



Building Mana Whenua Partnerships for Urban Design

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Māori and Local Authorities have made significant strides in developing and fostering positive working relationships, particularly since the passing of the RMA in 1991. However, there still remains a high degree of frustration at the lack of Māori perspectives and knowledge in planning and policy. This lack of incorporation of Māori knowledge (Mātauranga Māori), values, and active involvement is particularly evident in urban environments where 85% of Māori now live (Harmsworth 2004; Awatere et al. 2008).

Several urban planning processes and housing developments exist that have been informed by Mātauranga Māori during the design and implementation stages. These have been examined to identify the key features that lead to the successful uptake of mātauranga Māori based planning processes and housing developments.

WHAT WE LEARNED

While Mātauranga Māori is context specific, there were generic features, including key methods and processes that, if adhered to, can lead to effective urban planning informed by mātauranga Māori.

Five features were identified as important for all cases examined:

Developing positive relationships is vital:

- Developing, building, and maintaining relationships between iwi/hapū, property developers and local government are essential for helping local government and property developers recognise the relevance of Mātauranga Māori in contemporary urban planning.

Appropriate tools:

- Appropriate tools that can be clearly understood, communicated, and applied are a key to uptake by local government, developers and other stakeholders. For example, the bi-cultural planning model in Figure 1 provides a distinct dual model for acknowledging mātauranga Māori in local government planning. It expresses two complementary world views that occupy the same space at the same time.

KEY MESSAGES

Mātauranga Māori can inform urban planning to allow Māori aspirations to be fulfilled while complementing and improving existing urban planning practices. Some key actions to ensure successful implementation of kaitiakitanga in urban settlements are:

1. Positive relationships between iwi/hapū/whānau, property developers, community groups, and local government that have beneficial outcomes for all agents involved.
2. Working groups that include a skilled iwi/hapū representative who is active in development processes, well-resourced, and also involved in monitoring the implementation of Mātauranga Māori based design solutions.
3. Ensuring Mātauranga Māori planning options are context specific and tailored to solving specific issues within specific geographic areas, under the guidance of mana whenua.

A genuine attempt at recognising kaitiakitanga in urban development will consider the worldview of iwi/hapū together with the sustainability goals of local government.

Developing iwi/hapū capability:

- One challenge is the need to produce high-quality cultural assessments that are well researched and have the support of iwi/hapū. The likelihood of such high-quality assessment is greater if expert 'cultural' advice is well resourced and those providing the advice are involved in the property development process.



Access to quality information:

- All parties, including iwi/hapū, local government and property developers need quality information to make informed and robust decisions. This should be a two-way process of knowledge and information sharing between local government, property developers, and iwi/hapū. Plans, rules, policy, guidelines, and processes are critical in influencing outcomes. Processes that allow for mutual understanding provide beneficial outcomes for all.

POLICY NOTE : WIGRAM SKIES

A process change for the Wigram development provided Ngāi Tahu Property with some valuable lessons on working with local iwi/hāpu. This change helped Mahaanui Kurataiao Ltd, an iwi/hapū based resource management consultancy, to assist and facilitate mana whenua involvement, recognition and provision in the development.

Initial engagement between Ngāi Tahu Property and Mahaanui Kurataiao Ltd led to Mātauranga Māori concepts being incorporated into landscaping, stormwater management, and infrastructure design such as fences and shelters. The landscaping contains appropriate native plant selection for use in swales and riparian margins. Mahaanui Kurataiao reviewed and supported the proposed Awatea Basin stormwater design as it could positively affect Ngāi Tahu cultural values through a ground-based stormwater system and the establishment of native riparian plants, shrubs, and lowland tree species. Mahaanui Kurataiao also recommended greater riparian plant buffering, provision for cultural use of any materials within the basins, and the use of native vegetation in one basin area as an alternative to grass. They also requested further involvement with surrounding stormwater projects within the Wigram subdivision and Owaka areas.

