

Access to Play for Tamariki During and Beyond a Crisis (Phase 2)

Te Āhei ki te Tākaro mō ngā
tamariki inā e mōrearea ana, ki tua
hoki i te mōrearea (Kaupapa 2)



A project led by Sport Canterbury
and their Healthy Families Ōtautahi
Christchurch team for Sport NZ Ihi
Aotearoa



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Acknowledgements/Ngā mihi

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Other Notes/Ērā atu kōrero

Through this document and with mahi/work on this project, the project is sometimes referred to as the ‘Play in a Crisis’ project, or, the ‘project’. For the purpose of this report, ‘parent’ and ‘parents’ also refers to caregiver(s) and guardian(s). ‘Local’ refers to Territorial Authorities/Local Government/Councils.

Prefaces/He kupu takamua

Through this document and with mahi/work on this project, the project is sometimes referred to as the ‘Play in a Crisis’ project, or, the ‘project’. Within this report, the following terminology is used:

Parent(s) also refers to caregiver(s) and guardian(s).	Whānau - Family	Mahi - Work
Tamariki – Children	Hapori - Community	Kaupapa - Theme
Rangatahi – Youth	Local refers to Territorial Authority/ Local Government/Council	Kai - Food

“Play Aotearoa would like to express our full support of this project, which aligns closely with work previously done by IPA World, the organisation that we represent as the Aotearoa NZ branch. As this report has identified, recognising the importance of play and planning for play at all times for the children in our communities will help to ensure crisis readiness.

Children are our greatest asset, he taonga ngā tamariki, and our investment in their well-being by being “play prepared” for any crisis is an investment in the speed of recovery of any community. Practicing play enablement now, by tuning in to the voices of children, building a strong network between the various organisations that work with them, and establishing well resourced, playable landscapes, will set a good foundation for any crisis response when the time comes.” - Jill Rice, Former Executive Officer, Play Aotearoa.



Whakataukī/Proverb

Poipoia te kākano kia puāwai

Nurture the seed and it will blossom

Poipoia encourages us to be active, to be a messenger. Poipoia advocates exercise and the training of the body and mind.

Poipoia is a mnemonic device. Poipoia te kākano kia puāwai, if we nurture the seeds of healthy, active mind, body and spirit, then we will blossom and flourish.

Theory of Change/Ariā Panonitanga

If we support equitable partnerships to protect accessibility, equity and inclusivity to Play by amplifying and connecting a range of opportunities at neighbourhood, Local Government, and regional levels, then this will support participation in more Play enablement and eventually lead to a Play centric region, that helps support well people and places.

Introduction/Whakatakinga

Play is defined by Sport NZ Ihi Aotearoa as:

- Intrinsically motivated – it is spontaneous and will happen anywhere
- Personally directed – it has limited or no adult involvement
- Freely chosen – it is self-determined and has no pre-determined outcome
- Fun, accessible, challenging, social, and repeatable

In February 2020 Sport NZ Ihi Aotearoa engaged with Sport Canterbury and their Healthy Families Ōtautahi Christchurch team to reflect and provide an Aotearoa NZ perspective on resources created by various organisations around the world, including the significant mahi by International Play Association, in relation to Play during a crisis. The report, Access to Play for Tamariki During and Beyond a Crisis – Phase 1, details a phased approach to this work, starting with a framework and toolkit to support the process of establishing a more strategic approach to Play, in particular, in times of crisis in Aotearoa NZ. Several huddles (hui/workshops), a series of semi-structured interviews, and many informal kōrero were held as part of phase 1.

Crisis can be broad and far reaching, and each crisis is of significance for those affected by it. In addition, related trauma can also be broad. The way in which a crisis affects one individual may differ from how it affects the next individual, and therefore, trauma recovery can also differ from individual to individual. In essence, phase 2 of this project represents a mandate to bring to life the recommendations of the phase 1 report. In doing so, it is hoped that this project and the culminating resources will result in providing Local Government (Councils) and various other organisations with a way of supporting the wellbeing and recovery of those affected by, and those providing support through, trauma during and beyond a crisis.

At the completion of phase 1, Sport Canterbury and their Healthy Families Ōtautahi Christchurch team recommended numerous components that could be included within a phase 2 of the project. Sport NZ Ihi Aotearoa encouraged this opportunity and subsequently commissioned the phase 2 project.

One of the features of phase 2 is two case studies - learning from several kaupapa Māori organisations in Ōtautahi Christchurch. Through research for the project, on mahi done on the topic (access to Play for tamariki during and beyond a crisis) in various parts of the world, it appears as though there is opportunity to apply an Indigenous lens to the topic, therefore, there was an opportunity to bring to life bicultural groundings through this topic, and in this resource. Due to the kaupapa Māori approach of the two case study organisations, the opportunity to learn about how they apply their approach to their organisation's mahi, and in particular, how they support the neighbourhoods and hāpori they work with in times of crisis and through trauma recovery, was significant.

