

NGĀ AHO DESIGNING MĀORI FUTURES

PRODUCED FOR IMSB
RESEARCH REPORT, 2017

TĀMAKI MAKĀURAU MĀORI DESIGN

The purpose of this report is to develop better design outcomes for Tamaki Makaurau which “recognise the importance of Māori and Māori values in building a safe, inclusive and equitable region”. (IMSB)

These design outcomes align with the Board’s advocacy to promote distinctive Maori design identity and practice in Auckland and ensure sufficient resources are provided across CCO’s and departments that have responsibility directly or indirectly for the promotion of Maori identity.

These design outcomes have been prepared with oversight by Phil Wihongi who is the Maori Design Leader at Auckland Council to ensure that there is alignment with the Auckland Design Office (ADO) work programme and that duplication is avoided.

RESEARCH TEAM:

Dr Diane Menzies: Environmental Planning and Management, Landscape Architecture

Desna Whaanga-Schollum: Visual Communication Design, Co-Design, Science Communication

Biddy Livesey: Co-Design, Resource Management and Urban Planning

Jym Clark: Resource Management and Urban Planning

Bela Grimsdale: Landscape Architecture

Te Kerekere Roycroft: Landscape Architecture

Richelle Kahui-McConnell: Environmental Planning and Management

REVIEW TEAM:

Carin Wilson: Ngā Aho Kāhui Whetu

Maree Mills: Principal Policy Analyst. Toi Whitiki, Community Policy, Auckland Council

Phil Wihongi: Māori Design Leader. Auckland Design Office (ADO). Auckland Council

Lena Henry: Lecturer, School of Architecture and Planning, The University of Auckland

TABLE OF CONTENTS

01 <i>Kupu Whakataki</i>	04
02 <i>Summary of Conclusions</i>	06
<i>TUATAHI: AUCKLAND COUNCIL & COUNCIL CONTROLLED ORGANISATIONS ENABLING & IMPEDING POINTS FOR MĀORI DESIGN</i>	09
1.1 <i>Procurement</i>	10
1.2 <i>Plans/Policies/Strategies</i>	15
1.3 <i>Leadership & Relationship-Building (Responsibility for Decision Making)</i>	19
1.4 <i>Advocacy - Influence Holders And Potential Champions</i>	22
1.5 <i>Human Resources: Internal Expertise & its Location.</i>	24
1.6 <i>Overlapping - The Wider Context for Art & Culture In Tāmaki Makaurau</i>	26
<i>TUARUA: MAPPING MĀORI DESIGN PRACTITIONERS - GROWING EXPERTISE AND DEVELOPING POTENTIAL ACROSS TĀMAKI MAKĀURAU</i>	28
2.1 <i>Existing Research</i>	31
<i>CONCLUSIONS: How Māori Design Could Thrive</i>	35
<i>WORKS REFERENCED</i>	28
<i>APPENDICES</i>	39
<i>APPENDIX 1: Mapping Touchpoints for Regulatory Engagement with Mana Whenua within Auckland Council Processes for Māori Design Outcomes</i>	40
<i>APPENDIX 2: Case Studies / Examples of Māori Built Form Development</i>	48
<i>CASE STUDY 1: Taumanu Reserve - Onehunga Foreshore</i>	49
<i>CASE STUDY 2: Kopupaka Reserve</i>	50
<i>CASE STUDY 3: Hobsonville Point Wharf</i>	52
<i>CASE STUDY 4: State Highway 20 Extension - Te Papapa / Mt Roskill</i>	53
<i>APPENDIX 3: Excerpt From Regional Policy Statement – B6 Mana Whenua Referring To Visible Māori Design Interventions</i>	55
<i>APPENDIX 4: Enacting Tikanga In The Design Of Urban Environments</i>	57

KUPU WHAKATAKI

The following report provides an overview of Māori design capacity in the built environment in Tāmaki Makaurau. 'Māori design capacity' refers to the people and institutions who have the ability to develop, articulate and apply Māori design skills. By Māori designers we refer to architects, landscape architects, spatial designers, planners, urban designers, co-designers and artists practicing in the built environment, whose work is based on concepts, principles and values of mātauranga Māori. Māori designers must lead Māori design within the built environment, as Māori authority and control over mātauranga is a core requirement of self-determination for Māori communities.

This report summarises the process undertaken to produce the information and conclusions reached.

The process was to:

- Undertake a literature search of recent research from overseas and New Zealand, documenting and assessing initiatives from central government, local government and design practitioners
- Examine the supply of Māori design practitioners graduating from tertiary education providers, particularly in Auckland
- Examine the contribution of Māori designers through direct inquiry with Ngā Aho members in Auckland design offices
- Interview Auckland Council staff in Procurement, Auckland Design Office, The Southern Initiative, Toi Whītiki and the Arts and Culture Unit
- Interview co-design and social science practitioners
- Review of research and findings by Ngā Aho Māori planning and design practitioners

Further information is required from professional institutes, tertiary institutes and Auckland Council. Data collection methodologies and raw data are provided in appendices to the report.

“**VALUING MĀORI KNOWLEDGE IS CRITICAL TO EFFECTIVELY INTEGRATING MĀTAURANGA MĀORI INTO THE DEVELOPMENT AND EVALUATION OF PLANNING PROCESSES (AWATERE ET AL., 2011). PRACTITIONERS OF MĀTAURANGA MĀORI NEED TO BE RECOGNIZED FOR THEIR KNOWLEDGE, AND RECOMPENSED FOR THE TIME AND ENERGY THEY CONTRIBUTE TO PROJECTS IN THE SAME WAY AS OTHER TECHNICAL EXPERTS.**”

THE REPORT CONCLUDES THAT:

- It is important to seek a high standard of design quality across designers and institutions and to uphold a consistent context-specific, tikanga driven approach to mātauranga Māori.
- We need to increase and build long-term Māori design capacity. There is a very small portion of graduates skilled in Māori design emerging each year from tertiary institutions. Māori designers employed in Auckland design offices are also scarce and in high demand. This capacity deficit requires alternative working methods such as use and training of co-design practitioners to provide additional capacity now; as well as training and advocacy.
- Co-design is a facilitation approach where communities take a role greater than consultation to strongly influence design. Designers work alongside communities and facilitate fluid collaboration between different fields of specialist-trained knowledge, towards identifying and addressing issues. This area of practice has the potential to open up design processes and projects to much wider input of Māori knowledge. For Māori communities, the benefit is a better understanding and capacity for guiding decision making/place-making among whānau and iwi. In addition, the process supports social capital and connectivity
- While design capacity is low, high visibility initiatives could be undertaken to raise the profile of Māori design and identity, which would support industry progression
- Auckland Council should lead high quality Māori design by including Māori Design Frameworks and principles in all Council built environment projects and set guidelines for other developers in Auckland
- Specialist Māori design skills should be valued through remuneration incentives, educational training and support from education providers
- Increasing funding and reporting through the Long Term Plan on Māori design initiatives including establishing Māori design champions at several levels, and across departments within Council
- Incorporate Māori principles in procurement processes for design based projects through project briefs and contract deliverables and audit the outcomes
- Build on existing requirements in the Auckland Plan, Auckland Unitary Plan, and Toi Whitikī to support Māori design outcomes through statutory and non-statutory plans
- Create the conditions for strong design relationships, including advocating for Iwi Participation Agreements to include relationship protocols relating to design
- Develop business cases to confirm funding to support design initiatives.

SUMMARY OF CONCLUSIONS

MĀORI DESIGN

There are multi-layered aspects of Māori design capacity within Tāmaki Makaurau and the support needed for Māori design is complex. This report seeks to understand this complexity and uncover some of the opportunities for Māori design.

CURRENT PICTURE

While advocacy for recognition and adoption of Māori design principles and values is established through significant effort on the part of key Ngā Aho members, we find that formal adoption of these principles and values have been slow. There are many reasons for this including lack of capacity in Council regarding mātauranga Māori, under-valuing kaumātua, kaitiakitanga and other Māori contributions to the built environment. There are also currently few Māori students qualifying each year in relevant disciplines, few Māori practitioners working in design offices in Tāmaki Makaurau, and an urgent need for more in-depth understanding of Māori values across the industry and within Council – an area which Ngā Aho is working at the coal-face of. Māori design values in Council procurement processes are currently applied inconsistently due to the capacity issues, resourcing for design initiatives such as strategic multi-disciplinary forums. Issues such as small iwi/hapū facing multiple resourcing requirements, including Treaty negotiations, and rapid urban changes demanding tight response time-frames, also contribute to a complex, layered situation.

However, attitudes are changing, and successful design examples are beginning to be received with enthusiasm.

This shortage also presents great opportunities for Māori in kaitiaki and design industries. Further high visibility initiatives in the short term are strongly encouraged to expand use of te reo (hoardings, billboards, websites, ticketing, timetables, information leaflets), adopt customary names (roads, bridges, centres, beaches, maunga, key sites), and increase the presence of local native coastal vegetation in Tāmaki Makaurau. Some of these initiatives could be undertaken in conjunction with others such as Department of Conservation who are initiating new approaches to their work in Tāmaki Makaurau.

The way forward requires valuing mātauranga Māori and committing long-term funding based on robust business cases, as well as short term urgent attention to enhancing capability and increasing visible expressions of Māori identity. The appointment of a specialised Māori Design role has shown that with greater attention and administrative changes, as well as supportive legislative changes, values and design quality in Auckland based on mātauranga Māori could be very different in a few years' time.



ON A BASIC LEVEL, THE REASSERTION OF MĀORI IDENTITIES IN THE BUILT ENVIRONMENT IS AN INCREASINGLY VISIBLE PART OF THE ONGOING RESISTANCE OF MĀORI COMMUNITIES TO COLONIZATION (KIDDLE & MENZIES, 2016). AWATERE ET AL. CONCEPTUALISE THE VISIBLE ACTIVITIES AND IDENTITIES OF MĀORI COMMUNITIES IN SHAPING URBAN SPACE AS A FORM OF SELF-DETERMINATION (AWATERE ET AL., 2011), ALLOWING MĀORI TO “DESIGN, DETERMINE AND MAINTAIN CONTROL OVER THEIR OWN DESTINY” (ALLAN & SMITH, 2013, P148).

Designing Māori Futures - Literature Review

NEXT STEPS

Gap Analysis: The next steps for the project are to follow up leads identified in this initial stock-take report. In particular, we will identify which areas are relevant versus perceived gaps which may not align with the key aims of project.

- Interviews with Auckland Council staff to fill in the information gaps - for example, around procurement and ATEED
- Further analysis of opportunities presented through relevant current plans, reports and documents gathered from plans/policies /and strategies in departments in Auckland Council
- Analysis of recommendations within the Better Urban Planning report produced by the Productivity Commission, and associated documents produced by Professor Hirini Matunga, Papa Pounamu and Ngā Aho, to identify possible opportunities arising out of regulatory and legislative reform.
- Interviews with key practitioners to further develop the emerging capabilities of Māori design landscape. Who can deliver what types of work? What types of opportunities are there for developing practice?
- Interviews and/or meetings to further discussions with key nationwide design and creative Industry advocacy groups. Including Ngā Aho kawenata / MOU partners, WeCreate and DesignCo 'The Value of Design to New Zealand'
- Analysis of potential connections with Wai262 report
- Resource Tool recommendations: Identify national/ international examples of best practice for knowledge management relevant to Indigenous communities and the designed environment.

STEPS TO CONSIDER FOR PHASE II OF THE RESEARCH PROJECT

The aim of Phase II of this research project, is to identify best practice with respect to the political processes that ‘make place’. This will improve both advocacy and occurrence of Māori place-making.



MANA WHENUA

Identify Mana Whenua key interests in built environment design and identify opportunities and barriers as related to Te Aranga Principles platform.

Areas of interest include:

1. How should/can Mana Whenua concepts of place/identity inform Council processes?
2. How can this be achieved? How can strategy and policy be influenced to reflect Te Aranga design?
3. Who might contribute to the designed intent and outcomes of our built environment in Council and outside Council?
4. What interests do Mana Whenua have in procurement processes, and how can these interests be met through procurement policies?



CO-DESIGN FACILITATION

Determine locally based aspirations, expectations and practitioners, influencing the built environment. Co-Design / facilitation practice focus.

Areas of interest include:

1. How should/can Mana Whenua concepts of place/identity inform Council processes?
2. How can this be achieved? How can strategy and policy be influenced to reflect Te Aranga design?



CASE STUDIES

Case studies to inform innovation in indigenous design.

Areas of interest include:

1. Co-Design and Social Innovation case studies
2. Ways to support engagement with Māori concepts in the urban environment (for example, apps)



THERE IS NOW NEED TO ESTABLISH FRESH PROCEDURES THAT ENABLE NEW MODELS FOR DELIVERY OF MĀORI IDENTITY IN THE BUILT ENVIRONMENT

TUATAHI

AUCKLAND COUNCIL AND COUNCIL CONTROLLED ORGANISATIONS ENABLING AND IMPEDING POINTS FOR MĀORI DESIGN

1.1 PROCUREMENT

Previous research has shown that practitioners of mātauranga Māori are under-valued, and that there is a need to establish a set of boundaries that will identify Māori practitioners versus other types of practitioners.

1.1.1 RESEARCH:

Valuing Māori knowledge is critical to effectively integrating mātauranga Māori into the development and evaluation of planning processes (Awatere et al., 2011). Practitioners of mātauranga Māori need to be recognized for their knowledge, and recompensed for the time and energy they contribute to projects in the same way as other technical experts. Valuing Māori knowledge requires breaking down the distinction between 'professional scientist' and other holders of knowledge (Allan & Smith, 2013). Working in accordance with tikanga, and involving kaumātua in projects, are central to kaupapa Māori projects (Brown in Stuart & Mellish, 2015). Māori organisations need to be acknowledged for their skills in holding hui and wānanga; as well as the benefits that attendees get from participating in immersive, kaupapa Māori gatherings (Allan & Smith, 2013).

With respect to the process of design of the built environment (sometimes termed place-making), the politics of making place are rarely acknowledged. Some believe that the act of designing is 'value-free'. A lack of understanding by professionals and laypeople alike, of the political nature of place-making (or urban design more broadly) has implications for Tāmaki Makaurau. If the value sets of built environment professionals are not explicit, it is difficult for Māori, or any other community stakeholder, to confront these underlying assumptions and suggest alternatives. The sensitive nature of Māori participation in place-making was evident during research for this report. Reactions from design and development offices, ranged from interest and support to antagonism and antipathy.

Research, both in Aotearoa and internationally, highlights the possible benefits of 'social procurement'. Social procurement aims to build connections between communities and employers, and to build the capacity of communities to gain employment. In an example from Te Waipounamu, agreements between the developer of Pegasus Town, Canterbury, and mana whenua resulted in funding for a kaimahi/liaison person. This role "lead to many positive outcomes for mana whenua, including employment of mana whenua as fieldworkers and resourcing of a mana whenua advisory group to enable regular feedback on designs and plans throughout the duration of the development process" (Awatere, 2012).

