

An aerial photograph of two kayakers on a body of water with a vibrant turquoise hue. One kayaker is in a yellow kayak, and the other is in a brown kayak. The water is clear, and some dark rocks are visible beneath the surface.

# TE WHAI ORANGA

## RECREATION AOTEAROA

### STRATEGIC PLAN

#### 2020-2025

[nzrecreation.org.nz](http://nzrecreation.org.nz)

Recreation  
Aotearoa  
Te Whai Oranga

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# TE WHAKATAKINGA: INTRODUCTION

E mihi tēnei ki Ranginui ki runga

***A mihi of acknowledgement to Ranginui (above us)***

Mai ki a Papatuanuku ki raro

***And to Mother Earth below (our feet)***

E ngā mana, e ngā reo me ngā karangaranga maha o te motu

***We acknowledge the prestige, speakers, and the many respective representatives from around Aotearoa, NZ***

Mai ki o tātou rangatira me ngā kaumatua whanau whānui o ngā marae

***And to our respective leaders and extended elders from your organisations,***

Maha o tātou i tautoko mai i te kaupapa o tēnei rōpu Recreation Aotearoa

***community and marae who support the kaupapa of the organisation Recreation Aotearoa***

Putā noa te rohe o ngā iwi huri noa ki te motu

***And we acknowledge the many regions and the people throughout the land***

## Haere mai, Nau mai, Haere mai

Ka mihi aroha, e tangi nei ki o tātou tini mate e hinga mai rā, e hinga atu nei

***An acknowledgement of sadness and sorrow to all those who have lost love ones recently over the year and beyond***

Haere koutou ki te kainga tūturu mo te tangata

***We bid them farewell to a special place where they are at rest and peace***

Haere, haere, haere atu rā

***A lamented farewell to you all***

Ka huri ki a tātou hoki te hunga ora ki a tātou katoa

***We acknowledge all those who have gathered to this hui***

Nō reira tēnā koutou, tēnā koutou, tēnā ano rā koutou katoa

***Therefore, greetings, greetings, greetings to everybody***



# TE PAE RANGI – LONG TERM VISION

Imagine an Aotearoa where recreation has created a mutually flourishing connection between Atua (ancestors), whenua (land), and tāngata (people). An Aotearoa where Mātauranga Māori (Māori knowledge) is celebrated and the mana (prestige) of the respective world views of Tangata Whenua (people of the land) and Tangata Tiriti (non-Māori) are mutually respected and mutually flourishing.

Te Paerangi sits above the horizon. It is the stars we use to guide us to where our aspirations lie. As we set our waka in motion, we hold this vision in our minds, whenua upon which we one day will land.

## Vision: ReCreate a Nation



# TE PAE TAWHITI – MISSION

Te Pae Tawhiti is the horizon that we steer our waka towards. In arriving at Te Pae Tawhiti we will have achieved our mission.

On the horizon our communities are flourishing and connected through recreation, and we engage in recreation in a way that enhances our shared identity and heritage as proud tāngata of Aotearoa.

The wellbeing of individuals, society and the environment is enhanced.

World class and uniquely Aotearoa experiences, have reconnected people to place, and nature, through recreation.

## **Mission: Te Whai Oranga Enhancing wellbeing through recreation**



# WHANONGA PONO - VALUES



**Whanaungatanga:** The process of establishing and nurturing mutually beneficial relationships throughout the recreation sector.

**Kotahitanga:** Using Te Tiriti o Waitangi based approaches to unite and bring people together for a greater purpose to achieve positive outcomes that enable people across Aotearoa to have quality recreation experiences.

**Manaakitanga:** Showing respect, generosity and care for others and the environment while acknowledging their efforts and contributions.

**Wairuatanga:** Nurturing a spiritual connection to all things living by preserving the Mana and Mauri (life force) of the environment and supporting the natural balance of Te Taiao (natural world).

**Tau utuutu:** Reciprocity, being able to give back and acknowledge the efforts and contributions between partnerships, this can be between individuals, groups and even people, land and the environment.

**Rangatiratanga:** Encourage leadership that supports and inspires others to achieve positive outcomes in the pursuit of collective wellbeing through recreation.



