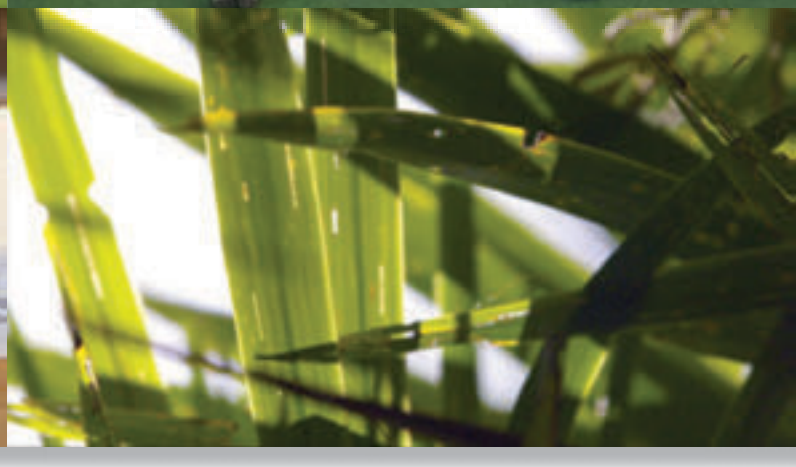

# Te Whaihanga

## To better prepare built environment professionals to work and engage with Māori

## Ako Aotearoa National Project

THE UNIVERSITY OF AUCKLAND NEW ZEALAND

TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI VICTORIA UNIVERSITY OF WELLINGTON

AUT

Ako AOTEAROA

Auckland Council Te Kaunihera o Tāmaki Makaurau

LINCOLN UNIVERSITY TE WHARE WĀNAKA O AORAKI

Unitec Institute of Technology TE WHARE WĀNANGA O WAIPARA

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# Foreword

# Foreword by Professor Hirini Matunga, Lincoln University

## "This publication and the research which underpins it, fills an important gap between theory and practice."

Creating great places to live, work and play is a universal human endeavour. Māori – like indigenous communities worldwide – are no exception to this universal truth. That said, the notion of what 'a great place' actually means is not universal but rather an intricate mediation between people and communities, their places, lands, landscapes, natural and built environments and indeed architecture. Therefore how these discrete dimensions can interact and interrelate through planning and design to create great places for Māori to be Māori must be explicitly, intelligently and sensitively constructed *within* the social, cultural, environmental and even economic context of the Māori communities concerned.

Whether these communities are iwi, hapū, whānau, marae, papakainga settlements, 'urban Māori' – or indeed combinations – is beside the point. The same discipline and/or approach applies. Good planning and design processes by/with Māori invariably lead to good planning and design outcomes *for* Māori. Bad planning and design processes that exclude, impose, or presume have an air of inevitability about them – and it isn't a great place to be.

In the past, notions of what makes for good (if not great) places, houses, villages, towns or cities have tended to be configured externally around other (normally settler/Western/Euro/Pākehā) cultural norms and practices. This approach has generally led to unsatisfactory and often disastrous consequences for Māori.

Clearly it was never meant to be this way. Even if we look briefly to the conveyor belt of Treaty of Waitangi promises that were made in 1840, article two of the Māori text of the Treaty, articulated what the future for Māori was supposed to look like:

> Ko te kuini o Ingarangi ka whakarite ka wakae ki nga Rangatira, ki nga hapū, ki nga tangata katoa o Nu Tirani, te tino Rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa.
>
> 'The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, their villages and all their treasures'. (Treaty Resource Centre, 2008.)

When they signed the Treaty, Māori quite 'reasonably' expected that they would continue developing *their* communities on their lands and in *their* natural environments, according to their settlement/urban patterns, to meet the social, cultural and economic needs of their communities.

Critically, the Treaty wasn't *just* about lands, resources or chiefly authority. It was also about the right to plan, design and make decisions about Māori built and natural environments, to expand their marae papakainga and villages to become towns and cities, to build their hospitals, schools and churches to support their communities, to develop their commerce and industry, and to expand the infrastructure needed to both support and connect.

The axiom 'Te Tino Rangatiratanga o … o ratou kainga – chieftainship over their villages' just about says it all.

Rather than ushering in a phase of structured, organised optimism for the future though, the Treaty quickly became the sentinel for a long period of officially sanctioned repression of Māori – including in planning and design. 'Maori were destined for extinction or at best assimilation and integration, and the aphorism 'to smooth the pillow of a dying race' became the dominating narrative.' (Buck, 1924, p.362) Promises made were broken. The guarantee of 'full, exclusive and undisturbed possession' of their lands, estates and resources, 'so long as it was their wish and desire' was undermined almost immediately. Reduced to a state of penury on a minute fraction of their ancestral estate, Māori were 'contained' on their pa, reserves and kainga, and relegated to remnant ancestral lands that the new settlers and colonial governments either didn't want, deemed to be of lessor value, or simply categorised as 'wasteland'.

At the same time, a new colonial imprint was being indelibly etched on the landscape and through colonial urban design, town planning, settlement patterns, architecture and even monuments and gardens, modelled on the imperial centre locked down. A new country called New Zealand was being created and superimposed over Aotearoa.

It is also important to note that Māori urban, architectural and landscape design patterns and templates – based on the pā, marae, wharenui, papakāinga and whare puni design archetypes – were already well established. The transition to so-called modernity was well underway, with Māori highly adept at appropriating new technologies and innovation to advance their collective futures as iwi, hapū and whānau.

Despite the yawning gulf that became the colonial era, Māori did survive. For well over 130 years, they continued to do their own spatial planning, landscape design and architecture on 'remnant estate', outside the 'official' planning system – which incidentally, still tried to repress them.

Colonial oppression continued to encounter active Māori resistance though – including in planning and design. In the late 1970s, Māori fought for and finally found a place in New Zealand's formal town and country planning system. For the first time ever in any New Zealand planning law, the Town and Country Planning Act 1977 through section 3(1)(g), recognised the causal nexus between Māori people, *their* culture and traditions with their ancestral lands. Not only was this finally elevated to the status of national planning importance, but planning authorities at all levels of government were required to 'provide for it'. The Treaty had as much as stated this, 140 years earlier.

Resistance had finally become resurgence, then renaissance.

The journey from 1840 to the present, to create New Zealand's homes, villages, towns and cities, *in* Aotearoa, has been fraught with obstacles and challenges. What the spotlight of history does is allow us to comprehend the present but with the clarity needed to imagine the future – why things are as they are, and what might have been different.

Creating great spaces for Māori to be Māori and a place they can call home, on their whenua, in their papakainga, close to their whānau (however currently configured) proximate to their civic spaces – such as marae, always was and still is the critical aim. That said, the aim now has to extend over multiple spatial, social, economic and even previously unpredicted contexts of/for being Māori – including Māori urban, peri-urban, rural, Mana Whenua, ancestral kāinga, mataawaka, taurahere et al. In the current context, Māori now have to navigate a complex host of legal, financial, property, planning and design arrangements in their quest to make a home and a great place to live, work and play – as they define it.

To traject into what might have been and what still might be requires active dialogue and engagement between Māori communities and the professionals who 'make' built environments – including planners, architects, landscape architects and engineers. Theories, concepts, ideas, even history – including the Treaty of Waitangi – must meet practice. This publication and the research that underpins it fill a critical gap between theory and that practice. For that I highly commend all of the researchers and practitioners who contributed to it.

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# Foreword by Professor Alison Phipps, University of Glasgow

## "The rigour of the research process, which has been followed throughout leading to a final high quality, high impact output."

**November 2018**

This Ako Aotearoa national project was funded to produce educational and research materials which would better prepare built environment professionals to work with Māori.

At a time when the aspects of the environment are being recognised as having legal personality within Aotearoa New Zealand and pioneering work is occurring to ensure that the upholding of rights under the Treaty of Waitangi is the responsibility of everyone, these research-based resources are invaluable.

The research outputs are distilled into a series of clearly articulated Boalian-style, short video scenarios, taking professionals through the research findings and research materials in a form which is perfectly suited to having an impact and generating understanding within a professional context. One of the key impact weaknesses of literature reviews and academic peer reviewed journal articles is their radical inaccessibility to the majority, including professionals involved in critical decision-making in the field. The research encompassed by the short films is considerable.

To arrive at this, a substantial review of literature has been undertaken and interviews carried out to understand what knowledge Māori consider vital for built environment professionals to understand. Following this, research has determined how to communicate this knowledge in the most efficient and effective form for professionals and other learners to quickly grasp. The scripting of the films follows classic Boalian and Freirean approaches, illustrating critical incidents and scenarios with considerable risk of conflict, and even legal action, being addressed through clearly researched strategies. Terms in te reo Māori (Māori language) are taught according to researched protocol for te reo pedagogy; relevant tikanga and kawa (traditions and practices) are clearly researched and the videos have been peer reviewed through the editing process to produce a bi-cultural, co-created set of research outputs.

These research outputs will have a significantly greater impact than a journal article, being accessible to those who are directly involved in decision-making and directly affected by poor decisions or lack of researched knowledge.

Within the UK context of the Research Excellence Framework (REF) and New Zealand's Tertiary Education Commission's Performance-Based Research Fund (PBRF), these films would be considered research outputs for impact and could form part of an 'impact case study' as well as being assessed with supporting materials (literature reviews, data analysis, glossaries of terms) as of equal standing and weight to a journal article. The peer review component is important in this regard, as is the process of refining raw data and literature into a form which is suitable for the presentation of the research. In this case, the most effective form has been chosen to be short films, which is not to say that other more academic and theoretical pieces may not also arise, but it does acknowledge the strong research output that the films represent. What matters for research quality assessment processes here is the rigour of the research process, which has been followed throughout in this case, leading to a final high-quality, high-impact output, which is non-standard, but as such represents a production open to intellectual risk and challenge, from which all progress is made in research.

The use of practice-led research is now an increasingly common form of thesis and research submission with research outputs ranging from literary novels, anthologies of poetry, films and documentaries, compositions, and exhibitions. Like the Te Whaihanga films, such outputs proceed according to research protocols, taking the most appropriate form and ensuring a review of practice alongside a review of literature.

This is similar to a research project of the Arts and Humanities Research Council, in the UK, where five short films were produced which examined interpreting in health care settings. These may be accessed here: https://www.gla.ac.uk/research/az/gramnet/research/trainingmodel/

It is also comparable to the 20-minute documentary produced by Dr Ian Shaw, School of Geographical and Earth Sciences, University of Glasgow, which took interviews, literature, and visuals to present the core concerns relating to drone technology: https://vimeo.com/222209662

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# Summary

# Nā tō rourou, nā taku rourou ka ora ai te iwi
# With your contribution and my contribution people shall thrive

The vision of this project is to ensure that future generations of planners, architects, engineers and landscape architects, both Māori and non-Māori, are better prepared to work with Māori professionals, iwi representatives, community economic development and Papakāinga Developers in their day-to-day work. The project also aims to assist professionals to build and sustain positive working relationships with Mana Whenua.

Of the 25,000 or so graduates each year in Aotearoa New Zealand, 8.5 percent are built environment graduates. Of these 2,100, half are engineers (Ministry of Education, 2016). However, there is a dearth of discipline-specific material to help prepare intending built environment professionals to work with Māori.

The primary aim of this project was to develop research-based, online video and supporting material for teaching and learning in the planning, architecture, engineering and landscape architecture disciplines, with a view to preparing student professionals, both Māori and non-Māori, when working with Māori. The ambitious aim of the Te Whaihanga project is to bring about sustainable long-term change in the way built environment professionals are taught, and to better prepare professionals to work with and engage with Māori.

The project team included teachers from planning, architecture, engineering and landscape architecture at the University of Auckland, Unitec Institute of Technology, Auckland University of Technology (AUT) and Victoria University of Wellington, as well as industry collaborators and media producers.

The project was instigated by the University of Auckland, and steered by Māori professionals and community leaders who named the project, directed it and drove the research and education content.

This material has been developed through a national research project, in collaboration with Auckland Council and Ako Aotearoa – National Centre of Tertiary Teaching Excellence. The project is of international significance given the United Nations New Urban Agenda and commitments to bring about and support cities for all (United Nations, 2016).

This research project, which started in 2016, has involved a review of materials, literature searches, interviews with professionals in practice and a series of wānanga (forums for immersive learning). The project has been presented at international and national academic, indigenous and professional conferences.

The research outputs from this project include a series of text-based and video-based materials. The videos are designed for use alongside the explanatory and support materials. The videos show one typical work-related scenario of engagement between built environment professionals and Mana Whenua.

This report begins by outlining the vision, aims, methods and outputs of the Te Whaihanga project, as well as acknowledging the evolution of the project. It identifies the key audiences for this material, and then summarises the four teaching materials produced as part of the project. This summary is followed by the text-based learning module, which can be shared with students as a text, and the learning assessment tool, which sets out questions to be answered through an online survey. Next, the videos are introduced, including an example of a session plan, a summary of each video, and discussion points. Transcripts of the videos are provided, along with a glossary of te reo Māori terms used in each video. Finally, the report provides an explanation of critical incident analysis, a strategy for developing reflective practice, and provides a tool for carrying out this analysis with students to deepen their learning. Worksheets and further resources are included in the appendices.

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United Nations (2016) New Urban Agenda, http://habitat3.org/the-new-urban-agenda/

# Acknowledgements

## Main collaborater and funder

Ako Aotearoa – National Centre for Tertiary Teaching Excellence

## Main industry partner

Auckland Council – Te Kaunihera o Tāmaki Makaurau

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Auckland University of Technology – Te Wānanga Aronui o Tāmaki Makau Rau
Lincoln University – Te Whare Wānaka o Aoraki
Unitec Institute of Technology – Te Whare Wānanga o Wairaka
Victoria University of Wellington – Te Whare Wānanga o te Ūpoko o te Ika a Māui

## Industry partners

Engineering New Zealand – Te Ao Rangahau (previously known as Institution of Professional Engineers New Zealand)
Manaaki Whenua Landcare Research
Ngā Aho Māori Designers' Network
New Zealand Planning Institute – Te Kōkiringa Taumata and Papa Pounamu
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# Glossary of te reo Māori terms

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Note: the Māori word or phrase is defined the first time that it appears in the text.