In addition to contracts with individuals, local and central governments internationally have developed policies to ensure that the money that they spend on goods, works and services delivers social outcomes, or Social return on investment (SROI). Procurement strategies that value SROI can set out policies relating to workforce and hiring, purchasing, and investment, and these policies may apply to specific programmes, or across an institution such as local government (Dragicevic & Ditta, 2016). Social procurement strategies can also require that a 'social procurement clause' be included in contracts to ensure that the purchase of goods or services advances equitable outcomes in the community, for example by prioritizing diverse suppliers (Dragicevic & Ditta, 2016). However, procurement strategies at Auckland Council and other agencies (such as Tāmaki Regeneration Company) up till recently have predominantly focused on delivering a project based on social return value with particular emphasis on training and labour, not on Māori design principles nor a Māori design framework.

1.1.2 CURRENT SITUATION AT AUCKLAND COUNCIL

Auckland Council has a Procurement Strategy, and a Procurement Policy, both of which explicitly refer to the social return to use procurement processes to support Te Tiriti o Waitangi/The Treaty of Waitangi relationships, and Māori communities. The wording of these documents is as follows:

- *Auckland Plan Principle 2: “Value te Ao Māori”*
- *Procurement Strategy Principle: The procurement process will support the council’s commitment to Māori including responsibilities under Te Tiriti o Waitangi/The Treaty of Waitangi and its broader legal obligations as described in the council’s Māori Responsiveness Framework.*
- *Procurement Policy Statement – The procurement process will enable the integration of the Māori Responsiveness Framework in decision-making, business plan and procurement plan development, and service delivery to realise and enhance Auckland Council’s commitment to Māori.”*

The Procurement Policy also includes a principle, shared with the Auckland Plan, to “Be Sustainable”. The Guidance notes for the Auckland Council Procurement Policy (pp6-7), emphasise collaboration, community training and increasing...

... local community’s capacity (e.g. the skills, social capital and knowledge) to do things for themselves and participate in decisions that affect their community; and

The health, resilience and sustainability of the local economy.

An example of this in action is Auckland Council contracting mana whenua involvement in the Auckland Unitary Plan.

PROCUREMENT AND THE TE ARANGA MĀORI DESIGN PRINCIPLES

The Te Aranga Māori Design principles as outlined in Auckland Council’s Design Manual, present an opportunity for greater numbers of practitioners to engage with, embrace and elicit Māori aspirations in the built environment. The requirement to engage with the Te Aranga principles is now evident through procurement documents and internal policy and plans, for example, the Auckland Domain Masterplan 2016. The predominant application of the Principles has been through built objects, road construction, buildings and parks development and management. This work is led by designers and developers adopting consultation techniques to encourage participation by Māori, rather than through facilitated community design processes.

Auckland Council, the New Zealand Transport Agency, the Tāmaki Regeneration Company and some other entities within and beyond Auckland have adopted the Te Aranga Principles as an analysis and design tool. This requires an understanding of mātauranga Māori and Māori values and concepts, rather than a superficial approach to design. Through the procurement process, designers and contractors have been required to demonstrate how the Te Aranga Principles will be applied. In some cases, this requirement has also been used in internal policy development.

This is promising, however, there is little information on how frequently this is applied, nor how tenders

are required to demonstrate knowledge of and respond meaningfully to the Te Aranga Principles. Anecdotal information suggests that mana whenua have needed to remind Council entities to include the Te Aranga Principles in procurement processes. In some agencies, whether the Te Aranga Principles are considered or applied depends on the level of interest shown by the project manager. Application appears inconsistent.

Including the Te Aranga Principles within procurement documents raises two additional aspects which need to be explored – firstly, the skills and experiences required by staff tasked with selecting tenderers/ project designers, to adequately assess tenderers' responses to the Te Aranga Principles; and secondly, the support required by compliance monitoring staff to ensure that proposed responses to the Principles are implemented through the project.

Currently, practitioners felt that the Te Aranga Principles should not be regulatory, as the requirement to translate principles into rules is likely to result in watered-down design outcomes. The prevailing attitude held by Māori built environment practitioners is that it is more productive to focus on building relationships with mana whenua, and work together to develop appropriate, context specific responses to developments. For instance, the Principles would not always be relevant to private developments.

Te Aranga design principles currently sit at the 'level' of a delivery mechanism, which is based upon tikanga of relationships and ideas, such as reflecting cultural values in ecology. Uptake of best practice is likely to be achieved through robust business cases which show the value of social procurement, tikanga-based

consultation processes, and visible Māori identity within the physical and social / operational structures of our urban cultural landscape.

In summary, while including the Te Aranga Principles within the procurement process creates an opportunity for the expression of Māori design, anecdotal evidence suggests that the limited design capability within Auckland Council, Mana Whenua and across sectors, may hamper the effectiveness of this opportunity. The application of the Principles to specific projects may also differ, as a result of the varying capability of mana whenua to respond to each project.

Ngā Aho sought advice on social procurement application from the Auckland Council Procurement Manager, raising the following questions:

- Is consideration of the Te Aranga Principles now a standard clause in Auckland Council documentation?
- If not, what triggers its inclusion?
- For how long has this been adopted / or when might it be?
- Does this inclusion extend to Council Controlled organisations (e.g. as Auckland Development Panuku, Watercare, Auckland Transport (AT) and Auckland Tourism Events and Economic Development (ATEED))?
- Is there a standard requirement to consult with mana whenua in procurement documents?
- If not, what triggers this?
- Do any other standard clauses address community and specifically Māori values?

The Procurement Manager's response was that social procurement, and specifically a requirement to consider/ or apply the Te Aranga Principles in design, is not yet routinely applied as a clause in Auckland Council procurement documents. Nor is consultation with Mana Whenua routinely required in procurement documents. 'Application is inconsistent at present.' (J Singh, Auckland Council Procurement Manager). However Smart Procurement, a tracking facility, is being gradually introduced from the start of July, and is expected to be in place by the end of the year.

The first procurement contract documents to which this applies is Project 17, which includes large facilities contracts worth some \$125 million per annum. The key performance measures, including those of social procurement, are to be monitored and measured monthly. Such measures include local labour and training. A project which has already shown measured success, a stormwater project Te Onga Awa, took unemployed youth into the workforce. Smart Procurement will apply to ATEED, RFA, The Southern Initiative, Panuku and WaterCare by December 2017. Social procurement is intended to include the Te Aranga Principles, internships, careers support and Māori entity engagement. The intention overall is to have audit and procurement plans streamlined.

While this is positive and is part of electronic procurement implementation across Council and its CCO's, the inclusion of Te Aranga principles appears to rely on whether Māori are included as 'stakeholders' of the project. This approach runs a clear risk of continued inconsistency, as identification of Māori as stakeholders is already inconsistent. In addition, while there is already a social procurement intention, Māori design does not yet appear to have a recognised place.

Tania Pouwhare of Auckland Council expressed concern over the need for Māori to hold 'stakeholder' status to trigger including the Te Aranga Principles in social procurement clauses. Tania observed that inclusion of Māori or Pasifika design values and cultural recognition in development currently depends on passionate supporters. There are examples through 'The Southern Initiative' where social procurement processes involving, relationship building and dialogue with contractors to develop trust and support had produced positive design quality. The new AT Otahuhu Station is one success which involved South Auckland interns who were design-trained by 'The Roots, Creative Entrepreneurs' (Waikare Komene et. al).



CURRENTLY, PRACTITIONERS FELT THAT THE TE ARANGA PRINCIPLES SHOULD NOT BE REGULATORY, AS THE REQUIREMENT TO TRANSLATE PRINCIPLES INTO RULES IS LIKELY TO RESULT IN WATERED-DOWN DESIGN OUTCOMES. THE PREVAILING ATTITUDE HELD BY MĀORI BUILT ENVIRONMENT PRACTITIONERS IS THAT IT IS MORE PRODUCTIVE TO FOCUS ON BUILDING RELATIONSHIPS WITH MANA WHENUA, AND WORK TOGETHER TO DEVELOP APPROPRIATE, CONTEXT SPECIFIC RESPONSES TO DEVELOPMENTS.



...ENTITIES WITHIN AND BEYOND AUCKLAND HAVE ADOPTED THE TE ARANGA PRINCIPLES AS AN ANALYSIS AND DESIGN TOOL. THIS REQUIRES AN UNDERSTANDING OF MĀTAURANGA MĀORI AND MĀORI VALUES AND CONCEPTS, RATHER THAN A SUPERFICIAL APPROACH TO DESIGN.

1.1.3 PRELIMINARY PROCUREMENT OPPORTUNITIES:

1. Align kaitiakitanga with the requirement to “Be sustainable” in Auckland Council procurement policy.

2. Align relevant tikanga Māori co-design practices with the requirement to “increase local capacity” and resilience.

3. Introduce a trigger for Te Aranga Principles in Auckland Council Procurement documentation, as part of design aspect in a contract.

4. Require staff training and guidelines for assessing tenders and monitoring Te Aranga Principles responses during and after works completion.

5. Audit the application and results of adoption of Te Aranga Principles, or similar values, in procurement.

6. Advocate for negotiated and transparent agreements with iwi, hapū and other Māori organisations to recognise and appropriately value technical expertise of mātauranga Māori knowledge holders.

1.1.4 PROCUREMENT QUESTIONS TO BE EXPLORED WITH AUCKLAND COUNCIL AND CCO STAFF THROUGH INTERVIEWS:

1. Can you give me an example of a procurement process within your organisation that has been carried out in accordance with the principle of “Valuing Te Ao Māori”?

2. What opportunities are there to link kaitiakitanga with the requirement for procurement to ‘be sustainable’?

3. What initiatives has your department taken to build the capacity of Māori communities through procurement?

4. How are the Te Aranga Principles included in procurement processes within your department (for example, in requests for proposals)?

5. Who assesses how well the requirement to address Te Aranga Principles has been met?

6. Who monitors whether aspects of proposals which respond to the Te Aranga Principles are being implemented?

7. What roles could kaitiaki play in assessing and monitoring projects procured by your department?

1.2 PLANS/POLICIES/STRATEGIES

Embedding Māori values in plans, policies and strategies is a critical step in creating opportunities for Māori design practice. Researchers have highlighted the importance of creating appropriate frameworks, methods and tools; innovation and adaptability; and a Māori evaluation process (Awatere et al., 2011).

Designing Māori Futures - Literature Review

1.2.1 RESEARCH: OPPORTUNITIES

As we observed in the section discussing procurement, effective engagement with mātauranga Māori requires capacity within local government and Māori communities. Research indicates a “lack of understanding about the relevance of Māori information/knowledge to environmental issues and about how to use and incorporate that Māori information/knowledge” (Awatere et al., 2011). Correspondingly, there is a need for access to quality information, which in some cases can be provided through Cultural Values Assessments (Awatere, 2012). However, through the use of tools such as Cultural Values Assessments, there is also a risk of removing the use of knowledge from the control of the knowledge holder (Awatere et al., 2011).

The regulatory process – which includes plan development and resource consents under the Resource Management Act (1991), as well as policy development and area planning under the Local Government Act (2003) and transport planning under

the Land Transport Management Act (2008) - offers many opportunities to engage Māori communities and Māori professionals in shaping design outcomes. These may increase as a result of amendments to the Resource Management Act 2017, to implement Mana Whakahono a Rohe, or Iwi Participation Agreements:

‘The purpose of a Mana Whakahono a Rohe is—
(a) to provide a mechanism for iwi authorities and local authorities to discuss, agree, and record ways in which tangata whenua may, through their iwi authorities, participate in resource management and decision-making processes under this Act; and
(b) to assist local authorities to comply with their statutory duties under this Act, including through the implementation of sections 6(e), 7(a), and 8.’

New Sections 58M-U outline how participation might be initiated, the need for integrated processes, coordination of resources, good faith, open, honest and transparent participation, and also indicates a review of Council policies to ensure that they align with participation agreements negotiated with iwi authorities. It does not limit iwi participation under

other requirements or processes.

Auckland Council's Māori Responsiveness Plan framework also provides opportunities for Māori design. As well, the Auckland Plan, Annual Plan and Long Term Plan procedures are opportunities to consider aspects of Māori value.

Māori design measurement and indicators should be included in planning documents. An assessment should be made of how the Te Aranga Principles have been delivered in major projects such as the City Rail Link.

BARRIERS

We recognise that there are practical barriers to creating design which responds to mātauranga Māori. The nature and expected speed of design processes can create barriers for Māori communities to adequately engage or influence design outcomes. Existing articulations of mātauranga Māori – such as iwi planning documents – are often marginalised in the planning and design process (Schoder, 2013), and the contribution of Māori communities may be seen as incidental to the core design process (Awatere et al., 2011). In practice, this means that few resources are allocated to Māori design inputs, and there is little time within the design process for these inputs to be developed and considered.

Limited capability and capacity in local government exacerbates the struggle of iwi and hapū to engage in local government processes, including design processes. In a study of iwi and hapū participation in resource consent processes in 2004, iwi and hapū noted confusion over roles and relationships, and a lack of resourcing. Overall, iwi and hapū interviewees were “generally unsatisfied” with councils (Backhurst et al., 2004). Active participation in design relationships may also emerge from co-management arrangements (Kiddle & Menzies, 2016). However, as the Better Urban Planning report by the Productivity Commission points out, co-management is provided for in the Resource Management Act but infrequently adopted.

The relationship between Māori communities and

the developer is also critical to urban development projects (Awatere, 2012). Backhurst et al found that iwi and hapū were “usually dissatisfied” with resource consent applicants “in terms of their understanding of, and commitment to, issues of importance to hapū/iwi” (Backhurst et al., 2004, pvii). Many iwi and hapū representatives “... expressed their frustration with regard to the expectation from developers that their work was voluntary and would be provided free. However, iwi and hapū need sufficient capacity and resources if replies are to be consistent and of high quality” (Backhurst et al., 2004, p10). We understand that this issue is being examined by Auckland Council.

Relationships can take many forms, and operate over a number of levels. A relationship protocol to “guide relationships at the interface” (Allan & Smith, 2013, p147) might be developed by Auckland Council to reflect sophisticated understanding of the power held by each party in the relationship, and the different knowledge needs of research/design practitioners, and mana whenua. This might assist with Mana Whakahono o Rohe iwi participation agreements.

1.2.2 CURRENT SITUATION AT AUCKLAND COUNCIL:

Auckland Council staff advise that the Resource Management Act is the key means to support Māori place-making. Auckland Council's primary document developed under the Resource Management Act is the Auckland Unitary Plan. The Auckland Plan seeks “A Māori identity that is Auckland's point of difference in the world.” Correspondingly, the Auckland Unitary Plan includes specific policies to:

- Integrate Mana Whenua mātauranga, tikanga and values (both tangible and intangible) into decision-making; and
- Enable Māori social, cultural and economic well-being through integrating mātauranga and tikanga Māori in urban design and development.

