

Ngā Aho and Papa Pounamu (2016)

# BETTER URBAN PLANNING

Report from Māori Built Environment Practitioners Wānanga.

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## PREFACE / KUPU WHAKATAKI

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The Productivity Commission is undertaking an inquiry reviewing the planning system in Aotearoa/New Zealand, to identify from first principles, the most appropriate system for allocating land use through this system to support desirable social, economic, environmental and cultural outcomes. In December 2015 the Productivity Commission released a '*Better Urban Planning*' issues paper to assist people to participate in the inquiry. The draft report is due to be published by the Productivity Commission in August 2016.

Ngā Aho offered to facilitate a wānanga for the Productivity Commission to bring together Māori practitioners and kaitiaki to discuss '*Better Urban Planning*' within a kaupapa Māori forum. A co-designed wānanga was held at Te Noho Kotahitanga, Unitec, Auckland on 17 June 2016. Approximately 40 members of Ngā Aho, Papa Pounamu, and the wider community participated in the wānanga, drawing on expertise from the fields of architecture, commercial design, engineering, landscape architecture, environmental kaitiakitanga, planning and resource management. We acknowledge and thank the Productivity Commission for supporting, funding and participating in the wānanga.

This report provides collective feedback from the wānanga to inform the '*Better Urban Planning*' draft report, as well as background information on Māori concepts in urban planning, and recent developments in Māori planning and design. Section 1 of the report introduces basic concepts in 'Māori planning'. Section 2 describes the development of the Te Aranga principles, and the role and contribution of Ngā Aho and Papa Pounamu. Section 3 outlines ideas offered by wānanga participants about 'the future of urban planning', including the potential of collaborative planning processes, such as wānanga, based within kaupapa Māori concepts of relationship and respect. Section 4 suggests questions requiring further consideration and section 5 summarises and makes brief recommendations.

This is a context framing document. It forms a basis for future discussion about the 'architecture of planning' in Aotearoa/New Zealand. We envisage this as a dual planning framework which acknowledges the value of mātauranga Māori in planning for the development of the urban environment. This reports only the beginning of the conversation about a new future for bicultural planning in Aotearoa New Zealand. We look forward to further development of these ideas in subsequent wānanga with the Māori planning and design community.

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## 1. HE TAONGA TUKU IHO, 'MĀORI PLANNING: COLLECTIVE FEEDBACK

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This report presents the thoughts offered by practitioners and kaitiaki who attended the 'Better Urban Planning' wānanga. The draft report was circulated to attendees for comment. Three practitioners who wished to attend but could not, have also offered comments. This report should not be read as representing the views of practitioners and kaitiaki generally, but is instead intended to complement submissions by other Māori organisations. The information in this report has been provided to inform the draft report being prepared by the Productivity Commission on *Better Urban Planning*.

### 1.1 MĀORI COMMUNITIES HAVE STRONG AND VARIED INTERESTS IN BETTER URBAN PLANNING

Attendees at the 'Better Urban Planning' wānanga assert that no other party has more of a vested interest in urban planning than that of mana whenua<sup>1</sup>. Our values assert our role as kaitiaki. As one attendee stated:

*"Mauri is connected with people and place and kaitiaki are the first people from which to learn and with which to work."*

*(Wānanga participant, June 2016)*

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<sup>1</sup> Mana whenua are those iwi and or hapū who hold traditional mana over the land that they reside in (Ryks et al, 2016)



Better Urban Planning wānanga, Te Noho Kotahitanga, Unitec, June 2016

Historically, urban planning has disconnected mana whenua from the taonga we cherish, and made Māori identity invisible within the built environment.

“The stories about our cities and even their identities are constructed in such a way as to reinforce their colonial past while at the same time negating their pre-colonial Māori origins. The perception is that our cities began with colonisation. Never mind that, indigenous Māori stories, histories, important landscapes, names of places, sites of importance, settlements have, in the process been silenced, removed, destroyed, re-routed or paved over during the colonial encounter” (Matunga H. ).

Attendees noted that Māori stories disappear from the history of our cities. The story of Pito-one in the beginning of the report (Productivity Commission, 2015, pp2-4) is one example – and the ‘History of town planning’ published by the Productivity Commission also fails to acknowledge the role of Māori in urban development in our history. However, recognition of Māori presence is now emerging in the design of urban spaces. There are increasing examples of Māori development such as The Base and Te Awa in Hamilton, or Te Raukura in Wellington, which illustrate the expanding role Māori are playing in urban development. A ‘Better Urban Planning’ system needs to reflect and enable the broad roles and interests that Māori communities have in urban planning.

*"Put Māori back into the story – We have vanished"  
(Wānanga participant, June 2016)*

## **1.2 A BETTER URBAN PLANNING SYSTEM NEEDS TO RECOGNISE PLANNING BASED ON MĀTAURANGA MĀORI**

The *'Better Urban Planning'* issues paper defines 'planning' as 'group of activities undertaken primarily by local government' (Productivity Commission, 2015) (p5). Feedback from the wānanga suggests that Māori organisations are also undertaking 'planning' activities. This has been recognised in the definition of 'planning' endorsed by the New Zealand Planning Institute which includes 'Iwi Management Plans' (Productivity Commission, 2015)p6).

In proposing reforms to the urban planning system, in a way that is specific to Aotearoa New Zealand, the Productivity Commission must recognise that dual planning systems operate in this country, encompassing concepts of 'ownership', knowledge, rights and responsibilities. Experience shows that recognising Māori values in planning is critical in complex urban planning processes and large- scale projects with significant impact on the environment. These processes and projects affect Māori rights and interests.

Wānanga participants support a review of the urban planning system to achieve a paradigm shift from a single planning worldview to a planning system that encompasses parallel worldviews. Wānanga participants committed to working together with central and local government to achieve this paradigm shift. Our aspiration is to encourage equal recognition of Māori in the planning framework, and mana whenua must be adequately resourced and funded to perform necessary tasks.

