

# **A Te Tiriti o Waitangi-Informed Approach to Spaces & Places Provision for Physical Activity**

## Why take a Te Tiriti o Waitangi approach?

One of Sport New Zealand's functions is to promote and support the development and implementation of play, physical recreation, and sport in a way that is culturally appropriate to Māori. As such, honouring Te Tiriti o Waitangi is a priority for Sport New Zealand, who are committed to a bicultural future that genuinely embraces partnership, protection, and participation.

Embedding a mātauranga Māori approach will provide an opportunity for learning and development for those involved with spaces and places planning and development. If done well, it can also ensure spaces and places can help realise the aspirations of tangata whenua for their land and subsequently improved wellbeing outcomes for their people and all New Zealanders.

## A framework to guide practice

Sport New Zealand's [Futures Thinking](#) proposed a preferred future state that is represented by five pou (pillars), or characteristics, that align to the key principles of this framework. This guidance will assist enablers and providers of spaces and places to give effect to the key principles of Te Tiriti o Waitangi.

The five pou provide a framework to guide practice. An explanation of each pou, key indicators of success, and recommendations for and/or examples of application are outlined on the following pages.

# 1 **Mana Māori** Giving Effect to the Treaty

Mana Ōrite (Partnership), Mana Māori (Protection), and Mana Taurite (Participation) are the key principles of Te Tiriti o Waitangi and correlate to the associated phases of quality spaces and places planning and development with Māori.

### What success looks like

When projects are undertaken in genuine partnership with tangata whenua underpinned by pono, tika, and me aroha (honesty, integrity, and respect), the process will be mana-enhancing for all involved. This includes tangata whenua determining for themselves how they want to be involved and at which level(s), and could include their decision not to be involved.

Te reo Māori, tikanga, taonga, and mātauranga Māori are actively promoted and protected in all aspects of the project. Māori workforce involved with the project are supported to participate and succeed 'as Māori'.

Systematic inequities and barriers have been removed so that Māori enjoy equitable access to spaces and places and the activities within. Consideration is given as to how social, economic, or environmental aspirations of mana whenua / tangata whenua might also be met through spaces and places provision to optimise wellbeing.

### Application/examples

- Early engagement (when the facility challenge is first identified) with the right people is essential. In the early stages of a project, the preferred site may be unknown and therefore the appropriate mana whenua relationships will also be unknown, thus a good first connection might be best through the local government iwi liaison or similar role.
- Agree the 'why' (instead of the 'what', being the facility) or the kaupapa (the challenge you are seeking to solve) with all partners from the outset. This will need to be revisited and re-emphasised throughout the project stages to guide thinking and decisions, noting the 'why' might not align with the current capacity or priorities of iwi and hapu which will determine their involvement.
- Examples of application across the project phases might include: cultural expertise within the project planning team and governance structure, cultural induction to the site with all involved with the project, integration of tikanga within the project planning team, blessing of the site, naming of the facility, kaupapa Māori physical activity spaces (e.g. kī-o-rahi court markings), and integration of tangata whenua narratives and values into the design of the reserve or play space.

## 2 **Mana Taurite** **A Just Society**

A values-based, inclusive, and equitable approach to spaces and places planning, development, operation, and improvement.

### What success looks like

Spaces and places are developed with tangata whenua. Spaces are inclusive of and consider all ages, genders, cultures, and abilities. Particular consideration is given to how spaces will be accessed equitably, including affordability and location for those who face the most barriers to physical activity.

### Application/examples

- The contribution of tangata whenua as cultural experts should be recognised and valued in the same way as other technical project expertise.
- Examples of application across the project phases might include: commercial opportunities for mana whenua, procurement processes, application of user subsidies applied to promote participation by marginalised groups, training, and employment pathways for rangatahi related to facility operation.
- New projects provide the opportunity to establish a co-design process, where mana whenua work as part of the design team to develop experiences and play spaces that are kaupapa Māori driven and bring their stories to life for all to engage with.

## 3 **Mana Tangata** **Empowered Communities**

Locally led, collaborative solutions to facility challenges that create a complementary network of spaces and places responsive to community need. This allows for integrated actions across agencies/communities, the following of best practice, collaborative and high-trust working models with clear roles and responsibilities, and the opportunity to learn and adapt and to apply evidence for need.

### What success looks like

Organisations and communities working collaboratively for the greater good, focussed on the agreed kaupapa or challenge that requires solving. All parties feel trusted and empowered to contribute to the best solution. The design and operation of the space is whānau- and community-centred. Expertise and resources can be shared, capability is lifted, communication is transparent and open, the solution is responsive to the evidence, operation can flex to meet trends and needs, and evaluation is used to understand future improvements.

### Application/examples

- Early and enduring engagement of tangata whenua to assess the need and agree the kaupapa. This will determine how the project progresses and succeeds.
- Across the planning phases through to operation and improvement, spaces and places are co-designed with mana whenua, rangatahi, older adults, people with disabilities, and other key user groups, as much as they are with sports codes, to ensure spaces feel safe, accessible, and owned by all users.
- Examples of application might include: spaces to practice manaakitanga (e.g. gathering and connecting, pōwhiri, and the sharing of kai) are considered in the design, and universal design practices are incorporated as standard with application of toi throughout the development, including the building façade.

## 4 Oranga Taiao, Oranga Tangata Our Relationship with the Environment

The connection between the environment and wellbeing is intrinsic. The protection and enhancement of the natural environment; the ability to be active in nature; and environmentally sustainable practices to enable active transport and other healthy, sustainable behaviours are essential elements. Understanding that when the land is well, the people are well.