Analysis of the Auckland Unitary Plan identifies activities where applicants for a resource consent are required to assess the effects of their activity

on Mana Whenua values. Auckland Council advises that applicants must engage with Mana Whenua to understand these effects, which may be documented in a Cultural Values Assessment. Cultural Values Assessments, and other less formal forms of engagement between applicants and Mana Whenua, present opportunities for Mana Whenua to propose design responses to improve the development proposal.

Most of the nineteen iwi within Tāmaki Makaurau have lodged Iwi Management Plans with Auckland Council. However, it is unclear whether these Iwi Management Plans are easily accessible by resource consent planners and other decision-makers.

The Auckland Council website provides some information for resource consent applicants working with Mana Whenua. While iwi management plans have not been well recognised or delivered Māori design outcomes, the Mana Whakahono a Rohe Iwi Participation Agreements under the Resource Management Act Amendments 2017 may provide a timely opportunity to formally address this issue.



THE NATURE AND EXPECTED SPEED OF DESIGN PROCESSES CAN CREATE BARRIERS FOR MĀORI COMMUNITIES TO ADEQUATELY ENGAGE OR INFLUENCE DESIGN OUTCOMES. EXISTING ARTICULATIONS OF MĀTAURANGA MĀORI – SUCH AS IWI PLANNING DOCUMENTS – ARE OFTEN MARGINALISED IN THE PLANNING AND DESIGN PROCESS (SCHODER, 2013), ... IN PRACTICE, THIS MEANS THAT FEW RESOURCES ARE ALLOCATED TO MĀORI DESIGN INPUTS, AND THERE IS LITTLE TIME WITHIN THE DESIGN PROCESS FOR THESE INPUTS TO BE DEVELOPED AND CONSIDERED. (AWATERE ET AL., 2011).

1.2.3 PRELIMINARY PLANS/POLICY/STRATEGIES OPPORTUNITIES:

1. Leveraging principles within the Auckland Plan (and any future Auckland Plan refresh) to ensure Auckland Council creates opportunities to express Māori identity, in co-ordination with Te Waka Angamua (TWA)
2. Leveraging policies within ATEED, while acknowledging ATEED are limited by the Long Term Plan process
3. Greater financial support for training for resource consent staff to understand why Mana Whenua values are relevant, and to gain skills to request and reflect on Cultural Values Assessment in assessing effects, decision-making, and setting consent conditions
4. Include resourcing and training for Mana Whenua to be able to respond and engage meaningfully with requests for input within Long Term Plan and/or Māori engagement strategy with Te Waka Angamua.
5. Explore use of decision-making matrices based on Māori values as part of assessment of effects/ Cultural Values Assessments.
6. Development of protocols for design relationships between developers and Mana Whenua

1.2.4 PLANS/POLICY/STRATEGIES QUESTIONS TO BE EXPLORED WITH AUCKLAND COUNCIL AND CCO STAFF THROUGH INTERVIEWS:

Additional questions for Auckland Council staff could include

1. What does the Auckland Plan outcome “A Māori identity that is Auckland’s point of difference in the world” mean to you?
2. Do you use Iwi Management Plans in your everyday work? Why, or why not?
3. What would trigger you to consider Iwi Management Plans in your assessment?
4. What role could Iwi Management Plans play in assisting staff to understand Māori values associated with design?

We note that RIMU is currently carrying out research into the effectiveness of Cultural Values Assessments in the resource consenting process. We anticipate that this research will illuminate many of the barriers and opportunities for Mana Whenua within the regulatory process, including the expression of Māori values in design.

1.3 LEADERSHIP AND RELATIONSHIP-BUILDING. RESPONSIBILITY FOR DECISION MAKING.

Strategic leadership is critical in advancing support for the expression of mātauranga Māori in the built environment.

1.3.1 RESEARCH:

The need for strategic leadership to promote the value of design is illustrated with efforts by the Ministry for the Environment to advocate for the Urban Design Protocol in the early 2000s. The Ministry commissioned a survey to create a ‘stock-take’ of urban design capacity, and found that “the level of importance/unimportance placed on urban design is reflected at a strategic level”, including in strategic documents. The importance placed on urban design by senior leadership within local government was linked to internal capacity; and internal capacity was linked to the ways in which urban design influenced local government operations (Research New Zealand Ltd, 2006).

In response to the results of this stock-take, the Ministry for the Environment identified four areas for actions, comprising:

- “raise the awareness and understanding of the importance of urban design amongst elected representatives and senior management”;
- “commitment to invest in internal capacity-building” including active training not just passive reading/research;
- “advertising for staff with urban design knowledge

and experience”; and

- increasing continuing education opportunities for staff (Research New Zealand Ltd, 2006, p8).

Since 2006, urban design skills have become much more recognised and valued in local government, yet Māori design skills remain under-valued. We suggest that the actions above represent a bare minimum requirement to support the expression of Māori values in design and further work should be undertaken to develop an acceptable framework for greater participation.

Improving collaboration between local government and Māori communities; and between Māori communities and design and development professionals, is also critical to promoting distinctive Māori design identity and practice. A project gains “authenticity” from active participation by iwi and hapū (Stuart & Mellish, 2015). Awatere et al highlight the importance of “the quality of relationships between Māori and non-Māori” and advocate for urban development projects to form a working group that includes a “skilled iwi/hapū representative who is continuously active in the project, well-resourced and involved in monitoring the implementation of Mātauranga Māori based design solutions” (Awatere et al., 2011, pxi).

Institutional capacity can be built over time, by developing multiple relationship agreements between different levels of governance and management (Barry, 2012). Awatere et al (Awatere, 2012) propose a Treaty-based planning model in which relationships between local government and iwi/hapū exist at a governance level, and also at a technical level. The technical relationship focuses on 'Kaunihera Māori planners' – Māori planners working within the Council. These specialist planners mediate between 'Kaunihera planners' (Council planners) and a 'Kaitiaki Technical Group'. However, based on our understanding of the pressures on Kaunihera Māori Planners, placing planners in that position may become untenable with the increasing demand. Other options such as equipping all planners with Māori design skills, or increasing capacity through strategic partnerships, should be considered.

1.3.2 CURRENT SITUATION AT AUCKLAND COUNCIL:

Responsibility for decision-making extends from the Government and Government offices such as Ministry for the Environment, to Auckland Council elected representatives and executive officers, 21 local boards and beyond the organisation to business leaders, developers, professional institutes and education providers. The Auckland Council is a very large organisation by New Zealand standards and decisions or policy issues that require understanding and commitment need clear communication processes, and strong advocacy and leadership. While some groups, such as the Urban Design Panel are advisory only, their advice and that of Mana Whenua and iwi organisations all contribute to the built environment design outcomes.

Some training is available for Auckland Council leadership. The Ministry for the Environment offers all elected councillors the opportunity to complete a "Making Good Decisions course". This course includes some content on working with Māori communities. In addition, all leader and senior leadership receive an induction to working at Auckland Council. Training for

decision makers is currently led by the Auckland Plan, Annual Plan and Long Term Plan or specific legislative requirements. Every department within Auckland Council is required to develop a Māori Responsiveness Plan, which sets out how the department will respond to the needs of Māori.

However, the current situation is that many leaders are very busy, and innovation or practice change seems to be at risk. In addition, decision making is often delegated to those who may not prioritise innovation and taking account of Māori values. Many key decisions are made by technical staff such as resource consents officers.

In addition, there are not enough Māori planners to do the work that needs to be done, and training is also required for Auckland Council staff. Resource consents staff are receiving specific training to consider Māori values in their work. Auckland Council offer some staff opportunities for capacity building and continuing education, including te reo Māori. However, the reality is that there is not sufficient budget to allow for all staff to attend. The tightening of the 'public purse' reduces these opportunities significantly.

Regulatory Services:

"...as a part of the development of our Māori Responsiveness plan, we had a look at Regulatory Services existing policies and strategies to see whether there was anything that related to Māori issues, and found that in our directorate, there was only one Practice Note which related to Mana Whenua consultation in the resource consenting space."

Phoebe Monk | Kaiwhakatere Āheinga Whakutu
Take Māori (Ngā Ratonga Whakarite Ture)
| Principal Advisor Māori Responsiveness
(Regulatory Services)

Operations Division, Auckland Council

1.3.3 PRELIMINARY OPPORTUNITIES IN LEADERSHIP AND RELATIONSHIP-BUILDING. RESPONSIBILITY FOR DECISION MAKING

A significant area of potential lies in interpreting the application of tikanga principles and values to design processes. The broad influence of tikanga across many dimensions of Māori culture suggests that there are opportunities to reinforce the integration of tikanga at all levels of planning and design projects. Concepts such as, mana and manaakitanga woven into decision making processes regarding planning, have the potential to elevate human focused aspects of design that often are disregarded through technical and economic value-engineering. Furthermore, toiora (healthy lifestyles) and whaiaora (participation in society) from Mason's Durie's

Te Pae Mahutonga model, could guide inclusive and participatory approaches to communities being involved in design processes.

"There is abundant evidence that indigenous participation falls considerably short of the standards of a fair society." (Te Puni Kokiri, 2000)

Both Justice Joe Williams and Sir Eddie Durie wrote that mana is a key concept in the Māori law of relationships. Recognising mana and facilitating respect for everyone's mana, could also be termed as respecting human dignity.

OPPORTUNITIES FOR CAPABILITY BUILDING:

1. Training for all councillors and members of senior leadership in tikanga and other relevant Māori concepts and values. i.e discussions of tikanga, with reference to well-known health models (Mason Durie / Whare Tapa Wha), would be useful for non-Māori staff and practitioners to understand the relevance of tikanga and mātauranga to their work. Advocate for a continuing education programme co-designed with mana whenua and Māori organisations which goes beyond "the basics" to provide in-depth education for experienced staff on Māori principles and values.
2. Encourage Auckland Council to support staff to attend Ngā Aho/Papa Pounamu courses in addition to other professional conferences – as part of Māori Responsiveness building, acknowledging that two sets of professional knowledge are required.
3. Support iwi and hapū to advocate for strong and effective Iwi Participation Agreements which include adequate resourcing, reasonable timeframes and agreed modes of engagement. This is the responsibility of Te Waka Angamua at Auckland Council. This work should be prioritised and adequately funded.

1.3.4 POTENTIAL QUESTIONS TO BE EXPLORED WITH AUCKLAND COUNCIL AND CCO STAFF THROUGH INTERVIEWS:

1. To what extent do departmental Māori Responsiveness Plans create opportunities to promote Māori design processes or wellbeing outcomes?
2. To What extent is Māori well-being addressed in the Auckland Plan refresh?

We note that Auckland University and Auckland Council are currently partnering to undertake research into the skills required by local government staff to effectively engage with Māori communities. We anticipate that this research will illuminate many of the challenges for staff at all levels to engage with Māori values in design.

1.4 ADVOCACY – INFLUENCE HOLDERS AND POTENTIAL CHAMPIONS

Working kanohi ki te kanohi (face to face) is a critical part of generating shared understanding with potential champions. (Kiddle and Menzies, 2016)

Designing Māori Futures - Literature Review

1.4.1 RESEARCH:

In their 2011 report, Awatere et al identify a “major challenge” to “increase understanding and uptake of Mātauranga Māori, and help change attitudes of stakeholders towards embracing beliefs and principles that are congruous with kaitiakitanga” (Awatere et al., 2011, p18). Working kanohi ki te kanohi (face to face) is a critical part of generating shared understanding with potential champions. (Kiddle and Menzies, 2016) document the important role played by Ngā Aho over the last ten years in upskilling practitioners in Māori knowledge through:

- Te Aranga Cultural Landscapes Strategy and design principles;
- holding conferences and wānanga;
- developing Memoranda of Understanding with professional institutes; and
- contributing to tertiary education.

Researchers have also recommended improving access to information to assist iwi and hapū, local government and professionals (Awatere et al., 2011). In 2011, Awatere et al. developed a framework for a pātaka to act as a storehouse for tools and processes (Awatere et al., 2011). The pātaka concept was further developed by Carin Wilson and Jade Kake on behalf of Ngā Aho.

There is scope to incorporate the content assembled in this research through education initiatives with council staff. In parallel, a complementary pātaka of tools for Māori resource managers, known as “Ngā Toki Taiao”, has been developed by a team of researchers from Cawthron Institute and Otago University, including Lisa Te Heuheu and Janet Stephenson (see www.ngatokitaiao.maori.nz).

Continuing education resources such as the Quality Planning website are ‘light’ on Māori content; and on design content. Existing toolkits produced outside of local government (ie. Ngā Toki Taiao and the Papa Pounamu website) do not have committed funding streams.

1.4.2 CURRENT SITUATION AT AUCKLAND COUNCIL:

The Auckland Design Office has taken a role of champion for the Te Aranga Māori Design Principles and burgeoning areas such as Te Ao Tangata (Universal Design) and the Māori Design Hub, in the Auckland Design Manual. However, this work programme currently lacks budget to be able to instigate projects of change. Currently the Māori Design Leader role is within the Auckland Design Office, which itself operates at an advocacy level. We observe that change therefore

is slow. It is possible that political sensitivity and the size of the paradigm shift required has led to timidity within Council, and an equivocal lack in uptake of initiatives. Considerable delays have also resulted from an inability to be able to meet with Mana Whenua Governance owing to the current lack of an appropriate Auckland Council forum.

There are pockets of Co-Design practitioners either working within Auckland Council, or in partnership with Auckland Council. These communities of interest and other departments across Auckland Council delivery could greatly enhance their role in championing and supporting Māori design outcomes. For example, Auckland Transport could be a strong and influential champion for Māori design in transport projects.

Outside Auckland Council, professional institutes are taking a greater advocacy role and some tertiary sector educators such as Unitec and AUT are beginning to adopt a more forthright role in teaching the Te Aranga Principles to students, and supporting recognition of Māori values.

Business leaders could also take a championing role, but need encouragement to do so. Some well-known design offices, particularly Jasmax have committed to championing Māori design initiatives well beyond observance of Te Aranga Principles. These private organisations could help lead other smaller businesses.

1.4.3 PRELIMINARY OPPORTUNITIES:

1. Support the establishment of a group of committed Māori design champions to coordinate more effective change
2. Encourage Auckland Council to utilise tikanga Māori co-design facilitators when working with Mana Whenua
3. Advocate for tikanga Māori co-design facilitators to be trained in applying their skills of facilitation and advocacy to the built environment context
4. Commit funding for a continually-updated web resource for Māori resource managers; and for non-Māori engaging with Māori design issues
5. Commit funding for the ADO Māori Design ope to recruit assistance and progress work in this space

1.4.4 POTENTIAL QUESTIONS TO BE EXPLORED WITH AUCKLAND COUNCIL AND CCO STAFF THROUGH INTERVIEWS:

1. Who are the champions for Māori design within your department?
2. What kinds of activities or resources would help to raise the profile of Māori design within your department?