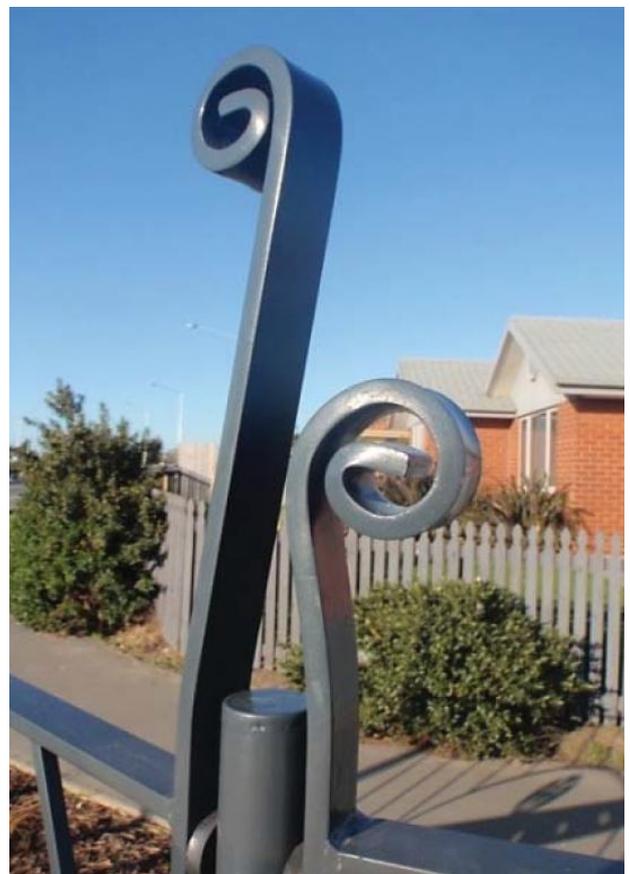
This engagement has led Ngāi Tahu Property to develop a protocol to invite local hapū representatives to sit on a mana whenua advisory committee for the Wigram development. The mana whenua committee then progressed and refined the detailed design and oversaw the implementation of the development.

A Māori evaluation process:

- Māori evaluation processes need to reflect iwi/hapū perspectives. An evaluation process, such as in Figure 2, should assess urban development based on Mātauranga Māori (environmental and sustainability policy and aspirations) and utilise skilled Māori planning/design professionals. The framing of Māori concepts (e.g. whakapapa, whānaungatanga and manaakitanga) within a Māori environmental paradigm is another useful element of any evaluation process.



