can we collaborate with others to take what we are currently doing to the next level?*
- *Who do we need around us to support our collective vision?*
- *What collective impact can we make together?*
- *What are the mutual outcomes we are looking to achieve?*

When we follow the path of Māui Waho, we have the license to dream and create with future-based abandonment, keeping people at the center. When we dream together, anything is possible. The art, however, is to figure out how to turn those dreams into a reality.

People and purpose are essential to advancing quality play outcomes in Aotearoa NZ, therefore developing a committed and united workforce is paramount. Play is emotive and something that evokes ihi, wehi and wana. Passion, creativity, innovation and playfulness are all important ingredients to play development in Aotearoa NZ. All of which are key characteristics demonstrated by Māui in many of the pūrākau he features in.

### What we know

There are many pockets of great work happening across the Aotearoa Play system, however there is a reliance on the different system anchors to support the sustainability of the work. It is therefore important that we move from volunteer-type endeavours to the introduction of play leadership in the form of roles and purposeful work plans, which prioritise play outcomes for tamariki. While this has begun and we are seeing the benefits of it, it is by no means a complete journey.

We acknowledge that diversity exists and that there are regional differences. There are also different levels to this work; i.e. strategic, operational and tactical. The focus for play needs to be on supporting and enabling everyone to be engaged in improving quality play outcomes, but we acknowledge that this work involves a lot of untapped emotion and energy.

### The challenge for us

Through the many play labs that we have undertaken, in collaboration with our regional and local play system networks, we have identified dynamic and evolving challenges. While we acknowledge that this is not an exhaustive list, here are some of those challenges:

- Māori play needs to be revitalised. The resources available need unlocking to guide the growth in this space.
- Play development activity is occurring but much of it is disconnected across the system and happens in silos.
- Limited sustainability – no planning occurs for people cycling through the play workforce.
- Limited stability – play plans and policy are limited and there is a lack of integration at local play (territorial authority) system levels.
- Connectivity between regional and local systems are at different stages in their journey (i.e. levels of maturity, advancement and varying degrees of partnership)
- Connectivity to a wider international network, while maintaining the unique Aotearoa NZ play development work across government, regional, local and neighbourhood levels is essential.

# MĀUI WAHO

## PEOPLE & CONNECTIVITY

### PLAY COMMITMENTS

- We will work with and foster whanaungatanga across the Aotearoa Play System
- We will develop a committed and united Aotearoa Play Workforce that works together in partnership.
- We will grow the Aotearoa Play Workforce (both Tangata Whenua and Tangata Tiriti workforces) by creating opportunities to grow capability to advocate for and improve equitable play outcomes across Aotearoa NZ.

### TANGATA WHENUA ACTIONS

- Develop a stakeholder map of the Māori Play ecosystem to understand the spheres of influence from a Māori worldview.
- Create regular opportunities to engage the Māori Play System Network to prioritise collaboration and connectivity across the system.
- Develop and introduce a Māori Play learning and development programme to strengthen the cultural capabilities of the future Māori Play Workforce nationwide.

### TANGATA TIRITI ACTIONS

- Ensure the ongoing development of an Aotearoa NZ play learning and development framework and modules
- Create regular opportunities to engage (i.e. regular visits, wānanga, online meetings) the Regional Play Network and various regional play partners to understand how we can best enable and support them.
- Commit to creating national opportunities for the Aotearoa Play System to come together and network.

## TARANGA REFLECTIONS



In the context of People and Connectivity, Taranga may have posed questions such as:

- *Do we have the voices we need to inform action and Is everybody able to be heard?*
- *Have we got the right priorities? How will we know?*
- *What patterns of behaviour are we trying to change? How will we know it is balanced and geared toward the right target?*
- *Have we identified opportunities and clarified priorities against strategic, operational and tactical lenses?*

# MĀUI PŌTIKI

## INNOVATION & OPPORTUNITY



Māui Pōtiki led through making and taking opportunities as they arose.

Māui Pōtiki has helped shape and guide our thinking through asking questions such as:

- *How can I leverage off the situation and learnings?*
- *How can I achieve the seemingly unachievable?*

Māui Pōtiki did not let the constraints of the past and present prevent him from taking on challenges that were, for all practical reasons, impossible.