1.5 HUMAN RESOURCES: INTERNAL EXPERTISE AND ITS LOCATION - EDUCATION AND CAPACITY

1.5.1 RESEARCH:

Discussing the Resource Management Act 1991, Tutua-Nathan commented that in order to implement aspects of the Act which empower Māori: “tikanga Māori has to be understood by local and central government, the courts, and the general public” (Tutua-Nathan, 2003 in Awatere et al., 2011, pp6-7). However, it is well-documented that local government struggles to understand Māori perspectives and mātauranga Māori (Awatere et al., 2011; Backhurst et al., 2004). In 1998, the Ministry for the Environment carried out a survey of local government, finding that “over two thirds (72%) of local government staff had inadequate knowledge and understanding of Māori resource management concepts” (Awatere et al., 2011).

In the last twenty years, local government have become increasingly aware of capacity issues regarding the human resource required to communicate Māori perspectives. Despite this awareness, some local governments appear reluctant to accept the requirement to improve the skills of their staff. In 2016, the Productivity Commission again surveyed local government on perceptions of barriers to engaging with iwi/Māori, and “found that councils perceived the capability of iwi and Māori communities to engage as a major barrier; while the knowledge and skills of their own staff was a lesser barrier” (Productivity Commission, 2017, p195). As the Commission

comments, “caution is needed in interpreting this data. Allowance needs to be made for differing perceptions of capability” (Productivity Commission, 2017, p195). For example, Backhurst et al (Backhurst et al., 2004) reviewed iwi and hapū participating in resource management processes. Both hapū and iwi representatives, and council staff, were asked “what level of understanding council staff had of the Treaty of Waitangi and kaitiakitanga”. Backhurst reported that “hapū/iwi respondents gave a low score... council staff gave a slightly higher rating than iwi and hapū representatives, but generally acknowledged that their understanding of the Treaty and kaitiaki was only low to moderate” (Backhurst et al., 2004, p12).

Many councils have difficulties hiring and retaining specialist Māori planners. Councils have opportunity to engage and develop capacity, but have not created pathways to grow expertise because Māori planning and design specialists are not yet seen as a core skill required within Council.

1.5.2 CURRENT SITUATION AT AUCKLAND COUNCIL:

Interviewees perceived that Auckland Council undervalues Māori design and planning skills. It was also suggested that Māori graduates who have specialised in tikanga are seen as not as qualified as graduates with qualifications in “traditional” planning

and design disciplines.

Many job descriptions require “knowledge of the Treaty of Waitangi” but it is unclear how much weight this is given in hiring decisions, except for specialist roles.

Auckland Council has a Principal Māori Advisor in Human Resources whose role is to support hiring and retention, as well as internal culture and capability. There are limited numbers of Māori staff, and even fewer Māori built design practitioners within Auckland Council. The current quantum has not yet been determined, but is low.

Te Aranga Māori Design Principles

Ngā Aho member, Alan Titchener discussed the intent and current outcomes of the Te Aranga Principles, noting:

It was always anticipated that there would be a need to adapt the concepts and principles set out in the Te Aranga strategy. The strategy itself would need to be informed by the specifics of place, association, history and so on – so that Mana Whenua could apply their specific mātauranga Māori to the framework...

Embedding these principles of design into the Design Manual represents a significant step in terms of recognition and embracing Te Ao Māori. The Auckland Council Design Office appears to be amongst the staunchest of advocates for the Principles.

1.5.3 PRELIMINARY OPPORTUNITIES:

1. Job description for all roles which involve working with Māori/promote Māori outcomes to include list of relevant skills and experiences
2. Specific research into the application of tikanga within planning and design processes
3. Māori involvement in the hiring process, not just specialist roles but especially for CEO and senior management roles
4. Internships/skills exchange (Auckland Council staff placed with iwi/hapū/ Māori organisations and vice versa)
5. Set a goal to have 500 Māori professionals with degrees relevant to Māori design and urban environments

1.6 OVERLAPPING – THE WIDER CONTEXT FOR ART AND CULTURE IN TĀMAKI MAKĀURAU

1.6.1 TOI WHĪTIKI:

Toi Whītiki, Auckland's Arts and Culture Strategic Action Plan presents significant opportunities to contribute to enhanced Māori wellbeing and identity outcomes for communities within Tāmaki Makaurau.

The Community policy department is currently working with the Auckland Plan team to ensure strategic directions from Toi Whītiki will be further referenced in the Māori stream of the Auckland Plan refresh. They have also given guidance to ensure that Māori outcomes, in particular wellbeing initiatives regarding Culture and Creativity be woven through the other five focus areas of the Auckland Plan refresh.

This work will include examining existing measures, and suggesting new measures where appropriate. The following are examples of key goals in Toi Whītiki where there are opportunities for Māori identity, design and presence in the built and natural environment.

TOI WHITIKI GOAL FOUR: ARTS AND CULTURE ARE INTRINSIC TO AUCKLAND'S PLACE-MAKING

4.1: Tell our stories by encouraging unique and distinctive public art that reflects and responds to our place

4.1.1: Develop specific place-making projects that honour Māori and other stories at significant cultural and heritage sites.

- Art & culture walking trails
- Integrate cultural rituals into architecture and urban design e.g. spaces for welcome ceremonies (Pōwhiri), access to flax (Pā Harakeke)
- Whakamana (give prestige by regenerating) cultural sites
- appropriately acknowledge the many Pā, (the remains of fortified Māori villages)
- interpretation on site,
- cultural mapping of wahi tapu (burial grounds) for developers etc.

4.1.2: Place a strong emphasis on Māori and Pacific influence to architecture and landscaping.

Include public art and design opportunities in the early stages of place-making,

Including:

- hold regular meetings with Mana Whenua at the earliest stages to identify, and work together on areas of shared interest
- encouraging property developers to engage Māori in early discussions on opportunities in urban renewal or development
- engaging with local communities to ensure our unique stories are considered
- implement the Te Aranga design principles.
- implement the Public Art Policy as a guiding document for planning and delivering public art across the region.
- promote the “creative points of difference” of communities as part of local branding and place-making
- record Auckland’s oral history through digital storytelling and other mediums.

TOI WHITIKI GOAL FIVE: AUCKLAND CELEBRATES A UNIQUE CULTURAL IDENTITY

5.1: Celebrate Māori and their culture as a point of difference

5.1.1: Promote the visual and spoken use of Te Reo Māori as a core component of Auckland’s unique Māori culture.

For example:

- promote functional signage in Te Reo, across Council
- create user friendly ways to access Māori language and experiences – web, guide books, and signage.

5.1.2: Promote and develop marae as regional cultural hubs.

5.1.3: Support Māori entrepreneurship and the growth of innovative indigenous business, to create domestic and international opportunities

5.1.4: Promote Māori art and culture, locally and internationally through the development of Māori cultural centres.

Consider:

- traditional toi mahi (art and craft) centre or whāre tapere (theatre) where weaving, carving and other traditional arts can be practiced and learned
- promoting contemporary creative practice
- a waka (Māori canoe) culture centre in downtown waterfront Auckland, fostering design, construction, navigating and sailing of waka
- a gateway for manuhiri (visitors) close to the airport

5.1.5: Establish mana whenua co-governance and partnership models consistent with Treaty of Waitangi settlement principles in major cultural organisations

5.1.6: Facilitate the design and delivery of a Māori signature festival for Auckland.

5.1.7: Leverage off Matariki festival to develop a seasonal calendar of Māori events.



IT WAS ALWAYS ANTICIPATED THAT THERE WOULD BE A NEED TO ADAPT THE CONCEPTS AND PRINCIPLES SET OUT IN THE TE ARANGA STRATEGY. THE STRATEGY ITSELF WOULD NEED TO BE INFORMED BY THE SPECIFICS OF PLACE, ASSOCIATION, HISTORY AND SO ON – SO THAT MANA WHENUA COULD APPLY THEIR SPECIFIC MĀTAURANGA MĀORI TO THE FRAMEWORK...

EMBEDDING THESE PRINCIPLES OF DESIGN INTO THE DESIGN MANUAL REPRESENTS A SIGNIFICANT STEP IN TERMS OF RECOGNITION AND EMBRACING TE AO MĀORI. THE AUCKLAND COUNCIL DESIGN OFFICE APPEARS TO BE AMONGST THE STAUCHEST OF ADVOCATES FOR THE PRINCIPLES. (ALAN TITCHENER, 2016)

TUARUA

**MAPPING MĀORI DESIGN
PRACTITIONERS - GROWING
EXPERTISE AND DEVELOPING
POTENTIAL ACROSS
TĀMAKI MAKAU**

We sought to identify Māori design expertise and potential across Tāmaki Makaurau was undertaken in the following ways. This work is ongoing.

- 1) Identify tertiary sector training courses available.
- 2) Seek numbers of students and graduates from those courses (still to come).
- 3) Seek numbers, and locate design practitioners, through documentation of members held by professional institutes. Currently holding Landscape Architecture, more to come.
- 4) Seek numbers working within larger design offices by phone and email contact.
- 5) Contact by phone and/or email all Ngā Aho members in Tāmaki Makaurau to confirm where they work, and update information where required
- 6) Identify other practitioners such as kaitiaki, co-design facilitators, and connected fields of academic researchers through Ngā Aho databases.

Excluding Māori design practitioners employed by Auckland Council, mana whenua and other iwi organisations (not contacted), the numbers identified are in the tens rather than hundreds. Some offices failed to return calls or refused to provide information, but through Ngā Aho membership, they are known to have Māori staff working in the built environment in Tāmaki Makaurau. Information from Mana Whenua is that many (probably all) are under extreme pressure to respond to information requests and development initiatives. Similarly, many design firms affirmed they were extremely busy.

In a paper proposing a collaborative internship initiative between industry, Auckland Council, tertiary institutes and Mana Whenua, Phil Wihongi notes:

“The current development pressures Auckland is facing highlight that the weight of expectation for engagement of those skilled and qualified within both Te Ao Māori and built environment design is being carried by a few. This current scramble is untenable, and is unhelpful for all.”
(Wihongi, P, 2017)

Reflecting on this current situation of limited supply of the human resource, there is an opportunity for Auckland Council and other leaders in the private sector to assist in training. There is immediate need for co-design facilitators, communicators and others who can assist in conveying values and Māori design knowledge.



THERE IS NOW NEED TO ESTABLISH FRESH PROCEDURES THAT ENABLE NEW MODELS FOR DELIVERY OF MĀORI IDENTITY IN THE BUILT ENVIRONMENT. (NGĀ AHO, IMSB PROJECT OUTLINE, 2017)

2.1 MĀORI DESIGN CAPACITY TĀMAKI MAKĀURAU - EXISTING RESEARCH

2.1.1 DESCRIBING MĀORI DESIGN CAPACITY

Ngā Aho, the Māori Designers' Network, was established in 2007, with the aim of "of applying design skills to achieve Māori aspirations in envisaging, designing and realizing a future Aotearoa" (Whaanga-Schollum, 2016). In 2017, over 200 professionals from a range of disciplines, including designers, architects, landscape architects and artists, are affiliated to Ngā Aho. Despite these growing numbers, there is still a sense within the Māori design community, and even more strongly in the wider design community, that there is not yet a "critical mass" of Māori designers (Allan & Smith, 2013, p134). In addition, there are few Māori students in tertiary design courses, and little Māori content taught in design studios.

Anecdotal information is that there are more Māori students and graduates emerging the environmental science sector. These students and graduates may have a close connection with the built design professions, particularly in aspects such as water management, and their expertise and potential to contribute to the design outcomes in the built environment should be recognised and enabled. Science training groups are also inspiring secondary school students through Mana Whenua based training initiatives and could be further monitored for linking opportunities.

Further work in elevating awareness of opportunities in the fields of design needs to be done at the level of secondary schools, and through Mana Whenua entities, to create clearer pathways for the next generation of Māori designers.

2.1.2 TERTIARY EDUCATION, DEVELOPING FUTURE CAPACITY

Increasing engagement with mātauranga Māori through tertiary education is critical to meeting the cultural capacity shortage within Tāmaki Makāurau. Supporting Māori students to explore their identities through their work as designers and non-Māori students to gain the tools they need to work respectfully with Māori concepts and communities should be advocated for via strategic partnerships between professional industry bodies such as the New Zealand Institute of Architects, New Zealand Planning Institute and the New Zealand Institute of Landscape Architecture.

In recent years, several tertiary institutions have developed on-going relationships with Māori communities, allowing students to attend design studios hosted by Māori communities, these projects have had significant cultural capacity career benefits for the students involved. Examples include the relationship between Te Hononga, the Māori Architecture and Appropriate Technologies Centre

at Unitec and Te Poti Marae on the Whanganui River (led by Rau Hoskins); and SITUA (Site of Indigenous Technologies Understanding Alliance) between Victoria University School of Architecture and Ngāi Tāmanuhiri in the East Coast area (led by Derek Kawiti). These design studios are examples of “action research” (Caffell, 2014) which require students to consider how to bring together mātauranga shared by host communities with their knowledge of design processes, materials and presentation skills. Unitec landscape students have also undertaken studios, and landscape planning courses in conjunction with Tāmaki iwi Ngāti Whatua, Ngāti Tai, and Ngāti Paoa.

Unitec provided initial support for the ‘Awatoru, economic transformation by design’ programme in the Design Department, funded by TEC (2007-20??). This initiative championed the concept of a collaborative platform, with multi-disciplinary cohorts of students working together with industry through innovation processes. However, the impetus to build on this initial work was lost in the restructuring of the Institute.

Māori design papers in the Masters in Creative Practice, focusing on Kaupapa Māori Rangahau (Research for Māori Futures) and Ahua Toi (Kaitiakitanga and Tikanga Māori Co-Design) were designed and delivered at Unitec in 2016. A series of wānanga delivering content for these papers were hosted at Unitec’s significant wharenui, Te Noho Kotahitanga, attracting a wide community of students and industry professionals to participate in presentations, discussions and workshops. The future of these is currently uncertain as the Institute undergoes further changes.

Auckland University’s on-going Te Whaihangā research project aims to “prepare city building/built environment students to work with Māori.” Participants in project wānanga have included Ngā Aho members as well as regional councillors and professional institute representatives.

2.1.3 ENGAGEMENT METHODS – WĀNANGA, PARTICIPATORY DESIGN, CO-DESIGN

Researchers have discussed successful methods for engaging with Māori communities. As Awatere et al. highlight, mātauranga Māori is context-specific (Awatere et al., 2011). The design profession is very aware of the need to create buildings and spaces which are specific to context, but less aware of the need to create for context-specific processes for community involvement in design (Loewen, 2016).