Other features of phase 2 included:

- Learning from some rangatahi in an appropriate way
- Learning from various other parts of Waitaha Canterbury through semi structured interviews and informal kōrero
- Resource design – Report, Framework, and Toolkit
- 'Framework' testing through a huddle with numerous staff from various Councils.

Our guides/Ā mātou kaiārahi atamariko

Two characters will feature through this resource. They are demonstrating unstructured, individual led Play. They feature to remind us of the power of Play, and the importance of Play enablement and sufficiency. These two characters are a reference point, a reminder, of possible outcomes, if Play is considered, not only as a consideration in crisis response, but always, to support well people and well places.



Convention on the Rights of the Child/Ngā Tikanga mō ngā Mōtika o te Tamaiti

All children have rights and also the right to know their rights. These rights, and others, are stated in the United Nations Convention on the Rights of the Child. It states what every child should have or be able to do. Kei ngā tamariki katoa o rātou ake mōtika, ā, kei a rātou hoki te mōtika ki te mōhio i ērā mōtika. Ko ēnei mōtika, me ētahi atu, kei roto i Ngā Tikanga o te Kotahitanga o ngā Iwi mō ngā Mōtika o te Tamaiti nō ngā motu. Ka whakatau i ngā mea e tika ana mō ia tamaiti, ā, rātou mahi rānei.



We acknowledge UNICEF Aotearoa for these images and their mahi supporting the United Nations Convention on the Rights of the Child. www.unicef.org.nz bit.ly/childrightsconvention

Crisis types/Ngā momo mōrearea

Because crisis can be so broad, and related trauma is individualistic, as with phase 1 of this project, the significant crises that Waitaha Canterbury has experienced in the past 12 years have been the 'crisis focus points' for phase 2 of this project. These include, but are not limited to:

- Earthquakes in Ōtautahi Christchurch and Kaikōura
- Port Hills fires
- Terror attack
- Flooding (West Coast)
- Pike River mine explosion
- COVID-19 pandemic

Insights – An Executive Summary/He tirohanga –
he Whakarāpopotanga Whakataki



Gearing up for Play, always

This project is entitled Access to Play for Tamariki During and Beyond a Crisis. This is an important kaupapa, and a key learning from this project has been the validation that Play should be part of a response to crisis to support trauma recovery.

The project has, however, brought out a deeper kaupapa, and that is the importance of 'gearing up' spaces and places – townships; suburbs, towns; cities – for Play, always. This reiterates the premise that Play supports well people and places.

If Play enablement and sufficiency is always a focus, then this will also ensure that in times of crisis, Play is considered as part of the crisis response.

Play is one of the key responses

Learnings through this project continue to demonstrate that Play supports response mahi in times of crisis. This was learnt in phase 1, and learnings in phase 2 reiterate this. So much so, in fact, that Play should sit right beside other essentials which are attended to in times of crisis, including:



It is important to note, however, that Play is not something that can be provided in the same way as shelter, kai, medicine etc. The response is about enabling children to have the time, space, opportunities, freedom and resources with which to Play, especially in times of crisis. This is because to Play is an innate and essential drive within tamariki, and is a way that they can cope and process within times of crisis, and also to contribute towards trauma recovery.

Hapori organisations know their hapori

Community (Hapori) organisations tend to be in tune with the wants, needs, hopes, dreams, and aspirations of the hapori that they work with and serve. In addition, hapori organisations are usually clear on their vision, their role, and their goals. The supportive relationships that occur within hapori, and that organisations can support, are vital during times of crisis. It is crucial that a platform is in place by decision makers (such as Councils) to listen to hapori organisations and the people they support, and where possible, collaborate with them and/or empower their mahi and their goals. This is highly relevant in ensuring Play enablement, and therefore, supporting these organisations and hapori correlates to supporting opportunities to Play in times of crisis, and beyond.

Autonomy

Through the two case studies conducted in phase 2, and some of the learnings from various other parts of Waitaha Canterbury, a common theme featured – the ability for these groups to pause their regular operations and to shift energy to attend to their hapori needs in times of crisis. This shift in focus enables these groups to help meet the needs of the neighbourhoods and hapori they work with and serve. This agility also enables these groups to be clear on their purpose and their focus for their neighbourhoods and hapori (at any given time). In addition, this agility allows these groups to have an understanding of the needs of their own team.