## On-screen translations in Video 1

kia ora mai tātou – welcome everyone
hui – meeting
kaupapa – project
pōwhiri – formal welcome
mihi whakatau – semi-formal welcome
mihi – greeting
whare – meeting house
waiata – song
whānaungatanga – relationship
rohe – district or region
iwi – tribe
tikanga – customs

## On-screen translations in Video 2

wāhi tapu – sacred site
rākau whenua – birth tree
wāhi kāinga – new settlement
Ngā Roimata o Reipare, tēnā koe – greetings to you, our stream, Ngā Roimata o Reipare
maunga – mountain
whakapapa – genealogy
awaawa – stream
kaitiaki – guardians
We don't want to 'tutae' in our own bed – we don't want to soil our own bed

| TERM | DEFINITION |
|---|---|
| Aotearoa | New Zealand |
| ako | learning |
| aronui | outcomes |
| atua | deity |
| awaawa | stream |
| hapū | sub-tribe |
| He W(h)akaputanga | The Declaration of Independence |
| hīkoi | walk |
| hui | meeting |
| iwi | tribe |
| kai | food |
| kaitiaki | guardian |
| kaitiakitanga | guardianship, the inherited responsibility to look after the environment |
| karakia | prayer |
| kaupapa | project |

A still from a project video

| TERM | DEFINITION |
|---|---|
| kaupapa Māori | based in Māori worldviews |
| kawa | protocol, scheme |
| Kia kaha, kia maia, kia manawanui! | Be strong, be steadfast, be willing! |
| Ko au te whenua, ko te whenua ko au | I am the land and the land is me |
| koha | offering, contribution |
| kōrero | conversation |
| kōhanga reo | early childhood education |
| kura kaupapa Māori | school |
| mahinga kai | food source and cultivation area |
| mana | power |
| mana tangata | dignity, safety and mutuality |
| mana whakahaere | collaboration and control |
| mana motuhake | outcomes and evidence of benefit; role of consultation |
| Mana Whenua | iwi and hapū with ongoing tribal affiliations to the land |
| marae | traditional and contemporary gathering places |
| mataawaka | Māori who have moved away from their traditional rohe |
| mātauranga Māori | Māori values and concepts |
| maunga | mountain |
| mauri | spiritual life force |
| mihi | greeting |
| mihi whakatau | semi-formal welcome |
| 'nau mai' | welcome |
| pā | village settlement |
| 'Pai ana' | 'All good' |
| Pākehā | New Zealander of European descent |
| papakāinga | settlement area |
| pōwhiri | formal welcome |
| rangatiratanga | tribal authority, the customary authority that Mana Whenua have over their rohe |

A still from a project video

| TERM | DEFINITION |
|---|---|
| rākau whenua | birth tree |
| rohe | district or region |
| tāoro | initial responses to the incident |
| Tāmaki Makaurau | Auckland |
| tangata whenua | people of the land |
| taura here | Māori who have moved away from their traditional rohe but who retain links to their iwi or hapū |
| te ao Māori | Māori world |
| te reo Māori | Māori language |
| tēnā koe | greetings to an individual |
| tēnā koutou katoa | greetings to a group |
| Te Tiriti o Waitangi | the Māori language version of the Treaty of Waitangi |
| Te Whaihanga | construction |
| tikanga | traditions and practices |
| tino rangatiratanga | absolute authority |
| tuakana | elder sibling |
| tuku rangirua | issues and dilemmas raised by the incident |
| tupuna | ancestors |
| wāhi kāinga | new settlement |
| wāhi tapu | sacred site |
| waiata | song |
| wānanga | a forum for immersive learning |
| whakapapa | genealogy |
| whakataukī | proverb |
| whakaaturanga | account of the incident |
| whānau | family |
| whānaungatanga | relationship |
| whare | meeting house |
| wharekura | secondary school |
| whare wānanga | tertiary education institute |
| whenua | land |

A still from a project video

# Introduction

## “The ambitious aim of Te Whaihanga is to bring about sustainable long-term change in the way built environment professionals are taught”

This project responds to a clear need. Of the 25,000 or so graduates each year in Aotearoa New Zealand, 8.5 percent are built environment graduates. Of these 2,100 graduates, half graduate as engineers (Ministry of Education, 2016).

Māori communities are playing an increasingly visible role in development, as kaitiaki, communities and developers. However, a high percentage of students studying built environment disciplines have had little, if any, experience engaging with Māori communities. Although 15 percent of the population of Aotearoa New Zealand are of Māori descent, as little as 2-3 percent of built environment students identify as Māori.

Te Tiriti o Waitangi and the Treaty of Waitangi provide the foundation for relationships between Māori communities and the Crown. Aspects of these roles and responsibilities are passed on to local and regional government. Acknowledging Treaty of Waitangi principles and Māori values and interests implicitly requires engaging with Māori communities in decision-making processes (Latimer, 2011). There is a dearth of discipline-specific material to help prepare built environment professionals to work with Māori communities. This lack of material has an impact on relationships and outcomes.

The vision of this project is to ensure that future generations of planners, architects, engineers and landscape architects are better prepared to work with Māori professionals, iwi representatives, community economic development and papakāinga developers in their day-to-day work.

The primary aim of the project is to develop research-based online video and supporting material for teaching and learning in the planning, architecture, landscape architecture and engineering disciplines, to prepare student professionals, both Māori and non-Māori, when working with Māori. The ambitious aim of Te Whaihanga is to bring about sustainable long-term change in the way built environment professionals are taught, and to better prepare professionals to work with and engage with Māori.

### Built environment

In the Te Whaihanga project, ‘built environment’ disciplines include planning, architecture, engineering and landscape architecture. The rationale for this is that these are the professions involved in major developments. We acknowledge that the terminology can be problematic and for some the term ‘built environment’ can be taken quite literally to mean exclusively the built form, whereas in this report it is used to mean all aspects of the natural and built environment.

### Te Whaihanga

As a noun, Te Whaihanga means ‘building’ and as a verb it means ‘to construct or erect’. The name was originally gifted to this project in recognition of a group for Māori staff which was established by at the University of Auckland by Pākariki Harrison to support Māori students.

### How Te Whaihanga evolved

The idea for the project evolved from the work that Lena Henry and Professor Dory Reeves had been involved in since 2010 at the University of Auckland. For several years they had worked on developing the content for the Planning 101 course. They developed an immersive studio for third year students (Henry, Hucker, & Reeves, 2012) and worked with the library and learning services looking at the potential of academic literacy. They looked at how Māori values could be embedded and how skills sets should and could be integrated into the taught curriculum. With the restructuring of the planning programme and the creation of a second-year social and community course, they had the opportunity to work on staircasing and developing an understanding of Māori values for planning students in their first three years of study. The potential to apply for an Ako Aotearoa award provided the opportunity to develop a multi-disciplinary collaborative project to include architecture, engineering, landscape architecture and planning, and to engage professional institutes and industry partners.

## The premise: how students learn

The spiral of knowledge and development is a recognised model in professional pedagogy and shows how professionals learn. The spiral is also significant in Māori epistemology. The model, originally developed by Eraut (1994) and enhanced by Durning, Carpenter, Glasson & Burtina-Watson (2010), shows that professionals develop through a number of stages or spirals of learning. Each spiral represents a different phase starting at the novice student stage, then the early career stage and, from there, to the expert novice, novice expert and expert stages. As professionals develop from novice to expert, the way in which learning takes place also develops, moving from a reliance on explicit knowledge to developing know-how, and using tacit knowledge as expertise is also developed. The model is complicated by the fact that students and professionals can be novice in some areas and experts in others, and that professionals experience overlapping and quite complex work situations. The work of Eraut (1994) and Durning et al. (2010) found that the novice stage is highly influential in the development of a professional's personalised pattern of practice and so is particularly important when it comes to developing an understanding of topics such as working with Māori values and engaging with Māori. During these early career years, professionals are building their informal networks and establishing their first mentee/mentor relationships. These relationships can help reinforce or undermine the importance of knowledge and understanding of Māori values in professional practice.

## Outputs from the project

Outputs from the project include

(1) A learning assessment tool 'tests' students' awareness of three core values and can take the form of a survey, using an online survey tool such as SurveyMonkey or Qualtrics. Its simplicity belies its complexity.

(2) A text-based learning module which outlines why students need to be better prepared when engaging with Māori communities.

(3) A set of four short videos designed to illustrate specific work situations for built environment professionals that can be used in a guided learning situation.

(4) A critical incident analysis tool to deepen learning and develop reflective practitioner skills.

(5) Supporting materials including further readings and other resources (see Appendix 4).

# Methodology

A mixed-mode method was used and the participative and inclusive design of the project involved interested parties as collaborators and industry partners. In the context of this project, 'mixed-mode method' means that use was made of a range of information-gathering approaches including: literature reviews, interviews, hui (meetings), group discussions, wānanga and observations.

## The interested parties/players

There are six sets of main actors with different levels of power and influence over curriculum design, programme content and student support:

(1) Māori communities who want professionals who are better prepared to engage and work within the Aotearoa New Zealand context

(2) Employers from the public, private and non-governmental organisation (NGO) sectors

(3) Professional institutes which accredit academic programmes

(4) Providers of professional programmes delivered through the nine tertiary institutions in Aotearoa New Zealand which have built environment programmes

(5) Individual teachers who have agency over detailed course content and delivery

(6) Students who decide to enrol in one programme rather than another

## Project team

The project team included academic developers, teachers of the specific built environment disciplines, as well as industry partners. The teaching staff included both senior members of the academy, both Māori and non-Māori, who are able to effect institutional and curriculum changes through their leadership positions, as well as teachers at earlier stages in their development who bring fresh perspectives.

## Literature search and review

An initial literature search and review confirmed the lack of discipline-specific material, as well as the value of video-based learning material. The search also helped in the development of the materials to support the videos and this included an accessible explanation of why it is essential for students preparing to be professionals in the fields of planning, architecture, landscape architecture and engineering to be able to work and engage with Māori.

## Process of identifying the video themes

The themes and issues scripted for the video-based material were identified through a series of interviews with Māori and non-Māori built environment professionals, Te Hana Te Ao Marama Community Development Trust, key staff in local government and iwi representatives (n = 13). The themes that emerged and developed into scenarios were discussed in wānanga. The research was designed to provide material for dramatisation rather than the creation of documentaries.

## Ethics

This project involved a number of participants. These included members of Māori interest groups from each of the professional institutes: Te Tau-a-Nuku (NZILA); Papa Pounamu (NZPI); and Ngā Aho; Te Hana Te Ao Marama, Papakāinga Developers, and students and teachers (both Māori and non-Māori).

Ethics approval was sought and approved for the following:

(1) Interviews with practitioners working in local government who have some experience engaging with Māori

(2) Wānanga with Māori participants (some of whom were members of the project team) to validate the situations and scenarios to be used as a basis for the teaching and learning materials

(3) The pre- and post-assessment of student learning during the courses and one year following the courses. These are carried out through online questionnaire-based surveys

(4) Focus groups with teachers, both Māori and non-Māori, in each of the disciplines and educational institutions to discuss the applicability of the material and what the material is like to work with.

The ethics application addressed the following considerations: Māori community; Ethicality factors such as: mana tangata, dignity, safety and mutuality; mana whakahaere: collaboration and control; Mana Motuhake: outcomes and evidence of benefit and the role of consultation. For research to be ethical, it must have benefit for the community, must involve continuous consultation, mutual understanding and collaboration, and understanding of the culture.

These ethical considerations have guided the conception of the project and its design and included:

- How the research actually benefits participants.
- Having clear procedures for dealing with potentially emotional or angry situations.
- How the research acknowledges the unique place of Māori in Aotearoa New Zealand, and the unique partnership between Māori and the Crown; and promoting understanding of te ao Māori (Māori world) and te reo Māori (Māori language).
- How the research respects other cultures.

The research involved approval from the University of Auckland Human Participation Ethics Committee and the human participants ethics committees of each of the participating universities (Victoria, Unitec Institute of Technology and AUT).

## Interviews

To gather qualitative data from a range of perspectives, interviews were carried out with 13 practitioners, from Auckland Council, experienced in working directly with Māori communities. These interviews took place at Auckland Council between 31 October and 7 November 2016. A further interview with Thomas de Thierry (Ngāti

Whātua, Te Uri o Hau) was carried out at Waipapa Marae on 13 December 2016 and the final interview with a practitioner was completed at the offices of a council-controlled organisation on Tuesday, 20 December 2016.

Interviewees were recruited by Helen Te Hira, the Principal Advisor (Te Tiriti & Māori Capability) within the People and Performance department at Auckland Council, in collaboration with the research team. Potential interviewees were sent a participant information sheet and a participant consent form, as well as details of the contact people for the project within Auckland Council. The principal advisor also organised the interview times and the venue.

Auckland Council, through Executive Lead Team Sponsor Penny Pirrit, gave consent for their staff to participate in this research. The interviewees were able to provide perspectives from different departments within Auckland Council including the Chief Planning Office, Te Waka Anga Mua, Research Information Management Unit and Regulatory Services, as well as their experiences studying at a range of tertiary institutions across Tāmaki Makaurau Auckland and around the world. The semi-structured interviews lasted 45-60 minutes.