When we follow the path of Māui Pōtiki we create and take on challenges that stretch and expand our abilities. It is through leading by example, using the experience of our past, applying a practical and logical approach, living into a positive future, and taking full advantage of opportunities, that we grow and broaden our horizons. We believe that if we follow his lead, we might just change the Aotearoa Play System for the better.

This section and its role in our journey speaks for itself. The aspirations for play in Aotearoa New Zealand will undergo an organic evolution as we look to preserve what we have and ultimately enhance this for today and future generations.

### What we know

We will be testing and prototyping (through Play Labs) new ideas and thinking from previous work undertaken by both ourselves and partners. A lot of scope is available in this area. Much of this will be informed by our Play Insights and Intelligence (Māui Roto) work and our work to establish connectivity across the system (Māui Waho). Both are closely connected to opportunities to innovate. To a certain extent, People and Connectivity (Māui Waho) actions are business as usual, while Innovation and Opportunity (Māui Pōtiki) actions are ultimately pioneering and trailblazing. Ideally, this work will inform and shape new thinking in Aotearoa New Zealand play development. Collaboration for collective impact and implementation at scale are paramount to the sustainability of these prototypes.

Like all aspirations, there is the dream and the reality. We need to weigh up opportunity costs. Small-scale experiments provide insights into the most effective actions to take, while constant reflection, learning and adaptation to ensure prototypes are timely, relevant and sustainable are equally important. We believe that, with Māui Pōtiki as the guide, we can get a good balance of action and impact.

### The challenge for us

We have learned a lot over our five years of operating in this space and we have three main challenges:

- Identifying levers and seizing the right opportunity
- Identifying the difference between strategic, operational and tactical play opportunities and prioritising efforts accordingly
- Acknowledging and being comfortable with failure
- Moving with pace not haste

# MĀUI PŌTIKI

## INNOVATION & OPPORTUNITY

### PLAY COMMITMENTS

- We will promote, support and establish play development prototypes as innovation opportunities across both Tangata Whenua and Tangata Tiriti streams of work.
- We will fund targeted, critical play roles within the Aotearoa Play System to achieve equitable and inclusive outcomes for Tangata Whenua and Tangata Tiriti.

### TANGATA WHENUA ACTIONS

- Develop and test new Māori Play development roles within investment partner organisations.
- Enable and support the development of locally led Māori Play initiatives through the provision of the Sport NZ Ihi Aotearoa Tū Manawa fund.
- Establish a Māori Play fund which tests and prototypes new locally led systems thinking within Kaupapa Māori contexts.
- Promote and support play development in Māori school/kura settings.

### TANGATA TIRITI ACTIONS

- Develop and test new local play advocate roles in councils.
- Develop and support local government and neighbourhood play system prototypes.
- Establish a play lab fund to test and prototype new locally led play initiatives within a bicultural context.
- Advocate and support quality play opportunities through the provision of the Tū Manawa fund.
- Promote and support play development in school settings via Healthy Active Learning.

## TARANGA REFLECTIONS



In the context of Innovation and Opportunity, Taranga may have posed questions such as:

- *Are we seeing the big picture in its entirety?*
- *What influences, learnings and opportunities have come from this in the past?*
- *Is our work supported and informed by the guiding principles and lessons learned in the pūrākau?*
- *Have we an open view of what others think?*
- *How can this support us in the future?*
- *Remember to acknowledge that there is learning in failure!*

# PLAY IN AOTEAROA NZ

## THE FUTURE

Play in its own right is magical, it is the moment in time where we can be creative, passionate, innovative and fearless – we can and should challenge norms and push boundaries to discover what is possible even when it might look and feel impossible. We encourage you the reader to embrace your inner Māui and lean into your hīanga attributes. We are beginning a new three-year adventure and these characteristics are important as we work to preserve and enhance playful moments for all tamariki in Aotearoa New NZ. Many of the themes written in Kia Hīanga have never been considered before and many of our actions have never been brought to life in work plans or investment. By using Māui and his adventures as guides, we are confident that we are moving in the right direction, and are putting processes and systems in place to support and guide our work.

We now circle back to Māui and his many pūrākau, including how he caught the sun, to further explore the key themes. These three key themes provide the lessons that will guide us on the next three-year journey toward an aspiration to influence playful moments everyday.