## **1.3 BETTER URBAN PLANNING MUST FOCUS ON HOLISTIC OUTCOMES**

Translating to 'treasure handed down', the phrase 'taonga tuku iho' acknowledges whakapapa as the medium through which kaitiakitanga of land and resources is transmitted. In 1993 the *Te Ture Whenua Māori Act* (TTWMA) stated that land was of "special significance" to Māori, alluding to a unique understanding of the 'value' of land and connection to community:

"...whereas it is desirable to recognize that land is taonga tuku iho of special significance to Māori people and, for that reason, to promote the retention of that land in the hands of its owners, their whānau, and their hapū, and to protect wahi tapu: and to facilitate the occupation, development, and utilisation of that land for the benefit of its owners, their whānau, and their hapū:..." (Te Ture Whenua Māori Act, 1993)



In contrast, the 'starting point' for the 'Better Urban Planning' inquiry is that local government '...must plan and design infrastructure and regulations while leaving intact the self-organizing created by land and labor markets (Bertaud, 2014, p2) cited in (Productivity Commission, 2015)(p10). This 'starting point' appears to encompass economic and possibly environmental aspects of planning, but does not encompass social or cultural aspects of planning.

Considering land use planning within a 'productivity' paradigm emphasises economic returns from land. Land is described predominantly as a fiscal asset, rather than a tāonga tuku iho. Concepts of holistic mauri ora are replaced with economic terminology where land is analysed as a resource valued primarily for producing economic gains.

Attendees felt that framing discussions of urban planning in economic terms undermines the integrity of mātauranga Māori as a conceptual underpinning to urban planning which aims to respect environmental, cultural and social outcomes. For example, the emphasis in the Issues paper on 'property rights' (Productivity Commission, 2015)(pp16-17) neglects to mention corresponding 'property responsibilities' held by landowners – either as kaitiaki, or as custodians of the land they are occupying.

To acknowledge these dual systems, the Productivity Commission must look further afield than economic theory to determine factors contributing to the successes and failures of the existing planning system. A broader analysis, including a kaupapa Māori methodology, is required.

*'Ka moemoea ahau, ko ahau anake.*

*Ka moemoea tātou, ka taea e tātou katoa'*

#### **1.4 EXISTING PLANNING FRAMEWORK DOES NOT DELIVER OUTCOMES FOR MĀORI COMMUNITIES**

The existing planning framework – mainly the Resource Management Act – contains reference to Māori values and interests. Attendees acknowledged separate legislation to administer Māori land, and the existence of many other Acts which Māori must work within to manage their land and resources. Attendees felt that the Resource Management Act lacks the ability to comprehend and respond to urban Māori communities and their planning interests – both in terms of process and desired outcome. The Issues Paper produced by the Productivity Commission includes common criticism that the Resource Management Act '...promotes sustainable environmental outcomes at the expense of economic objectives' (Productivity Commission, 2015)(p60). Attendees stated strongly the experience of Māori communities who have fought to protect their resources against pollution, degradation and destruction. The fact that many of these efforts are unsuccessful is due the unbalanced

evaluation of the economic objectives against social, cultural and environmental objectives. There are many examples of subdivision and residential development in greenfield/future urban areas where the economic imperative undermines other objectives, especially the protection and promotion of Māori values.

### **1.5 EVOLUTION OF THE CURRENT PLANNING FRAMEWORK**

During the 'colonial era', '[t]he guarantees and privileges accorded to Māori in the Treaty of Waitangi signed in 1840, including ownership rights to land and water resources, and participation in management decisions, were often overlooked or deliberately ignored in the growing apparatus of legislation and related instruments for resource allocation and management' (Lane & Hibbard, 2005). Moving into the 'postcolonial era', the work of the Waitangi Tribunal to 'interrogate the colonial past' and to return te Tiriti o Waitangi to a central place in the constitution of Aotearoa New Zealand has had significant implications for planning legislation.

The Manukau claim illustrates the role of the Waitangi Tribunal in supporting Māori to challenge existing planning legislation. In 1981, Nganeko Minhinnick of Ngāti Te Ata, appealed to the Planning Tribunal to overturn a decision to grant New Zealand Steel the right to use water from the Waikato River for the operations of a steel mill, and to discharge that water back into the Manukau Harbour. Ranginui Walker records that '...Minhinnick's case was predicated on Māori spiritual values. She argued that the Waikato River as an ecosystem in its own right had its own mauri (life force). The Manukau as a separate ecosystem also had its own mauri and it was inimical to the life force of the Manukau to discharge water into it from the Waikato River. Judge Turner, in administering the orderly and consistent use of land under the Water and Soil Conservation Act, ruled that the law had no provision to take into account metaphysical concerns. The case was dismissed' (Walker, 2004). Minhinnick, with the support of Ngāti Te Ata and the wider Waikato-Tainui confederation, submitted a claim to the Waitangi Tribunal in 1982, claiming, among other things, that '...the use and enjoyment of their land has been severely limited by compulsory acquisitions, the effects of growth and development and a failure to recognise or give proper consideration to tribal occupational rights' (1989, p3).

The report of the Waitangi Tribunal on the Manukau claim, released in 1987, generated debate around how Māori interests were recognised in planning decisions. Thirty years have passed and the claim over the Manukau Harbour is yet to be settled, however the issues highlighted in the Manukau claim have influenced subsequent planning legislation. The Resource Management Act, which was passed in 1991, included specific provisions

recognising Māori interests in resource management. These provisions include all people exercising functions and powers under the Resource Management Act, including decision makers to:

- **Section 6e:** 'recognise and provide for...the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga' as a 'matter of national importance';
- **Section 6g:** 'recognise and provide for...the protection of protected customary rights'
- **Section 7a:** 'have particular regard for...kaitiakitanga'; and
- **Section 8:** '...take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi)' (1991).

The Act also requires that '...any planning document recognised by an iwi authority' be 'taken into account when preparing or changing regional policy statements and regional and district plans (1991, ss61(2A)(a),66(2A)(a), and 74(2A)). Finally, the Act also requires that local authorities consult with iwi authorities in the preparation, change, and review of policy statements and plans (1991, Schedule 1 s3b).

Other legislation, such as the Local Government Act 2002, also include references to te Tiriti o Waitangi and requirements to engage Māori communities in planning processes.

## **1.6 LACK OF GUIDANCE AND CAPACITY**

There has been little guidance provided by central government on how these provisions should be implemented in practice. It has been left up to individual councils to determine their own approach, but often they do not have people with the right skills or understanding of Te Ao Māori and tikanga to be able to translate these concepts into planning documents, processes, and outcomes.

As a result, it has been left to mana whenua to provide guidance to councils on their right to be engaged, although this right is enshrined in the Schedule 1 requirements of the Resource Management Act. Often the need to provide the capacity for mana whenua to be involved and participate meaningfully in Resource Management Act processes has not been considered. It is up to the discretion of the council involved to provide the funding and often this is considered too late in the process for mana whenua to engage meaningfully.