# TE PAE WĀTŪ – THE PRESENT

Te Pae Wātū is where our waka lies now.

## **Ko Wai Mātou - Who We Are:**

We are the voice of Recreation in Aotearoa, representing professionals in the industry. We empower our members to deliver the quality Recreation experiences, places and facilities, that fuel a more active, healthy and connected NZ. We build capability, develop partnerships, and equip individuals and organisations with the skills they need to deliver high quality recreation experiences that engage participants.

## **Ngā Whakaahuatanga o Recreation Aotearoa - Recreation Aotearoa Represents**

The recreation industry encompasses the people, places, organisations and processes that enable recreation experiences to occur. Our areas of focus, within this definition of the industry, are the parks and open spaces, community recreation & sport, outdoors, aquatics, and facility-based recreation sectors.

## **Te Mana Whakahaere o Recreation Aotearoa - Governance Structure**

We are a charitable body governed by a national board of seven people. Four board positions are elected by the membership and three positions are appointed by the Board Appointments Panel. We also have an Aspiring Director position for young professionals seeking governance experience.

Our local networks and service delivery is governed by six regional committees. Separate advisory groups and committees have been established to support the development and delivery of our programmes.

## **Te Kāhui Kura Māori (National Māori Navigational Group)**

In 2019 Te Kāhui Kura Māori was established as an advisory body to the Board. The group supports the organisation on our journey to bring to life the principles of Te Tiriti o Waitangi.

“Kahui” means gathering or cluster. “Kura” is the fertile soils from which human potential is crafted”.

The roopu (group) gathered as tangata whenua, people of the land, from across Aotearoa and as a result a body was formed. Te ha, or the essence of the kaupapa, was breathed into this body, Te Kahui Kura Māori, at Omaero Marae at Whatawhata through the manaaki of Ngaati Mahanga.



# TE PAE TAWHITO – THE PAST

*Pae Tawhito lies far behind our waka. It is where we have come from.*

In a traditional Māori society, recreation together with active forms of leisure were significant activities permeating all aspects of traditional Māori life.

Recreation developed its own Mātauranga Māori, cultural values, principles and tikanga that guided participation and understanding across whānau, hapū and iwi.

Recreation was considered a part of maintaining the physical, mental, emotional, and spiritual wellbeing of Māori, and owing to the relationship that Māori share with the natural world, recreation facilitated positive relationships with Ranginui, Papatūānuku and their many children.

Today, Māori continue to participate and experience recreation in culturally distinct ways. Recreation is used to nurture Māori wellbeing, strengthen whānau cohesion, promote self-esteem, build a sense of purpose and belonging, and reinforce one's identity as Maori.

The collective knowledge of Recreation Aotearoa members originates well before the inception of our Association in 1992.

We learn from the past experiences of the antecedent organisations the NZ Association of Swimming Pool Managers, NZ Industry Parks and Recreation Association, Recreation Association of NZ, and more recently Outdoors NZ.

Engagement and consultation with our members have resulted in the development of strategic priorities that are aspirations for the future built on learnings from the past.

Whilst our strategy is future focused, we learn from our past. Our new direction draws on Māori and non-Māori knowledge and experiences that have developed over centuries of observation and interaction with the natural world, and over many years of practice in the recreation industry.





# TE HAERENGA – OUR JOURNEY

In 2019 Recreation Aotearoa made a constitutional commitment to the principles of Tiriti o Waitangi and an aspiration to developing working partnerships with Māori whānau, hapū and iwi to realise this commitment.

Significant steps in this journey were the appointment of a Board member to bring an understanding of Te Tiriti at the governance level, building the capability of Recreation Aotearoa staff, and the establishment of Te Kāhui Kura Māori.

The Board and Te Kāhui Kura Māori set out to co-create this strategy. We have learnt much during this process including the importance of engaging from the beginning, the richness of marae-based wānanga (workshop), and the value of meeting kanohi-ki-kanohi (face-to-face).

Recreation Aotearoa engaged widely throughout the sector and amongst members through online surveys, regional and conference workshops to gauge the aspirations of our key stakeholders for recreation in New Zealand. During this same period Te Kahui Kura Māori held wānanga at various marae across the motu (country).

