



INTEGRATING KAUPAPA MĀORI AND TE ARANGA DESIGN PRINCIPLES INTO THE DEVELOPMENT OF POLICY TO INFORM BETTER DESIGN PROCESSES

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*AS MAORI WE HAVE A UNIQUE SENSE OF OUR LANDSCAPE
IT INCLUDES PAST, PRESENT AND FUTURE
IT INCLUDES BOTH PHYSICAL AND SPIRITUAL DIMENSIONS
IT IS HOW WE EXPRESS OURSELVES IN THE ENVIRONMENT
IT CONNECTS WHANAU AND WHENUA THROUGH
WHAKAPAPA
IT DOES NOT DISCONNECT URBAN FROM RURAL
IT IS NOT JUST WHERE WE LIVE
IT IS WHO WE ARE!*

(DRAFT: TE ARANGA MAORI CULTURAL LANDSCAPE STRATEGY 2006)



INTRODUCTION



Te Aranga Design Principles explores the ways in which they could be embedded in planning and policy to inform more culturally appropriate and authentic design practices.



BACKGROUND

- This paper discusses the Te Aranga Design Principles and explores the ways in which they could be embedded in planning and policy to inform more culturally appropriate and authentic design practices.
- This research is part of a wider project 'Shaping Places: Future Neighbourhoods' a response to growing housing and urban development challenges.



TE ARANGA DESIGN PRINCIPLES

A cultural landscape strategy/approach to design thinking and making which incorporates a series of Māori cultural values and principles.

Mana

The status of iwi and hapū as mana whenua is recognized and respected

Mahi Toi

Iwi/hapū narratives are captured and expressed creatively and appropriately

Whakapapa

Māori names are celebrated

Tohu

Mana whenua significant sites and cultural landmarks are acknowledged

Taiao

The natural environment is protected, restored and / or enhanced

Ahi Kaa

Iwi/hapū have a living and enduring presence and are secure and valued within their rohe.

Mauri Tu

Environmental health is protected, maintained and / or enhanced



RESEARCH QUESTION

- This study is guided by a key research question and two emerging sub-themes to support the overarching premise of intangible heritage and how this connects diverse communities across New Zealand:

What is intangible heritage today in New Zealand and how does it connect communities across and within the diversity of the Pacific region in terms of stories, experience, practices, needs and futures?



METHODOLOGY

What is intangible heritage today in New Zealand and how does it connect communities across and within the diversity of the Pacific region in terms of stories, experience, practices, needs and futures?

Kaupapa Māori (Māori-centric)

Graham Smith identifies that “the very emergence of Kaupapa Maori as an intervention strategy, critiques and re-constitutes the ‘Western dominant’ resistance notions of conscientization, resistance and transformative praxis in different configurations”

(Smith 2003)

Vision Mātauranga

A requirement to address Vision Mātauranga, a policy for “unlocking the innovation potential of Maori knowledge (Mātauranga Māori), resources and people”

(Henry 2017).



POLICY REVIEW

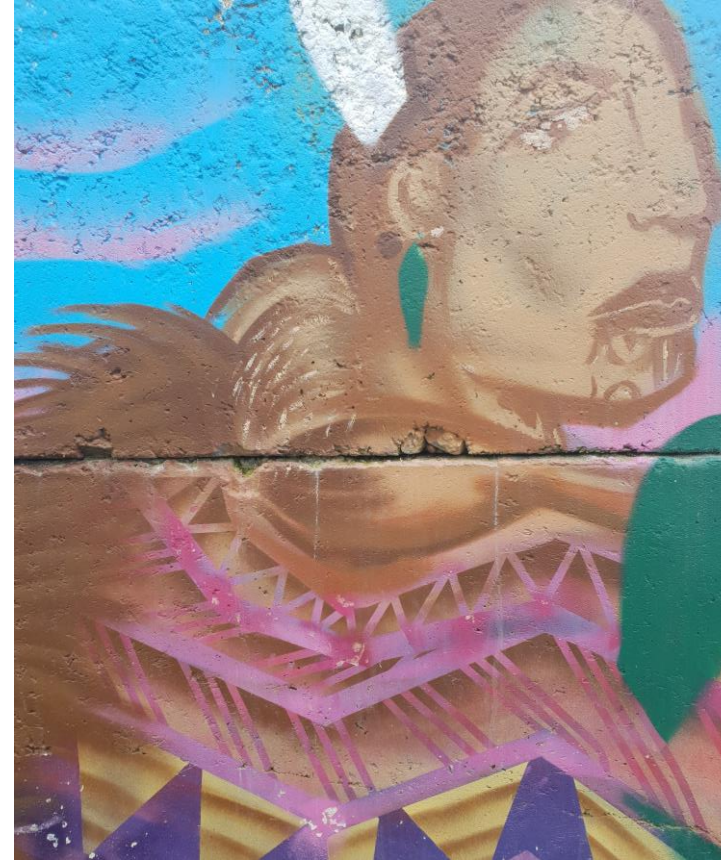
- The review of policy focuses on central and local government (Auckland Council) plans and policies, with the intention to provide a whakapapa (genealogy or historical context) to the integration of Te Aranga Design Principles within Auckland Council policies and processes.