In times of crisis, if these organisations' own whānau needed attention, then focusing on their whānau is what they were able to do. And for those who were comfortable with the wellbeing of their own whānau, then they were able to contribute towards helping the hapori they were serving.

Keeness to collaborate

Both case studies articulated the ability and keeness to collaborate with others during the COVID-19 pandemic response. This collaboration brought together a range of organisations who were familiar to each other, but may not usually have worked together on a project. The importance of banding together for a greater cause – collectively supporting the hapori they work with and for – presented an opportunity for scale and positive impact.

Hapori within hapori

Within a neighbourhood, there may be numerous hapori, and within a hapori, there may be numerous 'sub hapori'. This means that not everyone in a hapori (such as a neighbourhood) is into the same things, and so their wants and needs might also be different. This, therefore, reiterates the importance to empower those organisations working within neighbourhoods and hapori due to their knowledge of those they serve. It also reiterates the importance of providing simple and effective platforms for hapori consultation.



Gaining voice of hapori, swiftly

Neighbourhoods and hapori often have many helpful and logical solutions to some of the problems that they face, including in times of crisis. What is apparent is that it is important to develop mechanisms (by decision makers such as Councils) to be able to quickly listen, learn, and respond to the hopes, dreams, wants, needs, and aspirations of neighbourhoods and hapori.

Considerations:

- Does everyone know that consultation is being sought?
- How can the voice (needs) of hapori be collected rapidly, creatively, and dynamically (in varied ways)?
- How is the information gathered (consultation results), and subsequent actions, fed back to the hapori?

Kai is first, and then Play when supporting tamariki and rangatahi

Through the case studies in this project, we have learnt that for rangatahi, and often for tamariki, kai comes first, and then Play is followed closely after that. This is during, and outside times of crisis that these hapori have with the young people they support. This promotes the notion that, in times of crisis, Play should be a key essential in response to crisis for tamariki and their whānau.

“If we are going to do something for young people, we need to have their voices in this. And, Play is only second to kai when it comes to connecting with young people. And then, after you tick off those two things, then we can get in deeper and see what’s going on.”

– Tatiana Novotna, Te Ora Hou Ōtautahi Inc.



In small town Aotearoa NZ, the ripple of crisis can be far reaching

In smaller geographical populations, it is likely that those experiencing a crisis are known by many in the area. This adds another layer of challenge and complexity for these hapori to navigate through, and can add strain on relationships, hapori wellbeing, and energy. Additionally, the impact from situations such as industry closing down also has far reaching ripple effect because so many individuals in a small town may be either working in the business, or linked to in it in some other way.

Resources

A common theme that has come out of phase 2 of this project is the need for resources (information) to support whānau, and people who enable Play, to help inform about opportunities and ideas to support Play happening for tamariki and their whānau in times of crisis, and beyond. These resources may feature, but not limited to, spaces and places, activities and access to equipment, organisations and groups to connect with, and, support networks. And, preparing a collection of hard copy resources may be useful in times where internet and access to digital technology is down.

In times of crisis impacting large population numbers, empower those that can enable Play

Because Play supports trauma recovery, during times of natural disaster and other significant crisis which impacts large population numbers, it is important for decision-makers to understand the importance of Play, and to know how they can best support the efforts of Play enablers to continue their efforts in times of crisis. This may include, but not limited to, Marae and other cultural settings, Councils, Faith Based organisations, Regional Sports Trusts, Play based organisations and settings, hapori organisations, and neighbourhood groups.

Te Pūtahitanga o Te Waipounamu

Te Pūtahitanga o Te Waipounamu is the Whānau Ora Commissioning Agency for Te Waipounamu. The organisation works on behalf of the eight iwi of Te Waipounamu to determine the best ways to support whānau development.

The commissioning approach aims to create social impact by investing directly in initiatives determined by whānau and the wider community. They also support a significant workforce of Whānau Ora Navigators who work directly with whānau to support the development of their own pathway plans. Their mahi is centred on the philosophy that whānau must be placed at the centre of decision-making and the design and delivery, supporting whānau to realise their own solutions.

Te Pūtahitanga o Te Waipounamu have funding streams available for whānau living in Te Waipounamu, Rakiura, and Wharekauri, including but not limited to Te Kīwai, a fund delivered in partnership between Te Pūtahitanga o Te Waipounamu and Sport New Zealand Ihi Aotearoa, designed to support Māori wellbeing through play, active recreation, and sport.

The context of the work of Te Pūtahitanga o Te Waipounamu for this case study is about them moving into action 48 hours before the first COVID-19 lockdown occurred, and the subsequent kaupapa – the response known as Manaaki20. Due to their relational way of working, and that they are well respected in the hāpori they work with and support, they were in a strong position to act and galvanise support for the hāpori throughout Te Waipounamu.