We are excited about what the future holds for recreation in Aotearoa. With Te Tiriti as our foundation we have captured two world views and bound them together in one plan.

## ReCreate a Nation

### Te Whai Oranga – enhancing wellbeing through recreation

**WATCH: Kuruho Wereta explain the waka hourua analogy**

# STRATEGIC OUTCOMES

With Te Tiriti as our foundation we have woven two world views together into the following outcomes:

## **Manaaki Whenua**

The whenua, and recreation spaces and places, are cherished and sustained through the mahi (work) of the recreation sector.

## **Manaaki Tangata**

The recreation sector has the capability to enhance the wellbeing of tāngata through recreation.

## **Te Tiriti o Waitangi**

The recreation sector has the capability to bring to life the principles of Te Tiriti.



# KEY RESULT AREAS

## **Respect for the sense of place and a deep connection with te taiao (the natural world)**

- Turangawaewae (Place to Stand as Māori)
- Recreation enhances communities through a sense of place and belonging
- Kainga, marae, neighbourhoods and the natural environment are enriching places for recreation
- Māori are supported to maintain and sustain whakapapa relationships with the world around us

## **Quality places and spaces sustaining diverse and changing recreation needs**

- The recreation sector develops and meets best practice standards
- Sustainable and inclusive networks of recreation facilities meet changing community needs
- The recreation sector is supported to respond and adapt to the impact of climate change on recreation and the natural environment
- The recreation sector is a leader in New Zealand's transition to a carbon zero future

## **Capable people enabling access for all to quality recreation experiences**

- Community wellbeing is enhanced by recreation being accessible to all regardless of age, ethnicity, gender, location or social-economic status
- Ko au te taiao, ko te taiao ko au (bringing nature closer to home) - Māori wellbeing is enhanced through Increasing access to nature in ways that are culturally relevant
- Recreational experiences are dynamic, world leading and high quality
- The sector responds to the shift away from formally organised activities to more spontaneous, occasional, small group and individual activities
- The recreation sector is skilled, knowledgeable, and resilient, with increased cultural intelligence
- Recreation is a highly sought-after vocation
- The potential of the Māori recreation sector is unlocked and supported, reflected in strong Māori membership
- The power of technology and social media is harnessed as a tool for activation and means to disseminate information and ideas



# KEY RESULT AREAS

## **Authentic and respectful relationships and partnering**

- Te Tiriti o Waitangi guides partnerships with individuals, whānau, hapū and iwi, and other organisations
- Partnerships are authentic and respectful of diverse ways of viewing and practicing recreation

## **Collective leadership (and self-determined decision-making)**

- Recreation Aotearoa commits to integration of the Te Tiriti principles of partnership, participation, and protection, within the governance and operation of the organisation
- Whanau, hapū and iwi realise leadership, Mana Moutuhake and Tino Rangatiratanga in Whai Oranga

## **Wellbeing benefits through Recreation are advocated and valued**

- A multi-dimensional, multi-layered wellbeing framework reflecting Māori and non Māori concepts of wellbeing in relation to recreation is created, and flourishing
- The value of recreation is woven into the fabric of Aotearoa's public policy and decision-making processes through effective advocacy

## **Knowledge is gathered, embedded and handed on (taonga tuku iho)**

- Matauranga Māori is embedded into the recreation sector
- A framework is developed in conjunction with Māori to capture, maintain, utilise and analyse ethnicity data and iwi affiliations that can be used appropriately to assist in effective decision making
- Recreation Aotearoa evidence-based decision-making, advocacy, and impact reporting is enhanced
- Recreation Aotearoa knowledge hub guides evidence-based decision making in the recreation industry