The interviews were carried out by the project researchers Dr Vincent A Malcolm-Buchanan (Ngāti Pikiao, Ngāti Mākino, Ngāti Whare, Tūhoe, and Ngāti Kahungunu) and Dr Brigid Livesey (Pākehā). Interviewees were given an opportunity to indicate whether they preferred to be interviewed by a Māori or a Pākehā researcher. Project researchers began interviews with a short introduction in English or te reo Māori, as appropriate, including introducing themselves and the project. Participants were provided with a participant information sheet and were asked to sign a participant consent and confidentiality form. Interviewees were then asked to introduce themselves.

Following this introduction, interview questions focused on participants' experiences learning about te ao Māori (the Māori world) through tertiary education, and working with Māori communities as an early career professional. Participants were then asked to reflect on: (1) improvements to the institution, professional organisations, and the built environment industry as a whole, and (2) support which could be offered to early career professionals. Interviews closed with an invitation to identify values which participants felt are important for professionals to understand when working with Māori communities, and the opportunity to share any concluding thoughts.

Interviews were recorded using digital recorders and written notes. Project researchers summarised written notes into one-page summaries, which were shared with the wider project team.

Interviews with practitioners were used to identify the discipline-specific situations that built environment professionals need to be prepared for and the key Māori values which professionals felt they needed to understand.

## Wānanga

Two wānanga were held, involving participants representing Māori communities, professional bodies and teachers, to identify, discuss and develop the storylines, key messages and values to be highlighted.

A list of scenarios was discussed and four scenarios were identified. It was agreed that a key principle guiding the development of the videos was that they should show what does work and how things should be done.

## Development and production of the videos

A sub-group of the project team were tasked with commissioning a Māori production company to work on the scripting of the scenarios, recruit talent and select suitable locations. The storyline, script, characters and graphics were drafted and then reviewed by the project team before filming. The project team reviewed the videos before final production and decided on the subtitles.

## Development of supporting material

The following support material was developed in parallel to the video production:

- text-based learning module – why
- learning assessment tool for students – what
- guidance notes for use of videos with worksheets and scripts – how
- critical incident analysis tool – where
- other resources – bibliography

## Trialling videos and development of associated worksheets and prior knowledge survey

During 2018, the videos and supporting material were available for use within tertiary institutions and local government. Feedback was sought from teachers and trainers and participants were encouraged to complete short critical incident analysis reports.

## Audiences for Te Whaihanga: built environment programmes in Aotearoa New Zealand

The material from Te Whaihanga is available to all built environment programmes in Aotearoa New Zealand.

The following list represents the courses which were specifically targeted to use the Te Whaihanga material.

### Planning

**University of Auckland**

BUrbPlan 101 Introduction to Planning (65 students)

PLAN 100G Introduction to Planning – General Education Course (45 students)

BUrbPlan 305 Māori Urban Planning Issues (45 students each year)

BUrbPlan 311 Māori Urban Planning Issues (45 students)

MUrbPlan 704 People Community and Planning (25 students each year)

MUrbPlan 706 Māori Planning Issues (25 students each year)

### Architecture

**University of Auckland**

**Studio courses**

(ARCHDES100/101/200/201/300/301/700/701), and the professional practice courses at first year Master's level

(ARCHPRM700/701) (100 students each year) (100 plus students in each year cohort)

**Victoria University of Wellington**

***Undergraduate architecture programme***

ARCI 211 Arch Design Studio

ARCI 311 Arch Design Studio

***Postgraduate***

ARCI 411 Arch Design Studio

ARCI 412 Arch Design Studio

ARCI 591 Thesis

### Landscape Architecture

**Victoria University of Wellington**

LAND 211 Landscape Design Studio

LAND 212 Landscape Design Studio

LAND 312 Landscape Design Studio

**Postgraduate**

LAND 411

LAND 591 Thesis

***Undergraduate interiors programme***

INTA 211 Arch Design Studio

INTA 311 Arch Design Studio

**Postgraduate**

INTA 591 Thesis

### Engineering

**University of Auckland**

Engineering electives (45 students)

**Auckland University of Technology**
AUT Construction (60 students)

The following table illustrates the tertiary level, built environment programmes taught or offered in Aotearoa New Zealand, and shows the potential reach of the project.

**Table 1: Tertiary level, built environment programmes in New Zealand as at January 2019**

| | ARCHITECTURE | ENGINEERING | LANDSCAPE | PLANNING |
|---|---|---|---|---|
| University of Auckland | UG and PG | UG and PG | Not offered | UG and PG |
| University of Otago | Not offered | Not offered | Not offered | PG |
| University of Canterbury | Not offered | UG and PG | Not offered | Not offered |
| Victoria University of Wellington | UG and PG | UG and PG | UG and PG | Not offered |
| University of Waikato | Not offered | UG and PG | Not offered | UG and PG |
| Massey University | Not offered | UG and PG | Not offered | UG and PG |
| Lincoln University | Not offered | Not offered | UG and PG | UG and PG |
| AUT | UG | UG | Not offered | Not offered |
| Unitec Institute of Technology | UG | Not offered | UG | Not offered |

UG – Undergraduate
PG – Postgraduate

**Table 2: Summary of the research-based teaching and learning material created as part of the project**

| TEACHING MATERIAL | TEXT-BASED LEARNING MODULE – WHY | LEARNING ASSESSMENT TOOL – WHAT | AUDIO VISUAL – HOW | PERSONAL REFLECTION TOOL – WHERE |
|---|---|---|---|---|
| **Resource** | Text-based explanation | Questions to be used as an online or offline survey | Videos; Guidance for facilitators; Session plan; Summary discussion for each video; Transcripts; Worksheets | Critical Incident Analysis including a checklist of questions for students and teachers and facilitators |
| **Outcomes** | Understand the discipline context and the relevance of working with Māori as a professional | A basic assessment of what the participant knows about Māori values: kaitiakitanga, mana and rangatiratanga | Each video has a summary of outcomes and these are listed at the beginning and end | Understand personal development and future learning needs via personal development and assessment of future learning needs |
| **Assessment** | Report or essay as an assignment task; Multiple choice assessment (to be developed by the facilitator) | Used anonymously, it provides the teacher and student with an overview of the class | Completed worksheets; Multiple choice; Role-play (to be developed by the facilitator) | Completion of the Critical Incident Analysis report |
| **Available** | Available in the Te Whaihanga report page 23 | Available in the Te Whaihanga report page 31 | Audio visual available online through YouTube; Supporting material available in the Te Whaihanga report page 36 | Available in the Te Whaihanga report page 43 |

# Project resources

## Text-based learning module

# Introduction

This text-based learning module is for use by students, teachers and facilitators. It explains why it is important that built environment students and professionals know how to work and engage with Māori.

This section addresses those issues common to the combined professions and those that are distinct.

Why is it important to engage effectively with Māori communities? Professionals who work in the built environment create spaces and places where people live. Changing environments changes peoples' lives, including the lives of Māori individuals, whānau (families) and communities. Over a millennium of settlement, Māori developed systems and practices to establish preferred ways of living within Aotearoa. In 1840, the British Crown and Māori signed Te Tiriti o Waitangi (the Māori language version of the Treaty of Waitangi) with representatives of the British Queen. Article two of Te Tiriti o Waitangi guaranteed to Māori 'te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa', which has been translated as 'absolute authority over their lands, their homes, and everything which they value' (Murphy, Healy, & Huygens, 2012, pp. 97-203).

The guarantee to Māori of their 'tino rangatiratanga' (absolute authority), as expressed in Te Tiriti o Waitangi, is essentially about authority and the ability for Māori to live and express themselves as Māori. The discourse of Te Tiriti o Waitangi is highly relevant and significant to contemporary decisions made about our built environment by planners, architects, landscape architects, engineers and construction management practitioners. This is why students in planning, architecture, landscape architecture, urban design and engineering need to learn to engage effectively with Māori communities in their work.

## What will I learn from this module?

This module is designed to ensure that our next generation of built environment professionals know why and how to engage with Māori in their day-to-day work. Recent research with professional institutes and key employers shows that we can better equip early career professionals with the skills to engage effectively. This module is designed to prepare built environment professionals to work with Māori professionals, Mana Whenua – hapū (sub-tribe) and iwi (tribe) representatives, and developers of community economic development and papakāinga (residential and associated development) projects.

## Who is this module for?

The overall module is designed for students in each of the built environment disciplines. We expect both Māori and non-Māori to enjoy learning from this module.

## What does the module cover and how should it be used?

The overall module sets out:

- Why professionals need to be able to work effectively with Māori
- Values and principles that professionals need to understand
- Some common situations that professionals encounter and early career professionals can prepare for.

The module is designed to be distributed as a handout and also to be available online.

The following paragraphs provide a brief history of engagement between built environment professionals and Māori communities. The narrative moves from planning, through architecture and landscape architecture, to engineering. This narrative reflects the fact that although professionals may view disciplines such as planning and engineering as different and distinct, Māori communities have had similar experiences interacting with built environment professionals across disciplines. As outlined in the Te Aranga Māori Cultural Landscape Strategy, all built environments are located within cultural landscapes. The term cultural landscapes acknowledges that within Māori worldviews, physical landscapes are inseparable from tupuna, events, occupations and cultural practices. These dimensions remain critical to cultural identity and a 'Māori sense of place'. The term 'cultural landscape' does not make a distinction between urban and rural areas (Te Aranga, 2008, p. 1).

## Dual traditions of building and resource management

For a thousand years, iwi and hapū have practised architecture, construction, engineering and landscape architecture through building structures for their communities, and practised planning and landscape management through using and managing their resources. These practices draw on systems of knowledge, experience and action that are grounded in traditional Māori values and principles. Settlers from Europe who arrived in the 19th century brought their own built environment values and planning practices, based on the principles of categorising and organising land uses, mediating between different activities, and solving problems through industrial technology.

## Key points

- Different cultures understand the built and natural environments in different ways. Māori understandings of the environment are grounded in connection to the land as explained through concepts such as whakapapa (genealogy), Mana Whenua (iwi and hapū with ongoing tribal affiliations to the land), and kaitiakitanga (guardianship, the inherited responsibility to look after the environment).
- Professionals are likely to work with Māori individuals and communities who hold multiple roles. These roles include: users of the built environment; clients for projects; Mana Whenua and kaitiaki (guardians); other built environment professionals; and partners with the Crown under Te Tiriti o Waitangi.
- Māori communities hold and develop mātauranga Māori, te reo Māori, tikanga and kawa (traditions and practices) relevant to every place in Aotearoa New Zealand.
- Professionals' limited knowledge of Te Tiriti o Waitangi, mātauranga Māori, te reo Māori, tikanga and kawa can be challenging or frustrating for Māori communities. This can result in difficult relationships, project delays and poor design processes and outcomes for Māori communities.
- There is a pressing need for built environment professionals to become more culturally competent to work alongside Māori communities to ensure that Māori cultural identities can be fully expressed in the built environment.
- Both Māori and non-Māori professionals are encouraged to learn more about Te Tiriti o Waitangi, mātauranga Māori, te reo Māori, tikanga and kawa.
- Learning more about Te Tiriti o Waitangi, mātauranga Māori, te reo Māori, tikanga and kawa requires engagement with Māori communities.
- Māori clients seek out professionals who are able to understand and respond sensitively and appropriately to cultural dimensions of built environment processes and projects.
- It is well documented that many laws, policies, and institutional practices disadvantage Māori communities who aspire to care for, use and develop resources. As a professional, you have a responsibility to identify practices which disadvantage Māori communities, and to use your professional knowledge, skills and networks to challenge inequity.
- Responsibilities for working alongside Māori communities are set out in international agreements, national legislation, territorial authority (district and regional) policies and plans, and the regulations of relevant professional institutions.

## Māori planning practices are recognised in Te Tiriti o Waitangi

Settlers recognised the existence of Māori planning traditions in He W(h)akaputanga (Declaration of Independence) signed in 1835 (Ministry for Culture and Heritage, 2017) and Te Tiriti o Waitangi (National Library, n.d.) signed in 1840 (Matunga, 2000). Article two of Te Tiriti o Waitangi guaranteed to Māori 'te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa', which can be translated as 'absolute authority over their lands, their homes, and everything which they value' (Murphy et al., 2012, pp. 197–203).

## Planning legislation ignored Te Tiriti o Waitangi

However, the planning system implemented by the colonial government following the signing of Te Tiriti o Waitangi did not recognise the existence of Māori planning systems, nor that Māori had managed their environment for a millennium. Through the Native Land Court, land owned collectively by hapū was divided up between individuals in an attempt to destroy Māori communities. Planning laws imported from the United Kingdom were forced upon Māori land, resources and communities without consultation.

## Legislation did not require consultation with Māori

The Town Planning Act 1926 ignored agreements made with Māori in Article two of Te Tiriti o Waitangi and the Treaty of Waitangi. The Act, which was based on the British Housing and Town Planning Act (1919) delegated powers from Parliament to local authorities. Local authorities held all the power to prepare planning schemes and regulate the use of land (Memon, 1991). The Act contained no policy of consultation with Māori, and no provisions to recognise the validity of Māori knowledge and the legitimate contribution of Māori communities to environment management.

## Planning practices resulted in land alienation

A new Town and Country Planning Act was passed in 1953 (New Zealand Government, 1953). This Act gave local authorities greater control over land use planning including, mandatory responsibilities to develop 'land use schemes' (Town and Country Planning Act, 1953). However, the Act again omitted to mention Te Tiriti o Waitangi or the Treaty of Waitangi. This omission had serious consequences for Māori communities. Land use schemes developed during this period introduced zoning for rural areas which assumed that a single

farm required only two houses – one for the farmer and one for the sharemilker. These land use schemes disadvantaged Māori by restricting building on Māori land, and forced many Māori to migrate away from their ancestral land to find new places to live (Nathan, Jefferies, & KCSM Consultancy Solutions Ltd., 2008).