INTERVIEWS

- Interviewees include both Māori and non-Māori practitioners, and the analysis explores how these insights might be used to influence government policy in bridging the gaps between Te Ao Māori and Eurocentric values in education, outreach, community and governance.





LEGISLATION, PLANS & POLICIES

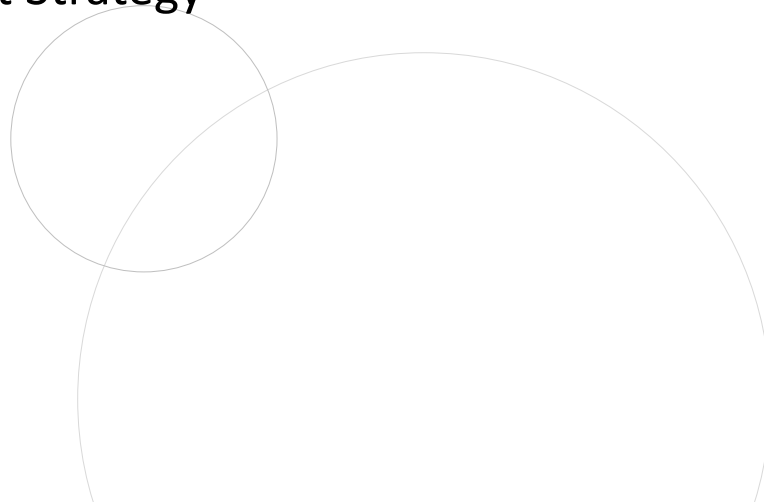
POLICY REVIEW





Legislation, Plans and Policies.

- Resource Management Act 1991
- Urban Design Protocol 2005
- Scope of a National Policy Statement on Urban Design: Background paper
- Better Urban Planning (Productivity Commission inquiry)
- Te Aranga: The Business Case
- Auckland Design Manual
- The Auckland Council Procurement Strategy





PRACTITIONERS

INTERVIEWS





Practitioner Insights

New Zealand is first in the world to give personhood to a river. There is value in that. This didn't exist anywhere else in the world. An indigenous group who fought for a particular set of rights, who said that 'you need to understand that we don't look at the landscape the same way that you [The Crown] look at the landscape'. They argued their case in a very particular way and they convincingly made the argument that this was the right thing to do. They changed the law.

Daniel Irving

Landscape Architect and Lecturer at Unitec



Practitioner Insights

Manaakitanga is the key concept in a way that manuhiri (visitors/guests) are made to feel welcomed because it is that cultural way of thinking. Western people think land to water but Māori think water to land. That's how you arrive and it's not the other way around. There's a whole lot of discussion that we are having around some of those things that find these projects that ground them in terms of good principles.

Rachel De Lambert

Landscape Architect and Director at Boffa Miskell



Practitioner Insights

At a governance level there needs to be more of an understanding of the process and the time frame of how it works because they're the ones making the decisions.' This could also be further developed and supported by providing resources which outline the process, how it works, why it is important and potentially a series of guidelines to inform and educate others how the Te Aranga Design Principles can maximize outcomes and enhance/strengthen relationships.

Henry Crothers

Urban Designer and Director at LandLAB



Practitioner Insights

“...There is no application of the Te Aranga principles until a working relationship with mana whenua has been established to the satisfaction of mana whenua. And when and if they are satisfied with the working relationship, then you can start to progress an investigation into the other principles, or the opportunities that the other principles signal”



Rau Hoskins

Ngāti Hau

Architect



Practitioner Insights

“I was at a water sensitive cities workshop in Wellington, and people were talking about the Te Aranga strategy and the principles, but they didn't really know what it was. And they were like, you know, Auckland are using it, and it's really cool, but you know we don't really know what it is kind of thing. And I'm like, but it's so simple. It's a process that I feel is easily transferable. But I'm always anxious about people just kind of defaulting to the principles, because what really underpins them are the values, and we always need to be cognisant of, the values are the ones that actually underpin and hold that space for those principles”

Lucy Tukua

Ngāti Paoa



DISCUSSION

- The interviews have provided a deeper understanding of the Te Aranga as a strategy within practice, and an approach to design thinking to address the processes of economic, social, environmental and spatial development changes.
- The Te Aranga principles not only provide practical guidance for enhancing outcomes for the design environment, but also build the capability of thinking within practitioners to better understand how they can positively engage with mana whenua.



CONCLUSION & RECOMMENDATIONS

- Policies may provide a framework for practice, it is evident that there needs to be a heavier weighting of intangible heritage - specifically Māori values and approaches within policies. These need to be fundamentally integrated within practices and governance structures.
- Shifting from a Eurocentric approach to a more holistic kaupapa Māori approach, values-based and principles-based policies provide opportunities for mana whenua to articulate their narratives, values, and aspirations, and to contribute to shaping their current and future environment.



CONCLUSION & RECOMMENDATIONS

- A values-based approach to policies, planning and practice sets the foundation. New Zealand has the opportunity to be the catalyst to support our Pacific neighbours to deconstruct some of the institutional ways of doing and thinking. If we take both a top-down and bottom-up approach, we can continue to develop connections across a range of platforms to ensure methodologies such as the Te Aranga Design Principles are being adopted and adapted across New Zealand (and potentially the Pacific) to improve education, community and governance, and influence better outcomes.



THANK YOU



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