The Urban Mauri Collective described the principles and practice of wānanga as a way to build productive relationships (Whaanga-Schollum et al., 2015). Wānanga are seen to provide a framework for ‘regenerative’ professional practice, allowing practitioners to “regenerate mauri in an ephemeral existence, cultivating reconnection in our day-to-day lives within personal, social, cultural and environmental contexts” (Whaanga-Schollum et al., 2015, no pg).

Other researchers have considered the value of participatory design methods in working with Māori communities. Awatere describes how the Ngāti Whātua o Ōrākei Trust Board conducted a series of hui, wānanga and workshops, in which participants were “given an opportunity to design their ideal papakāinga” (Awatere, 2012, p4). Jade Kake explored methods for engaging with her community at Pehiaweri Marae, using “applied design/research methods” which combined oral histories and cultural mapping with wānanga and a participatory design process (Kake, 2015, p1). Kake found that this method required reframing “the role of the architect as skilled facilitator and interpreter, drawing upon their technical social, and cultural expertise to empower people to take a pivotal role in the design of their own communities through participatory processes” (Kake, 2015, p1).

A further example is provided by ‘The Roots: Creative Entrepreneurs’ who are a Pacific Collective, with formal education in Architecture, Design and Arts. Based in South Auckland, The Roots have delivered successful hui, wānanga, workshops and community engagement with youth over a number of years, and aim “to

empower young people by developing opportunities to showcase creativity, innovation, and design, while inspiring generations (community) about environmental awareness and sustainability.”

Recently, Ngā Aho have partnered with Design for Social Innovation to explore the possibilities of co-design based in tikanga Māori. Co-design is an empowering methodology in harmony with kaupapa Māori, which can create critical opportunities for communities to be involved in interpreting and implementing the outcomes of engagement (Loewen, 2016, p40). In an initial wānanga, participants discussed ways in which co-design practice could be grounded in concepts of pūrākau and whakapapa, and guided by tikanga (Co-design Wānanga, 2016).

“Together they use a design process to collectively explore and unpack complex issues and test out or prototype different potential responses. They build new, collectively owned knowledge, ideas and shared experiences that go beyond the individual view points and concerns of any one single person or organisation. The analysis of an issue from multiple view points is important because it allows a more holistic and systemic analysis of the issues and the potential responses than is possible when the questions are asked from one place (or by one organisation or agency) alone.” (Hagen, 2017)

2.1.4 CURRENT SITUATION AT AUCKLAND COUNCIL

A recent internship initiative Phil Wihongi has initiated through the ADO, focuses on building Mana Whenua design capability/capacity, between Auckland Council, industry and universities. This is a positive and innovative step towards collaborative approaches for building cultural

capacity in the industry.

In a paper proposing the initiative, Wihongi notes “Mana Whenua are one of the key groups within the Auckland development frame. Based on key project outcomes over the last five years, it is recognised that having qualified and experienced Mana Whenua design practitioners as part of design teams will add a unique mix of technical skills, design nous and a knowing of place to enrich our developments and projects. It is however also acknowledged that there are currently very few Mana Whenua representatives and/or practitioners within Auckland who have this ability, who are able to assist us all on this journey from Auckland to Tāmaki Makaurau.” (Wihongi, P, 2017)

The initiative’s programme has been designed and structured in a manner which upholds respect and reciprocity, with clear benefits to all participating stakeholders.

The objectives are listed as:

- Develop relationships across sectors and into Mana Whenua
- Invest in the identification and support of Mana Whenua design capability/capacity
- Develop competency and understanding across organisations, including awareness of imperatives within each organisations
- Develop full and rounded Mana Whenua design graduates with a range of practical experience who are able to ‘hit the ground running’ at the completion of study
- Improve the employability of successful Mana Whenua design graduates



WĀNANGA ARE SEEN TO PROVIDE A FRAMEWORK FOR ‘REGENERATIVE’ PROFESSIONAL PRACTICE, ALLOWING PRACTITIONERS TO “REGENERATE MAURI IN AN EPHEMERAL EXISTENCE, CULTIVATING RECONNECTION IN OUR DAY-TO-DAY LIVES WITHIN PERSONAL, SOCIAL, CULTURAL AND ENVIRONMENTAL CONTEXTS” (WHAANGA-SCHOLLUM ET AL., 2015)

Designing Māori Futures - Literature Review

2.1.5 CO-DESIGN FOR SOCIAL AND ENVIRONMENTAL INNOVATION OPPORTUNITIES:

Co-design is a design approach where communities take a role greater than consultation to strongly influence design. For Māori communities, the benefit is a better understanding and capacity for guiding decision making/place-making among whānau and iwi. In addition, the process supports social capital and connectivity. Increased co-design capacity could be achieved by:

1. Advocating greater take up of training in co-design facilitation, and leadership.

2. Greater numbers engaged in built environment studies through High Schools.

3. Targeting development where impact could be dramatic such as the mooted Americas Cup anticipated business, residential and services development.

4. Training of graduates as co-design facilitators.

5. Training in application of the Te Aranga Principles through design practitioners.

6. Increased emphasis on enhancing and encouraging social connectivity, along with building development.

LEARNING FROM CASE STUDIES IN CO-DESIGN FOR SOCIAL

1. Capture the essence of a range of current practice in Aotearoa in 2017

2. Engage with some of the critical questions of what co-design looks like in Aotearoa

3. Share how different teams have worked through key challenges around engagement participation and ethics

4. Identify directions and challenges for future work

5. Consider how might we apply these skills towards designing frameworks that “recognise the importance of Māori and Māori values in building a safe, inclusive and equitable region”
IMSB

HOW MĀORI DESIGN COULD THRIVE

VALUE MĀORI DESIGN MORE, DO MORE AND DO THINGS DIFFERENTLY.

SEEK CONSISTENT QUALITY

It is important to have consistent design quality to maintain a high standard across designers, institutions and to uphold a consistent approach to mātauranga Māori. This could be achieved by:

- Māori design frameworks which recognise, respect and enable Māori design for specific areas (such as the Tāmaki Framework), within an overall quality urban design framework, led by the Auckland Design Office.

INCREASE MĀORI DESIGN CAPACITY

There is only a small supply of trained Māori designers emerging each year from tertiary institutions and few Māori designers are employed in Auckland design offices.

- Initiate alternative working methods for short term capacity, through other trained Māori professionals such as social science co-design practitioners, as well as training Māori students and kaitiaki. This requires funding.
- Alert mana whenua and Māori agencies to this deficit so that emphasis can be put on this in careers information in high schools
- Alert tertiary education providers to this deficit and seek their assistance to promote design

studies to high schools; as well as trained staff.

VALUE PRACTITIONERS OF MĀTAURANGA MĀORI

Mātauranga Māori are currently perceived to be undervalued resulting in less demand for such staff, and less recognition of their contribution.

- Undertake pay reviews, and job description reviews in Auckland Council so that mātauranga Māori is better remunerated
- Target the supply of qualified design staff through the LTP
- Seek policy to adequately remunerate kaumātua for their contributions
- Seek funding for holding wānanga as a means of strategy development (LTP)

SOCIAL PROCUREMENT FOR THE TE ARANGA DESIGN PRINCIPLES

Procurement strategies with Auckland Council and other agencies (such as Tāmaki Regeneration Company) have focused on social return value rather than on design principles/or a design framework. A focus on the Te Aranga Principles, or a similar strategic approach based on Māori values is likely to increase both adoption of a Māori values approach and provide

increasing examples of how this can be achieved.

- Introduce the trigger for Te Aranga Principles in Auckland Council Procurement documentation as the inclusion of any design aspect in a contract, and encourage dialogue with contractors on options for implementation
- Audit the application and results of adoption of Te Aranga Principles, or similar values, in procurement contracts.
- Require staff training and guidelines for assessment of the tenders and monitoring Te Aranga Principles responses during and after works completion.
- Align kaitiakitanga with the requirement to “Be sustainable” as is sought in the procurement strategy.
- Align relevant tikanga Māori co-design practices with the requirement to “increase local capacity” and resilience.
- Continue to promote success stories through the Auckland Design Manual.

SUPPORT NON STATUTORY POLICY

There is some recognition within the Auckland Plan, Auckland Unitary Plan and Toi Whitikī of Māori design outcomes. Ensuring these policies are realised in practice requires training and guidance.

- Leveraging principles within the Auckland Plan (and any future Auckland Plan refresh) to ensure Auckland Council creates opportunities to express Māori identity, in co-ordination with Te Waka Angamua (TWA)
- Resource and train decision makers, staff and Mana Whenua to be able to respond and engage in participation. This needs to be included in LTP and or Māori Engagement Strategy.
- Develop protocols for design relationships between developers and Mana Whenua through either the procurement strategy or the Auckland Plan refresh

RELATIONSHIPS

Relationships are critical to enabling positive Māori design

outcomes, including relationships between Auckland Council and mana whenua, and between mana whenua and designers/developers.

- Continue to develop strategic partnerships with mana whenua.
- Support iwi and hapū to advocate for strong and effective Iwi Participation Agreements which include adequate resourcing, reasonable timeframes and agreed modes of engagement. This work requires prioritisation and adequate funding for Te Waka Angamua.

THE WAY FORWARD

- Emphasise Māori design quality by including Māori Design Frameworks for all major Council development initiatives, and encourage major development agencies to also respond.
- Increase Māori design capacity in the short term by engaging allied professions in co-design and similar different ways of working, and by high visibility design, name and language use
- Increase Māori design capacity in the longer term through greater valuing of skills through remuneration, educational training and support from education providers
- Increasing funding and reporting on Māori design initiatives including the initiative of the Māori design champions through the Long Term Plan, based on robust business cases.
- Establish a participation framework and forum for strategic Māori design initiatives
- Establish Māori values inclusion in all design procurement and audit outcomes
- Involve Māori in the hiring process, not just specialist roles – this is especially relevant for CEO and senior management roles.
- Establish internships/skills exchange (Auckland Council staff placed with iwi/hapū/ Māori organisations and vice versa).

WORKS REFERENCED

- Allan, P., & Smith, H. (2013). Research at the interface : bi-cultural studio in New Zealand, a case study. *MAI journal* (Online).
- Auckland Council. (2012). Auckland Plan Tāmaki Makaurau, Aotearoa New Zealand: Auckland Council. Retrieved from <http://www.aucklandcouncil.govt.nz/EN/planspoliciesprojects/plansstrategies/theaucklandplan/Documents/aucklandplanenglish.pdf>
- Awatere, S. (2012). Building Mana Whenua Partnerships for Urban Design LandCare Research - Manaaki Whenua. Retrieved from https://http://www.landcareresearch.co.nz/__data/assets/pdf_file/0006/74427/Policy-Brief-1-Building-Mana-Whenua-Partnerships-for-Urban-Design.pdf
- Awatere, S., Harmsworth, G., Rolleston, S., Pauling, C., Morgan, T. K., & Hoskins, R. (2011). Kaitiakitanga o ngā ngahere pōhatu: Kaitiakitanga of urban settlements Hamilton, New Zealand: Landcare Research - Manaaki Whenua.
- Awatere, S., Pauling, C., Rolleston, S., Hoskins, R., & Wixon, K. (2008). Tū Whare Ora - Building Capacity for Māori Driven Design in Sustainable Settlement Development. Hamilton, New Zealand: Landcare Research – Manaaki Whenua.
- Awatere, S., Rolleston, S., & Pauling, C. (2010). Developing Māori urban design principles In K. Stuart & M. Thompson-Fawcett (Eds.), *Tāone tupu ora : indigenous knowledge and sustainable urban design*. Wellington, New Zealand: Steele Roberts.
- Backhurst, M., Day, M., Warren, T., Ericksen, N., Crawford, J., & Jefferies, R. (2004). Evaluation of Iwi and Hapū Participation in the Resource Consents Processes of Six District Councils. Waikato, Aotearoa New Zealand.
- Barry, J. (2012). Indigenous State Planning as Inter-Institutional Capacity Development: The Evolution of “Government-to-Government” Relations in Coastal British Columbia, Canada. *Planning Theory & Practice*, 13(2), 213-231. doi: 10.1080/14649357.2012.677122
- Caffell, T. (2014). Māori Architecture Retrieved 27 June 2017, from <http://www.unitec.ac.nz/advance/index.php/maori-architecture/>
- Co-design Wananga. (2016). Notes – Tikanga Māori Co-design Wānanga. Tāmaki Makaurau, Aotearoa New Zealand
- Dragicevic, N., & Ditta, S. (2016). Community Benefits and Social Procurement Policies. Toronto, Ontario: MOWAT and Atkinson Foundation. Retrieved from https://mowatcentre.ca/wp-content/uploads/publications/121_community_benefits_and_social_procurement_policies.pdf
- Hagen, P. (2017) from Design Collaborations: Connecting Policy and Practice in Response to Complex Social Issues <http://www.smallfire.co.nz/2017/01/11/design-collaborations-connecting-policy-and-prctice-in-response-to-complex-social-issues/>
- Kake, B. J. (2015). Pehiāweri Marae papakāinga : a model for community regeneration in Te Tai Tokerau. . (Master of Architecture), Unitec Institute of Technology. Retrieved from <http://hdl.handle.net/10652/3252>
- Kiddle, R., & Menzies, D. (2016). Indigenous Spaces and Places: Indigenous fight back.
- Loewen, N. (2016). Enabling indigenous urban design: An examination of theory and precedents for application in Winnipeg. (Master of Planning in Urban Development), Ryerson University, Toronto, Canada.

- Matunga, H. (2017). Productivity Commission Inquiry Better Urban Planning: Review of Chapter “Urban Planning and the Treaty of Waitangi”.
- Ngā Aho and Papa Pounamu. (2016). Māori Planning Futures Tāmaki Makaurau, Aotearoa New Zealand. Commissioned by the Productivity Commission.
- Ngā Aho and Papa Pounamu. (2016). Taonga Tuku Iho - Better Urban Planning. . Tāmaki Makaurau, Aotearoa New Zealand. Commissioned by the Productivity Commission. Retrieved from <http://www.productivity.govt.nz/sites/default/files/better-urban-planning-draft-report-wananga.pdf>
- Productivity Commission. (2017). Better Urban Planning. Wellington, Aotearoa New Zealand: Productivity Commission. Retrieved from http://www.productivity.govt.nz/sites/default/files/MASTER_COMPILED_Better_urban_planning_with_corrections_May_2017.pdf
- Research New Zealand Ltd. (2006). A survey of local government authorities urban design capability. Wellington, New Zealand Ministry for the Environment Retrieved from <http://www.mfe.govt.nz/publications/towns-and-cities/survey-local-government-authorities-urban-design-capability>
- Schoder, A. (2013). Indigenous planning in New Zealand: an analysis of the recent developments and their theoretical context. *Lincoln Planning Review*, 4(2).
- Stuart, K., & Mellish, L. (2015). Tūrangawaewae, time and meaning: two urban Māori icons. Paper presented at the Urban History Planning History, Gold Coast, Australia.
- Te Aranga. (2014). Te Aranga Principles. Auckland Design Manual. 2016, from http://www.aucklanddesignmanual.co.nz/design-thinking/maori-design/te_aranga_principles
- Te Aranga Steering Committee. (2008). Te Aranga Māori Cultural Landscape Strategy (Vol. Second). New Zealand: Te Aranga Steering Committee.
- Wihongi, P. (2017) Discussion Paper, Collaborative Mana Whenua design capability/capacity initiative – Tertiary Institution/Industry/Local Government. Unpublished.
- Whaanga-Schollum, D. (2016). Taipōrutu, Taonga Tuku Iho. (Master of Science Communication). Centre for Sustainability University of Otago.
- Whaanga-Schollum, D., Robinson, C., Stuart, K., Livesey, B., & Reed, B. (2015). ‘Ensuring the container is strong’ - Regenerating urban mauri through wānanga’. *Landscape*.