Te Pūtahitanga o Te Waipounamu engaged with a range of kaupapa Māori organisations to prepare, uplift and action during that time, and they used an IPU approach – Inform, Prepare, Uplift, acknowledging Waikato Tainui for the framework that this provided.

- **Inform:** Strengths-based messaging around taking care of oneself and others, using local, relatable whānau rather than the negative connotations around COVID-19.
- **Prepare:** Preparing whānau for the impact of on-going pandemic: Examples included grocery vouchers, data, power bills, and firewood, to support whānau during this challenging time and to help last the distance.
- **Uplift:** Keeping whānau engaged and connected through live social media feeds and activities that can engage the whole whānau: Examples included interviewing politicians, a 'Where's Wally' game, providing yoga and other physical activities online as well as interviewing Māori around the country that related to whānau.

The initial focus for Te Pūtahitanga o Te Waipounamu as Manaaki20 was starting, was on their own people (kaimahi), and checking if they were prepared and well. If team members needed to focus on their own whānau in the crisis, then that was what they were encouraged to do. Additionally, if team members had the ability to get involved in the kaupapa (Manaaki20), then that is what they also did.

The organisation jumped at the opportunity to help, and it started with people. This exemplified their model that supports mana motuhake/self-determination.

“In a crisis, you've got to have people, you can't just have resources.”

- Helen Leahy – Former Pouārahi of Te Pūtahitanga o Te Waipounamu who led the Manaaki20.

As parents themselves and as funders, the team made strong consideration as to what they were doing in the crisis, and in the crisis response, to encourage people to be physically active, and to Play.

“Get outside, shoot some hoops or let’s do something that we can have fun together and make this experience work for us.”

- Helen Leahy – Former Pouārahi of Te Pūtahitanga o Te Waipounamu who led the Manaaki20 project.

Regaining Play was an important theme through Manaaki20 and was utilised to empower tamariki and their whānau to get outside – not stay couped up inside – as the extent of the COVID-19 lockdown and restriction of interaction with others was unknown at that stage.

A learning from Te Pūtahitanga o Te Waipounamu was that many tamariki at the time were anxious, and they had been through a range of significant crisis prior to COVID-19, such as earthquakes, terror attacks, and floods, as well as other crises, and therefore, being in crisis had/has become a state of being – it’s all some have known.

Te Pūtahitanga o Te Waipounamu had a considerable focus on those under 30 years old, including tamariki and rangatahi, as they would be the champions to carry the messaging for Manaaki20. They also had an intentional event style focus. Te Pūtahitanga o Te Waipounamu’s team engaged with a range of kaupapa Māori organisations with skills in event management, Māori media communications, and creative graphic design and storytelling, who supported the messaging, mahi, and hapori engagement through the project, and throughout the COVID-19 lockdown.

Te Pūtahitanga o Te Waipounamu enabled a locally led community response, supporting various organisations to respond to whānau and hapori needs throughout Te Waipounamu in ways that Te Pūtahitanga o Te Waipounamu may not have previously been able to do. This supported a theme of innovation and improvement. Te Pūtahitanga o Te Waipounamu provided funding to support their tinana (body). Navigators were able to uplift the spirit of people by showing them physical ways to Play during the COVID-19 lockdown. This was done through social media and included activities such as online bootcamps, gymnastics courses from home, utilising home resources to stay fit, engagement with kapa haka, mau taiaha, and incorporating mōteatea (traditional poetry) and waiata (songs). Their own team of Te Pūtahitanga o Te Waipounamu participated in these sessions which also provided a way for them to stay virtually connected with the hapori they were supporting. A social medial campaign of stories and narratives supported this part of the project, and ‘traditions’ emerged, such as morning and evening karakia, which enabled people to connect (albeit virtually), and provided a little structure in the day.

Te Pūtahitanga o Te Waipounamu had an initial focus on ensuring people had kai. Once people’s stomachs were full, then a focus could move to feeding their spirit (their hauora and various other parts of their life).

An outcome of crisis response mahi of Te Pūtahitanga o Te Waipounamu was the development of Te Pūtea Whakatere which enables the organisation to mobilise funding quickly irrespective of the crisis at hand.

“If we had purposefully said, ‘what are you doing for play during a pandemic?’, you would have gotten a different story and it’s actually an important story. We were thinking, ‘how do you keep yourself safe and well?’ We didn’t think about keeping the spirit of play within your family. That’s the biggest threat to our tamariki/rangatahi, they’ve forgotten how to play because they’ve been so long protected from harm.”

- Helen Leahy – Former Pouārahi of Te Pūtahitanga o Te Waipounamu who led the Manaaki20 project.