## New legislation recognises Māori planning

The 1970s marked a turning point in recognising Māori values and rights in the built environment. In 1977, the Town and Country Planning Act was reviewed again. At the time, many Māori communities were critically concerned at the continuing loss and alienation of their land, and ongoing exclusion from decision-making processes. As a result of these strongly-voiced concerns, the Town and Country Planning Act (1977) provided the first specific statutory recognition of Māori planning traditions since 1840. Section 3(1)(g) of the Act declared that 'the relationships of Māori and their culture and traditions with their ancestral land is a matter of national importance to be recognised and provided for in the preparation, implementation and administration of regional, district and maritime schemes' (1977). This clause was repeated in the Resource Management Act (1991), as Section 6(e). More recently, policy 2 of the New Zealand Coastal Policy Statement 2010 recognises a wide range of Māori values and knowledge, including kaitiakitanga, tikanga Māori, and mātauranga Māori.

## The 'Māori Renaissance' created opportunities for Māori architecture

The period of Aotearoa New Zealand's history from 1960-1970 is known as the 'Māori Renaissance'. The prominence of the Māori Battalion during World War Two, the activities of the Māori Women's Welfare League on issues relating to housing, health and education in the 1950s and 1960s, the emergence of Māori artists, writers and musicians in the 1970s, and the establishment of kohanga reo (early childhood education) in the 1980s meant that Māori cultural expression became increasingly visible in places other than marae (traditional and contemporary gathering places). In 1989, the Education Amendment Act recognised the distinct identity of kohanga reo, kura kaupapa Māori (schools), wharekura (secondary schools) and whare wānanga (tertiary education institutions) (Simon & Smith, 2001). State funding for kaupapa Māori education (education based in Māori worldviews) resulted in a unique set of opportunities for Māori architectural expression. For most Māori in the education sector, designing a kaupapa Māori school was the first time they had ever engaged with an architect. For most architects, working with Māori clients was also a new experience.

In the early 1990s, the first major settlements for breaches of Te Tiriti o Waitangi were agreed. Following the return of resources through Treaty settlements, the number of Māori clients for architects and the range of opportunities for Māori architectural expression expanded dramatically. In 2010, the growing Māori economy was estimated to be worth nearly $37 billion (Business and Economic Research Limited, 2011). Today, and in the future, architectural graduates are able to contribute to many Māori design projects across the education, health, housing, urban design, transport, justice, tourism, and commercial sectors.

## Bringing together different traditions within the cultural landscape

Through these projects, built environment professionals are learning valuable lessons about engaging with Māori communities. For example, graduates of landscape architecture can expect their work to include designing for a project led by iwi or hapū, as well as carrying out the planning design or management for an area used by Māori individuals and communities.

Here are a few Māori concepts that are often referenced in built environment policies and engagement practices. Early career professionals should become familiar with these terms:

**Whakapapa:** Whakapapa (genealogy) traces human ancestry back to the beginning of the universe and links humans to all other living things including the earth and the sky. These familial relationships with nature shape the Māori worldview and influence the way Māori choose to interact with the environment including landscapes, mountains and rivers. Māori communities identify their own connections and values attached to a particular place. Multiple Māori groups can claim whakapapa lineage to the same place and may express these differently but each is valid.

**Mana Whenua:** This term refers to the close association and authority an iwi or hapū has over their tribal territory. An iwi or hapū with Mana Whenua status over an area affected by a project has valuable knowledge and the right to participate in the project. It is important for built environment professionals to learn the values Mana Whenua hold with respect to the environment they are or will be working within. The values held by Mana Whenua are critical to any built environment project.

**Kaitiakitanga:** Mana Whenua have a cultural responsibility to protect their landscapes. This responsibility is called 'kaitiakitanga'. Mana Whenua maintain the responsibility of kaitiakitanga even if they do not 'own' the land. Mana Whenua should be consulted before considering a plan or project. Through engaging with Mana Whenua, kaitiaki are assisted in their duty of guarding the resilience and health of the landscape and all its constituent parts.

**Rangatiratanga:** Rangatiratanga has been defined as chieftainship, self-determination, Māori sovereignty, Māori self-management and Māori authority and control. Within the module, the term is used to provide a brief version of the phrase 'tino rangatiratanga' which relates to notions of power, control, sharing and authority (Durie 2005, p. 6). These definitions relate to its meaning in Article two of Te Tiriti o Waitangi and essentially frames the relationship between Māori and the Crown as presiding authorities (of their respective nations) entering into a treaty relationship.

## Strengthening our capacity to work together

Today, universities in Aotearoa New Zealand are committed to providing a study and work environment that meets Treaty of Waitangi obligations. Universities are committed to promoting Māori presence and achievement in teaching, learning and research. For example, the Engineering School at the University of Auckland – Te Whare Wānanga o Tāmaki Makaurau – runs a tuakana engineering programme to provide an academic and mentoring support programme for Māori and Pacific students in the Faculty of Engineering.

## Global context

Indigenous rights and values are recognised internationally. The role of built environment professionals in working with Māori communities in Aotearoa New Zealand is part of a wider international movement to recognise indigenous rights and values in the built environment. Here are two critical events in that movement:

- **1992: The Rio Declaration (The United Nations, 1992), Agenda 21 (The United Nations, 1992), and the Convention on Biological Diversity (Convention on Biological Diversity, n.d)** were adopted at the United Nations Conference on Environment and Development in Brazil. These instruments established international legal standards to protect indigenous peoples' rights to their traditional knowledge and practices in the area of environmental management and conservation. This international legal framework recognises the unique relationship that indigenous people have with their traditional lands (Office of the High Commissioner for Human Rights (n.d.).
- 2010: The New Zealand government endorsed (New Zealand Parliament, 2018) the **United Nations Declaration on the Rights of Indigenous Peoples.** The core principles of this declaration include Indigenous self-determination and participation. The declaration provides a set of international human rights standards that are consistent with Te Tiriti o Waitangi and promote effective Māori participation in decisions about the built environment.

## Professions world-wide emphasise the value of indigenous knowledge

Across the world, professional organisations are increasingly emphasising the value of indigenous knowledge and indigenous perspectives relating to the built environment. For example, engineering programmes taught in Aotearoa New Zealand must be accredited by the Institute of Professional Engineers of New Zealand. The accreditation process is informed by the Washington Accord, and subsequent accords signed in Dublin and Sydney. These accords give a significant consideration to cultural well-being.

Similarly, the New Zealand Institute of Landscape Architecture's (NZILA) education policy and standards must be consistent with the goals and policies of the International Federation of Landscape Architects (IFLA), of which it is a member. In 2013, IFLA members signed the Tāmaki Makaurau Landscape Declaration, which states:

> We recognise traditional and Indigenous knowledge and wisdom held by people of the world, which contributes to understanding landscape and can guide decision-making at this time and for our shared future. (International Federation of Landscape Architects, 2013, p. 3.)

## Legal roles and responsibilities

Te Tiriti o Waitangi and the Treaty of Waitangi provide the foundation for relationships between Māori communities and the Crown. Aspects of these roles and responsibilities are passed on to local and regional government. Acknowledging Treaty of Waitangi principles and Māori values and interests implicitly requires engaging with Māori communities in decision-making processes (Latimer, 2011).

The legal roles and responsibilities of built environment professionals to work alongside Māori communities are set out in a number of laws, including:

- **Resource Management Act**
  'Section 8: In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi)'

  To find out more about that ways that local government are working with Māori communities under the Resource Management Act, go to the following sites:

  http://www.environmentguide.org.nz/rma/Māori-and-the-rma/

  http://www.qp-test.org.nz/planning-process-plan-components-context-consultation-tangata-whenua/context-consultation-tangata-1

- **Local Government Act**
  Section 4: In order to recognise and respect the Crown's responsibility to take appropriate account of the principles of the Treaty of Waitangi and to maintain and improve opportunities for Māori to contribute to local government decision-making processes, parts two and six provide principles and requirements for local authorities that are intended to facilitate participation by Māori in local authority decision-making processes.

  To find out more about the ways that local government are working with Māori communities under the Local Government Act, go to:

  www.lgnz.co.nz/about-lgnz/governance/Māori-committee/council-Māori-engagement/

Under these laws, local and regional governments develop regulations – such as district plans – which provide more detailed information on when Māori communities should be engaged in built environment processes.

## Ethical responsibilities

Te Tiriti o Waitangi and the Treaty of Waitangi have also been recognised as a foundation for relationships between Māori communities and professionals working in the built environment. Professional bodies are recognising the need for built environment professionals to know about Te Tiriti o Waitangi, and to understand relevant elements of mātauranga Māori, te reo Māori, tikanga and kawa. This knowledge allows professionals to be confident in engaging with Māori communities and understanding what is important to iwi and hapū. For example, in March 2017, the New Zealand Institute of Architects signed Te Kawenata o Rata with Ngā Aho Māori Designers' Network. Te Kawenata o Rata is a covenant that formalises an ongoing relationship of co-operation between the two groups. To view this, go to www.nzia.co.nz/media/5562039/kawenata-pdf-of-signed-a2-doc.pdf

Other statements of ethical responsibility include:

- **The Code of Ethics for the New Zealand Planning Institute/Te Kōkiringa Taumata**
  'A planner shall maintain an appropriate professional awareness of issues related to the Treaty of Waitangi and to the needs and interests of Tangata Whenua' (New Zealand Planning Institute, 2016, 8.1.2)

- **The New Zealand Institute of Architects, Incorporated Rules**
  'To recognise cultural preferences including the views and expectations of tangata whenua as they relate to the Institute and the practice of architecture' (NZIA, 2015, Rule 2.2)

- **The New Zealand Institute of Landscape Architects (Tuia Pito Ora) Bicultural Strategy**
  The strategy seeks to:

  - Achieve a high level of cultural awareness, and to encourage ongoing learning and enrich professional practice; and
  - Improve outcomes for the communities in which we undertake design and planning projects, while also demonstrating truly integrated recognition of cultural diversity within a design profession.

- **Engineering New Zealand – Te Ao Rangahau**
  Engineers graduating from tertiary education institutions accredited by Engineering New Zealand are expected to hold a level of knowledge that allows them to:

  - Understand the role of engineering in society and the identified issues in engineering practice including ethics and the professional responsibility of an engineer to public safety; and the impacts of engineering activity including economic, social, cultural, environmental and sustainability impacts
  - Involve diverse groups of stakeholders with widely varying needs
  - 'Apply reasoning informed by contextual knowledge to assess societal, health, safety, legal and cultural issues and the consequent responsibilities relevant to professional engineering practice and solutions to complex engineering problems' (Institution of Professional Engineers New Zealand, 2017).

- **Icomos New Zealand Charter 2010**
  The ICOMOS New Zealand Charter, Te Pumanawa o ICOMOS o Aotearoa Hei Tiaki I Nga Taonga Whenua Heke Iho o Nehe, is a set of guidelines on cultural heritage conservation, produced by ICOMOS New Zealand. Section 3 provides principles for indigenous cultural heritage.

  - The Indigenous cultural heritage of tangata whenua relates to whānau, hapū, and iwi groups. It shapes identity and enhances well-being, and it has particular cultural meanings and values for the present, and associations with those who have gone before. Indigenous cultural heritage brings with it responsibilities of guardianship and the practical application and passing on of associated knowledge, traditional skills, and practices. The Treaty of Waitangi is the founding document of our nation. Article 2 of the Treaty recognises and guarantees the protection of tino rangatiratanga, and so empowers kaitiakitanga as customary trusteeship to be exercised by tangata whenua. This customary trusteeship is exercised over their taonga, such as sacred and traditional places, built heritage, traditional practices, and other cultural heritage resources. This obligation extends beyond current legal ownership wherever such cultural heritage exists. Particular matauranga, or knowledge of cultural heritage meaning, value, and practice, is associated with places. Matauranga is sustained and transmitted through oral, written, and physical forms determined by tangata whenua. The conservation of such places is therefore conditional on decisions made in associated tangata whenua communities, and should proceed only in this context. In particular, protocols of access, authority, ritual, and practice are determined at a local level and should be respected (ICOMOS, 2010, p. 2).

## Expectations of education

In response to these international, national and professional responsibilities, professional institutes in Aotearoa New Zealand require tertiary education institutions to equip students with an understanding of Te Tiriti o Waitangi, mātauranga Māori, te reo Māori, and tikanga and kawa. For example:

**The New Zealand Planning Institute** requires accredited planning programmes to:

- 'Promote an understanding of the Treaty of Waitangi/te Tiriti o Waitangi and how its settlements may be implemented through the planning system' (New Zealand Planning Institute, 2016, p 5).
- 'Promote an understanding of mātauranga Māori' (New Zealand Planning Institute, 2016, p 5).

**Engineering New Zealand (formerly IPENZ)**, under legal statute requires professional engineers to demonstrate a number of specifically identified professional competencies. These competencies are addressed directly through undergraduate education, or developed during experience and CPD (Engineering New Zealand, nd). As a result all BE(Hons) programmes in engineering must incorporate appropriate educational content to prepare graduates for future professional engineering status. Of particular relevance to the Te Whaihanga project are:

- Competency 2: Comprehend, and apply knowledge of, accepted principles underpinning good practice for professional engineering that is specific to the jurisdiction in which he/she practices – especially awareness of legal requirements and regulatory issues within the jurisdiction.
- Competency 9: Recognise the reasonably foreseeable social, cultural and environmental effects of professional engineering activities generally
    - Considers and takes into account possible social, cultural and environmental impacts and consults where appropriate
    - Considers Treaty of Waitangi implications and consults accordingly
    - Recognises impact and long-term effects of engineering activities on the environment
    - Recognises foreseeable effects and where practicable seeks to reduce adverse effects.