1. Mahi tahi (working together) - Through our efforts to connect people, ideas and concepts, the Aotearoa Play System won't just develop, it will thrive. Like the sun our play system has energy and ihi that we collectively need to harness. Harness in this context doesn't mean control, it means to move at a more constant speed and in a purposeful direction for greater impact. Leadership, strategy, insights, systems, people and innovation are fundamental elements of Maui Hīanga, our framework. Individually, they are isolated and ineffective, however, collectively they are powerful and can influence and systems change. Māui Hīanga really does show us that, by working together, success is within our reach.
2. It is clear that a strength-based approach is essential to this journey to harness and maximise the energy of our play system. For Aotearoa NZ that means strategic play development that lives in the papa noho (bicultural) space. Like the brothers, many people and organisations have strengths to support this work.
3. Challenge the status quo. Our play system is in its current state because no one organisation has challenged the current state of play in Aotearoa NZ. Māui never achieved anything by playing it safe, he was fearless in his endeavours to challenge norms. We know from looking at the past that we can walk backwards into the future and by doing this, we can embrace change for a better future.





# KUPU WHAKAMUTUNGA

## CONCLUSION

Play development in Aotearoa NZ is not a new agenda. It has been talked about and actioned in various ways over the past 50 years. Good people, with amazing drive, motivations and purpose, have all contributed, however, challenges and barriers remain.

Kia Hīanga strives to keep the ihi, wehi and wana ignited not only with those currently involved in play development in Aotearoa but in those who are yet to find a place or who are on the fringes. This will come from connecting the existing Aotearoa Play System, discovering more about what this looks like from a Te Ao Māori worldview and ensuring we support opportunities for the disconnected voices to be heard.

**Kia kawea tātou e te hiringa tākarō**  
**Let us be taken by the spirit of play**

Kia Hīanga is also about working to create stability so that any gains made within the Aotearoa Play System are celebrated and nurtured.

Fundamentally, it is important to recognise that our foundation is based on a strong and rich Māori world view and that this is what makes our play system and the environment unique.

Māui Hīanga which unpacks the characteristics and traits of Māui, his brothers and Taranga, demonstrates that we are turning a corner in reimagining a bicultural future with mana ōrite and mana taurite at the forefront. Their characteristics become a personification of how we aim to move forward in this area and the key themes unlocked from the pūrākau provide the guiding principles for this to occur. There are lessons to be learnt from our past to ensure we plan now for a better play future here in Aotearoa NZ.





# Appendices



# GLOSSARY

## MĀORI TERMS



TERM	TRANSLATION / EQUIVALENT	CONTEXT
Ako	To learn, teach, instruct	Depending on how the word ako is being used, any of these words and/or other synonyms could describe ako.
Aotearoa	Land of the long white cloud	Māori name uttered by Kuramarotini / Hineaparangi on seeing Aotearoa for the first time.
Aroha	Love, honour, respect	Depending on how the word aroha is being used, any of these words and/or other synonyms could describe aroha.
He Oranga Poutama	A stairway to wellbeing	Name of the nationally funded kaupapa Māori programme funded by Sport NZ to support Māori being active and well.
Kaiako	Teacher / educator	Depending on the context, the teacher is not always apparent. In many instances, the role of teacher and learner is interchangeable, for example, both children and adults can teach one another valuable lessons.
Kaitiaki	Guardian	Guardians are charged with the care and protection of a person, environmental area or resource.
Kaimahi	Worker, employee	A kaimahi in the context of Sport NZ will usually be an employee.
Kaiwhakahaere	HOP Practitioner (Context)	Practitioners of the He Oranga Poutama programme based throughout Aotearoa
Kaumātua	Elders	Older people with lived experience and expertise that is valuable for guiding and supporting younger generations.
Kaupapa Māori	Māori philosophy	Any purpose or pursuit by, for and with Māori that is founded on tikanga and kawa, for examples, Māori values, customs and traditions.
Kōrero	Speak	The process of speaking with another, or the content of a conversation.
Kura	School	A generic term used to describe schools. The term itself does not differentiate between Māori or non-Māori schools. The addition of the terms auraki (mainstream) or kaupapa Māori (Māori philosophy) provide further description.
Mana taurite	Equity	A state where equity is achieved or is actively being sought.
Mana ōrite	Equality	Of equal mana, working in an authentic partnership where there are mutually beneficial outcomes.
Māori	Indigenous people of Aotearoa	Someone by virtue of whakapapa (blood genealogy) who descends from the indigenous people of Aotearoa.