Wigram Skies swale and whata (shelter) detail

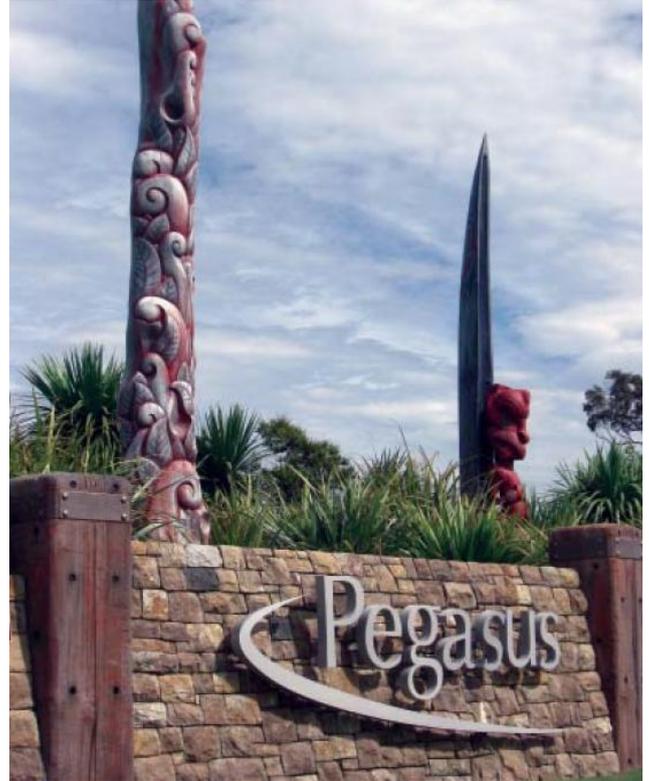


Wigram Skies fence detail

POLICY NOTE : PEGASUS TOWN

Pegasus Town flanks a significant tangata whenua site, Kaiapoi Pā, and the Taerutu Lagoon. The history of the pā is well known, offering challenges in how to recognise and provide for wāhi tapu, mahinga kai, and other important cultural values. Critical to the success of the Pegasus development was a developer who accepted and understood the cultural significance of the area and was open to applying mātauranga Māori based design or planning. Some key features included setting aside conservation management areas, a heritage centre, a whare taonga (museum), and a whare karakia (church); street names reflecting the mana whenua history of the area; landscaping, planting plans, and interpretation that were consistent with mana whenua expectations of local ecology; stormwater systems and waterway restoration to enhance and protect local waterways, including the restoration of Taerutu lagoon/wetland; permitted recreational use such as waka ama (outrigger canoes) on constructed waterways; and pouwhenua and entrance way development.

Another factor for success was the involvement of a funded kaimahi/liaison person in the design and implementation process. The resourcing of such a person led 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.