## 1.7 KAITIAKITANGA IS MORE THAN 'PRESERVATION'

"The ethic of kaitiakitanga is becoming increasingly important as iwi and hapū assert their mana and respond to the obligations under current environmental legislation. ... a 1997 amendment to the Resource Management Act definition now specifies that "kaitiakitanga" means "the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; and includes the ethic of stewardship". The nature of tikanga Māori is therefore of direct relevance to the court's jurisdiction when considering kaitiakitanga issues." (Law Commission, 2001)

Although Māori concepts, such as kaitiakitanga, are included in the legislative framework, they are narrowly applied in planning practice. For example, 'cultural preservation' is commonly understood as the main focus of kaitiakitanga. This is visible in the emphasis in local government planning documents on 'wāhi tapu'. In practice, consultation with kaitiaki over urban issues often focuses only on the management of culturally significant sites, separating cultural identity and wellbeing from evolving social, philosophical, and business practices in relation to land. This narrow perception of Māori interests in the urban landscape seems not to have progressed in any significant manner from Walter Buller's conviction in the 1800s that, similar to New Zealand's native birds, Māori are a dying race and all haste should be made to preserve their cultural outputs. In the words of Te Rangihiroa - Sir Peter Buck:

"Thus he relegates us to the Shades, and we cease to be as important as the carvings our brains designed and our hands executed." (Buck, 1922)

In a wider sense, kaitiakitanga can be understood in association with the practice of 'ahi kā roa'. Ahi kā roa denotes an active practice of connecting with ancestors, holistically encompassing economic, environmental, cultural and social well-being of whānau directly associated with a specific landscape. Ahi kā roa practices have evolved over generations and are applied in new and innovative ways, while remaining a central statement of cultural identity.

## 1.8 RANGATIRATANGA IS MORE THAN CONSULTATION

A discussion paper produced by The New Zealand Māori Council in 1983, which prefaced the development of Te Ture Whenua Māori Act, identified rangatiratanga as a central mātauranga Māori concept of land management. Rangatiratanga was defined as:

"the working out of a moral contract between a leader, his people, and his god. It is a dynamic not static concept, emphasizing the reciprocity between the human, material

and non-material worlds. In pragmatic terms, it means the wise administration of all the assets possessed by a group for that group's benefit: in a word, trusteeship." (New Zealand Māori Council, 1983)

Alongside kaitiakitanga, rangatiratanga is the ability to exercise cultural knowledge systems or mātauranga Māori, to manage, control and utilize ancestral lands, waters and taonga.

Barriers to local government working effectively with mana whenua include: a general lack of knowledge about what situations or projects should trigger mana whenua engagement, who the appropriate parties are to approach, and what protocols should be in place for engagement. Māori engagement is often seen as a difficult and contentious space which can dramatically slow down projects which are often on demanding timelines for delivery (Ngā Aho Inc, 2014). In a recent wānanga held in Tāmaki Makaurau, (Auckland Council, Ngā Aho, 2015) it was identified that there are gaps in resourcing council project managers to be equipped for situations that require cultural sensitivity. Within industry the general perception is that interacting with Māori protocols and concepts is difficult and time-consuming, a misconception due to a shortage of experienced cultural practitioners.

Current consultation models that are used by local government and private developers to facilitate Māori community input often result in combative situations, with participants from both parties frequently feeling the results are less than ideal. Arnstein's Ladder of Citizen Participation (see below) locates consultation as a 'token' gesture rather than sharing the power of decision making. For example, mana whenua representation groups or community meetings which are called together to comment on development proposals, are frequently presented with a concept, the identified issues for the project, and a range of pre-solved solutions from which to choose – dependent on the stage of the project. Results are often at best a weak compromise between cultural values and economic drivers, or alternately, an outcome that is distinctly one sided.

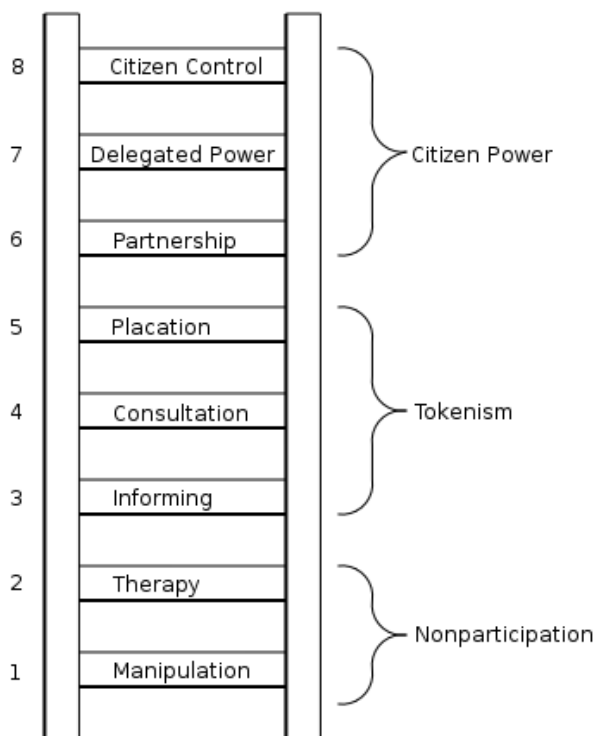


Figure 1: Eight rungs on the ladder of citizen participation (Arnstein, 1969)

Recently, local government organizations have acknowledged and formed relationships with tangata whenua through formal consultation processes, advisory panels, and other processes including agreements as a result of Treaty of Waitangi claims settlement. As a result of Treaty settlements, some mana whenua are better resourced with skilled people (landscape architects, planners, lawyers and environmental scientists) who can meaningfully inform planning processes in relation to Part 2 and Schedule 1 of the RMA, and communicate the technical nature of planning to whānau. Increasingly Treaty Settlements include relationship agreements such as co-management. These mechanisms are not without problems, and there are still a number of issues that need to be resolved between central government, local government, and mana whenua. However, the direction that the Treaty Settlement legislation sets for partnering to manage resources provides a robust baseline for councils and mana whenua to move forward, build relationships, and achieve good planning outcomes.

Despite this, there is little recognition in the Productivity Commission's document of the potential of partnering with Māori organisations to create more efficient and effective planning processes; or the possibility of joint management and transfer of powers to iwi authorities.