**The New Zealand Institute of Landscape Architects** (Tuia Pito Ora) Education Policy and Standards 2016 states:

- 'NZILA encourages recognition of Mana Whenua (the special relationship that tribal groups have with their traditional lands and places), the culturally shared character of New Zealand's public landscapes, Māori landscape architectural design requirements, and the importance of the legislative and policy framework in addressing these aspects of landscape architectural practice, including Treaty of Waitangi obligations.' (New Zealand Institute of Landscape Architects, 2016, page 5).

It also notes under Accreditation Standards C7 Performance criteria:

- 'Tertiary providers are required to engage actively within both their curriculum development and teaching and learning methodologies in the delivery of their programmes to effectively transfer the knowledge, skills and values of the programme to its students. Such knowledge transfer may refer to Māori principles such as: Mana Whenua (recognition of the rights and responsibilities associated with specific place); rangatiratanga (in this context, recognising and respecting others): whānaungatanga (the process of acknowledging and establishing connections): manaakitanga (respecting and looking after people); mahakitanga (humility, critical in dealing with Māori communities and many other international communities) and kotahitanga (a sense of unity and integrity).' (New Zealand Institute of Landscape Architects, 2016, p. 10).

The New Zealand Institute of Landscape Architects (Tuia Pito Ora) also requires programmes to offer students opportunities to gain competencies including:

- An appreciation of the key elements of the Māori cultural world, both conceptual (e.g. tikanga, kawa and narrative) and site based (e.g. wāhi tapu), and their relationship
- An appreciation of the value in reviewing Māori landscape design practice, both historical and contemporary
- An awareness of the protocols associated with interaction with and between Māori (New Zealand Institute of Landscape Architects, 2016, p. 13–14).

## Enjoy the journey!

Learning to engage effectively with Māori communities is a life-long journey towards creating enduring, productive, and mutually beneficial relationships. Kia kaha, kia maia, kia manawanui! (Be strong, be steadfast, be willing!)

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## Want to find out more?

You can explore the following resources:

- Te Aranga Māori Cultural Landscapes Strategy: www.tearanga.Māori.nz/cms/resources/TeArangaStrategy28Apr08_lr.pdf
- Auckland Design Manual Te Aranga Māori Design Principles: www.aucklanddesignmanual.co.nz/design-thinking/Māori-design
- Better Urban Planning report: www.productivity.govt.nz/sites/default/files/better-urban-planning-draft-reportwananga.pdf
- Māori Planning Futures report: www.productivity.govt.nz/sites/default/files/NG%C4%80%20AHO%20%26%20PAPA%20POUNAMU%20MĀORI%20PLANNING%20FUTURES%20%20Review%20Report%202016.pdf

Want to join a group? You can join the following professional organisations:

- Ngā Aho welcomes all built environment professionals: www.ngaaho.Māori.nz/index.php?m=2
- Te Tau a Nuku welcomes landscape architects: www.facebook.com/Te-Tau-a-Nuku-779122145552605/
- Papa Pounamu welcomes planners: www.papapounamu.org/

# Learning assessment tool

The aim of the learning assessment tool is to provide a simple means by which learners can assess what they know already and at the same time provide useful information for the teacher or facilitator about the level of knowledge and awareness of students and learners.

The following set of questions is designed to be used in an online survey tool such as SurveyMonkey or Qualtrics. It can be used before any of the material is introduced to assess prior knowledge or learning. It can also be used as a basis for multiple-choice exam questions to assess learning, following exposure to the module and videos.

Questions 1-5 have been designed by the project team and provide a simple means of assessing awareness and basic understanding of the key Māori terms used in Te Whaihanga. The results of the survey can be used as a basis for a kōrero (conversation) with students.

Questions 6-9 are designed to collect basic academic information where the survey is being used across institutions and/or disciplines and year groups.

It is recommended that ethics approval is sought to use the results from the surveys in publications. The use of survey results was originally approved by the University of Auckland Human Participants Ethics Committee on 19 August 2016 for three years. Reference number 017734.

The following statement formed part of the original ethics application and can be included in the introduction to a future survey:

Students taking part in this online survey are assured that neither grades nor academic relationships with the school or members of staff will be affected by their agreement to participate or their decision not to take part. Any student participation is voluntary.

The vision of our research project is to ensure that future generations of architects along with planners, engineers and landscape architects along with other built environment professionals are better prepared to work with Māori professionals, iwi representatives and community economic development and papakāinga developers in their day-to-day work.

We believe that students studying in these fields need to learn why and how it is important to engage effectively with Māori. Built environment professionals effect change to the spaces and places in which communities live.

The primary aim of the project is to prepare student professionals, both Māori and non-Māori, when working with Māori.

We are seeking students to undertake our online survey to evaluate some of the skills and knowledge professionals need in working with Māori. Survey data will be disseminated through working papers and publications in the fields of teaching and learning in the planning, architecture, landscape architecture and engineering disciplines.

Participation is voluntary. Anonymity will be maintained. No participants will be identified in any report or publication. Relevant data collected will be drawn on for the purpose of articulating this research in appropriate academic publications, conference presentations, lecture resources, and Ako Aotearoa reports.

Participants right of questioning: At any time throughout the online process participants may address relevant questions to the Principal Investigator via email.

**Learning Assessment Tool for STUDENTS** - Te Whaihanga - Ako Aotearoa National Project

Participant Information Sheet

**The following survey takes a few minutes to complete. It is designed to assess your understanding of 3 Māori values. Participation is voluntary. The results are anonymous.**

**Students taking part in this online survey are assured that neither grades nor academic relationships with your School or Department or members of staff will be affected by the agreement to participate or the decision not to take part.**

**The Te Whaihanga project aims to ensure that future generations of architects, planners, engineers and landscape architects are better prepared to work with Māori professionals, iwi representatives and community economic development organisations and papakāinga developers in their day-to-day work.**

**Students studying in these fields need to learn why and how it is important to engage effectively with Māori. Built environment professionals effect change to the spaces and places in which communities live.**

**This Online Survey will help evaluate some of the skills and knowledge professionals need in working with Māori. Survey data will be disseminated through working papers and publications in the fields of teaching and learning in the Planning, Architecture, Landscape Architecture and Engineering disciplines.**

**Participation is voluntary. No participants will be identified in any report or publication. Relevant data will be drawn on for appropriate academic publications, conference presentations, lecture resourcing, and Ako Aotearoa reports.**

* 1. What best describes your level of experience of working (employed or voluntary) with a Māori community?
TICK 1 ANSWER.
Explanation: Māori communities refer to representative leaders or groups of people who have identified themselves as Māori. Groupings include but are not exclusively, whānau, hapū, iwi, pan tribal organisations, mataawaka groups, taurahere groups, Māori-led organisations.

- ◯ I regularly work with Māori communities
- ◯ I have worked with Māori communities on at least one project
- ◯ I am unsure whether or not I have worked with a Māori community
- ◯ I have not had an opportunity to work with Māori communities

2. Which practice skills are most important when developing an effective relationship with Māori communities?
YOU CAN TICK MORE THAN 1 ANSWER.

- ☐ An understanding of my own culture and identity
- ☐ Respect for and a general understanding of Māori culture
- ☐ A sound understanding of Māori protocols
- ☐ A sound understanding of Māori principles
- ☐ Other (please specify)

3. Which of the following describes the meaning of ‘kaitiakitanga’?
YOU CAN TICK MORE THAN 1 ANSWER.

- ☐ The exercise of guardianship
- ☐ The inherent responsibility of Māori to take care of the environment
- ☐ The protection and enhancement of a spiritual life force (mauri)
- ☐ Knowing how to prepare Māori food
- ☐ The reciprocal ethic between human beings, the natural environment and atua
- ☐ Other (please specify)

4. Which of the following best describes the meaning of ‘rangatiratanga’?
YOU CAN TICK MORE THAN 1 ANSWER.

- [ ] Sovereign authority
- [ ] Leadership, the ability to weave groups of people together for a common purpose
- [ ] The exercise of chieftainship
- [ ] Autonomy
- [ ] Practising the art of Māori tapestry and weaving
- [ ] Other (please specify)

5. Which of the following describes the meaning of ‘Mana’
YOU CAN TICK MORE THAN ONE ANSWER.

- [ ] Integrity and honour
- [ ] Authority
- [ ] The social status of a person
- [ ] The Māori word for dreams and aspirations
- [ ] To have the ability to make decisions
- [ ] Other (please specify)

6. What is your main area of study?
TICK 1 ANSWER

- ○ Architecture
- ○ Engineering
- ○ Landscape Architecture
- ○ Urban Planning
- ○ Urban Design
- ○ Other (please specify)

7. Where do you study?
TICK 1 ANSWER

- University of Auckland - Te Whare Wānanga o Tāmaki Makaurau
- Otago University - Te Whare Wānanga o Otāgo
- Canterbury University - Te Whare Wānanga o Waitaha
- Victoria University of Wellington - Te Whare Wānanga o te Ūpoko o te Ika a Māui
- University of Waikato - Te Whare Wānanga o Waikato
- Massey University - Te Kunenga ki Pūrehuroa
- Lincoln University - Te Whare Wānaka o Aoraki
- AUT - Te Wānanga Aronui o Tāmaki Makau Rau
- UNITEC - Te Whare Wānanga o Wairaka
- Other (please specify)

8. What year are you in?
TICK 1 ANSWER

- First year Undergraduate
- Second Year Undergraduate
- Third Year Undergraduate
- Honour's Year or Fourth Year
- Postgraduate Year 1
- Postgraduate Year 2
- PhD
- Other (please specify)

9. What course are you taking this survey for? (*for example* 'ARCHDES101')

10. How would you describe yourself?
YOU CAN TICK MORE THAN 1 CATEGORY.

- [ ] Māori
- [ ] New Zealand European
- [ ] Samoan
- [ ] Cook Island Māori
- [ ] Tongan
- [ ] Niuean
- [ ] Chinese
- [ ] Indian

## Types of information the learning assessments can generate for teachers and trainers

During the 2017 academic year, 250 students from five disciplines took the learning assessment tool using a SurveyMonkey platform prior to engaging with the text-based learning module and the video material.

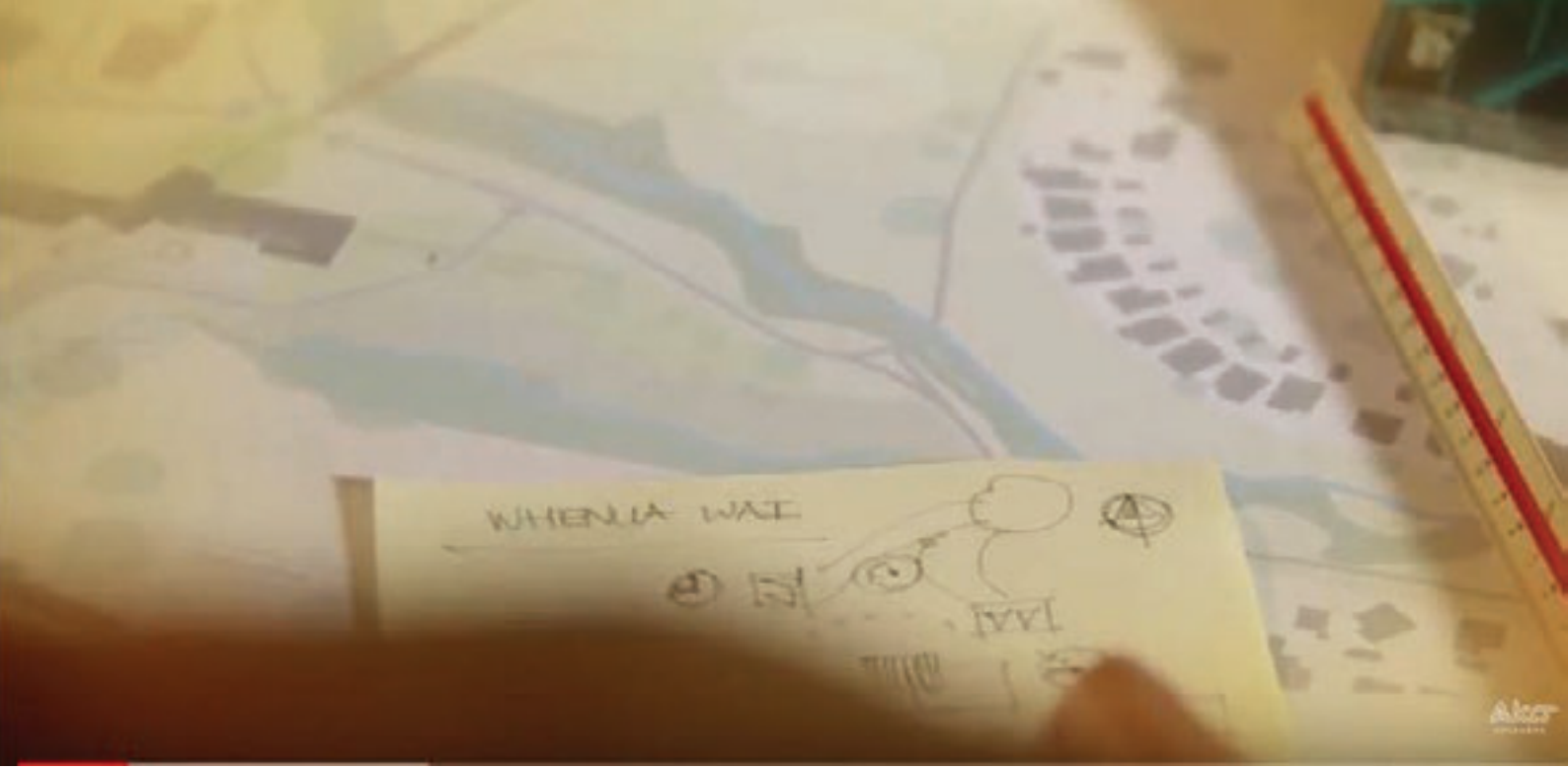
The aim was to:

- Establish what previous experience students had working with Māori and
- Discover their levels of prior knowledge and understanding.