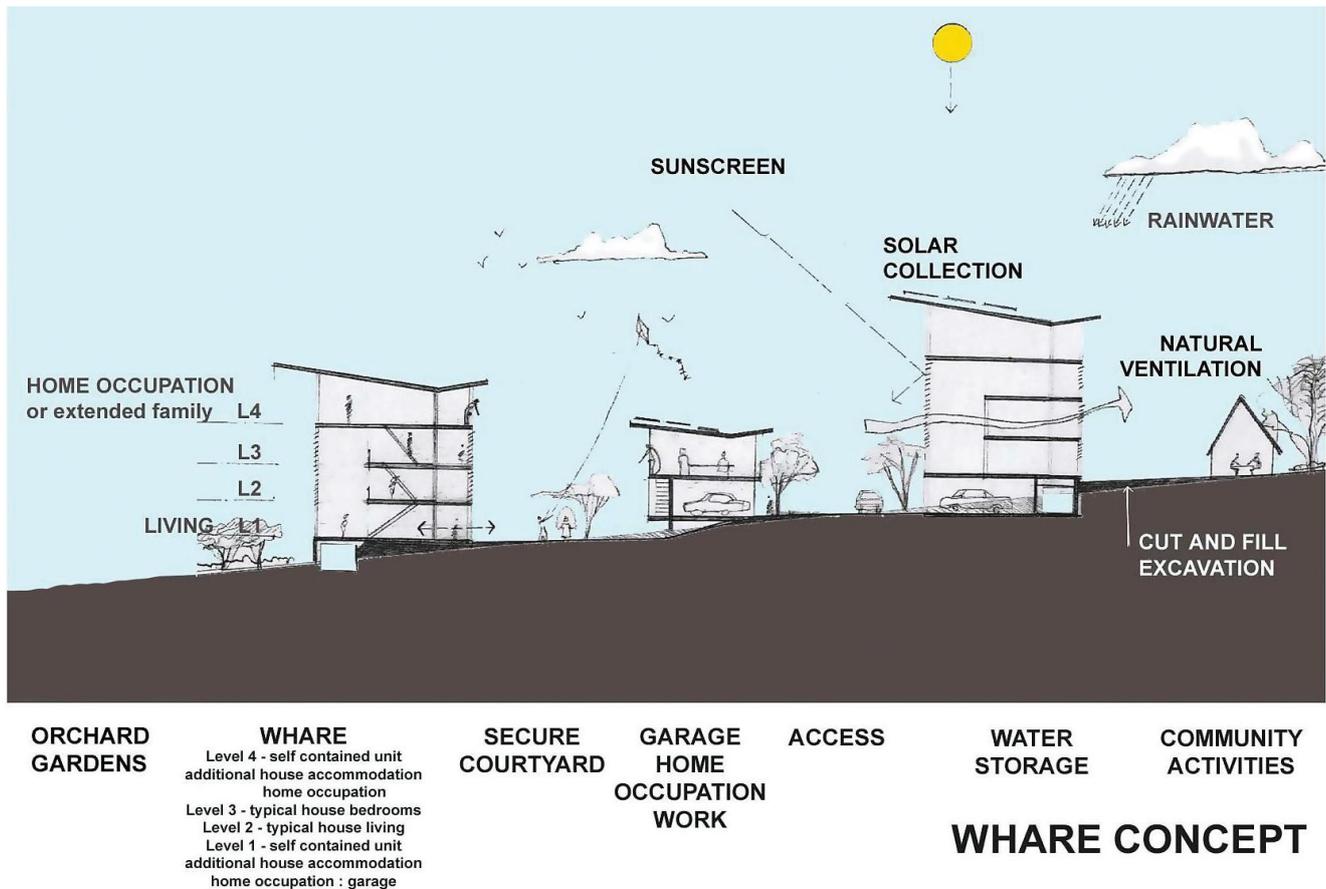


Wetland Restoration Pegasus Town

POLICY NOTE : NGĀTI WHĀTUA O ŌRĀKEI

In 2005 the Ngāti Whātua o Ōrākei Trust Board decided to review its housing strategy, halt any housing developments until there was a hapū agreed plan, and develop a master plan for Ōrākei that supported a hapū vision for the site. Development principles are important in the design of all spaces, and Māori have a unique set reflecting their own cultural understandings of settlement patterns. Design principles provide a foundation for what the whānau wish to see and experience in the future.

The Trust Board conducted a series of Hui, wānanga, and workshops with hapū members to establish a process to assess potential papakāinga development options. Participants to the wānanga were given an opportunity to design their ideal papakāinga. Many designs included spaces for extended whānau, communal spaces, and access to traditional spaces. Due to the defined spatial limits of the site, some thought it necessary to build dwellings up with multi-levels, rather than out.



Ōrākei Papakāinga whare concept by Rewi Thompson

EVALUATION TOOL

This tool assists the assessor of any proposal to evaluate a development or activity against values framed within a Mātauranga Māori environmental context. It demonstrates how mātauranga Māori can inform urban planning and development. While the example in Figure 2 presents Ngāi Tahu values, it can be customised for any iwi/hapū.

Development proposals should be evaluated by three assessors: a kaitiaki/iwi-hapū resource manager, a Rūnanga manager/beneficiary, and someone external to iwi/hapū, ideally the property developer or local government representative. Using a Likert-type scale, a proposal can be evaluated against Māori values to determine which elements of the proposal are seen positively or negatively from an iwi/hapū perspective.

Additional qualitative comments can provide observations on how proposals could be improved from an iwi/hapū perspective. This information can be used to demonstrate support, changes or opposition to the proposal. Values are scored between 0 and 5, where 0 does not address any Māori values, 3 addresses some values, and 5 addresses all values. The questions to assess each value are:

Mana Whenua (authority): Does the proposal acknowledge, recognise and provide for tangata whenua involvement?

5: Working relationship with mana whenua, mana whenua are involved in the design and implementation and their participation is adequately compensated

0: No-working relationship with mana whenua

Ngā Wai Tipuna (natural waterways): Does the proposal protect and/or enhance natural waterways, and consider the appropriate use/reuse, treatment and disposal of water?

5: Protects and enhances natural waterways, i.e. sustainable water use and there is no discharge into waterways

0: Waterways are befouled and/or unsustainable water use

Ngā Otaota Māori (indigenous flora and fauna): Does the proposal protect and/or enhance native flora, fauna, habitats, ecosystems, and biodiversity (particularly waterways and wetlands)?

5: Ecosystems are protected and enhanced, biodiversity is enhanced, landscaping and riparian zones use native plants

0: Ecosystems are destroyed, biodiversity loss occurs, landscaping and riparian zone use non-native plants

Wāhi Tapu/Taonga (culturally significant sites): Does the proposal acknowledge, protect, enhance and/or appropriately interpret culturally significant sites?

5: Wāhi tapu/taonga are identified, protected, and enhanced

0: Wāhi tapu/taonga are not identified and are destroyed

Kaitiakitanga (sustainable resource management): Does the proposal consider the reduction of waste and pollution (to air, land, water and coastal environments) as well as minimise the reliance on and/or improve existing infrastructure (e.g. sewage, storm-water and energy systems)?

5: Low impact urban design solutions are used, sustainable transport options are utilised, and kaitiaki have access to mahinga kai

0: Urban design is unsustainable and access to mahinga kai is prohibited

Tohungatanga (expert knowledge): Does the proposal consider investment in technology, knowledge, products, and systems that are energy, water and resource efficient, and involve on-going monitoring and reporting?