Wānanga participants acknowledge that varying levels of Māori planning interests are recognised in planning processes. Limitations in understanding and implementing Māori planning values are seen across the Local and Central Government agencies. Attendees questioned whether there is any hōhonutanga (depth) in the partnership that exists between mana whenua and central and local government, and if that relationship is built on kaitiakitanga or economic development? Although many local authorities have informal processes in place for mana whenua to receive notification of applications for resource consent, engagement is required before formal processes commence in order to achieve appropriate outcomes. Attendees suggested strengthened legislative requirements and national guidance to local government to engage in participative planning with mana whenua. Formalised relationships and frameworks to work alongside each other should be mandatory, enabling mana whenua to lead planning initiatives.

Participants at the Better Urban Planning wānanga, stated that local government has no mandate to pursue any urban planning process without mana whenua involvement.

Attendees noted that early, effective and meaningful engagement ensures that mana whenua values can be assessed effectively and with integrity. Recognising mātauranga Māori and resourcing engagement with mana whenua to provide expertise, is a pivotal context-specific tool which has the potential to benefit whānau, hapū, iwi, the environment and all of New Zealand's wider community. Examples were provided of the processes which have involved mana whenua in strategic planning, plan development, and resource consent processes.

Future Proof is a strategic planning exercise carried out in the Waikato-Waipā sub-region, to plan for the growth in the sub-region over the next 50 years. The Future Proof strategy was developed through a collective strategic approach by a number of regional and local territorial authorities. Future Proof involved mana whenua at the strategic planning level to recognise mātauranga Māori and Māori values. Unfortunately, since the strategy has moved into implementation, individual local authorities have not continued the relationship, planning values, and expert advice of mana whenua.

Mana whenua involved in the development of the Proposed Auckland Unitary Plan stated that protection of cultural heritage was a priority concern to be addressed in the plan. In response the Proposed Auckland Unitary Plan introduced 3,600 sites of value to mana whenua as a new schedule to the plan (previously there were only 61 sites protected within the entire Auckland region). A cost-benefit analysis of this statutory recognition of 3600 sites of value within the Proposed Auckland Unitary Plan calculated the costs as negligible, when balanced with the benefits of addressing mana whenua expertise within a planning process and avoiding unnecessary engagement with mana whenua. In contrast, attendees reported

that other councils continue to emphasise the 'burden' of wāhi tapu protection for landowners without taking into consideration their long term knowledge of the significance of these sites and their responsibility to protect them.

Feedback from mana whenua through the plan development process for the Proposed Auckland Unitary Plan also highlighted that there was no clear guidance on when mana whenua values should be considered in processes to consider resource consents. Mana whenua were often advised very late in the process of applications for activities which may adversely affect their values, and had little ability to participate. As a result of this feedback, the Proposed Auckland Unitary Plan in 2013<sup>2</sup> introduced new rules requiring a Cultural Impact Assessment to be undertaken in situations where mana whenua values may be adversely affected. The purpose of the rule was to enable early, effective and meaningful engagement with mana whenua at the early stages of a proposal.

*"There has been little or no analysis of Māori issues and lack of recognition of their joint responsibility of care with iwi within the district plan".  
(Wānanga participants, June, 2016)*

## **1.9 AOTEAROA/NEW ZEALAND URBAN CONTEXT**

In the years following the signing of Te Tiriti o Waitangi, the promises made under Articles Two and Three were repeatedly broken as the Crown assumed ownership of resources; invaded and destroyed Māori communities; and confiscated land as punishment for Māori 'rebellion'. Within the parts of the country that became 'urban', such as Auckland, Hamilton and Wellington, Māori communities lost all or nearly all of their land. Their descendants existed on the small areas of land remaining, or became tenants on land owned by Pākehā (Stuart & Mellish, 2015). In areas of the country that became known as 'rural', many Māori communities have struggled to survive because access to resources such as cultivations has been lost through Pākehā land ownership, and important fisheries have been destroyed through pollution and overfishing. As a result, large numbers of Māori from areas distant from Pākehā settlements migrated to urban areas, in what has been recognised as 'one of the most rapid internal migrations by a population globally (Barcham, 1998; Kukutai, 2011) in (Ryks, Howden-Chapman, Robson, Stuart, & Waa, 2014). By 2016, the Māori population is one of the most urbanised populations in the world, with 84% of people of Māori descent recorded as living in urban areas in the 2013 census (Meredith, 2015).

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<sup>2</sup> Proposed Auckland Unitary Plan, Part 3, Chapter G, Section 2.7.4 – Cultural Impact Assessment



Work produced by the *Urban Mauri* collective considers the negative impacts of colonisation and industrialisation on mātauranga Māori. The changing societal laws and geographical occupation patterns in New Zealand have led to many Māori becoming disconnected from their indigenous philosophies.

“Marsden (2003) contrasted the Māori world with what he called “metropolitan culture”, characterized by macroscale aggregation of people, and by secular and spiritual disconnection. Contemporary communities are infinitely larger than anything our ancestors envisaged; Māori may not be principally connected by common ancestry, as was the case in early Māori settlements, but rather through contemporary societal structures such as industrialisation. Education, work, or cultural interests are more likely to be the connection than whānau or natural resources in the contemporary societal landscape.” (Wahaanga-Schollum, Robinson, Stuart, & Livesey, *Regenerating Urban Mauri*, 2015)

As the largest urban area by far, Tāmaki Makaurau dominates the urban landscape in Aotearoa New Zealand. Within the 2013 census, Tāmaki Makaurau is also home to approximately 23.9% of the Māori population (Statistics New Zealand, 2016).

“Auckland's role as New Zealand's principal city is being tipped to strengthen even further in the next 20 years, as all other regions fall relatively behind.

Statistics NZ says the region's population is likely to grow by a third, from 1.5 million to 1.97 million, by 2031, accounting for 61 per cent of the country's total population growth. That will push up Auckland's share of the national population from 34 per cent to 38 per cent, comparable to Dublin's share of Ireland's population (39 per cent) and much higher than Tokyo's share (25 per cent), Copenhagen's (24 per cent), London's (21 per cent) or Paris' (15 per cent).

Auckland University population geographer Ward Friesen said the city's dominance was a dramatic change from the historical pattern of "four main centres" in Auckland, Wellington, Christchurch and Dunedin.

"In about 1900 the four places were not that much different, but there has been this divergence and Auckland has become way above the rest," he said.