The following analyses proved useful in establishing the nature of the understanding students have:

- Level of experience working with Māori by discipline, institution, year group, ethnicity and gender
- Overall understanding of kaitiakitanga, mana and rangatiratanga
- Understanding of kaitiakitanga, mana and rangatiratanga by level of experience
- Understanding of kaitiakitanga, mana and rangatiratanga by year group and discipline.

# Te Whaihanga videos – Whenua WAI




A still from a Project video

## Introduction

Whenua Wai is the name of the development which forms the subject of the videos. Although fictitious, it is based on a series of possible scenarios. This section of the report explains how the video components can be used to best effect and the preparation the teacher or facilitator needs to undertake.

As Professor Alison Phipps outlined in one of the forewords, the research outputs for this project, Te Whaihanga, have been 'distilled into a series of clearly articulated Boalian-style short video scenarios'. These videos represent re-enactments of a selection of work-related situations identified through the research process. Theatre practitioner August Boal, from Brazil, was best known for establishing the Theatre of the Oppressed. Te Whaihanga makes use of one of the techniques he developed to effect social and political change – image theatre. Image theatre uses true situations and creates short scenes which the viewer can relate to. Boal deconstructed the word spectator to form 'spect–actor'. In doing so, the audience, no longer a passive observer, is invited to explore and transform the way in which they practise their profession. The viewers in the case of Te Whaihanga are students or participants in a training situation.

## Guide for the teacher or facilitator

The following text has been developed as a guide for facilitators and teachers. It provides a short introduction to the project.

This material has been developed through a national research project, in collaboration with Ako Aotearoa, the national funding agency, involving the disciplines and professions ofplanning, architecture, engineering and landscape architecture. The aim is to prepare built environment professionals to work and engage with Māori.

This research project started in 2016 and has involved working collaboratively across four tertiary institutions: University of Auckland, AUT, Unitec Institute of Technology, Victoria University of Wellington, and Lincoln University. It has involved the following industry partners: Auckland Council, Landcare Research and Te Hana Te Ao Marama; and the following professional institutes: NZ Planning Institute and Papa Pounamu, NZ Institute of Landscape Architects (Tuia Pito Ora), NZ Institute of Architects, and Engineering NZ (formerly IPENZ), as well as Ngā Aho Māori Designers' Network. Collaborators have been involved in reviewing the materials, literature searches, interviews with professionals and a series of wānanga. The project has been presented at international conferences in the field of planning and geography, and at national professional conferences including at the Papa Pounamu Hui 2018 (which is associated with the NZ Planning Institute annual conference).

The research outputs from this project comprise a series of resources including four videos. As one component of the Te Whaihanga resources, the videos have been professionally created and are designed to be used alongside the text-based module, learning assessment tool, and critical incident analysis tool. The videos show a typical work-related scenario with a range of interactions with Māori clients, a situation which built environment professionals are likely to encounter during the course of a project.

## Taking time to reflect

Before working with learners, facilitators should first spend time going through the videos and all the supporting resources, reflecting on their own knowledge and understanding. Ideally this should be done alongside skilled Māori facilitators. However, not everyone will be in this position. So, we suggest that teachers and facilitators check their understanding with a trusted colleague (preferably the colleague working as an advisor about working with Māori

communities) or form a group themselves to discuss their understanding. We would encourage teachers and facilitators to co-present with someone skilled in discussing Māori issues.

It is important that facilitators are familiar with the Māori terms and protocols in the videos, along with their cultural context; ideally, they should have undertaken a Treaty of Waitangi course, and be able to pronounce Māori words correctly.

Facilitators who feel they need more knowledge in order to present the material should consider sitting in with skilled Māori facilitators for several sessions to help their skill development.

## Example of a session plan

Presentation of the material requires a minimum of three hours. This can be split between three sessions. In advance of the session, students are required to read the text-based learning module.

The primary learning objective for the session is to introduce three very important Māori values: kaitiakitanga, rangatiratanga and mana. Students will need to deepen their knowledge of these values throughout their studies towards becoming a planner, architect, engineer or landscape architect.

## Learning outcomes

By the end of the session students should be able to:

- Describe how the three values of kaitiakitanga, rangatiratanga and mana relate to the work of engineers, planners, architects and landscape architects
- Demonstrate how the professionals in the videos integrate this knowledge of values and protocols in their work
- Identify protocols for engaging with Māori as described in the videos
- Reflect on their own experiences of engaging with Māori and describe the interactions that took place.

## Typical Session Plan

A session can follow the steps outlined below, with the aim of presenting the material over three hours with small groups of students.

(1) Brief mihi (greeting) and karakia (prayer) (allow 5 minutes).

(2) Students take the short online learning assessment tool (allow 10 minutes).

(3) Whānaungatanga (round of introductions) to present an opportunity for each participant to acknowledge their cultural background and their knowledge or lack of knowledge of Māori culture and client engagement (allow 10 minutes; the students can share their cultural background in pairs or small groups).

(4) Introduction of the videos which show project-based Māori client interactions which built environment professionals are likely to encounter and highlight key points such as values of kaitiakitanga, rangatiratanga and mana (allow 10 minutes).

(5) Play the videos one by one, introducing each one and the associated worksheet. Use the worksheet to structure discussion after each video (see discussion suggestions below) (allow 30 minutes per video).

(6) Break (allow for a 15 minute break in the middle of a three hour session).

(7) Summarise the discussions and allow time for questions and answers (use can be made of the critical incident analysis tool) (allow 30 minutes if using the tool in class).

(8) Explore next steps or advice on further development opportunities to enhance the skills and confidence of students and graduates (allow 10 minutes).

(9) Karakia to close (allow 5 minutes).

Towards the end of the programme, facilitators should contact students to encourage them to retake the online learning assessment tool to reflect whether their knowledge and understanding of Māori values and skills in engaging with Māori through their work has increased.

It is also important for the facilitator to regularly reflect on the use of the Te Whaihanga resources, from their perspective. Use the critical incident analysis tool to answer the following questions: Were there unexpected points or issues raised? Were there questions which you did not know the answers to? What went well? What would you change or adapt or plan for in another session?

The videos series is divided into four parts:

- Te Whaihanga series introduction
- Te Whaihanga 1 – Preparing to meet Mana Whenua
- Te Whaihanga 2 – On the Mana Whenua site
- Te Whaihanga 3 – Kaitiakitanga and development

Following is a brief summary of each video and a set of discussion questions. The discussion questions are provided to prompt self-reflection, understand Māori worldviews and assist built environment professionals (architecture, engineering, planning and landscape architecture) to build and sustain positive working relationships with Māori.

If the teacher or facilitator is unable to answer the questions in the worksheet, this is a signal that they need to further develop their knowledge and understanding and contact the relevant person within their institution (i.e. kaiarahi or Māori liaison) to start a relationship and find out what resources their institution offers.

## Video 1: Te Whaihanga series introduction

This video introduces the series and briefly sets out the broad aims of Te Whaihanga as a resource for gaining a better understanding of Māori terms that express the relationship Mana Whenua have with their environment. Understanding these terms and associated practices will assist professionals to build and sustain positive working relationships with Mana Whenua.

A still from the introduction video

### Questions for worksheet

(1) Think about your own culture and identify some cultural norms (customs, behaviours and protocols) that you, your family or community practise. Describe what these norms are and why they are important to you and/or your family or community.

(2) The narrator introduces three key Māori terms – Mana Whenua, kaitiakitanga and rangatiratanga. In pairs, explain the meaning of these terms.

Note: The Te Whaihanga introductory notes provide context and descriptions of these terms (in particular, see p. 27).

(3) Now think about the terms, Mana Whenua, kaitiakitanga and rangatiratanga in relation to the discipline you are studying, and explain why they are important.

(4) The narrator introduces the whakataukī (proverb) 'Ko au te whenua, ko te whenua ko au' (I am the land and the land is me)'. Discuss the thoughts, ideas and feelings this whakataukī raises when thinking about projects that involve building or developing land.

**"Ko au te whenua, ko te whenua ko au"**

### Video 2: Te Whaihanga 1 – Preparing to meet Mana Whenua

This video captures a project team meeting as they prepare to meet Mana Whenua about a development project.

A still from video 2

#### Questions for worksheet

(1) Which character did you relate to in the video? Explain why.

(2) Discuss your own experiences of participating in or observing a meeting (Māori hui or non-Māori meeting). Think about the following:

- Who initiated the meeting, and how?
- Where was the meeting held and how did the venue relate to the purpose of the meeting?
- What protocols were practised and how did participants know how to follow the protocols?
- How did you feel before/during/after the meeting?

(3) Thinking about the video, what are some important factors to consider when planning to meet with Mana Whenua or Māori? Think about the following:

- Who initiated the meeting and how?
- Where is the meeting going to be held?
- What protocols have the project team discussed?
- How do the various project members feel about going to the hui?
- Which character expresses how you might feel about attending the hui? Explain why.

(4) What are the key messages portrayed in the video about preparing for a meeting with Mana Whenua?

**"It's important to note that with Mana Whenua, it's whanaungatanga before business"**

### Video 3: Te Whaihanga 2 – On the Mana Whenua site

This video focuses on the value of taking time to walk the project site with Mana Whenua. The video depicts a typical scenario and the type of dialogue that might occur during a site visit. Mana Whenua explain the significance of the land and important sites.

A still from video 3

#### Questions for worksheet

(1) What is the cultural significance of Whenua WAI as expressed by Aunty Mihi and Tiki?

(2) Discuss the main concerns Aunty Mihi and Tiki raised about developing the land.

(3) Explain four Māori terms raised in the video and why they are important to this project.

(4) What do you think the project team gained from undertaking the site visit with Aunty Mihi and Tiki?

**"It's not just about changing the whenua to suit us, we want to bring it to life with people but without trampling on it. Do you understand. when it is healthy, we're healthy."**

## Video 4: Te Whaihanga 3 – Kaitiakitanga and development

This video shows an on-site meeting between a Mana Whenua member, an engineer and a planner discussing land and development issues.

A still from video 4

### Questions for worksheet

(1) What were some of the issues that Dave, Ellen and Tiki discussed and how were these issues resolved?

(2) What was Tiki's role in the meeting?

(3) How well did Dave and Ellen engage Tiki in their discussion about planning and engineering issues?

(4) How could this engagement have been improved?

**"There are areas of the site which are of strong cultural significance. We have our wāhi tapu here, there are mahinga kai areas and there are also our rākau whenua over here."**

# Critical incident analysis (CIA) – and the art of critical reflection

This section explains how critical incident analysis (CIA) can be used by both teachers and students to help them develop professionally. The CIA template is included at the end of this section.

## Background

Harrison and Lee (2004, p. 201) described critical reflection as the 'active, purposeful process of exploration and discovery'. It can take a number of forms; for instance, journals, videos, diaries and story-telling.

Critical reflective practice helps students and practitioners develop professionally. Learning takes places through active critical reflection. Teachers learn how to be better teachers through active critical reflection of practice. Built environment students and professionals learn to be better built environment professionals through critical reflection. This is especially so in those instances where things have gone wrong. Since the early career phase is recognised as influential, as this is when personalised patterns of practice are developed (Eraut, 1994), it is important that graduates have been introduced to basic reflective skills before they enter the workplace full time.

The goal is to prepare for what Attard (2017) termed 'personally driven professional development' (PDPD).

> For PDPD to be of good quality, the practitioner should be able to critically question personal beliefs and practices; be able to understand and take note of thoughts and emotions; value personal experience; consider problems of practice as opportunities for learning, rather than threats; keep an open-mind when reflecting and analysing various issues; and use relevant literature to further inform personal thinking. (p. 53).

In addition to the experience, a reflective practitioner will automatically analyse it in more depth and instinctively switch on the reflective mode of thinking. To do this effectively may require training.

CIA provides a structure for this more detailed reflection. It is a text-based tool which aims to support practitioners to develop the habit of reflection so that it becomes automatic. Reflection is then embedded in day-to-day practice for students and teachers of the built environment disciplines.

## Why reflection is important

The use of CIA has been more common in teaching, social work and medicine than in built environment programmes where it has only recently become more recognised. In their review of reflective frameworks, Ward and McCotter (2004, p. 245) identify the common elements of a reflection; 'Situated in practice, is cyclic in nature, and makes use of multiple perspectives'. Francis (1997) distinguished between regular reflection and critical reflection, the latter involving a deeper level questioning of the underlying assumptions and values associated with a particular behaviour or response.

Ward and McCotter's (2004) framework for understanding what distinguishes deep and regular reflection identified dimensions and qualities. Dimensions distinguish the lower level and higher levels of reflection and relate to the depth and breadth of focus; how questions are asked and how the inquiry changes practice. Qualities relate to the cyclic framing and reframing of situations, the breadth of perspective and taking on board others viewpoints and the inquisitive stance and willingness to deal with uncertainty.

There has been a tendency in the literature to downplay the importance and value of lower level reflections and to give a higher status to what are termed 'transformational reflections'. The research by Harrison and Lee (2011) certainly found high-level reflections to be less common amongst student teachers. However, rather than use the framework to label someone as a low or high-level reflector, this project recognises that at certain times, a reflection may lead to important technical changes as opposed to resulting in deep insights.