5: Most buildings have a greenstar rating of 5 or a homestar rating of 10, recycled timber is used, renewable energy is utilised, and raw materials are sourced locally

0: The majority of buildings have poor, if any, greenstar or homestar ratings, non-renewable energy is utilised, and raw materials are sourced externally

Whakapapa (cultural identity): Does the proposal provide a connection to, and/or protect and enhance the local landscape and iwi/hapu identity and integrity?

5: Recognises and provides for mana whenua tikanga, history, and identity through artwork, pōuwhenua, appropriate street names, reserves for wāhi tapu, whare taonga, whare karakia, and involvement in ceremonies

0: Does not recognise and provide for mana whenua tikanga, history, and identity

Whanaungatanga/Manaakitanga (community development):

Does the proposal provide work and business environments and practices that are uniquely Māori, and places where iwi/hapu and manuhiri alike are welcome, encouraged, and proud to be involved?

5: Utilises the local labour force, local businesses are preferred retailers and suppliers, provides for recreational areas (e.g. waka ama) and community centres

0: Does not utilise the local labour force, local businesses are not the preferred retailers and suppliers, no recreational areas or community centres are provided for

Rangatiratanga (empowered communities): Does the proposal implement management systems that encourage clients, employees and suppliers to identify, and act upon opportunities to protect biodiversity, prevent pollution, and continually improve environmental performance?

5: Clients, employees and suppliers are to empowered to protect biodiversity, prevent pollution, and continually improve environmental performance

0: Clients, employees and suppliers are not empowered to protect biodiversity, prevent pollution, and continually improve environmental performance

Unique to this matrix is the framing of Māori concepts within a Māori environmental paradigm. It can be used to balance environmental, social, cultural, and economic aspirations while meeting iwi/hapū expectations. Given the challenge of applying mātauranga Māori to a housing development's financial criteria, the tool provides an information source to sit alongside conventional assessments such as cost-benefit and return on equity.

NOTES ON THE RESEARCH

To identify the differences in iwi urban development planning, nine case studies were explored through interviews with tangata whenua representatives, local government staff, and developers. This allowed us to determine the important factors for success as well as the barriers to uptake by councils or developers, and greater involvement by Māori.

The case studies were complemented by three research wānanga that helped develop our understanding of the processes involved in the active application of Mātauranga Māori in planning.

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Figure 1: Treaty Based Planning Model