By 2031, Wellington is projected to have 499,300 people, Christchurch 538,200 and Dunedin 134,700, a total of 1.17 million or about 59 per cent of Auckland's projected tally.” (Collins, 2012)

Discussing challenges and opportunities for Māori people in urban development, Ryks et al note that:

“The mana whenua experience has largely been one of disenfranchisement from the material, social and political resources that enabled them to determine how to live and thrive in their communities. Over recent decades there has been some redress of these injustices and in many cases resources have been returned, although only a small proportion of what was held in pre-colonial times. A pressing theme for mana whenua has been attempts to regain their distinct status, to build new social and economic institutions, and to preserve remaining traditional resources, such as land and waterways.

Among the challenges faced by *mātāwaka* (especially *taura here*<sup>3</sup>) has been the cultural dislocation brought about by distance from their own *iwi* and government policies that attempted to discourage the establishment of cultural enclaves within the urban environment. In response to the former and despite the latter, *mātāwaka* from the outset have created new structures that include tribally affiliated organisations, pan-tribal organisations, sports groups, churches and, for some, gangs (Ministry of Social Development, 2008). These networks help maintain important aspects of Māori culture such as *whānaungatanga* (maintaining relationships), *manaakitanga* (support) and *utu* (reciprocity), but are uniquely located within urban settings. As part of these networks urban *marae* (new community centres) have been built under the auspices of mana whenua to meet the cultural and social needs of *mātāwaka* groups as well as the wider community.” (Ryks, Howden-Chapman, Robson, Stuart, & Waa, 2014)

A number of programmes have produced research on Māori worldviews on housing and settlement design, cultural landscapes, innovative indigenous building materials, and reflecting Māori identity in settlements. These programmes include: work on the Mauri Model – University of Auckland; Tū Whare Ora - Ngā Pae o te Maramatanga/ Landcare Research Manaaki Whenua; the Whareuku project – University of Auckland; Kaitiakitanga in Urban Settlements – Landcare Research Manaaki Whenua; Manaaki Taha Moana: Enhancing Coastal Ecosystems for Iwi and Hapū – Taiao Raukawa and Manaaki Te Awanui Trust, with Cawthron and Massey University; and Taone Tupu Ora – Resilient Urban Futures, New Zealand Centre for Sustainable Cities. Significant work has also been done by Māori

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<sup>3</sup> Ryks et al. propose that *'mātāwaka* is used to refer to all *Māori* living in urban areas who do not hold traditional links to that area. Within this group are *taura here* – those who live in urban areas but who retain links to *iwi/hapū* outside of that area (Carter, 2006) and a third group – those people who are of *Māori* descent and *Māori* ethnicity but who through choice or circumstance do not link back to their own *iwi/hapū*... we propose that this third group is referred to as *'taunga hou'* (Ryks J. L., 2016)

researchers and practitioners at the 'interface' of Mātauranga Māori and Western resource management, including (Coombes, Indigenous geographies I: Mere resource conflicts? The complexities in Indigenous land and environmental claims, 2012) (Coombes, Indigenous geographies II: The aspirational spaces in postcolonial politics – reconciliation, belonging and social provision, 2012) Coombes, Johnson, & Howitt (2012, 2013), Kawharu (Kawharu, 2002), and Matunga (Matunga H. , 2000). Specific commentary on Māori experiences with the Resource Management Act includes Mutu (Mutu, 2002), Cooper and Brooking, Roberts (Roberts, 2002), Tunks (Tunks, 2002), Love (Love, 2003), Tutua-Nathan (Tutua-Nathan, 2003), Bargh (Bargh, 2012) and others.



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## 2. WORKING WITH MĀTAURANGA MĀORI: RECENT DEVELOPMENTS IN DESIGN AND PLANNING PROFESSIONS

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The concept of being tangata whenua, literally, 'people of the land', is to know intimately your tūrangawaewae, the land that provides a place of standing and identity. This is the basis of mātauranga Māori. The critical distinction between mātauranga Māori and Western knowledge is that:

“Mātauranga Māori has evolved over centuries of interaction between people and a specific environment (that of the waters, lands, forests and creatures of Aotearoa) and is fundamentally designed to *bond people into a community*, whereas Western scholarship and beliefs are based on the application of unrestricted criticism and scrutiny of all beliefs towards obtaining *the best possible knowledge of the world we inhabit*.” (Te Tau-a-Nuku, Ngā Aho, 2014)

Mātauranga is knowledge generated through long-term occupation of an environment, and is specific to each whānau, hapū and iwi. Living with, and knowing the environment is the wairua (spirit) of iwi and hapū identities. Area-specific experiences, spiritual beliefs, and ancestral narratives are woven together to create a unique and wholly integrated connection and responsibility to place and people.

For many years, Māori practitioners have promoted the need to consult and engage with Māori communities during environmental and planning processes, and to identify values and principles to guide planners working with Māori concepts and communities. These efforts have resulted in strategies and organisations promoting and supporting the use of mātauranga Māori in planning and design. Māori creative practitioners can play a central role in translating the concepts of mātauranga Māori into the contemporary context. Effective articulation and communication skills can be a useful bridge between types of knowledge, differing cultures, and bringing ancestral concepts into contemporary landscapes.

### 2.1 TE ARANGA, CULTURAL LANDSCAPES STRATEGY

However, acknowledgement of the 'cultural landscape' is a recent phenomenon in Aotearoa New Zealand. In 2005, the Ministry for the Environment published the *Urban Design Protocol*. Few or no Māori had been engaged in the development of the protocol, and there was little recognition of Māori design concepts included. Māori professionals confronted the Ministry for the Environment, and a hui was held at Te Aranga marae in Hawkes Bay to develop a

response from the Māori community. The response was the *Te Aranga Māori Cultural Landscapes Strategy*, which contained the first statement of the *Te Aranga Principles*. Developed by Māori professionals and supporters spanning many areas of design, arts, iwi / hapū development, health, education, local and central government, the *Te Aranga Principles* seek to articulate a physical and metaphysical understanding of cultural landscape, which hapū and iwi are committed to working towards reinstating and developing within contemporary Aotearoa. The collective which generated the strategy, asserts that:

“... the development and articulation of the Māori cultural landscape will contribute to the health and well-being of all who reside in and visit Aotearoa - through realizing our unique Aotearoa and Pacific identity.” (Te Aranga Cultural landscapes, 2008)

The *Te Aranga Principles* articulate a mātauranga Māori view of the cultural landscape as an environment which encompasses history, nature and people, territory and rights, and the language and art / design forms which connect, inform and sculpt our identities. The following aspirational statement leads into the strategy and communicates the cultural creative relationship between tangata whenua design and arts practices and the environment – a concept of creative mauri.