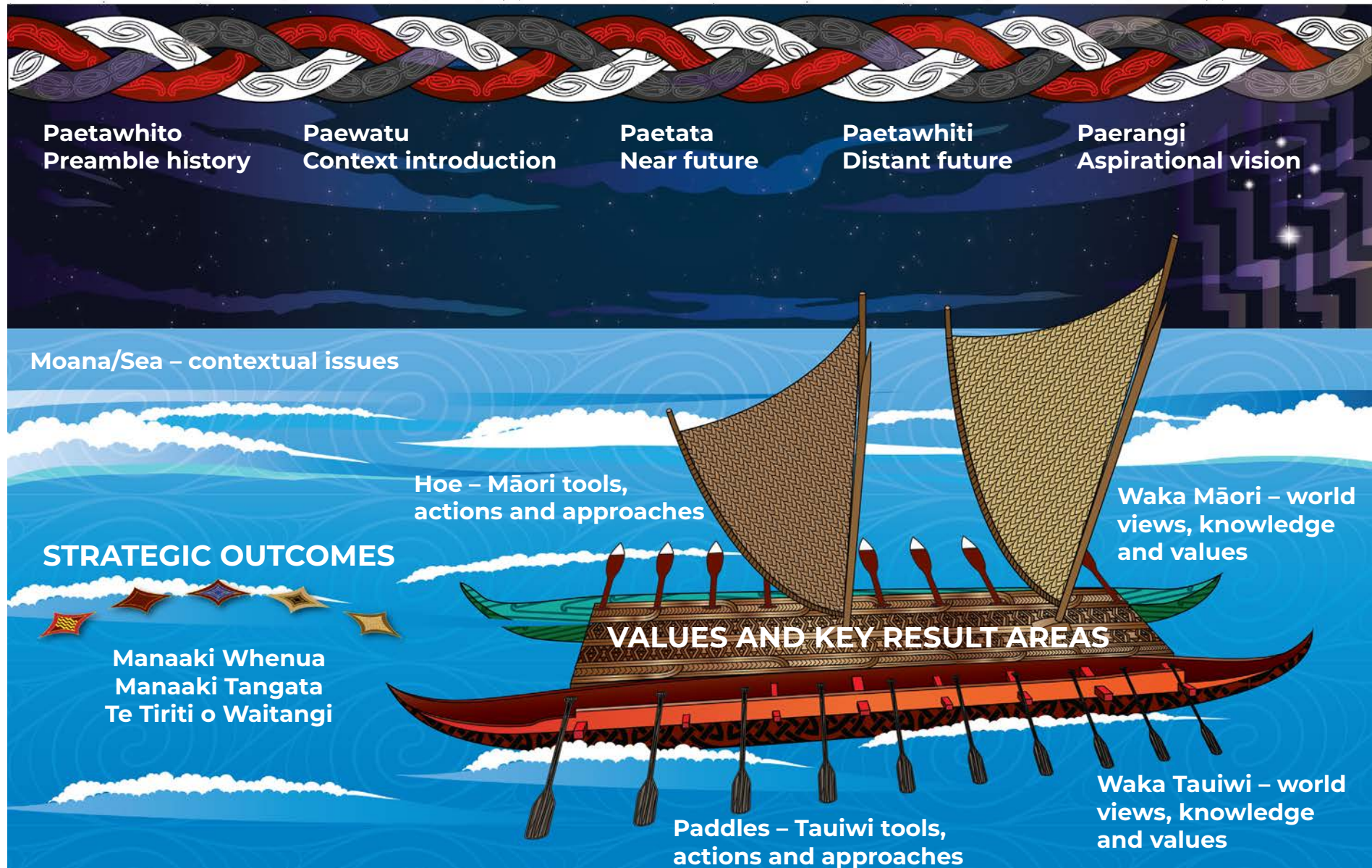
"Mahia te mahi, hei painga mo te iwi.  
Manaakitia te iwi, whangaingia te tangata. Kia mau ki te aroha, me te  
rangimarie."

**TE PUEA HERANGI**

*Do the work for the betterment of the people  
Always provide hospitality, feed the people. When all else fails, hold fast to  
the value of aroha, peace and good will.*



# TE RAUTAKI - THE STRATEGY



We have used the analogy of a Waka Hourua to share our story and represent how different groups, world views, and approaches are woven together using our whanonga pono (values) to enhance people's wellbeing in Aotearoa.