Case Study/He Rangahau Whakapūaho



A learning that has come from the mahi of Te Pūtahitanga o Te Waipounamu is to tell a positive narrative through every pandemic. To give hope to young people and their whānau. To encourage conversations of empowerment. To encourage Play as a narrative to support wellbeing. And to be courageous, in Play, and in chasing goals.

“I love the kaupapa, I think the potential and possibility of play to stretch boundaries, to be something that you’re not, to imagine more than you are, to be able to be creative and to do things that are pushing you, we need to all be much more encouraging of play. We are so quick to standardise behaviour, discipline behaviour, which is actually about playing and if you can’t play you can’t learn to take a risk and if you can’t take a risk, you can’t develop leadership skills.”

- Helen Leahy – Former Pouārahi of Te Pūtahitanga o Te Waipounamu who led the Manaaki20 project.



Te Ora Hou Ōtautahi Inc.

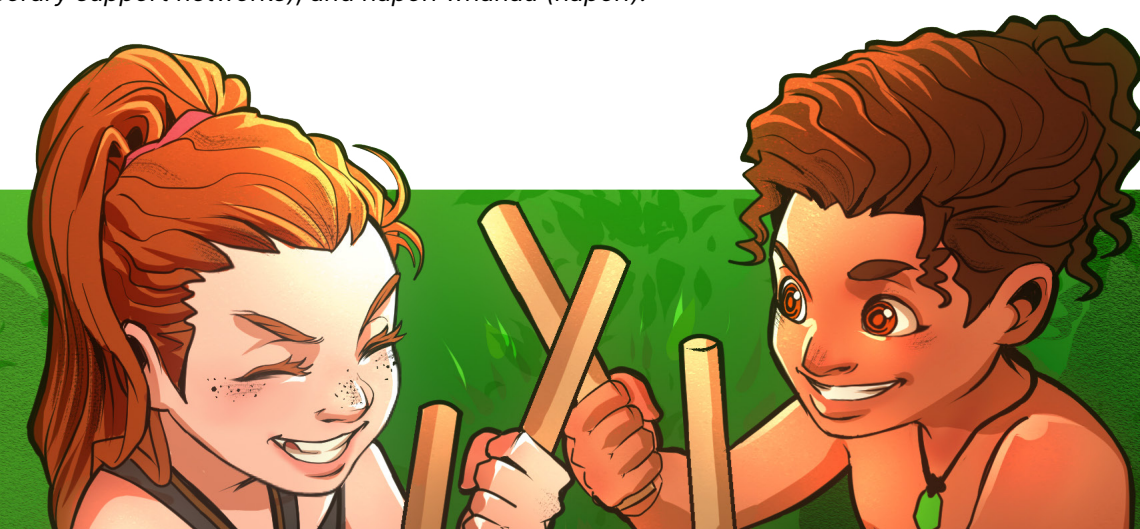
Modified from Te Ora Hou Ōtautahi Inc. website:

Te Ora Hou Aotearoa is a network of faith-based Māori youth and hapori development organisations. They have centres around Aotearoa to help support young people and their families in partnership with whānau, neighbourhoods and other organisations. Te Ora Hou uses a kaupapa Māori approach to youth development, TOHATOHA, which draws on the richness of Te Ao Māori to understand and support the stages of the youth journey.

Te Ora Hou Ōtautahi Inc. (TOH) explains that TOHATOHA means to share, disperse and distribute, lovingly and wisely. It is an intentional generosity based in positive relationships which unlock the potential within young people as they make the journey of Tamariki tū Taitamariki tū Rangatahi tū Rangatira (from childhood to adulthood).

The stages of this journey are characterised by the kupu Māori, 'tū', which means to stand. In this context tū acknowledges that success in each stage gives mana to stand with confidence, propelling the individual to the next stage.

TOH acknowledge that for Māori this challenging journey is about weaving connections through life's opportunities and barriers. They acknowledge that key to the journey is the ability to connect with whānau, including whakapapa whānau (blood relatives), kaupapa whānau (those with whom we share a common purpose), tīhokahoka whānau (temporary support networks), and hapori whānau (hapori).



As connections (tūhonohono) grow and opportunities for learning (ako) converge, we see the emergence of mana through the realisation of potential and purpose in our young people. – Te Ora Hou Ōtautahi Inc.

For Ōtautahi Christchurch, TOH explain that they are faith based, that they are Karaitiana/ Karaitanga. They focus on youth development, hapori development, and whānau development. They do this by working with urbanised rangatahi, predominantly from Māori and Pasifika hapori. They recognise that tamariki and rangatahi live in whānau, and that whānau live in hapori. And so, whilst rangatahi are the focus age group, TOH also work with whānau because whānau are part of a collective, and they work with hapū, because the collective is part of a hapori.