APPENDICES

1. MAPPING TOUCHPOINTS

2. CASE STUDIES

3. MĀORI DESIGN INTERVENTIONS

4. TIKANGA IN URBAN DESIGN

APPENDIX 1:

MAPPING TOUCHPOINTS FOR REGULATORY ENGAGEMENT WITH MANA WHENUA WITHIN AUCKLAND COUNCIL PROCESSES FOR MĀORI DESIGN OUTCOMES

SUMMARY

The Auckland Unitary Plan is Auckland Council's key regulatory document. It is also the key document for requiring people proposing to develop or use resources to consider Mana Whenua values. Applicants are required to avoid, remedy or mitigate effects on identified Mana Whenua values. Māori design responses are not explicitly identified as a way to avoid, remedy or mitigate effects – but design responses are certainly one means of responding to effects. Design responses may be implemented determining on the location, scale and overall effects of the proposal. The Auckland Unitary Plan identifies activities which are likely to generate effects on Mana Whenua values, however the list of activities within the Plan is only a guideline. The list is not a substitute for a general assessment of effects as required by the Resource Management Act (1991).

INTRODUCTION

The purpose of this report is to summarise the key touchpoints for requiring and incorporating Māori design in regulatory processes within Auckland Council. The Resource Management Act and the Auckland Unitary Plan are key documents which require developers and landowners to assess effects on Mana Whenua values

within regulatory processes such as applying for resource consent.

Mataawaka are not specifically referred to in the Auckland Unitary Plan as the Resource Management Act does not direct it. Mataawaka interests are captured under Māori interests which are referred to in the regional policy statement. It is generally acknowledged that mataawaka interests will be addressed by Mana Whenua in a resource management context.

BACKGROUND

AUCKLAND COUNCIL'S ROLE IN MĀORI BUILT DESIGN

Auckland Council's role in supporting and requiring Māori values to be reflected in the built environment can be summarised within three main areas. These roles are:

- Procuring capital works which reflect Māori identities
- Advocating to developers, government agencies and organisations to voluntarily engage with Māori communities and incorporate Māori design elements in developments
- Regulating the consideration of Māori values in applications to develop or use land, air and water

Auckland Council and other organisations, such as the

IMSB, can also play leadership roles to build the professional capacities of council staff, developers and government agencies.

The Resource Management Act (1991): When to consider Mana Whenua values and when a Māori design response might be appropriate.

Many proposals to use or develop resources require a resource consent. An assessment of environmental effects (AEE), is required in all applications for resource consents. The Resource Management Act states that “cultural and spiritual values” must be considered in an assessment of environmental effects.

An assessment of environmental effects for a proposal may or may not consider that there are any effects on Mana Whenua values. The assessment must consider cultural and spiritual effects and demonstrate how the proposed development and use will or will not affect them. A cultural values assessment is the best means for determining effects on Mana Whenua values. A cultural values assessment is prepared by an iwi authority. The applicant is responsible for contacting and requesting a cultural values assessment from Mana Whenua.

If effects on Mana Whenua values are identified, then alternatives to avoid effects, measures mitigate effects, or remedies to address the effect must be considered. These proposed actions must be detailed in the resource consent application. A design response which reflects Māori values might be the best means of mitigating or remedying effects.

RESOURCE MANAGEMENT ACT 1991. SCHEDULE 3:

7 Matters that must be addressed by an
assessment of environmental effects

(1) An assessment of the activity's effects on
the environment must address the following
matters:

(a) any effect on those in the neighbourhood
and, where relevant, the wider community,
including any social, economic, or cultural
effects:

...

(d) any effect on natural and physical
resources having aesthetic, recreational,
scientific, historical, spiritual, or cultural value,
or other special value, for present or future
generations:

The Auckland Unitary Plan is a key document which identifies activities and effects which require applicants to consider ‘Mana Whenua values’. Effects on Mana Whenua values can be considered beyond the statements of the Auckland Unitary Plan, however it acts as a good guide of where effects are most likely to occur, depending on the development or use proposed. The Unitary Plan was drafted with close involvement from Mana Whenua groups, so the Plan provides a good representation of the Mana Whenua values which are important in terms of resource management.

MANA WHENUA VALUES

‘Mana Whenua values’ is an undefined term within the Auckland Unitary Plan. The term is used broadly to refer to the use of mātauranga and tikanga Māori to manage and use the environment. The Regional Policy Statement Objectives for Mana Whenua values are the best interpretation of Mana Whenua values:

- (1) Mana Whenua values, mātauranga and tikanga are properly reflected and accorded sufficient weight in resource management decision-making.
- (2) The mauri of, and the relationship of Mana Whenua with, natural and physical resources including freshwater, geothermal resources, land, air and coastal resources are enhanced overall.

- (3) The relationship of Mana Whenua and their customs and traditions with natural and physical resources that have been scheduled in the Unitary Plan in relation to natural heritage, natural resources or historic heritage values is recognised and provided for.

This explanation is helpful for people not accustomed to working with Māori planning themes. However, the objective statement above is not a substitute for the specific values that a Mana Whenua group may attribute to a place or resource and how it might be affected by a proposal, as is achieved by a cultural values assessment.

A cultural values assessment may include Māori built design as an appropriate response to the potential effects. A built design response would be applied on a case-by-case basis depending on the development, location, scale, application type and potential effects.

DETERMINING THE NEED FOR A CULTURAL VALUES ASSESSMENT

The best means for determining the need for a cultural values assessment is for an applicant to contact the Mana Whenua groups of the area, with details of the proposal. Mana Whenua will determine if the scale and significance warrant comment. The comment could take the form of a report, letter or email, depending on the scale.

The Auckland Unitary Plan is a key tool for identifying development and use which is most likely to give rise to effects on Mana Whenua values. Although this is not the only means for identifying these effects, and should still form part of a general assessment as discussed above, under schedule 3 of the Resource Management Act 1991.

THE AUCKLAND UNITARY PLAN

The Auckland Unitary Plan is Auckland Council's key plan and only resource management plan given that it contains the regional policy statement, regional plans and district plan. Other regions in Aotearoa have these in numerous plans. The benefit to Mana Whenua of a single Unitary Plan is that the issues they identified are better responded to

through greater integration throughout the plan.

There is no single section in the Auckland Unitary Plan which discusses opportunities for Māori identities to be reflected in the built environment. However, there are many opportunities to integrate Māori design responses for activities across the plan, including protection of Māori cultural heritage and natural resource use which extensively refers to considering Mana Whenua values when considering effects on these resource.

The requirement to consider Mana Whenua values leaves the door open between the applicant and Mana Whenua to determine, based on the scale and extent of development, the effects on their values, and ways to avoid, mitigate or remedy these effects. The council's role when determining to grant or decline the consent is to determine if this consideration and response is sufficient.

REGIONAL POLICY STATEMENT

The regional policy statement - Chapter B 6 – Mana Whenua sets the direction for the rest of the Auckland Unitary Plan. The regional policy statement contains issues, objectives and policies. A list of those relevant to Māori identities being reflected in design is contained in Appendix A.

The Regional Policy Statement recognises the Treaty of Waitangi/Te Tiriti o Waitangi and its principles in resource management. This includes increasing Mana Whenua participation in resource management processes, governance and other partnerships with the council.

Mana Whenua mātauranga, tikanga, values both tangible and intangible must be integrated into decision-making. Māori economic, social and cultural well-being should be enabled through, the integration of mātauranga and tikanga Māori in urban design and development.

Most importantly, when making resource management decision, such as granting resource consents, the council is required, to have particular regard to the potential effects of activities on the holistic nature of te ao Māori, the exercise of kaitiakitanga, mauri, customary activities, and sites of significant spiritual or cultural heritage value.

SPECIFIC TOUCH POINTS WHICH CREATE OPPORTUNITIES FOR MĀORI DESIGN RESPONSES

SUMMARY OF TOUCH POINTS

The Auckland Unitary Plan has a specific range of activities and places which are identified as of interest to Mana Whenua, and with associated Mana Whenua values. In summary these activities and places may include:

- Land development, subdivision, earthworks or other disturbance activities on sites that contain or are close to
 - waahi tapu and cultural,
 - waka landing sites,
 - locations for gathering kaimoana or other cultural sites or taonga.
- Coastal marine area uses and development such as dredging, reclamation, sand removal and new structures.
- Lakes, rivers and streams works such as damming, shingle removal, the location of structures and other forms of disturbance within the beds
- Discharges of contaminants to freshwater, coastal or ground waters.
- Structures containing contaminants (e.g. wastewater pipes) located over the beds of lakes, rivers or stream
- Diversion, use and discharge of ground or surface waters, and situations that result in the mixing of water
- Significant groundwater, geothermal, or surface water takes
- Wetland modification
- Statutory acknowledgement areas identified in a treaty settlement redress act

A fuller list of these interests and how they intersect with the overlays, zones and activities identified in the Auckland unitary Plan are contained in table 1 (following pages).



**MANA WHENUA
MĀTAURANGA,
TIKANGA, VALUES
BOTH TANGIBLE AND
INTANGIBLE MUST
BE INTEGRATED INTO
DECISION-MAKING.
MĀORI ECONOMIC,
SOCIAL AND
CULTURAL WELL-
BEING SHOULD BE
ENABLED THROUGH,
THE INTEGRATION
OF MĀTAURANGA
AND TIKANGA MĀORI
IN URBAN DESIGN
AND DEVELOPMENT.**

TABLE 1: WHEN CONSIDERATION IS REQUIRED OR SHOULD BE CONSIDERED UNDER THE AUCKLAND UNITARY PLAN

Table 1 is divided into four sections which relate to different parts of the Unitary Plan: overlays, activities, marine area, and other land types.

Activity type	Infringement / use or AUP overlay or zone	Explanation / example
OVERLAYS – An assessment of Mana Whenua cultural values is required when:		
<p>Where consent is required for any activity in relation to any of the following Overlays</p> <p>Note: These Overlays directly involve matters of cultural heritage or refer to Mana Whenua values in objectives, policies and matters of control</p>	<ul style="list-style-type: none"> • Sites and Places of Significance to Mana Whenua Overlay. • Historic Heritage Overlay, where the site or place is of interest or significance to Māori. • Outstanding Natural Features and Outstanding Natural Landscapes Overlay • Outstanding Natural Character and High Natural Character Overlay • Volcanic Viewshafts and Height Sensitive Areas Overlay • Significant Ecological Areas Overlay. • High-use Aquifer Management Areas Overlay • Quality-sensitive Aquifer Management Areas Overlay • High-use Stream Management Areas Overlay • Natural Stream Management Areas Overlay • Natural Lake Management Areas Overlay • Urban Lake Management Areas Overlay • Water Supply Management Areas Overlay • Wetland Management Areas Overlay <p>Overlays protect matters of national importance. The AUP maps show the areas which are protected by the overlays.</p>	<p>Overlays protect matters of national importance. The AUP maps show the areas which are protected by the overlays.</p> <p>Māori cultural heritage is protected in the Sites and Places of Significance and Historic Heritage overlay. Almost any development in these overlays will require a resource consent. Māori design responses will be a likely means of recognizing, protecting and enhancing the spiritual and cultural significance of these sites.</p> <p>Landscape and natural character overlays protect areas which have representative attributes which are nationally or regionally outstanding or high. In part these overlays respond to the NZ Coastal Policy Statement. Reasons for protection include associations which Tangata Whenua attribute to the place or landscape.</p> <p>Natural features include geological features such as maunga, lava caves and coastal features. Reason for protection may include cultural associations by tangata whenua.</p> <p>Significant Ecological Areas includes habitat protection including bush, wetlands and mangroves. The location and extent of these protected places is done in consultation with Mana Whenua.</p> <p>Aquifer, stream, lake and wetland management area overlays protects the sustainable management including the life-supporting capacity of these natural systems. Opportunities for visible Māori design may be limited to supporting structures for use and takes, if Mana Whenua wish to engage in the proposal.</p>

Activity type	Infringement / use or AUP overlay or zone	Explanation / example
ACTIVITIES – An assessment of Mana Whenua cultural values may be required for the following types of activities:		
Wetlands, lakes, rivers and streams	<ul style="list-style-type: none"> • Modification of wetlands • Structures containing contaminants (e.g. wastewater pipes) located over the beds of lakes, rivers or streams • Works such as damming or shingle removal from lakes, rivers or streams • The location of structures within beds of lakes, rivers or streams • Other forms of disturbance within the beds of lakes, rivers or streams • Damming, diversion, culverts, dredging or piping of streams 	Modification of wai Māori bodies may be generally opposed by Mana Whenua. Opportunities for Māori design intervention may be limited to circumstances of the location of infrastructure such as wastewater pipes and bridge footings, to limit adverse effects on Mana Whenua values. Opportunities for designing structures such as pontoons, jetties and ramps might present an opportunity to reinscribe cultural narratives, as well as reintroducing traditional activities.
Discharging to fresh water	<ul style="list-style-type: none"> • Discharges of contaminants to freshwater or groundwater, particularly wastewater discharges • Discharges or diversions etc that result in the mixing of water sources 	Discharges to wai Māori can have a significant impact on mauri and other Mana Whenua values. Mana Whenua opposition may mean design intervention is not appropriate.
Taking and using water	<ul style="list-style-type: none"> • Significant water takes and use, including from groundwater, geothermal, rivers or lakes • New bores • Diversion of groundwater in Overlays 	The taking of water may not immediately present opportunities for visible Māori design responses. Structures which support the taking of water may, where Mana Whenua feel this is appropriate. While the taking of water from the Waikato may not be seen as an appropriate activity to celebrate through Māori design responses, the taking from an existing Waitakere dam may, when the consent comes up for renewal.
Discharging to land	Discharges of contaminants, particularly wastewater discharges to land	Discharging of waste to land is generally opposed by Mana Whenua. Design responses may be limited.