The Waka hourua metaphor speaks to Recreation Aotearoa's aspirations for transformational leadership in the recreational sector. Māori ancestors traditionally used waka hourua to travel across Te Moana nui-a-kiwa. The ancestors who traveled from the Pacific to Aotearoa navigated their way using an intimate connection and knowledge of the environment they travelled. They used their relationship with the sky, the ocean, their craft, and each other to traverse the sea. In this metaphor, the organisations, members, and Tangata Whenua are in the waka sitting in Paewātū (current state) with ngā hoe (paddles) ready to launch, looking out to the Paetata (near future), charting where we want to go in the Paetawhiti (distant future) while aiming for Paerangi (aspirational vision). The journey we have embarked upon as Recreation Aotearoa embodies the following waka hourua story. The waka represents the depth of whanaungatanga (relationships), tuhononga (connections), and ngā moemoea (aspirations), between all those in the recreation sector, and Tangata whenua guided by the principles of Te Tiriti o Waitangi.

Together we have created our waka, our method of advancement to help us come together using Te kotahitanga (unity) to progress towards Paerangi (our aspirational vision).

## Double Hull

Each hull of the waka (canoe) represents the people of Aotearoa. The first hull represents Māori (in particular Iwi and hāpu). The second hull represents Tau iwi (non-Maori, diverse cultures). Each hull represents each group's guiding values and holds together the integrity of the waka hourua that will ensure Recreation Aotearoa reaches the shores it seeks.

## Papa Noho Tukutuku

The space between the hull of the waka is called the Papa Noho tukutuku. The importance of the Papa noho is to hold both hulls firmly together, so they remain steadfast, strong, and resilient. Papa Noho is a space that offers shelter from the ocean (issues that arise), the lashings that bind the hull together represent Whanongapono, the values of Recreation Aotearoa.

## Hoe Māori

In the Waka Māori, the hoe (paddles) are traditional Māori taonga. Hoe represents traditional knowledge passed down by Māori ancestors in relation to the waka journey through the Pacific to Aotearoa. The ancestors brought Nga' taonga tuku iho' precious treasures such as Te Reo me ōna Tikanga and Mātauranga Māori. The hoe is an aid/tool that helps Māori move in the direction they aspire to go.

*"Ko nga waka enei i hoea mai ra i te nuku o te whenua i Hawaiki paomao whakawhiti mai ra te Moana nui-a-kiwa ki Aotearoa hiki nuku hiki rangi. Ka eke ki rangi, Tanui, Te Arawa, Tokomaru, Takitimu, Aotea, Mataatua, Kura haupo, Horouta, Ngatokimatawhaorua e"*

## Hoe Tau iwi

In the Waka Tau iwi, the hoe (paddles) represents the travel Tau iwi ancestors made during their migration to Aotearoa. They brought many tools and knowledge from their lands to share with their generational descendants and the people of Aotearoa. With them come multiple world views enriched with diverse culture and heritage. This has helped shape this beautiful nation we enjoy today.

## Te Moana Nui

The Moana (sea) is broad and vast; at times, it can be calm, serene, and participatory. Other times it can be turbulent and difficult to navigate. The Moana represents the contextual issues within Aotearoa today, the many challenges that can sometimes occur in times of ambiguity and discourse. In this space, we learn to work together, united, and strong. We learn to trust in the process. When working with our higher selves in this space, it is intuitive, open, and requires great leadership and courage.

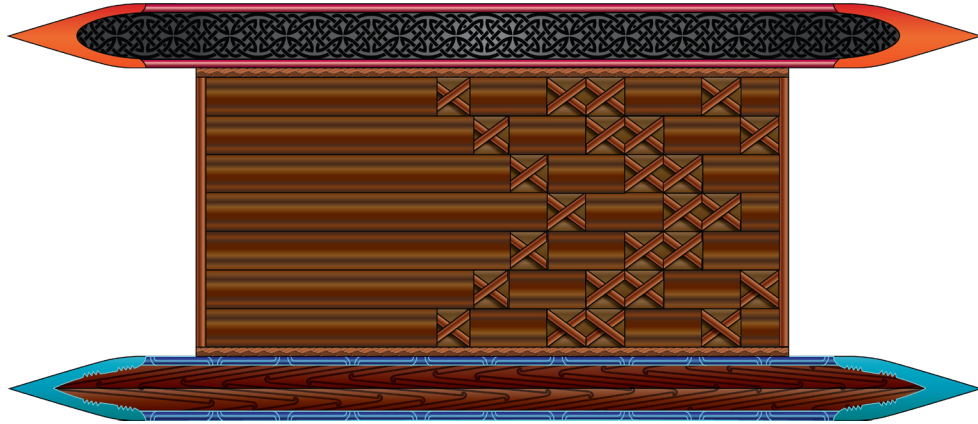
*"Ko te pae tawhito whāia kia tata, ko te pae tata whakamaua kia tīna."  
"Seek to bring distant horizons closer, and sustain and maintain those that we have arrived at"*