## CIA as a tool for reflection

This section outlines a suggested process for undertaking CIA. This text-based tool involves sets of trigger questions, using the 5 'Ws': Who, Where, When, Why and What. The framework is based on Schön's (1983) reflective practitioner, subsequently developed by Crisp, Green Lister, and Dutton (2005) and Eraut (2012).

CIA involves taking a particular event and reflecting deeply about it, so as to stimulate thinking about what, if anything, needs to change in the future. The person reflecting does not necessarily need to be an active participant in the situation; they could be an observer. The incidents could have negative or positive outcomes or they could be dilemmas faced; they could be situations observed in class or at a later time.

Critical incidents do not need to be out of the ordinary. They can be commonplace and routine. Professional turning points or 'light-bulb' moments often happen during emotionally charged situations. They are critical because time is taken to reflect on them more deeply and gain particular insights about ourselves and others, or about our organisations, about how we learn cognitively and emotionally and experientially, and how we relate to others.

CIA can be used to retrospectively consider and examine a situation in order to identify future learning needs. When complete it can be used to ensure adequate preparation for similar events or situations in the future.

The ability to adopt a particular level of reflection is likely to depend on a range of factors including:

- A willingness to engage
- A sense of responsibility to develop professionally
- A sense of ownership of the situations
- An appreciation of the differences between the levels of reflection
- Knowledge and awareness of the wider working and institutional environment
- Being able to put yourself in someone else's shoes when observing a situation
- Acknowledging one's personal agency and ability to change
- A depth of emotional involvement and recognition of the value of reflection
- The willingness to rewrite and work through a reflection with a mentor or colleague who can help structure the learning conversation.

## The incidents chosen for analysis

Two incidents are presented here to demonstrate the CIA process and illustrate the different levels of reflection. The first incident illustrates the lower-level reflections. As it is not always possible or relevant to achieve a high-level reflection from a particular incident, we have described a second incident to illustrate a higher-level reflection.

### Description of the incident

As course co-ordinator for the 100 level, Introduction to Urban Planning course, Dory Reeves was joined by colleague Lena Henry with the purpose of introducing Māori planning and Māori values and how these impact on planning. The co-facilitation of this class by Māori – non-Māori facilitators provided an important dimension to the class. On week 3 of the programme, they were using the Te Whaihanga videos for the first time in a lecture session with students. Lena was formally introduced to the class by Dory, and began to lead the session. The class was made up of 90 students, comprising first-year undergraduate planning students as well as students taking the course as a general education course. The students were therefore a mixture of first, second and third years, and from a range of disciplines including planning, engineering, accountancy, environmental science, social work and the arts. Three students from the planning cohort had self-identified as Māori or Pacific.

Students were introduced to three key Māori values using lecturettes, text-based learning tools, and the Te Whaihanga videos. These videos were being used for the first time in a real lecture situation. Previously, they had been used in training and mock teaching and learning situations. As part of the learning, students had been invited to take a short online multiple-choice questionnaire to assess their basic knowledge of Māori values. This questionnaire also provided information about the profile of the class.

The teaching space was a traditional, steeply tiered lecture room dating back to the early 1900s, with up-to-date video connections. Dory and Lena were both excited and anxious; excited to see how the students reacted to the video materials and how the worksheets, prepared to facilitate a structured feedback, would work, and anxious to confirm that the material had been pitched at the appropriate level and the timing and pacing of the session was right for this group of students.

Lena and Dory had co-taught and mentored each other for a number of years and had become very comfortable working together. While Lena introduced the topic and the videos, Dory sat in the body of the lecture hall giving her the opportunity to observe, hear and feel the reactions to the videos from those around her. In a one-hour session, students were provided with the necessary background, and during another two one-hour sessions they were shown two videos on each day. When the introductory video was played at the end of session 1, Lena called Dory down to the front of the lecture room and asked her to facilitate the discussion centred around the question of knowing your own culture before you understand another culture, using the first of the worksheets. It felt appropriate for a non-Māori facilitator to lead the discussion on knowing your culture, and to use the experience, as an Irish Kiwi, to illustrate what it means to know one's culture.

### Reflections

The following are reflections and insights from Dory Reeves.

### Low-level reflection – session 1

In the first lecture session, as the video played, I noticed from the reaction of the students, that the terms and translations were coming up on the screen quickly and, not staying up long enough. I realised that in future sessions we need to prepare students for this at the beginning of the session; to reassure them that they can view the videos online for as many times as they needed to become familiar with the material. This is an example of a low-level reflection; technical and practical in nature. Another technical issue resulted from the video 2 worksheet, which introduced the project team who would be on site with Mana Whenua. Worksheet 2 contained 4 feedback questions, the last of which asked students to say which of the characters they related to and why. I realised that this question would be better placed at the beginning giving students the chance to recall the characters and what role they play.

### Mid-level reflection

An insight from the discussion was the way in which a multi-national group of students readily engaged with the Māori-specific materials, and how they started to see aspects of their own culture in relation to Māori. The discussion illustrated that values can be universal. We could see that through this discussion students could start to articulate who they are in a Māori setting.

## High-level reflection – description of the incident

This higher-level reflection is based on a teaching and learning experience some years earlier. This incident occurred during a postgraduate planning course, made up of 18 students from a range of backgrounds and ethnicities. The course used action-based learning and students worked with an inner-city community group, who had identified a number of streets and spaces for the students to analyse.

An important part of the assignment involved students developing an appreciation for the cultural landscape associated with Mana Whenua. I was facilitating a discussion about the meaning of cultural landscape and told the story of the hīkoi (walk), which I and my husband had been invited to take part in after we arrived in Aotearoa New Zealand in 2008. At this time Lena Henry was working with Auckland Council and Ngarimu Blair, who is currently the Trust Representative Director of Ngati Whatua, took new council staff on the hīkoi of discovery as part of their induction. The hīkoi started at Maungawhau (Mt Eden) and took in Waipārūrū (Grafton Gully), where the University of Auckland Business School is located. It is where the valley and stream once tumbled down to the Waitematā harbour. At the top of Maungawhau, Ngarimu Blair pointed out the terraces of the pā (village settlement) which were located on the mountain and were used for growing food. He asked if there were any questions and I asked when the pā site was last occupied. Ngarimu fell silent and I sensed from his reaction that I may have caused offence. He looked at me and the terraces and the surrounding pā, and simply said that no-one had ever left.

## Reflection

When I thought deeper about Ngarimu's answer to my question, I started to understand the significance of the whakataukī 'ko au te whenua, ko te whenua ko au.'

This particular story demonstrates the power of talking through shared experiences; the telling and retelling. Talking through with colleagues on this project, I can see that Ngarimu was referring to the fact that the maunga is an ancestor and also that Ngāti Whātua have maintained their presence on the maunga and in Tāmaki since that time – as illustrated by Ngarimu himself standing there as kaitiaki.

Retold in different circumstances, this story has helped me connect with new groups of students, many of whom were relatively new to Aotearoa New Zealand. The story provides a vehicle for a conversation which can tease out people's awareness of cultural landscape.

This critical incident was transformational in that it led to the start of a journey of learning. It has provided an important story which can be used in the teaching and learning situation. It has led to discussions about how we can better prepare built environment professionals to work with Māori and was influential in providing one of the seeds for the Te Whaihanga project itself.

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# Critical incident analysis tool (CIA)

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The following two-page document can be used as the basis for an assignment or a workshop.

CIA is used in many professional education programmes, from social work to medicine and teaching. It is a framework to help develop the continuously learning reflective practitioner. The framework has been adapted for use by built environment students who are developing the skills of building and sustaining positive working relationships with Māori. It uses a combination of the work of Eraut (2012) and Crisp, Green Lister, and Dutton (2005).

Reflection is key to developing our understanding. Critical incidents cause us to pause and think deeply about a situation. The aim is to learn about ourselves or others (individuals and organisations), how we learn (both cognitive and experientially), and how we relate to others.

In the context of Te Whaihanga and better preparing built environment professionals to engage with Māori, students need to appreciate that a lot of 'critical incidents' will be relatively commonplace, routine and not out of the ordinary. They are 'critical' because they have caused us to think and reflect. They provide a vivid and memorable recollection.

Situations could include (but are not limited to) any of the following:

- When you were working with Māori values or a Māori community for the first time
- When you felt you had done something well
- When you were uncertain how to proceed in a situation
- When you acted inappropriately
- When something went better than expected
- When you lacked confidence
- When you felt completely comfortable in yourself
- When you made a mistake
- When you really enjoyed working with someone/a group
- When you had a feeling of pressure
- When you realised you did not know enough
- When you felt unsupported
- When relationships were affected positively or negatively
- When you took a risk and it paid off/didn't pay off
- When an occurrence turned out differently from how you expected
- When something challenged the way you normally think about things.

Now go through the checklist below. For some incidents, you may want to note just a couple of sentences or even just a few words. For other incidents, you may want to write a much more detailed analysis.

Each of the questions in the following section is designed to help you describe and build up a written picture of your chosen situation. Provide enough detail so that a reader and assessor can get a real sense of the experience. (Confidentiality: You may choose to include information on your CIA that may be personal to you, if it helps you to critically reflect on your experiences. What you do choose to submit will stay between you and the marker and assessor.)

(1) **Whakaaturanga: Account of the incident (this is the descriptive part)**

- What happened, where and when; who was involved?
- What was your role/involvement in the incident?
- What was the context of this incident, e.g. what led to the incident?
- What was your intent and focus at this point?

(2) **Tāaoro: Initial responses to the incident (this is more reflective)**

- What were your thoughts and feelings at the time of this incident?
- What were the responses of other key individuals to this incident? If not known, what do you think these might have been?

(3) **Tuku rangirua: Issues and dilemmas highlighted by this incident (more reflective questions which you can add to)**

- Note any dilemmas related to this incident that you experienced.
- Outline any values and/or ethical issues which were highlighted by this incident?
- What took you by surprise or happened in a way you didn't expect?

(4) **Aronui: Outcomes (this is where you start to analyse the incident from your description and reflection)**

- What were the outcomes of this incident for the various participants?
- How has this incident led to (or might lead to) changes in how you think, feel or act in particular situations?
- What are your thoughts and feelings now about this incident?

(5) **Ako: Learning**

- What have you learned, e.g. about yourself, how you relate to others, how you learn?
- What future learning needs have you identified as a result of the incident?
- How might these learning needs be achieved?

# Conclusion

## Nā tō rourou, nā taku rourou ka ora ai te iwi

Built environment professions create the physical world we live in. Between them, architects, planners, landscape architects and engineers impact every facet of our lives; where and how we live, how we get around; they affect our life chances and choices.

Aotearoa New Zealand offers 18 sets of built environment programmes at undergraduate and postgraduate level in nine university tertiary institutions. Each year, between 2000-2500 new professionals complete their qualifications, and half of these are engineering graduates. This project provides unique discipline specific resources for use by Māori and non-Māori teachers of planning, architecture, landscape and engineering.

This project is a starting point. We have focussed on three key Māori values: mana, rangatiratanga and kaitiakitanga and incorporated these into one dramatisation of a work situation involving all four professions.

In addition, the project team can now see that the material will have potential use for other related professional areas such as conservation and heritage, as well as designers including creatives such as sculptors who work on motorway enhancement.

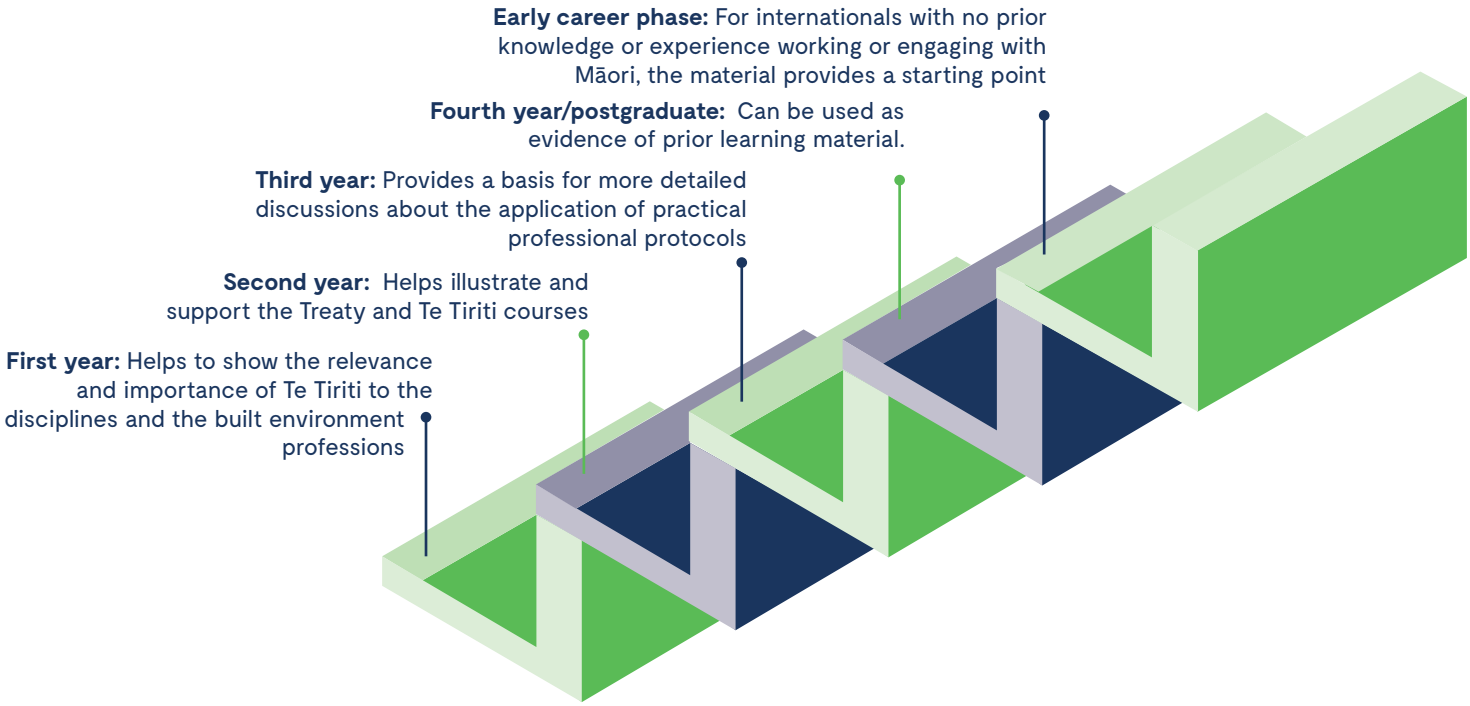
2018 was a big year. The videos were complete by December 2017 and in February 2018 the project team held a national training session in Auckland. 2018 has been the first full year when all the materials have been available for use, and they have been used in all four discipline areas in the University of Auckland, AUT, Unitec Institute of Technology, Victoria University of Wellington and Lincoln University, involving around 500 students and 60 professionals.