TOH don't specifically work with those experiencing hardship or challenges. If someone wants to connect with or work with TOH, then it is mutual as Te Ora Hou Ōtautahi Inc. wants to help grow them into more than what they are at the moment.

Play and being active is an integral part of how TOH operate. It is woven through the way they connect with the young people, whānau, and hapori they support. Because of this approach, utilising Play to support young people as they make sense of the world around them, including in times of crisis, is a natural part of TOH's mahi, and their response. It should be noted that the physical activity in their kaupapa is not necessarily termed as 'Play', but because Play can take on many forms (from unstructured, individual led, to organised and facilitated), it is Play.

“The way (we) like to say it is ‘this is your place’. Yes, we work here, and it’s called Te Ora Hou, but you are Te Ora Hou, so this is your place, and so you can come here, and you can Play here.”

- Sharyn Roberts, Te Ora Hou Ōtautahi Inc.

An important strategic decision that TOH made soon after the earthquakes was to be people focused (rather than contract focused). This allowed them to collaborate with numerous other kaupapa Māori organisations, and to ensure that their mahi was meeting the needs of the hapori they were supporting. And therefore, if people needed to/wanted to engage with TOH then the engagement was reciprocal.

In times of significant crisis for the city, such as the earthquakes or the COVID pandemic, TOH's leadership has encouraged an approach of pausing, coming together (the team), and discussing. Their first response was to check in with their own team. After this, they responded to helping the hapori. They look to ensure the response is right, and systems and procedures ensure the right people are being sent into the various situations. They have good systems in place to both help and empower. Ultimately, it's a collective approach. Their instinct is not to question contracts or job descriptions. Their instinct is to help people and give freely of their time. Ultimately, therefore, this is in their job descriptions.

“We know that what we have here is amazing and special. And it works, and that’s why we are committed to the kaupapa, because we know it works. And we know it’s the real deal.”

- Sharyn Roberts, Te Ora Hou Ōtautahi Inc.

In times of crisis, TOH have noticed significant levels of anxiety within the hapori they support. Anxious adults raising anxious young people. This is a subset of a wider mental health issue among many young people, which conjures up concerns about 'what's the hope for the future?' Adding to this are issues of transient housing and disengagement from schools. The mahi of TOH encourages hope.

For TOH, crisis response is first, but by being safe, and being together, then Play can occur, such as basketball which is a big part of TOH. Young people vs young people, young people vs staff, and usually, music is a feature in these settings. This is how TOH roll. For example, TOH support the young people they work with through group gatherings, and one on one interactions. The young people know that TOH are constant, can be trusted, and they provide a safe space. From basketball, to getting rangatahi out in nature - a national park walk is almost like a 'rite of passage' for the older younger people they support - these are woven through their kaupapa.

Many rangatahi return to become kaimahi/staff at TOH, and some study to become youth workers. This happens because TOH is integrated into the journeys of many young people's lives.

“In as much as we can move on a dime, we’re nimble, and agile... We want to move beyond crisis and into aspiration and take our rangatahi with us, and let them lead it. The next generation.”

- Sharyn Roberts, Te Ora Hou Ōtautahi Inc.

TOH have rich stories that can be told. Journeys of rangatahi, and of kaimahi. And much can be learnt from these stories.

Learnings from wider Canterbury/ He akoranga i puta i Waitaha whānui

Phase 2 of this project included gaining some learnings from various other areas of Waitaha Canterbury. A semi structured interview was conducted with an individual representing a Council or hapori organisation in Timaru (South Canterbury), Ashburton (Mid Canterbury), Kaikōura, and West Coast. Whilst there were some differences between each area, there were many similarities. The following provides a snapshot into some of these similarities

The ripple effect

As mentioned previously in this report, because many towns and hapori in Waitaha Canterbury are small, it is common that those who are experiencing crisis and trauma are known by many. This can prove challenging for the mental health of many in the hapori. For example, some small towns have industry which connects many in that area, and if considerable change or closure occurs at these places of industry, that can be a contributor to the 'ripple effect'. Also, when crisis is further reaching, that can have an impact on volunteerism, which many small towns rely on heavily.

Language to use, and when to use it

Tamariki can often be in the presence of adults when talk (often incidental) turns to the crises at hand. The choice of conversation topic, and the choice of language used, is important to consider at these times. The impact on tamariki from such conversations can have an impact that can extend beyond the crisis at that time. In addition, however, it is important to promote the understanding that tamariki and rangatahi are capable of understanding difficult circumstances, empathising, contributing and coming up with ideas and solutions as to how to manage a crisis.