# GLOSSARY

## MĀORI TERMS



TERM	TRANSLATION / EQUIVALENT	CONTEXT
Marae	Gathering place of people	Buildings or facilities that serve the purpose of traditional gathering places for Māori.
Māui	Superhero	A Māori superhero who was mortal but had superhuman powers, he was a trickster, an innovator, a disruptor of the norm and he achieved many great feats.
Mauri ora	Lifeforce	A term used to describe the wellness of someone or something. Everyone and everything has a mauri. When mauri ora is present, someone or something is alive and well.
Papa noho	Settled space	A term used to describe a space or place where Māori and non-Māori can work together in a safe and mana-enhancing environment. It is literally based on the deck adjoining the two hulls of a double-hulled canoe. It is the space where decisions are made, people are cared for and sustenance for the mind, body and soul is provided.
Pono	Faith, loyalty, authenticity	Depending on how the word pono is being used any of these words and/or other synonyms could describe pono.
Poutama	Stairway	Depending on how the word poutama is used it could be a literal or figurative stairway that foundations are built upon to achieve a purpose.
Pūrākau	Stories	Historical narratives used to explain both fictional and actual events.
Rangatahi	Young people, youth	Within a Sport NZ context the word rangatahi is mostly used to describe young people aged 12 to 18 years old.
Rōpū	Group, organisation	This term describes a group of people or an organisation.
Taiao	Natural world	The natural world around us.
Tamariki	Children	Within a Sport NZ context, the word tamariki is mostly used to describe young people aged 5 to 11 years old.
Tangata tiriti	People of the Treaty	A term used to describe non-Māori as Te Tiriti o Waitangi partners. This term is often used in place of Pākehā. When used in conjunction with the term tangata whenua it provides the basis for Aotearoa New Zealand as a bicultural nation.
Tangata whenua	People of the land	Depending on how the phrase is used, it could relate to locals, indigenous people of Aotearoa New Zealand, Māori as a Te Tiriti o Waitangi partner or a generic term for all Māori. When used in conjunction with the term tangata tiriti it provides the basis for Aotearoa New Zealand as a bicultural nation.

# GLOSSARY

## MĀORI TERMS



TERM	TRANSLATION / EQUIVALENT	CONTEXT
Tapuwaekura	Sacred footprint	The name used to describe a kaupapa Māori education and wellbeing programme focusing on Māori being an active part of the taiao (natural world).
Taranga	Mother of Māui	Taranga is the mother of the five Māui brothers.
Te Aho a Ihi Aotearoa	The uniting thread of Ihi Aotearoa	The Māori Activation plan used by Sport NZ which outlines the strategic priorities aligned with the long term outcomes in Te Pākē o Ihi Aotearoa Māori Outcomes Framework.
Te Pākē o Ihi Aotearoa	The rain cape of Ihi Aotearoa	The Māori outcomes framework used by Sport NZ to ensure the entire organisation operates consistently with its Te Tiriti o Waitangi statement and the principles of Te Tiriti o Waitangi.
Te Ao Māori	The Māori world	The term used to describe Māori perspectives on the spiritual, tangible and intangible world around us.
Te Ihi	An intrinsic energy that is ignited by what is seen, heard and felt. Also the Sport NZ Ihi Aotearoa Māori symbol	The design of Te Ihi used to encapsulate the commitment Sport NZ has made to be an effective Te Tiriti o Waitangi partner.
Te Wana	A response to the heightened presence of ihi and wehi	Te Wana is the term used to outline the internal cultural capability build of teams across Sport NZ Ihi Aotearoa.
Te Wehi	A response to the heightened presence of ihi	Te Wehi is the term used to outline the cultural capability build across the Aotearoa Play, Active Recreation and Sport sector.
Te Tiriti o Waitangi	The Treaty of Waitangi is Aotearoa New Zealand's founding document	Te Tiriti o Waitangi is Aotearoa New Zealand's founding document, a partnership between Tangata Tiriti and Tangata Whenua.
Tika	Correct, true, just, integrity	Depending on how the word tika is being used any of these words and/or other synonyms could describe tika.
Tū Manawa	The meaning behind the words are tū - 'to stand' and manawa - 'breath'	Tū Manawa Active Aotearoa is a Sport NZ fund managed by Regional Sports Trusts, with \$16 million of funding allocated per annum to activate programmes and projects in their communities. The fund enables organisations to provide quality experiences in play, active recreation and sport for tamariki (children aged 5-11) and rangatahi (young people aged 12-18), particularly those for whom barriers cause them to be less active.