Activity type	Infringement / use or AUP overlay or zone	Explanation / example
ACTIVITIES – An assessment of Mana Whenua cultural values may be required for the following types of activities:		
Vegetation and biodiversity	<ul style="list-style-type: none"> • Vegetation alteration or removal in an Overlay or on Māori land or on Treaty settlement land • Vegetation alteration or removal within particular thresholds in proximity to a lake, river or stream or mean high water springs • Vegetation alteration or removal of contiguous indigenous vegetation within particular 	Removal of significant vegetation may be mitigated by design responses, particularly how the removed rākau may be used in structures, or the process for removal.
Land disturbance	<ul style="list-style-type: none"> • Land disturbance / earthworks that occurs on or is in close proximity to sites containing cultural heritage items (CHI) and scheduled sites or places • Land disturbance / earthworks that results in adverse effects on water quality i.e. the discharge of sediment laden water to a surface water body or to coastal water • Land disturbance / earthworks that result in the discovery of cultural heritage i.e. koiwi, archaeology and artefacts of Māori origin 	<p>Earthworks affecting protected or known sites or likely locations of archeological must be designed and undertaken in a manner which avoids, mitigates or remedies adverse effects on these places and water.</p> <p>Earthworks may be designed to avoid or mitigate adverse effects on cultural sites, layout or roads and a subsequent buildings and other structures may also be designed in a manner which recognises the significance of the cultural sites.</p>
Subdivision	Subdivision of sites containing cultural heritage items and scheduled sites or places.	Only subdivision affecting protected sites or known archeology are subject to amending the location of new site boundaries. Māori knowledge alongside archeological evidence can be used to determine the locations of the sites, and influence the chosen locations for different kinds of development (eg. housing or commercial activities)

Activity type	Infringement / use or AUP overlay or zone	Explanation / example
ACTIVITIES – An assessment of Mana Whenua cultural values may be required for the following types of activities:		
Coastal Marine Area (CMA)	<ul style="list-style-type: none"> • Works such as dredging, sand (mineral) removal or mangrove removal • Reclamation of the CMA [creating land on the seabed and foreshore] • Declamation [removing land to seawater] • Aquaculture [marine farms] • Marinas • Location of structures in the CMA • Occupation of space or structures in the CMA • Discharges of contaminants into the CMA [wastewater outfalls] 	<p>The coastal marine area includes all parts of the sea, harbours, tidal rivers including their beds and foreshore below the highest (mean) spring tide.</p> <p>Most development or use will require a resource consent. Mana Whenua values would likely be affected in most cases.</p> <p>New structures present an opportunities for Māori design responses, given also that an occupation of public commons is required.</p>

ZONES, PRECINCTS AND OTHER LAND TYPES – An assessment of Mana Whenua cultural values is required when:		
Use and development is on, directly adjacent, or likely to have adverse effects on:	<ul style="list-style-type: none"> • Māori freehold land and Māori customary land that is administered under Te Ture Whenua Māori Act 1993 • Cultural redress land, via a treaty settlement redress act. • Commercial redress land via a treaty settlement redress act. • Areas subject to statutory acknowledgement and other similar statutory instruments via a treaty settlement act. • Maunga administered by the Tūpuna Maunga Authority. • Mana Whenua Management precincts (coastal). • Customary marine title and protected customary rights areas under the Marine and Coastal Area (Takutai Moana) Act 2011, including any applications for the above. • Land in a Special Purpose – Māori 	<p>Land owned or of significance to Māori as listed may be adversely affected for cultural reasons, in addition to the usual adverse effects on neighbouring land.</p> <p>Opportunities for Māori design exist in relation to development adjacent to marae or other Māori institutions on Māori land. The design of adjacent development could respond to the social or cultural significance of its neighbour in the design, siting and appearance of the building or other structures.</p> <p>Cultural redress land and statutory acknowledgment area has a special significance given that it is land returned or acknowledged by the Crown for its significance to Mana Whenua. The council has a treaty statute responsibility to consider the trustees as affected parties in the later, and a resource management responsibility to the former, including considering the principles of the Treaty of Waitangi.</p>

APPENDIX 2:

CASE STUDIES - EXAMPLES OF MĀORI BUILT FORM DEVELOPMENT

In order to illustrate the opportunities for Māori design responses, the case studies below identify the relevant parts of the Auckland Unitary Plan which would trigger engagement with Mana Whenua. Discussion of each case study identifies possible negative effects of the development, and outlines why engagement with Mana Whenua would be required under the Auckland Unitary Plan. These case studies are all drawn from the Auckland Design Manual.



Taumanu Reserve Artwork. Image Credit: Auckland Design Manual.

CASE STUDY 1:

TAUMANU RESERVE - ONEHUNGA FORESHORE

Taumanu Reserve is a new coastal park, created over the period between 2011 – 2015 as part of the Onehunga Foreshore Restoration Project. Taumanu has been sensitively designed to fit within both cultural and physical landscapes, and has been recognised nationally and internationally for its design response.

DISCUSSION

This case study took place as part of a larger reclamation of the coastal marine area. The significant earthworks required to create this area could have generated a negative effect on coastal waters, if sediment-laden water was discharged from the development site to coastal waters. Under the Auckland Unitary Plan, both of the location of the development, and the nature of the activity would have required the applicant to engage with Mana Whenua to determine the effect on the proposal on Mana Whenua values.

Specific engagement with Te Kawerau a Maki would also be required, because the site is within a statutory acknowledge area under the Te Kawerau a Maki Settlement Act 2013.

TOUCHPOINTS - AUCKLAND UNITARY PLAN REQUIREMENTS FOR MANA WHENUA ENGAGEMENT:

- Reclamation of the coastal marine area
- Earthworks potential resulting in sediment laden water to coastal waters
- Statutory Acknowledgement Area (Coastal) - Te Kawerau a Maki Settlement Act 2013
- General consideration of spiritual and cultural matters



Taumanu Reserve. Images Credit: Auckland Design Manual.

CASE STUDY 2:

KOPUPAKA RESERVE

Kopupaka Reserve is a new form of hybrid park that challenges expectations around the design and use of streams and wetlands. It illustrates how urban growth can be balanced with ecological restoration, the creation of new public space and development of a strong sense of place informed by Māori cultural values.



Kopupaka Reserve.
Image Credit: Auckland
Design Manual.

Discussion

This case study takes place within an urban park, associated with major development at Westgate. Major urban development within surrounding environment could have generated a negative effect on water quality, if untreated stormwater was discharged to the stream straight from developed and developing sites. Under the Auckland Unitary Plan, the fact that the development includes diverting a stream, and the potential for the development to affect water quality would have required the applicant to engage with Mana Whenua to determine the effect on the proposal on Mana Whenua values.



Touchpoints

Auckland Unitary Plan requirements for Mana Whenua engagement

Stormwater mitigation reserve to mitigate the urbanisation effect of the Westgate Development:

- Stormwater discharge
- Diversion of streams
- Earthworks resulting in sediment laden waters to streams and coastal waters
- General consideration of spiritual and cultural matters

CASE STUDY 3:

HOBSONVILLE POINT WHARF

Hobsonville Point Wharf is ferry terminal and public space for a new urban development in western Auckland. History interpretation and a hinaki styled sculpture is built into the wharf.



Hobsonville Pt Wharf.
Image Credit: Auckland
Design Manual.

Discussion

This case study takes place within the coastal marine area. Building a structure in the coastal marine area requires private occupation of the coastal marine area. This structure and occupation could have generated negative effects if the development had changed hydrology patterns, destroyed coastal habitat for species, or impeded access to the water. Under the Auckland Unitary Plan, the location of the development in the coastal marine area would have required the applicant to engage with Mana Whenua to determine the effect on the proposal on Mana Whenua values.

Specific engagement with Te Kawerau A Maki would also be required, because the site is within a statutory acknowledge area under the Te Kawerau A Maki Settlement Act 2013.

Touchpoints

Auckland Unitary Plan requirements for Mana Whenua engagement

- Structure in the coastal marine area
- Occupation of the coastal marine area
- Statutory Acknowledgement Area (Coastal) - Te Kawerau A Maki Settlement Act 2013
- General consideration of spiritual and cultural matters

CASE STUDY 4:

STATE HIGHWAY 20 EXTENSION - TE PAPAPA / MT ROSKILL

State highway 20 extension was completed in 20xx connecting the existing highway from Queenstown Road to Maoire Road. Part of the highway cut into Te Papapa / Mt Roskill, mitigation included terracing of earthworks, and railings inspired by palisades.



Te Papapa / Mt Roskill
Image Credit: Auckland
Design Manual.

Discussion

This case study included major construction through a significant cultural landscape. This development could have generated negative effects if, for example, construction had changed the form and appearance of the maunga, or impeded access to the maunga. Under the Auckland Unitary Plan, the location of the development in an Outstanding Natural Feature would have required the applicant to engage with Mana Whenua to determine the effect on the proposal on Mana Whenua values.

Touchpoints

Auckland Unitary Plan requirements for Mana Whenua engagement

- Outstanding Natural Feature Overlay
- General consideration of spiritual and cultural matters

SUMMARY AND POTENTIAL BARRIERS

The Auckland Unitary Plan contains numerous requirements for applicants to engage with Mana Whenua regarding proposals to develop or use resources. Many of these engagements create possible opportunities for Mana Whenua to propose design responses which reflect Māori identities. However, these opportunities are not always realised, for a variety of possible reasons.

These reasons may include:

- Knowledge, understanding and openness of developers to work with Mana Whenua on design responses
- Capacity of planners both employed by Auckland Council and engaged by developers to creatively reflect Māori values when considering effects and possible actions to avoid, remedy and mitigate
- Lack of clarity within the Auckland Unitary Plan, which contains only vague references of 'Mana Whenua values' and no clear statements or criteria of how developments and use may affect Mana Whenua values

Further research is being undertaken by Auckland Council in collaboration with Mana Whenua to identify some of these barriers and some of the possible opportunities.



MĀORI DESIGN RESPONSES ARE NOT EXPLICITLY IDENTIFIED AS A WAY TO AVOID, REMEDY OR MITIGATE EFFECTS – BUT DESIGN RESPONSES ARE CERTAINLY ONE MEANS OF RESPONDING TO EFFECTS. DESIGN RESPONSES MAY BE IMPLEMENTED DETERMINING ON THE LOCATION, SCALE AND OVERALL EFFECTS OF THE PROPOSAL.

APPENDIX 3:

EXCERPT FROM REGIONAL POLICY STATEMENT – B6 MANA WHENUA REFERRING TO VISIBLE MĀORI DESIGN INTERVENTIONS

ISSUES OF SIGNIFICANCE TO MANA WHENUA

- (1) recognising the Treaty of Waitangi/Te Tiriti o Waitangi and enabling the outcomes that Treaty settlement redress is intended to achieve;
- (2) protecting Mana Whenua culture, landscapes and historic heritage;
- (3) enabling Mana Whenua economic, social and cultural development on Māori Land and Treaty Settlement Land;
- (4) recognising the interests, values and customary rights of Mana Whenua in the sustainable management of natural and physical resources, including integration of mātauranga and tikanga in resource management processes;
- (5) increasing opportunities for Mana Whenua to play a role in environmental decision-making, governance and partnerships; and
- (6) enhancing the relationship between Mana Whenua and Auckland's natural environment, including customary uses.

THE OBJECTIVES, RELEVANT TO MĀORI IDENTITY AND DESIGN, ADDRESSING THE ISSUES ABOVE ARE AS FOLLOWS:

Treaty of Waitangi/Te Tiriti o Waitangi

[From Issue 1, 2, 4, 5 and 6]:

- (1) The principles of the Treaty of Waitangi/Te Tiriti o

Waitangi are recognised and provided for in the sustainable management of natural and physical resources including ancestral lands, water, air, coastal sites, wāhi tapu and other taonga.

- (2) The principles of the Treaty of Waitangi/Te Tiriti o Waitangi are recognised through Mana Whenua participation in resource management processes.

MANA WHENUA VALUES

From issue 2, 4, 6

- (1) Mana Whenua values, mātauranga and tikanga are properly reflected and accorded sufficient weight in resource management decision-making.
- (2) The mauri of, and the relationship of Mana Whenua with, natural and physical resources including freshwater, geothermal resources, land, air and coastal resources are enhanced overall.
- (3) The relationship of Mana Whenua and their customs and traditions with natural and physical resources that have been scheduled in the Unitary Plan in relation to natural heritage, natural resources or historic heritage values is recognised and provided for.

MĀORI CULTURAL HERITAGE:

Objectives

- (1) The tangible and intangible values of Mana Whenua

cultural heritage are identified, protected and enhanced.

- (2) The relationship of Mana Whenua with their cultural heritage is provided for.
- (3) The association of Mana Whenua cultural, spiritual and historical values with local history and whakapapa is recognised, protected and enhanced.
- (4) The knowledge base of Mana Whenua cultural heritage in Auckland continues to be developed, primarily through partnerships between Mana Whenua and the Auckland Council, giving priority to areas where there is a higher level of threat to the loss or degradation of Mana Whenua cultural heritage.

B6.4. Māori economic, social and cultural development B6.4.1. Objectives

- (1) Māori economic, social and cultural well-being is supported.
- (2) Mana Whenua occupy, develop and use their land within their ancestral rohe.

POLICY

- (2) Enable the integration of mātauranga and tikanga Māori in design and development.



RESEARCHERS HAVE DISCUSSED SUCCESSFUL METHODS FOR ENGAGING WITH MĀORI COMMUNITIES. AS AWATERE ET AL. HIGHLIGHT, MĀTAURANGA MĀORI IS CONTEXT-SPECIFIC (AWATERE ET AL., 2011). THE DESIGN PROFESSION IS VERY AWARE OF THE NEED TO CREATE BUILDINGS AND SPACES WHICH ARE SPECIFIC TO CONTEXT, BUT LESS AWARE OF THE NEED TO CREATE FOR CONTEXT-SPECIFIC PROCESSES FOR COMMUNITY INVOLVEMENT IN DESIGN (LOEWEN, 2016).

APPENDIX 4:

ENACTING TIKANGA IN THE DESIGN OF URBAN ENVIRONMENTS

The Regional Policy Statements offer significant opportunity to set a platform of context specific, design tools for integrating tikanga.

ISSUES OF SIGNIFICANCE TO MANA WHENUA

- (4) recognising the interests, values and customary rights of Mana Whenua in the sustainable management of natural and physical resources, including integration of mātauranga and tikanga in resource management processes;

Alignment with urban design / built environment approaches: How might we visibly articulate tikanga within the physical landscape?

MANA WHENUA VALUES

- (1) Mana Whenua values, mātauranga and tikanga are properly reflected and accorded sufficient weight in resource management decision-making.

Te Ao Tangata alignment: How we might consider the design of our city landscape with social inclusivity as a principle?

MĀORI CULTURAL HERITAGE POLICY

- (2) Enable the integration of mātauranga and tikanga Māori in design and development.