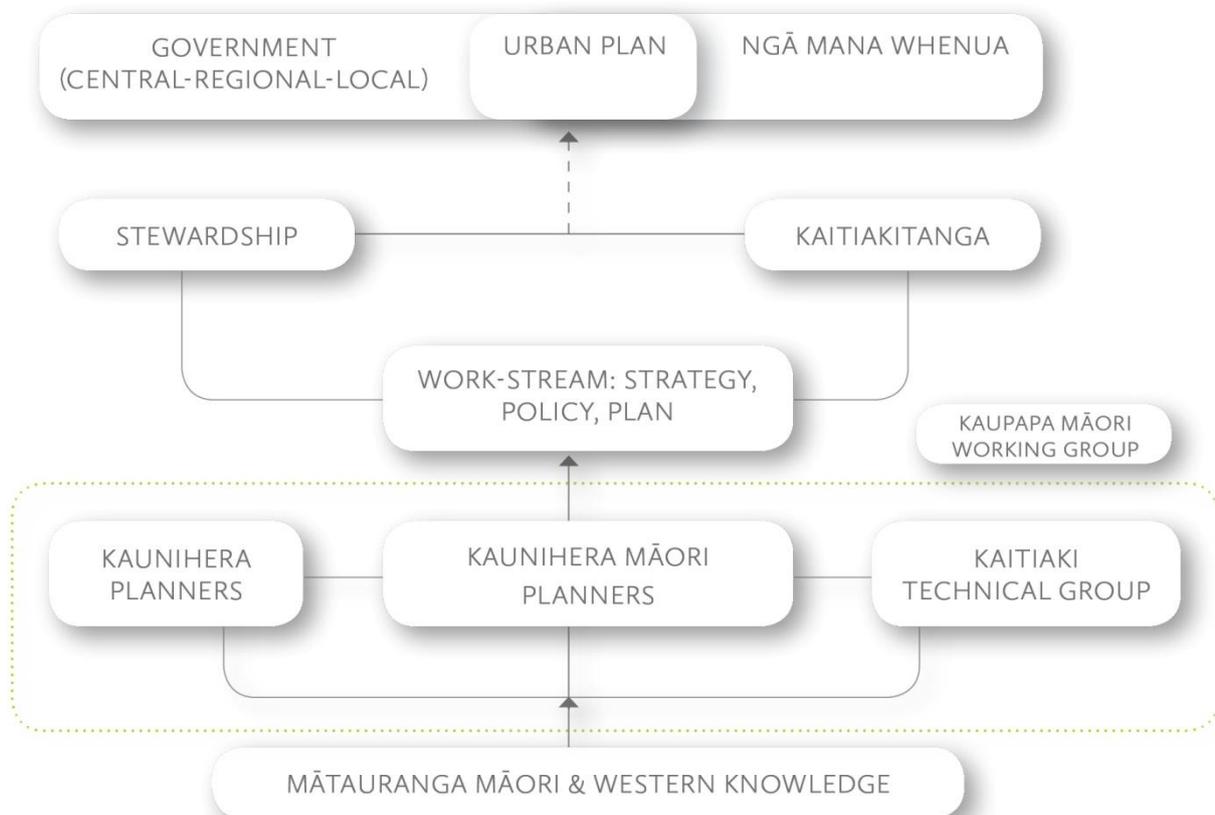


Figure 2: Mātauranga Māori Based Evaluation Tool

| Kaitiaki Score | Kaitiaki Comment | Rūnanga Score | Rūnanga Comment | External Score | External Comment |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------|---------------|------------------------|----------------|------------------|
| Mana whenua (authority): Does the proposal acknowledge, recognise and provide for tangata whenua involvement? | | | | | |
| 0-5 | | 0-5 | | 0-5 | |
| Ngā Wai Tupuna (natural waterways): Does the proposal protect and/or enhance natural waterways, and consider the appropriate use/reuse, treatment and disposal of water? | | | | | |
| 0-5 | | 0-5 | | 0-5 | |
| Ngā Otaota Māori (indigenous flora and fauna): Does the proposal protect and/or enhance native flora, fauna, habitats, ecosystems, and biodiversity (particularly waterways and wetlands)? | | | | | |
| 0-5 | | 0-5 | | 0-5 | |
| Wāhi Tapu/Taonga (culturally significant sites): Does the proposal acknowledge, protect, enhance and/or appropriately interpret culturally significant sites? | | | | | |
| 0-5 | | 0-5 | | 0-5 | |
| Kaitiakitanga (sustainable resource management): Does the proposal consider the reduction of waste and pollution (to – air, land, and water); minimise reliance on unsustainable infrastructure; and improve infrastructure through sustainable design (e.g. low impact urban design)? | | | | | |
| 0-5 | | 0-5 | | 0-5 | |
| Tohungatanga (expert knowledge): Does the proposal consider investment in technology, knowledge, products, and systems that are energy, water and resource efficient, and involve on-going monitoring and reporting of results? | | | | | |
| 0-5 | | 0-5 | | 0-5 | |
| Whakapapa (cultural identity): Does the proposal provide a connection to, and/or protect and enhance, the local landscape and iwi/hapu identity and integrity? | | | | | |
| 0-5 | | 0-5 | | 0-5 | |
| Whanaungatanga/Manaakitanga (community development): Does the proposal provide work and business environments and practices that are uniquely Māori, and places where iwi/hapu and manuhiri alike are welcome, encouraged and proud to be involved? | | | | | |
| 0-5 | | 0-5 | | 0-5 | |
| Rangatiratanga (empowered communities): Does the proposal implement management systems that encourage clients, employees and suppliers to identify, and act upon opportunities to protect biodiversity, prevent pollution, and continually improve environmental performance? | | | | | |
| Median Score | | | Overall Comment | | |