# GLOSSARY

## MĀORI TERMS



TERM	TRANSLATION / EQUIVALENT	CONTEXT
Waka hourua	Large double hulled waka	The name of the model used to reimagine a bicultural future with partnership at the forefront. The two hulls represent tangata tiriti and tangata whenua while the space between both hulls is the papa noho.
Wānanga	To meet and discuss, deliberate or a gathering such as a conference	The term wānanga can describe a forum or workshop as well as any of these words and/or other synonyms.
Whānau	Family	The term whānau can describe not only the nuclear family, but the extended family as well. The term relates to both relationships through genealogy and relationship through association.
Whanaungatanga	Relationships and kinship	The term whanaungatanga describes relationships through shared experiences and/or working together which provides people with a sense of belonging.



# GLOSSARY

## PLAY TERMINOLOGY



TERM	DEFINITION
Aotearoa Play System	This is a descriptor that outlines the connected eco system that ensures there are playful moments occurring in our neighbourhoods across Aotearoa New Zealand - this includes - People, Organisations and connectivity between them.
General Comment 17	A supporting document for Article 31 of the United Nations Convention on the Rights of the Child articulates the actions and responsibilities of State parties - government - central and local so they have guidance to realise the aspiration of Article 31 .
Local Government Play Workforce Project	This project will have a focus on nurturing a play workforce capable of delivering on Tangata Tiriti and Tangata Whenua actions and outcomes.
Local Play Advocate	A fulltime play role that is dedicated to improving play outcomes within and across the local government organisations (councils), to ensure an integrated approach to play is adopted and actioned within councils.
National Physical Activity and Play Plan	A cross-government plan that promotes and encourages cross-government alignment and collaboration.
National play organisation	A Sport NZ play investment partner who works across and within the national play system to improve the capability and capacity of the Aotearoa New Zealand play system.
Neighbourhood Play System (NPS)	A play development process that is focused on a 1500 metre squared spatial footprint. It is an evaluation and monitoring opportunity that focuses on play enjoyment, play awareness, play opportunity, play access. Learnings and insights provide the opportunity to inform investment and development in the neighbourhoods. Healthy Active Learning Schools are the current anchor settings that we use to develop the neighbourhood play system.
Physical Literacy Approach	Play is the foundation process that brings this to life for tamariki. It is a reference point to ensure that, when we make decisions in regard to play, we take into consideration the following dimensions: cognitive, social, emotional, physical and spiritual.
Play Champions	Anyone who advocates and champions Play in a volunteer type role or action.
Play Huddles	Any gathering that promotes conversations and/or planning and actions to improve play outcomes.
Play in Crisis	A long-term development project that embeds play planning and response actions when a crisis affects neighbourhoods, cities and towns.
Play System Framework	A document that articulates aspirations and actions and those responsible for ensuring there are collaborative and joined up actions for the betterment of play for tamariki at regional, local government and neighbourhood levels.

# GLOSSARY

## PLAY TERMINOLOGY



TERM	DEFINITION
Power of Play	Sport NZ play insights-gathering process that sources insights from regions, local government, neighbourhoods, whānau and tamariki to ensure it can capture a truly regional snapshot.
Regional Play System Consultant	A Sport NZ consultant who works within the Play Unit to support and guide the regional play system leadership roles in Regional Sports Trusts.
Regional Play System Lead	The Regional Sports Trusts role that focus on Regional Play System leadership
Sport NZ Play Development Process	A phased development process that can support any organisation through their Play development journey.
Sport NZ Ihi Play Principles	This is a set of principles that articulate Sport NZ values and beliefs in the area of Active Play. Can be found on our website as a document – Importance of Play.
UNROC Article 31	The United Nations Convention on the Rights of the Child that the government signed in 1989. Article 31 is about the child's right to rest, leisure and play.







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