Values from co-design ethics: How might we employ local pūrākau / protocol / kaupapa as co-design frameworks

TIKANGA

In designing community spaces and the necessary public amenities, the starting place should be the principles and values that underlie the design; in Māori terms, the tikanga. Tikanga means *“the customary system of values and practices that have developed over time and are deeply embedded in the social context.”*¹ The following outline is offered as an explanation of tikanga and well-being in the environment which can background design and planning and process specific opportunities. Notably the issue of homelessness.

Tikanga also means the right, the appropriate way of doing things.

Tikanga includes measures to deal firmly with actions causing a serious disequilibrium within the community. It also includes approaches or ways of doing things which would be considered to be morally appropriate, courteous or advisable.²

Bishop Manuhua Bennett said of the ethics of tikanga:

Tikanga indicates the obligation to do things in the “right” way: doing the right thing for no other reason than because it is the right thing to do. Tikanga draws from many seeds; it has many shades and many applications.³

The New Zealand Law Commission examined the meaning of tikanga. It is a derivative of the word tika.

Tika can cover a whole range of meanings, from right and proper, true, honest, just, personally and culturally correct, to upright.⁴ Tikanga does not denote a static set of rules. The whole Māori legal system was based on values, and being a values-based system, Māori adhered to principles rather than a set of rules.⁵

WHANAUNGATANGA

Of the many values and principles encompassed by tikanga, what are some of the most important when considering design of spaces that are to be used by a variety of people?

Joseph Williams (now High Court Justice Joe Williams) wrote that “Of all of the values of tikanga Māori, whanaungatanga is the most pervasive.”⁶

Further, that:

Of all the values of tikanga, whanaungatanga denotes the fact that in traditional Māori thinking relationships are everything – between people; between people and the physical world; and between people and the atua (spiritual entities). The glue that holds the Māori world

together is whakapapa or genealogy identifying the nature of relationships between all things.⁷

Whanaungatanga is ... the idea that makes the whole system make sense – including legal sense.⁸

Sir Edward “Eddie” Taihakurei Durie, explained that one of the fundamental tenets of Māori custom was the “Māori law of relationships”,

that life depended on mana, generosity and the relationships between all things, the relationship between people and gods, between people and everything in the universe from land to life forms, and between different groups of peoples.⁹

MANA AND MANAAKITANGA

It is incumbent on the decision-makers to consider how they might incorporate these values in the design of amenities that are potentially going to be used by all the people within their area.

One of the most well-known examples of Māori community facilities are marae. In the operation of marae, it is inherent that the actions of the tangata whenua (the home people) are seen to uphold their mana, while respecting the mana of everyone who comes onto the marae.

Justice Joe Williams explained mana as the source of rights and obligations of leadership. Mana is defined broadly as “a key philosophical concept, combining notions of psychic and spiritual force and vitality, recognised authority, influence and prestige and thus power and ability to control people and events”¹⁰

The cornerstone of marae tikanga is manaakitanga.

While we tend to think of it in terms of how well manuhiri are cared for, fed and entertained, manaaki is also about treating people with respect whether they are visitors or tangata whenua or neighbouring hapū.¹¹

Both Justice Joe Williams and Sir Eddie Durie wrote that

mana is a key concept in the Māori law of relationships. Recognising mana and facilitating respect for everyone's mana, could also be termed as respecting human dignity.

HUMAN DIGNITY

In a Canadian case¹² concerning age discrimination the Court expanded on the role of human dignity within the context of Canadian equality jurisprudence:

It may be said that the purpose of s 15(1) is to prevent the violation of essential human dignity and freedom through the imposition of disadvantage, stereotyping, or political or social prejudice, and to promote a society in which all persons enjoy equal recognition at law as human beings or as members of Canadian society, equally capable and equally deserving of concern, respect and consideration . . .

*Human dignity means that an individual or group feels self-respect and self-worth. It is concerned with physical and psychological integrity and empowerment. Human dignity is harmed by unfair treatment premised upon personal traits or circumstances which do not relate to individual needs, capacities, or merits. It is enhanced by laws which are sensitive to the needs, capacities, and merits of different individuals, taking into account the context underlying their differences. Human dignity is harmed when individuals and groups are marginalised, ignored, or devalued, and is enhanced when laws recognise the full place of all individuals and groups within Canadian society.*¹³

WHARE TAPA WHA AND TE PAE MAHUTONGA

Sir Mason Durie presented a paper¹⁴ to the 18th World Conference on Health Promotion and Health Education in Melbourne in 2004. He explained that

a Declaration on the Health and Survival of Indigenous

Peoples was subsequently prepared and presented to the U. N. Permanent Forum on Indigenous Issues in 2002. Written in five parts the Declaration affirms the basic tenets of the parent Draft Declaration of the Rights of Indigenous Peoples but applies them to health. The links between culture, the wider natural environment, human rights, and health are discussed and a definition of health is proposed.

'Indigenous Peoples' concept of health and survival is both a collective and individual inter-generational continuum encompassing a holistic perspective incorporating four distinct shared dimensions of life. These dimension are the spiritual, the intellectual, physical and emotional. Linking these four fundamental dimensions, health and survival manifests itself on multiple levels where the past, present and future co-exist simultaneously.'

The Declaration of Health and Survival also recommends strategies to improve health including capacity building, research, cultural education for health professionals, increased funding and resources for indigenous health, a reduction in the inequities accompanying globalisation, and constitutional and legislative changes by states.

The four distinct shared dimensions of life refer to his well-known Whare Tapa Wha model.¹⁶ In 1999, Mason Durie provided another model for Māori health promotion called Te Pae Mahutonga.¹⁷ This model draws on the imagery of the Southern Cross constellation. Two of the dimensions of this model have particular application to homeless people and the facilities available to them.

Toiora: Healthy Lifestyles

A third foundation for health concerns personal well-being and healthy lifestyles. Indigenous peoples have their own perspectives on health and well-being. A frequently discussed Māori health perspective is known as Te Whare Tapa Wha, a construct that compares good health to the four sides of a house

and prescribes a balance between spirituality (taha wairua), intellect and emotions (taha hinengaro), the human body (taha tinana) and human relationships (taha whānau). A code for sensible living often depended on classifying activities, situations and objects as either risky (tapu) or safe (noa).

Major threats to health come from the lifestyles that emerge from contemporary living and contemporary society. They reflect an imbalance and can be found in patterns of nutritional intake, the use of alcohol and drugs, unsafe roadway practices, tobacco use, disregard for the safety of others, unprotected sex, sedentary habits, reckless spending, and the use of unsound machinery, including motor vehicles. Protection from injury, self-harm, and illness are major challenges facing health promoters. Too many indigenous peoples, young and old, are trapped in risk-laden lifestyles and do not have recourse to the codes of living that may have protected their grandparents from harm. They have little chance of ever being able to realise their full potential. The loss to indigenous wealth, and to the wealth of nations is correspondingly high.

Toi ora depends on personal behaviour. But it would be an oversimplification to suggest that everyone had the same degree of choice regarding the avoidance of lifestyle risks. Risks are especially high where poverty is greatest, where risk-taking behaviour is the norm within a family or community, and among youthful populations. Risks are also increased if risk-taking behaviour is condoned or implicitly encouraged.

Whaiora: Participation in society

A fourth foundation for health, *Whaiora*, correlates with indigenous participation in wider society and the extent of that participation measured against material circumstances, social equity, cultural affirmation, justice, and effective representation. Well-being is about the goods and services that people can count on, and the voice they have in deciding the way in which those goods and services are made available. In short, full participation is dependent on the terms under which people participate in society and the confidence with which they can access quality personal

services, sport and recreation, meaningful employment or governance.

There is abundant evidence that indigenous participation falls considerably short of the standards of a fair society. Disparities between indigenous and non-indigenous populations are well documented and confirm gaps on almost every social indicator. Worse still, in a number of key result areas the gaps are growing.¹⁸ Health promotional goals need to consider ways in which indigenous participation in society can be increased especially in relationship to the economy, education, health services, modern technologies, incomes, and decision-making. Health policies and health legislation are important but health status is affected by many other sectors and health impacts are likely to be found as a result of legislation and policies across a wide range of government portfolios and departments.¹⁹

WORKS CITED

- 1 maoridictionary.co.nz
- 2 DV Williams *He Aha Te Tikanga Māori* (unpublished revised draft as at 10 November 1998 of J Williams) p.8
- 3 Discussion with Bishop Bennett, 19 February 2001, Rotorua. The Bishop referred to the principles of restorative justice to emphasise this point.
- 4 Pat Hohepa and David V Williams *The Taking into Account of Te Ao Māori in Relation to Reform of the Law of Succession* (Law Commission, Wellington, 1996) 16.
- 5 Ministry of Justice March 2001. *He Hinātore ki te Ao Māori: A Glimpse into the Māori World Māori Perspectives on Justice*, p.v
- 6 Joseph Williams *He Aha Te Tikanga Māori* (unpublished paper for the Law Commission, 1998) 9.
- 7 J Williams "He Aha Te Tikanga Māori" (unpublished paper for the Law Commission, 1998) cited in Law Commission *Māori Custom and Values in New Zealand Law*, March 2001, Wellington. Study Paper 9 at 30.
- 8 Williams, above n 320.
- 9 Durie, E.T. (1999) *Ethics and Values, Indigenous Peoples and the Law* An online institute of law affecting indigenous values. Wellington: Victoria University. pp.6-7

- 10 Interview with Justice Joseph Williams (Wellington, 10 December 2015). Published in R Benton (ed) *Te Matapunenga: A Compendium of references to the concepts and institutions of Māori customary law* (Victoria University Press, Wellington, 2013) at 154.
- 11 Whaanga, Mere. 2010. BOE for Environment Court ENV-2010-WLG-56/57
- 12 *Law v Canada* (1999) 170 DLR (4th) 1.
- 13 Law Commission, March 2001. *Māori Custom and Values in New Zealand Law* para.24
- 14 Durie, Mason, 27 April 2004. *An Indigenous Model of Health Promotion*. pp.4-5
- 15 Committee on Indigenous Health (2002), *The Geneva Declaration on the Health and Survival of Indigenous Peoples*, United Nations Permanent Forum on Indigenous Issues, New York.
- 16 Durie, Mason. 1998. *Whaiora: Maori health development*. Auckland: Oxford University Press. pp. 68-74
- 17 Durie, Mason. 1999, 'Te Pae Mahutonga: a model for Māori health promotion', newsletter, Health Promotion Forum of New Zealand, 49: pp. 2-5.
- 18 Te Puni Kokiri, (2000), *Progress Towards Closing Social and Economic Gaps Between Māori and Non-Māori*, Ministry of Māori Development, Wellington.
- 19 Durie, Mason, 27 April 2004. *An Indigenous Model of Health Promotion* pp.12-14



DISCUSSING THE RESOURCE MANAGEMENT ACT 1991, TUTUA-NATHAN COMMENTED THAT IN ORDER TO IMPLEMENT ASPECTS OF THE ACT WHICH EMPOWER MĀORI: “TIKANGA MĀORI HAS TO BE UNDERSTOOD BY LOCAL AND CENTRAL GOVERNMENT, THE COURTS, AND THE GENERAL PUBLIC” (TUTUA-NATHAN, 2003 IN AWATERE ET AL., 2011, PP6-7). HOWEVER, IT IS WELL-DOCUMENTED THAT LOCAL GOVERNMENT STRUGGLES TO UNDERSTAND MĀORI PERSPECTIVES AND MĀTAURANGA MĀORI (AWATERE ET AL., 2011; BACKHURST ET AL., 2004).

KEY CONCEPTS

HIGH VISIBILITY OPPORTUNITIES

Te Aranga Design Principles as the key visible framework for Māori design driving the built environment in Tāmaki Makaurau. The Principles are also leading in the indigenous urban design space nationally and internationally. Ngā Aho aligned a series of high-visibility opportunities with the Principles as a starting point. Recommendations have also been aligned with values from the Māori Plan (IMSB), connecting to the key cultural, social, economic and environmental directions. A selection of these are illustrated here.



MANA

Lobbying Central Government for support of the proposal for a National Policy Statement based on the Treaty of Waitangi



MANA

Advocating for Māori values such as Manaakitanga to be driving all top level urban planning and design decisions for Tāmaki Makaurau



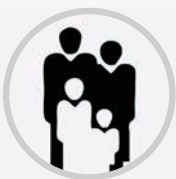
TAIAO

Use of local coastal plants with more exuberance, such as on buildings, temporary sites, moveable planters to emphasize special sites, on the waterfront



WHAKAPAPA

Consistent use of customary names in key sites



AHI KĀ

Pervasive living presence: Te reo for places, roads bridges, beaches, parks, cycle ways, and public places and buildings such as libraries and pools



MAHI TOI

Targeted design on CRT barriers, public notices, buses, hoardings, pavements, temporary sites



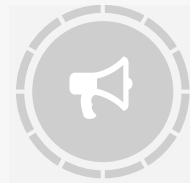
VALUING DESIGN AND KAITIAKITANGA SKILLS

Value skills through remuneration, and educational training



MĀORI DESIGN IN HIGH SCHOOL

Alert Mana Whenua and Māori agencies to this capacity deficit so that careers information in High Schools emphasizes immediate need and importance of design



MĀORI DESIGN IN TERTIARY

Alert tertiary education providers to this deficit and seek their assistance to promote design studies to High Schools



INTEGRATION

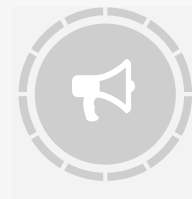
Involve Māori in the hiring process, not just specialist roles.

This is especially relevant for CEO and senior management roles



‘OUR FACES IN OUR PLACES’

Design frameworks which recognise, respect and enable Māori design for specific areas (such as the Tāmaki Framework), within an overall quality urban design framework, led by the Auckland Design Office

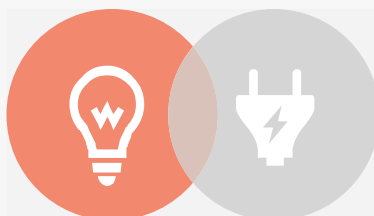


MĀORI DESIGNERS IN AUCKLAND COUNCIL

Target the supply of qualified Māori design staff through the LTP

SOCIAL INNOVATION CO-DESIGN

Engage allied trained Māori such as social practitioners, to enables new ways of working.



UP-SKILLING LATENT POTENTIAL

Targeted training initiatives (such as wānanga) for Māori students and kaitiaki, to better equip them in design environment needs.

We have lots of great contemporary co-design mahi happening that springs from core practices and wisdoms of Te Ao Māori. This resource could be tapped to initiate alternative working methods to address short term capacity and broaden the design conversation to include more communities in design. Entities such as ‘The Southern Initiative’ and ‘Healthy Families’, are connecting well-being knowledge to the built environment through skill-sets such as Social Innovation, and Co-Design.

Ngā Aho, Māori Design Professionals

1/553 Richmond Road

Grey Lynn, Auckland 1021

Facebook.com/NgaAho

E: contact@ngaaho.maori.nz

W: www.ngaaho.maori.nz