Large areas, small teams

For organisations (such as Territorial Authorities/Councils or Regional Sports Trusts) in rural areas of Waitaha Canterbury, the geographical and population spread for the councils of the mahi is often considerable, and the human resource of the organisations is often small. This can prove challenging with getting to, connecting with, and understanding the needs of whānau and hapori, including in times of crisis. In addition, the isolation may also trigger trauma during and/or beyond times of crisis. This does, however, also provide an opportunity to collaborate with others for a combined approach to supporting hapori.

Creative consultation

Hapori consultation, such as consultation conducted by Councils, provides opportunities for the public to express themselves and share their ideas, hopes, dreams and aspirations for their hapori and the places in which they live, learn, work and Play.

There is a strong awareness, however, that many hapori are consulted upon frequently (some, perhaps, are over consulted). In addition, strong consideration is required to connect the outcomes of the consultation with what hapori feed into consultation. Therefore, what action comes out of the consultation, and what is the 'feedback loop' of information back to the hapori?

Another learning from this project is about exploring the opportunity for those consulting to seek ideas and feedback from hapori, including appropriately from tamariki and rangatahi, in swift, creative, innovative, and meaningful ways. And, do all members of hapori know that they can contribute to consultative process?

Hapori organisations and their link to hapori

We learnt that hapori organisations in smaller towns and rural areas tend to be well connected to many businesses and hapori. Relationships are crucial for these connections and to build trust, and considerable time is dedicated to fostering these relationships.

Rangatahi Insights/He Tirohanga Rangatahi

A workshop with a group of Year 13 students at an Ōtautahi Christchurch school provided some insight into how some young people Played during and after various crises. The two crises that were the reference points for this workshop were the 2010/11 earthquakes, and the COVID-19 pandemic lockdowns (lockdowns). Much of the feedback was connected to the lockdowns, perhaps due to the chronological proximity to the present time for the young people involved in the workshop. The workshop was based around a series of questions (outlined below).

What occurred more?

Strong themes that came out of the workshop, in particular, in relation to the lockdowns, included the opportunity to spend more time with whānau, be physically active (going for walks, running, biking), Playing video games, and Playing board games.

What was enjoyable?

When asked what was enjoyable at the time, themes (particullary during lockdowns) included less stress, the opportunity to clear one's head, connecting more with whānau (and friends online), freedom, less time constraints, and, enjoying and appreciating fresh air.

What occurred less, and why?

School work was a common theme (in part, due to lower motivational levels), participating in sport/organised activities, and socialising (face to face) with friends.

The Wero

The final question for the group was around suggestions to ensure tamariki can Play their way in times of a crisis. The group provided a range of thoughtful and helpful ideas for the consideration for those who can enable Play in times of crisis.

- Ensuring people feel safe in the first instance, to help people feel comfortable to Play.
- Making large public spaces (such as the roads during lockdown) available for people to use.
- Providing resources and stability for whānau so they can focus on Play, including ideas to engage young people using little/no resource (includes free/cheap things).
- More digital connections and online Play (when face to face interactions are less viable).
- Access to Play stuff (equipment).
- More connection with neighbours.
- Home based activities/competitions.
- Recognising the importance that tamariki need to be social and Play and not stuck in their house.
- Keeping schools open to help social connectivity for young people.
- Consider the benefits, wants and needs of others before closing facilities.
- Taking on ideas form young people – the new generation.
- Finally, the concept of 'more time'. Whilst this is not necessarily something that can be 'produced', how might approaches to the likes of the education system, work system, and hapori system encourage thinking and 'creative pivoting' to in fact create 'more time' for people to stay connected, and to support their wellbeing.

Young people have many ideas that can contribute towards well, connected neighbourhoods and hapori. It is imperative that we learn from the voice of tamariki and rangatahi as we consider the enablement of Play, during times of crisis, and always.

Conclusion/Kupu whakamutunga

Phase 2 of the Access to Play for Tamariki During and Beyond a Crisis project reiterated many of the learnings from phase 1. There are some common and strong themes, including, but not limited to:

- It's about access to Play, and Play sufficiency, in times of crisis to support trauma recovery, however, it is more about people and places gearing up for, and considering Play, always. This will help keep Play as a consideration in times of crisis, and to support trauma recovery.
- Ensuring hapori know about consultation opportunities. Gaining feedback from hapori, including appropriately gaining the voice of young people, in innovative and swift ways. Providing effective 'feedback loops' to hapori following consultation. And, acting on the consultation.
- Empower those who understand and work with hapori, to be able to enable Play in times of crisis, and beyond. Ask them what they might need to do the mahi they do.
- A collective effort is required across systems to keep Play front of mind to help Play be part of the consideration in crisis responses and for trauma recovery, and so that Play can help support well people and places, always.