“As Māori 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 our environment.  
It connects whānau and whenua, flora and fauna,  
through whakapapa.  
It does not disconnect urban from rural.  
It transcends the boundaries of ‘land’scape into other ‘scapes’;  
rivers, lakes, ocean and sky.  
It is enshrined in our whakapapa, pepeha [tribal saying], tauparapara [incantation to begin a speech], whaikōrero [a formal speech], karakia [ritual chants], waiata [song, chant], tikanga [correct procedure, custom, lore, method],  
ngā korero a kui ma, a koroua ma [the words of our elders]  
and our mahi toi [art and architecture].  
It is not just where we live – it is who we are!”  
(Te Aranga Cultural landscapes, 2008)

## **2.2 NGĀ AHO, MĀORI DESIGN PROFESSIONALS**

Following the development of the *Te Aranga Principles*, a Māori design practitioner hui was held in July 2007 and Ngā Aho, Māori Design Professionals Inc founded. Ngā Aho aims to apply design skills to achieve Māori aspirations in envisaging, designing and realizing a future Aotearoa. 'Ngā Aho' translates to 'the many strands', communicating a concept of bringing together the many strands of the Māori design world to explore and articulate Māori culture through strategy, planning, architecture, landscape architecture, visual communications, product design and education. In essence, creating a multi-disciplinary professional cultural platform to progress complex issues which span across economic, social and ecological concerns.

Within industry, Ngā Aho is perceived to sit alongside other professional institutions such as Designers Institute of New Zealand, New Zealand Institute of Landscape Architects, New Zealand Institute of Architecture, and the New Zealand Planning Institute. However, the focus of Ngā Aho has been on actively creating change for the benefit of Māori community, rather than primarily driving an industry. Central to this approach is actively maintaining reciprocal relationships with the Māori communities and therefore, an immediate responsibility, awareness, and knowledge of what is needed. Research, development and industry within Ngā Aho membership is primarily intended to be led by community-needs. Ngā Aho therefore is technical and analytical in the professional experience and 'tools' that are utilized, however, this is based on a social-political process. The stakeholders are whānau, hapū and iwi.

## **2.3 PAPA POUNAMU**

In 2001, the New Zealand Planning Institute established a 'Special Interest Group' for Māori planners. The Special Interest Group, Papa Pounamu, was mandated in 2011 and launched at the New Zealand Planning Institute annual conference in 2012. In 2016, Papa Pounamu had 74 registered members, and hold annual hui alongside the New Zealand Planning Institute conference to bring planners together to discuss Māori planning issues.

Papa Pounamu comprises a collective of individuals that are active in Māori and Pacific Peoples environmental resource management and western planning paradigms as applied in managing New Zealand's natural resources. This collective represents a wealth of expertise, experiences, networks and learnings in the New Zealand environmental resource management framework aimed at improving environmental, social and cultural outcomes that reflects the mana and aspirations of Māori and Pacific peoples. Papa Pounamu is a vehicle for promoting cultural practices and indigenous approaches in managing our natural resources, and advancing a greater presence of Māori and Pacific Peoples in the planning profession. With new institutional arrangements to manage resources in New Zealand

being established through legislation in partnership with Iwi, we believe the time and need is greater now, and more relevant, than ever.

The Māori economic landscape has changed considerably in the last decade and will continue to do so as more Iwi settle their treaty claims and their economic base grows. Also, Treaty settlements are seeing the emergence of new institutional arrangements, specifically co-governance, with co-management entities and joint management agreements being established to support decision makers and sharing duties and functions with local authorities in managing New Zealand's resources. Relationship and partnership agreements between organisations and Iwi are also increasing and becoming common practice. There currently exists a wide network of grass roots practitioners (tāngata whenua and/or kaitiaki) working at the marae, community, iwi, hapū and runanga level. Invariably these practitioners have a broad range of planning and resource management experience and juggle other responsibilities. Many do not have formal planning qualifications as recognised by NZPI but play a significant role in the planning scene. Ultimately they all seek similar outcomes, namely practicing kaitiakitanga within their respective rohe (traditional iwi and hapū boundaries) through the application of tikanga and kawa, which is sourced from mātauranga Māori. Alongside our role in the NZPI, Papa Pounamu will seek to target these grass roots practitioners, to ensure that there are opportunities for information sharing, networking, debate and discussion.



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### 3. TE ARA KI MUA - THE FUTURE OF PLANNING: COLLECTIVE FEEDBACK

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The following ideas were raised by participants at the wānanga. These ideas need to be further explored.

#### 3.1 DEFINING THE ISSUE

Many factors contribute to the disconnection of Māori from the environment and marginalise Māori values and interests in planning. Central to these factors is that planning legislation and frameworks do not sufficiently recognise the concepts such as taonga tuku iho, kaitiakitanga, rangatiratanga, mauri, and the tikanga and mātauranga associated with applying these concepts in resource management.

“The drive by Māori to guarantee recognition of tikanga secures significant justification from a legal and constitutional context. In a society that seeks to advance a relationship envisaged under the Treaty of Waitangi, the law and legal and political institutions should reflect the values underlying tikanga. A legal system which is out of step with the values of the people it affects is incapable of achieving justice for those people.

Proposals for law reform must therefore take into account the variety of Māori experiences and living arrangements in New Zealand today and to reflect the fact that tikanga Māori varies in content from community to community.” (Law Commission, 2001)

#### 3.2 WELL-RESOURCED MĀORI EXPERTISE

For the well-being of our community and the environment a place for Māori ‘at the table’ that recognises the professional expertise of iwi and hapū is required. Resourcing that expertise using central government funding and institute funded roles within central and local government with more entities such as the Independent Māori Statutory Board are also required to enable a cross-cultural urban design planning process. The Crown have the resources and iwi and hapū do not.



### 3.3 POSITIVE WORKING RELATIONSHIPS

The key to successful implementation of kaitiakitanga in urban settlements is positive relationships between iwi/hapū/whānau, property developers, community groups, and local government that have beneficial outcomes for all agents involved. Urban development projects need working groups that include 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 (Morgan).

Positive examples of proactive engagement mechanisms include the development of Cultural Impact Assessments (CIA) which recognise development impacts on mana whenua values, engagement with mana whenua to develop the Proposed Auckland Unitary Plan included working with mana whenua which emphasised 'early, effective, and meaningful engagement' and the Regional Policy Statements, all recognising that mana whenua are experts in their own values. In each of these examples mana whenua are paid for their time, knowledge and expertise and respected for the intrinsic benefits that they collectively bring to the process.