*"Kō atu ngā whetu, ngā moemoea."  
"Beyond the stars are our dreams and aspirations."*

# TE MAHERE MAHINGA - THE ACTION PLAN

KEY RESULT AREAS	2020-2021 MAINTAIN	2021-2022 MAINTAIN/SCOPE	2022-2023 GROW	2023-2024 GROW	2024-2025 MAINTAIN
Respect for the sense of place and a deep connection with te taio	Maintain quality programme (parks/facilities). Grow Play programme.	Scope environmental sustainability, mātauranga Māori, and accessibility practices (parks/facilities). Maintain quality programme. Grow Play programme.	Grow quality programme (with environmental sustainability, mātauranga Māori, and accessibility). Grow Play programme.	Grow quality programme. Maintain Play programme.	Maintain quality and Play programmes
Quality places and spaces sustaining diverse and changing recreation needs					
Capable people enabling access for all to quality recreation experiences	Maintain learning & development programme (online) and integrate mātauranga Māori and tikanga. Grow membership. Scope current Māori membership.	Reintroduce in-person to learning & development programme. Grow membership (including Māori).	Maintain hybrid learning & development programme (online/in-person). Grow membership.	Maintain hybrid learning & development programme (online/in-person). Grow membership.	Maintain hybrid learning & development programme. Grow membership.
Authentic and respectful relationships and partnering	Maintain stakeholder partnerships. Scope Iwi partnerships	Scope new stakeholder partnerships. Maintain stakeholder partnerships. Scope Iwi partnerships	Grow stakeholder partnerships. Grow Iwi partnerships.	Grow stakeholder partnerships. Grow Iwi partnerships.	Maintain stakeholder partnerships. Maintain Iwi partnerships.
Collective leadership (and self-determined decision-making)	Maintain advocacy programme. Release outdoor recreation manifesto. Maintain outdoor recreation programme	Scope diversification of advocacy programme. Maintain outdoor recreation programme.	Grow diversified advocacy programme. Grow outdoor recreation programme.	Grow diversified advocacy programme. Grow outdoor recreation programme.	Maintain advocacy programme. Maintain
Wellbeing benefits through Recreation are advocated and valued					
Knowledge is gathered, embedded and handed on (taonga tuku iho)	Maintain insights programme. Maintain evaluation processes	Scope new and maintain existing insights programme. Scope & introduce new evaluation processes	Grow insights programme. Maintain new evaluation processes	Grow insights programme. Maintain evaluation processes	Maintain insights programme and evaluation processes





## Whiri - Plait

Whiri is the technique used to bind fibres together, it is likened to the nails and glue of old times. In the Recreation Aotearoa strategy this motif depicts how the past is an integral strand that guides us in our present days and further into the future. Used in 2D and 3D

## Pātiki - Flounder

We have used the Pātiki motif to depict the outcomes in the wake of the waka Hourua. The Pātiki is a symbol of hospitality and produce for the people. These are the strategic outcomes in the 3D image



## Haumi/Ruruku - Bind/lash

The papanoho is where we align our priorities; this is symbolised with a binding pattern along the centre of the papanoho. This is the space between the 2 waka in both the 2D and 3D image

## Raperape - spiral cont pattern

This design is to represent movement. It is used by all areas of Aotearoa and stands for continuity towards our evolving future. We have also used this pattern to symbolise the water element around the waka. This is the pattern in the water of the 3D image



Recreation  
Aotearoa  
Te Whai Oranga

Photography courtesy of:

Graeme Murray, James Heremaia, AC Baths, Tracey Prince-Puketapu,  
Ahimate Nature Play, Miles Holden, Scott Venning and HDC Cornwall Park

Waka image courtesy of:

<https://www.sciencedirect.com/science/article/abs/pii/S0308597X19301605>