Framework: Access to Play for Tamariki at All Times

He anga: Te āhei ki te tākaro mō ngā tamariki ahakoa te wā

Play contributes to the hauora of well people and places, including the development of tamariki. This framework will help ensure Play is a priority and allow for appropriate planning to enable Play at all times, including during times of crisis.

<p>Understand the value of Play</p>	<ul style="list-style-type: none"> • Encourage thinking of decision makers • Support language around the value of Play <p>Play is defined by Sport NZ Ihi Aotearoa as:</p> <ul style="list-style-type: none"> - Intrinsically motivated (spontaneous and will happen anywhere) - Personally directed (limited or no adult involvement) - Freely chosen (self-determined with no pre-determined outcome) - Fun, accessible, challenging, social, and repeatable 	<p>Apply a bicultural and inclusive approach to understand the Play System</p>
<p>Map the Play System</p>	<ul style="list-style-type: none"> • Map the system to understand the environments (natural and built), and who/what is involved, to then understand the impact on Play • Identify Play Champions at all levels of the system 	
<p>Strategic Resource for Play</p>	<ul style="list-style-type: none"> • Policy and/or Strategy (including annual and long-term plan) to help guide the mahi • Investment into Play (Human; Financial; Material) 	
<p>Respond to the needs of communities/hapori</p>	<ul style="list-style-type: none"> • Collaboration is very important. Play sufficiency needs of neighbourhoods and hapori are different so their contribution into planning is critical • Partnerships and codesign practices implemented/ practiced • Listen • Create a platform for Councils, organisations, and hapori to convey what they have done before and what they need 	
<p>Empower communities/hapori to enable Play</p>	<p>Consider:</p> <ul style="list-style-type: none"> • What resources can be contributed? • What barriers can be removed? • A Locally led approach 	

Play enablement in urban and rural places and spaces at all times

Toolkit: Creating and Supporting Environments that Enable Play

Kete taputapu: Te waihanga me te taunaki i ngā wāhi e āhei ai te tākaro

This toolkit will support a focus on creating thriving environments that enable Play

<p>Understand the value of Play</p>	<ul style="list-style-type: none"> • Ensure access to and development of literature that promotes Play • Support language around the value of Play Sport NZ - Ihi Aotearoa • Recognise UN CRoC Articles and General Comments Child Rights UNICEF Aotearoa • Encourage thinking of decision makers through the value of Play International Play Association Aotearoa NZ • Learn from Play advocates and Play workers 	<p>Apply a bicultural and inclusive approach to understand the Play System</p>
<p>Map the Play System</p>	<ul style="list-style-type: none"> • Create a map of the Play system and related systems to understand people and places involved. Include what is enabling Play, and what are the barriers to Play. Examples for mapping: Iwi, Cultural hapori; Advocacy organisations and groups -accessibility, equity, inclusion; Faith based hapori; community/ hapori organisations; education settings; businesses; sector organisations; businesses; natural / built environments • Identify Play Champions and create groups at all levels of the system: <ul style="list-style-type: none"> - Neighbourhood / Community / Hapori - Local (Territorial Authority / Council) - Regional (sector organisations and businesses) • Develop / utilise methods to 'scope' the systems to enable Play in neighbourhoods, towns or cities • Consider key partners to help bring the mahi to life, such as Iwi and Runanga; Advocacy groups; Civil Defence; Territorial Authorities (Councils); Regional Sports Trust; Health and Wellbeing agencies; Educational settings, hapori 	
<p>Strategic Resource for Play</p>	<ul style="list-style-type: none"> • Play is embedded across strategic documents within the organisation • Teams / individuals consider how their mahi directly or indirectly impacts Play • Build Play into annual and long-term plans • Investment into Play – could be: <ul style="list-style-type: none"> • Dedicated role in Play (human resource) • Financial resource • Spaces and Places / Material (such as equipment) • Enable the Play resource to plan for and prioritise Play sufficiency • Refer Access to Play for Tamariki During and Beyond a Crisis • Develop a digital hub for Play information (for internal and public use) 	
<p>Respond to the needs of communities/ hapori</p>	<ul style="list-style-type: none"> • Practice collaboration • Partnerships and codesign practices are implemented and modelled • Listen to the needs of neighbourhoods and hapori and respond to the enablers and barriers for Play • Create a platform for Councils/Consultation agencies and hapori to convey what have done and what they need 	
<p>Empower communities/ hapori to enable Play</p>	<ul style="list-style-type: none"> • Remove barriers (where practical) that prevent hapori from enabling Play • Utilise a locally led approach • Provide or source resource as necessary 	

Play enablement in urban and rural places and spaces at all times