### 3.4 IWI AND HAPŪ NETWORKS TO SHARE KNOWLEDGE

A considered approach to sharing expertise and knowledge between iwi and hapū would build capacity and intellect and create mature productive relationships between mana whenua and agencies. Practitioners have developed tools such as Ngā Toki Taiao ([www.ngatokitaiao.maori.nz](http://www.ngatokitaiao.maori.nz)) and the Te Aranga Design Principles, which have been incorporated into the Auckland Design Manual ([http://www.aucklanddesignmanual.co.nz/design-thinking/maori-design/te\\_aranga\\_principles](http://www.aucklanddesignmanual.co.nz/design-thinking/maori-design/te_aranga_principles)). However, resources to increase awareness of these tools and to continue developing these tools among practitioners and kaitiaki are limited.

### 3.5 URBAN PLACES THAT TELL MĀORI STORIES

Integrating Māori values into decision making processes presents central and local government agencies with potential assertions of rangatiratanga for mana whenua; opportunities for intergenerational capacity of ngā iwi and visions "Toitu te whenua". Whilst the context of urban and rural boundaries carves up our iwi, the re-telling of Māori stories and narratives address the systemic realities of land dispossession, discrimination and segregation. All cities in Aotearoa/New Zealand are Māori cities because they were the most productive whenua to live on.

“Precolonial and colonial Māori histories in the city need to be celebrated, commemorated and interpreted. Traditional Māori icons need to be reinstated and placed alongside 'new' contemporary ones. Māori place names, identifying natural features, landscapes, special sites, special events and prominent ancestors need to be recovered so that the multilayered stories of our urban spaces can be told.” (Matunga H. )

The potential is to be honest, to make a change, tell the stories – the full history of a place.

### **3.6 A KAUPAPA MĀORI METHODOLOGY FOR IDENTIFYING MĀORI CULTURAL LANDSCAPES**

A number of different approaches to identifying Māori Cultural Landscapes have been developed over recent times, but there is currently not one consistent approach. When planning for urban development capacity key elements of the Māori Cultural landscape need to be understood in order to provide for Māori cultural well-being. Better understanding would open up opportunities for positive outcomes through reflecting the Māori historical and contemporary associations with a place, as well as identifying constraints (in terms of cultural heritage and waahi tapu) and opportunities (in terms of partnerships in the development of Māori Land and Treaty Settlement land). For example, currently within the Tāmaki Makaurau context there is no defined methodology for identifying Māori Cultural Landscapes and no funding for this work to be undertaken, despite a strong desire from mana whenua for this work to be completed. Auckland is under significant pressure for urban development, and developing a consistent approach to identify Māori Cultural Landscapes early in planning processes is likely to streamline urban development in the long term by providing certainty for councils, developers and mana whenua.

### **3.7 A REDEFINED CONCEPT OF 'URBAN' PLACES BASED ON MĀORI PLANNING VALUES**

*“If you want to go fast, go alone. If you want to go far, go together”  
(Wānanga participants, June 2016)*

Kaupapa Māori holistic design approach addresses the danger of disregarding the ‘new urban mātauranga Māori’ which is emerging in response to the complexity of urban areas and the extent to which zoning inhibits the expression of mana whenua value. There is a need to redefine ‘urban’ within a multi-disciplinary, multi-perspective framework of urban design whilst recognising impacts of differing low to medium growth rates, on the fabric around our people and their expression of themselves in that space.

Emergent practice is addressing planning processes in the marine space with the Hauraki Gulf Marine Spatial Plan, Tai Timu Tai Pari – a mana whenua and multi-stakeholder written plan that addresses the restoration of the mauri of Tikapa Moana/Te Moana nui a Toi through a kaupapa Māori, ecosystem based management dual world view planning process. An urban design process which is underpinned by mana whenua vision, mātauranga and customary practice.

The vision for Tai Timu Tai Pari:

Kia haumanu te mauri o te whenua

Kia haumanu te mauri o te moana

Ka haumaruru te mauri o te ira tangata

To revive, to restore and to protect the life essence of the land

To revive, to restore and to protect the life essence of the sea

The life essence capability of human-kind will be enhanced.

### **3.8 IMPROVED ENVIRONMENTAL OUTCOMES IN URBAN PLACES**

“Ecological restoration must be accompanied by social and cultural restoration of the Māori communities that have been most disenfranchised by urbanisation. Urban living is now the reality for the majority of Māori people.” (Morgan)

A critical issue for Māori is the impact on mauri of water related to its use, over-allocation and pollution – the current state of water represents our current state of wellbeing. Mauri tells the past, present and future; waiora being the historical healthy state of water, waimate being the present sick state of water and waiora being the proposed restored state of mauri of water.

Mana whenua are struggling with migration and population growth which risks the loss of a Māori collective vision for the city of Tamaki Makaurau. Ngāti Tamaoho and Ngāti Te Ata have ancestral ties to both the Manukau and the Waikato awa where water is taken from the Waikato to feed the urban swellings of the largest city in Aotearoa/New Zealand and is then pumped back into the Manukau Harbour as treated sewage; attacking the hapū from both sides for the benefit of urban development.

Through responsive urban planning mana whenua are happy to engage with new development and technologies but the inheritance of historically out-dated infrastructure and engagement and planning processes must be addressed.

### 3.9 USING KAUPAPA MĀORI FORUMS TO MOVE BEYOND 'CONSULTATION'

Alongside the Te Aranga Principles, the tools and models used by Ngā Aho such as wānanga and tono provide a basis to re-invent 'consultation' as 'co-design' between Māori designers/communities, local government, and the Aotearoa New Zealand design industry. Developing productive methods of working in a co-design relationship would be particularly useful with resource management and environmental development.

Attendees expressed a general feeling of wanting to move beyond 'consultative' interactions to the 'next level' of engagement. Attendees want to be 'at the decision-making table'. Based in kaupapa Māori frameworks, a contemporary practice of kaitiakitanga could be progressed which moves urban planning and resource management towards a holistically integrated cultural understanding of 'place'. In this paradigm, planning processes would involve Māori communities through a more active, knowledge- and experience-based professional practice.

### 3.10 EXTENDING THE INVITATION. A RESPECTFUL AND RECIPROCAL RELATIONSHIP

Aligned and incorporating contemporary problem-solving models, cultural knowledge sharing concepts such as tono and wānanga could have much to offer plan development processes. A tono is an invitation considered and extended through a collective decision, and promises an undertaking of respectful, reciprocal working relationships for the kaupapa at hand.