### What success looks like

The relationship between tangata and whenua is either strengthened or restored. Spaces and places provision is focussed on being the guardians and protectors of the land and its history. People know that the environment they are active in is clean, safe, and cared for. Experiences in the natural environment are accessible for all, and people live in neighbourhoods that enable physical activity as part of daily life.

### Application/examples

- Environmental sustainability and resiliency are project drivers and are considered early in the planning stages (e.g. energy, water, materials, design, transport connections, network approach, neighbourhood connections, location, and operational practices)
- Environmental impacts are monitored in real time over the course of the facility life and inform future decisions and improvements.
- Reconnection of mana whenua to historic sites and the protection and enhancement of these, including the sharing of the associated narratives with the wider public to grow their cultural competency.
- Examples of application might include: sustainable energy sources, climate resilient site selection, restoration of natural habitats, and identification and celebration of historic sites.

## 5 Mauri Ora Wellbeing

A heightened state of physical, mental, emotional, spiritual, and cultural wellbeing through physical activity. Mauri Tū, Mauri Ora – ‘an active soul is a healthy soul’.

### What success looks like

More Māori are participating in physical activity to enhance their wellbeing, including being supported to participate authentically ‘as Māori’. Informal, social, and intergenerational opportunities exist for whānau to be active together. Societal wellbeing is prioritised in decision-making regarding investment in spaces and places, and barriers to being active are identified and reduced.

### Application/examples

- Flexible, multi-use spaces that consider opportunities for play, active recreation, and sport.
- Spaces that are inclusive of all abilities, ages, genders, and ethnicities.
- Spaces that value social connection and space to ‘gather’ as a means of promoting physical activity participation and enhancing wellbeing.
- A workforce that understands the importance of physical activity for wellbeing and is also supported to be active.
- Programmes that are holistic in nature, accessible, and responsive to community need.
- Examples might include: safe active transport connections with schools/kura, ‘as Māori’ activity offerings (e.g. kī-o-rahi, kapa haka, and waka ama), and development of cultural competency amongst facility workforce and/or ‘as Māori’ activity leaders.

## Further guidance

Other resources have been developed and implemented in the sector specific to certain regions. Examples include:

### Matapopore Urban Design Guide

(untitled ([matapopore.co.nz](http://matapopore.co.nz)):

Produced by Ngāi Tūāhuriri and Ngāi Tahu to ensure the values, aspirations, and narratives of mana whenua are realised in the recovery of Christchurch post-earthquake. The Guide includes elements of natural heritage, mahinga kai, te reo Māori, whakapapa, urban design, art, and architecture to guide local development.

### Te Aranga Design Principles, Auckland Design Manual

([About - Auckland Design Manual](#)):

Produced by Auckland Council, the Manual includes a set of outcome-based principles founded on intrinsic Māori cultural values. The principles provide practical guidance for improving design outcomes in the built environment by enhancing mana whenua presence, visibility, and participation in the design so it is distinctly Tāmaki Makaurau.

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## Glossary

**Mātauranga Māori** – traditions, values, concepts, philosophies, world views and understandings derived from uniquely Māori cultural points of view and knowledge.

**Tikanga** – the customary system of Māori values and practices that have developed over time and are deeply embedded in the social context.

**Taonga** – intangible treasures and/or prized possessions – applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques.

**Kaupapa** – topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative.

**Tangata Whenua** – indigenous people – people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried.

**Mana whenua** – territorial rights, power from the land, authority over land or territory, jurisdiction over land or territory – power associated with possession and occupation of tribal land. The tribe's history and legends are based in the lands they have occupied over generations and the land provides the sustenance for the people and to provide hospitality for guests.

**Rangatahi** – to be young, younger generation, youth, not limited to a specific age bracket.

**Toi** – Māori arts and crafts, inclusive of traditional historical knowledge of customs and storytelling in the practice of Māori arts and crafts.

**Mana** – prestige, authority, influence, status, charisma – mana is a quality, energy harnessed and expressed in activities through acts of generosity and wisdom.

**Mana enhancing** – further improving the quality, value, or extent of people, places and objects.

**As Māori** – Authentic and culturally appropriate empowerment of Māori to participate as themselves (as Māori).

**Ki-o-rahi** – a traditional ball game – played with a small round flax ball called a ki. Two teams of seven players, kaioma and taniwha, play on a circular field divided into zones, and score points by touching the pou (boundary markers) and hitting a central tupu, or target. The game is played with varying rules (e.g., number of people, size of field, tag ripping rules, etc.) depending on the geographic area it is played in. It is played for four4 quarters or two2 halves of a set time, teams' alternate roles of kioma and taniwha at 1/2 or 1/4 time.,

**Kapa haka** – Māori cultural performing arts.

**Waka ama** – Outrigger canoe sport.

**Whānau** – extended family, family group, a familiar term of address to several people – the primary economic unit of traditional Māori society. In the modern context the term is sometimes used to include friends who may not have any kinship ties to other members.

**Manaakitanga** – hospitality, kindness, generosity, support – the process of showing respect, generosity and care for others.

**Pōwhiri** – invitation, rituals of encounter, welcome ceremony on a marae, welcome.

**Tangata** – person or individual.

**Whenua** – Land, country, nation, state, ground, territory, domain, placenta, afterbirth.



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