"An invitation to an individual by an institution promises a relationship. The relationship promises to value what everyone brings to the kaupapa... A tono recognizes the taonga shared by tāngata when they participate, attend, and give voice to their thoughts." (Livesey, 2015)

Wānanga bring together a wide range of people for deliberative working dialogue on a specific subject or initiative, to arrive at a deeper understanding. In the words of the *Urban Mauri* collective, "Co-design wānanga can be an effective focused methodology when utilized as the 'container' for aligning purpose and generating new knowledge. An intentional mauri ora process can become embodied in design wānanga to create a resonant 'container' for place-based co-design, valuing personal contribution and identity, as well as establishing and sustaining strong relationships". (Whaanga-Schollum, Robinson, Stuart, & Livesey, Regenerating Urban Mauri, 2015)

### 3.11 BUILDING RELATIONSHIPS - KEEPING THE DISCUSSION RESPONSIVE

Māori communities seek ongoing relationships with local authorities, and frequently request discussion of planning issues to be open ended, and continually evolving. Early engagement of parties at the appropriate level, ensuring the right level of mandated decision making, and the

ability to define a set of collectively agreed upon principles for each project, are all be steps towards ensuring bi-cultural planning outcomes with integrity (Auckland Council, Ngā Aho, 2015). Many Māori organisations and local authorities have created relationship agreements (for example Memorandums of Understanding, Strategic Partnerships, and agreements to co-manage resources). These collaborative arrangements should be seen as guidance frameworks, rather than prescriptions – all whānau, hapū and iwi are different and all projects are different. Joint planning knowledge is built from collecting and communicating learning from successive projects.

The Treaty principle of the 'right to development' "...recognises that culture is not static. The integrity of tikanga Māori is not threatened, rather it is enhanced, by its ability to adapt and evolve as society changes." (Law Commission, 2001)

Moving towards partnerships based on shared knowledge generation requires a shift in the culture of planning. Māori involvement in planning processes needs to be reframed as a positive experience which opens up opportunities for unique, world-leading project outcomes. The agreement to a dynamic discussion and place-making approach between those that are more mobile in their occupation patterns, and those that have a 'rootedness', supports the progression of a built environment without the eradication of distinctive place traits.

### **3.12 MONITORING AND EVALUATION BASED IN MĀTAURANGA MĀORI**

Wānanga participants identified the use of tools such as the Mauri Model which uses the concept of mauri as the measure of sustainability allowing for more accurate representation of the impacts of certain actions/options by measuring four dimensions – environmental wellbeing (taiao mauri), cultural wellbeing (hapū mauri), social wellbeing (community mauri) and economic wellbeing (whānau mauri). (Morgan)

## 4. KAUPAPA FOR FURTHER INVESTIGATION

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To further contribute to the 'Better Urban Planning' inquiry, the following questions need to be fully explored.

*"To understand mauri you need to be rolling up your sleeves alongside us"*  
(Wānanga Participant, June, 2016)

- What issues are relevant to planning reform?
- What needs to be investigated to allow this kaupapa to progress further?
- What do practitioners really need to be supported in their work?
- What does partnership between mana whenua, local government, and central government look like?
- What is the architecture of a māori planning paradigm?
- How do we develop tools that ensure that mana whenua maintain control of their planning knowledge, while demonstrating that mātauranga māori is alive and evolving?

## 5. HE KŌRERO WHAKAKAPI – MATAURANGA, MĀORI OF PLANNING AND PLACE

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“The aim of Māori Urban Planning should be to “Create great spaces and places for Māori to be Māori – in the urban environment”.

To do this requires a strengthening of the connection between mana whenua and their ancestral lands in the urban environment as well as provision for existing and new taurahere/mataawaka communities in the urban context. However, this will only occur if our urban planning system is innovative, creative and robust enough to acknowledge and accommodate Māori Planning as both a process and set of outcomes.

Equally it needs to be able to be able to acknowledge that under the Treaty we do have a dual planning system, and then consider how best to provide for this duality in an urban context.

Given Māori today are predominantly urban dwellers, any urban planning reform, must take the best of provisions for Māori both in the 1977 and 1991 Acts and use this as the basis for a new paradigm for urban planning that is uniquely ‘of this place’ Aotearoa/ New Zealand.” (Matunga, H. 2016)

Māori communities have broad interests in urban planning processes and outcomes. Concepts of ‘Māori planning’ are emerging from a steadily growing body of work focusing on the articulation of Māori values and methodologies that centre upon respectful, reciprocal relationships. Māori planning draws on mātauranga Māori to achieve holistic outcomes for communities.

Although Māori planning is recognised to some extent within the existing planning framework, both legislation and practice can be improved. Local government and planners are slowly acknowledging the benefits of towards effective consultation with Māori communities and the value of mātauranga Māori for urban planning processes.

The planning and development of urban areas is a critical issue for Māori communities, as reflected in the increasing amount of research and activity by organisations such as Ngā Aho and Papa Pounamu, alongside kaitiaki. Understanding the layers of history enables us to understand our places today. Further developing tools like the *Te Aranga Design Principles*, emphasising the potential of collaboration and co-design, creating ways to resource iwi and hapū, and understanding the various roles that Māori organisations play in urban planning

and development will form a strong basis for moving forward with a bicultural framework for urban planning and resource management in Aotearoa New Zealand.

“If society is truly to give effect to the promise of the Treaty of Waitangi to provide a secure place for Māori values within New Zealand society, then the commitment must be total. It must involve a real endeavour to understand what tikanga Māori is, how it is practised and applied, and how integral it is to the social, economic, cultural and political development of Māori, still encapsulated within a dominant culture in New Zealand society.” (Law Commission, 2001, p95)

*“We need to collaborate now to give mana to the partnership of  
Te Treaty o Waitangi.”  
(Wānanga participant, June 2016)*

## **5.1 RECOMMENDATIONS**

We recommend:

1. That the Productivity Commission ‘Better Urban Planning’ inquiry acknowledge Māori histories in urban areas, and Māori aspirations for urban planning and development
2. That the Productivity Commission ‘Better Urban Planning’ inquiry consider, the diverse roles and interests of Māori communities in urban planning, and ensure these roles and interests are provided for in any recommendations to reform the urban planning system
3. That the Productivity Commission ‘Better Urban Planning’ inquiry provide further support for the Māori planning and design community to continue this conversation about ‘the future of planning.’



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