The materials have been used by Māori and non-Māori teachers and trainers, working individually and as a team.

## Feedback so far

To date, the materials have been used by each of the four disciplines in five tertiary institutions and involving 500-plus learners and over 60 practitioners. Feedback from teachers and learners has confirmed that the materials are suitable for different stages in the professional programmes, although are best introduced early on and then revisited as the cycle or spiral of learning progresses (see figure below).

# The application of Te Whaihanga at different stages



## The project report presents the materials in a logical sequence

The Why document; the learning assessment tool, the videos which document typical scenarios and the CIA tool all help learners and teachers reflect on, and deepen their learning.

In practice, the materials have been used in different ways, and in different orders; the videos have been used first as a hook to start the conversations and provide a stimulus for students to read and understand the text based material. The SurveyMonkey-based learning assessment tool has been used at the beginning and end of courses as well as a basis for exam questions. It has also been used after a course has been delivered and students encouraged to take part with a free draw for a voucher. The CIA tool has been used at the start of some sessions to encourage students and practitioners to capture and reflect on situations they have experienced.

## Message to users

Education providers are encouraged to use this material and to watch for further updates and opportunities for use in their programmes.

Teachers and trainers are urged to use the CIA tool themselves to reflect on the use of the materials. Feedback from some architects has been that students work better with visual material and so it is helpful to 'allow' drawings and visuals in responding to the CIA questions.

Programme leaders are encouraged to work with their course coordinators to identify and alleviate, any anxieties colleagues may have in introducing Māori content for the first time. Professional institutes are encouraged to use the materials as part of their continuing professional development (CPD) courses for professionals. During the next review of programmes, professional institutes could usefully ask whether, and how, the Te Whaihanga materials have been incorporated into programme delivery.

## Where next?

In the spirit of building, Te Whaihanga has been constructed collaboratively. It involved testing new ideas and new relationships. It involved all the participants learning new skills. The foundations are in place for future work.

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# Appendices

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# Appendix 1: Full transcript of the videos

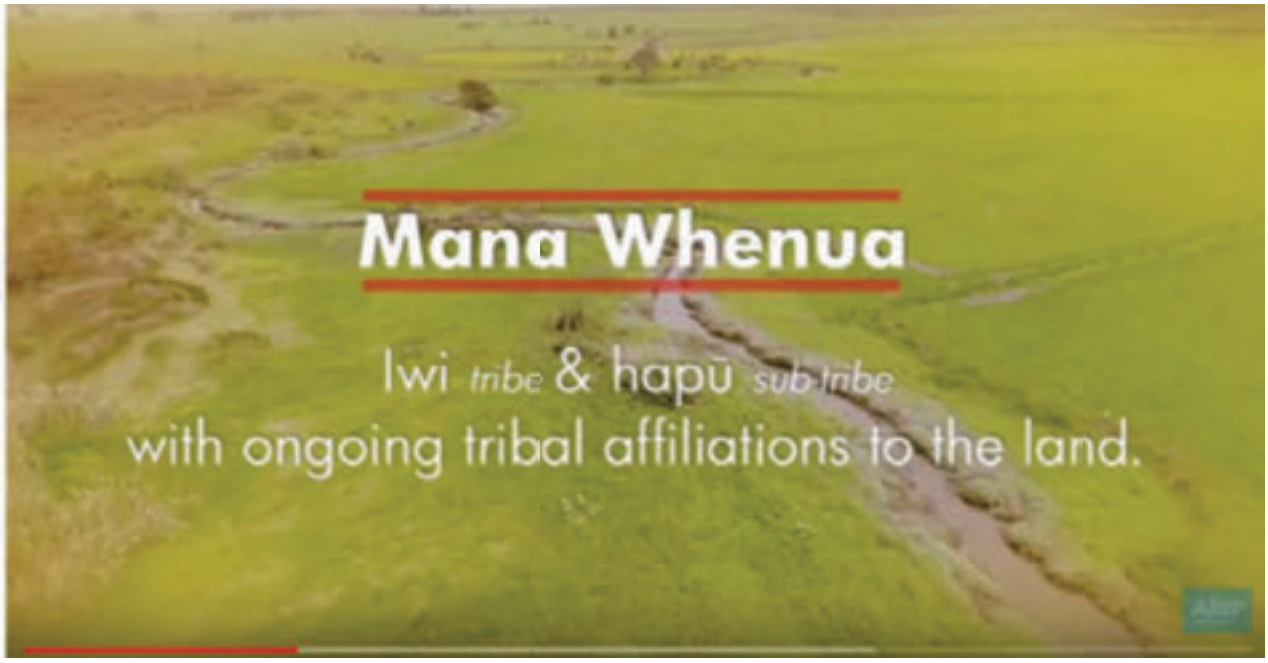
This report provides a copy of the transcripts of the scripts used in the videos. These are designed firstly to help students with English as an additional language, and secondly to provide a basis for further role play work.

## Video 1: Te Whaihanga series - introduction

| Script | Notes |
|---|---|
| Kia ora and welcome to 'Te Whaihanga'<br>A series that aims to help you, as built environment professionals, build and sustain positive working relationships with Mana Whenua. | |
| Mana Whenua describe iwi and hapū who have ongoing affiliations to the land. | |
| So why is there a need for this resource?<br><br>Like all cultures, Māori have a set of cultural norms that govern their behaviours, their customs and their protocols. Understanding these can help you build and sustain positive working relationships with Mana Whenua and bridge any cultural gaps. | |
| This is just a beginning, with experience you will learn more. | Walks out of shot |
| For Māori there are deep rooted connections to the land.<br><br>'Ko au te whenua ko te whenua ko au'<br><br>'I am the land and the land is me'<br><br>Now let's explore the terms rangatiratanga and kaitiakitanga | |
| **Rangatiratanga** is the customary authority that Mana Whenua have over their territories<br><br>and<br><br>**Kaitiakitanga** is the inherited responsibility to look after their environments. | |

A still from the introductory video

| | |
|---|---|
| New Zealand law recognises the rights of Mana Whenua to participate in resource management decisions and development activities within their rohe.<br><br>This makes Mana Whenua an integral part of the planning and development processes.<br><br>This is where you as built environment professionals come in! | Walks out of shot |
| This series aims to help you, as built environment professionals, understand Māori worldviews.<br><br>Mana Whenua are iwi and hapū with ongoing tribal affiliations to the land.<br><br>Kaitiakitanga and rangatiratanga are key concepts to learn when working with Mana Whenua. | |
| So, let's look at a typical project<br><br>We'll call this Whenua WAI | Intro Whenua WAI |
| Whenua WAI is an iwi housing project located on 15 hectares of Treaty settlement land.<br><br>There are some sites of cultural significance and there is a stream running through the middle of the site. | |
| Some significant earthworks are planned so meetings are taking place between the newly appointed development team and Mana Whenua reps. | |
| In the next video, we'll meet the development team as they prepare for their first meeting with Mana Whenua reps. | End |




A still from the introductory video

## Video 2: Te Whaihanga 1 - Preparing to meet Mana Whenua

Narrator: Nau mai hoki mai ki 'Te Whaihanga'. Welcome back. Our aim is to help you as built environment professionals establish and sustain strong working relationships with Mana Whenua.

An important part of that relationship is how it actually begins.

Meeting with Mana Whenua for the first time is a hugely important part of the process and the project.

In this video we will explore:

- Planning for the first meeting as a team
- Learning about the area in advance and letting Mana Whenua guide you in their protocols

So, let's head back to Whenua WAI.

(Refers to site plan)

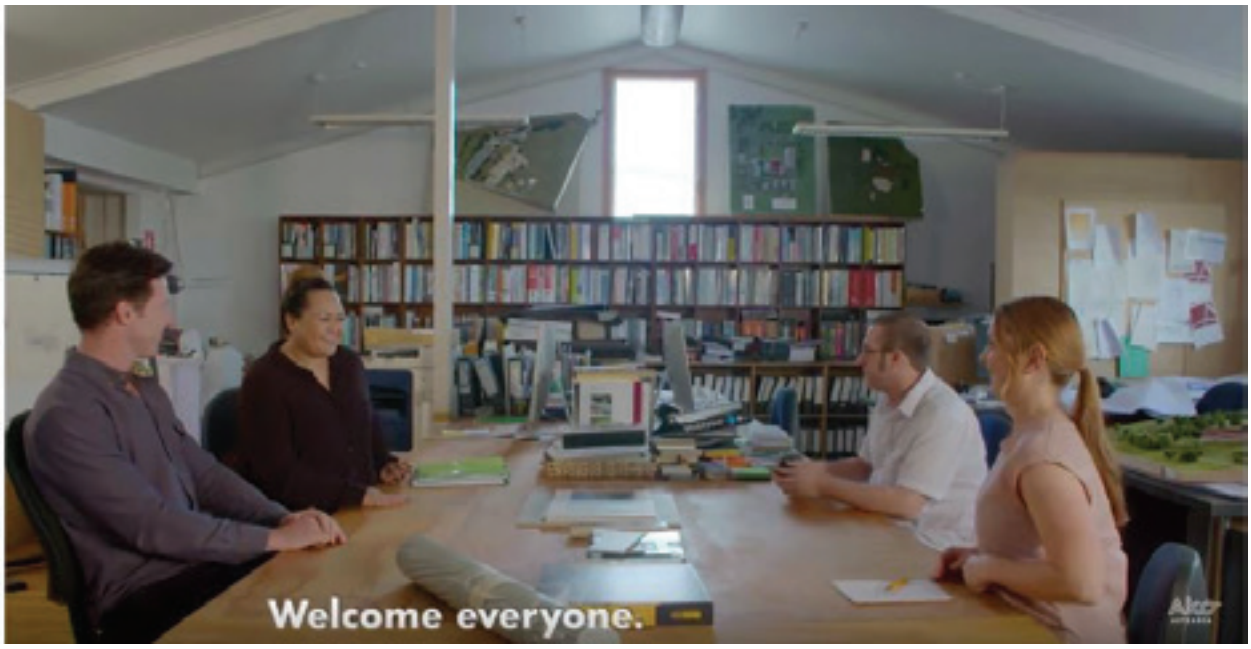
It's an iwi housing development, 15 hectares, with some sites of cultural significance and a stream running right through the middle of the site.

Some significant earthworks are planned, so meetings are taking place between Mana Whenua reps and the newly appointed development team.

So, let's meet the development team who've been selected to do the work on Whenua WAI.

**SCENE**
**A design team has been contracted to plan and design a new iwi housing development.**

They are having their first meeting since winning the contract. We follow them as they prepare for the first hui with Mana Whenua.




A still from video 2

**SCENE**

**DAY: Internal / Office and boardroom**

**Evelyn is preparing her notes as the team file into the boardroom.**

**SCRIPT**

EVELYN: Morena, morena

SANDRA: Morning boss

TOMO: Hey guys

DAVE: Morning

SANDRA: Heya

EVELYN: Kia ora mai tātou.  I am pretty sure that you guys are as happy as I am that we've been successful in securing the Whenua WAI project.

SANDRA: Shit, awesome team

EVELYN: Yea, I feel really honoured. I know that for some of us this is going to be a cultural learning curve but I have assured them that we are up for this. Yea?

EVELYN: A lot of work ahead of us but first things first. Ah, we do need to meet with Mana Whenua and introduce ourselves. So, can we all make next week Tuesday?

TOMO:  Um, I've been on that marae. Uh, can I get the initial meeting off?

EVELYN: Tomo this initial hui is hugely important for this project. Perhaps you have been there already but this is how we initiate a new kaupapa (project).

TOMO:  Ok fair enough. So, what's happening? Is there gonna be a pōwhiri (formal welcome)?

EVELYN: In this instance no, but there will be a mihi whakatau (semi-formal welcome). Are we, are we all comfortable with the process of mihi whakatau?

DAVE: What is that?

EVELYN: A whakatau is a semi-formal welcome. Yea? So, we will gather outside the marae and they will lead us in. Once we get inside, and after we have taken our seats, there will be mihi from both sides.

Um, normally ladies are in front as we walk on, um, and they will guide us as we walk into the whare.

SANDRA: Ok, um, who will speak for us?

EVELYN: Ah, yes. I called the marae this morning and checked, um I can speak for us initially but they will expect each of us to introduce ourselves.

DAVE: I'm a little nervous. What do I say?

EVELYN: Try not to worry about it. Yea? You are going to be talking about the subject that you know best which is yourself! Um, but maybe think about how you would want to introduce yourself. Yeah, and any connections that you might have. Yup, so pay attention to what is being said. Um and remember that this is about forming a long-term relationship. Uh, and then we will sing a waiata together.

SANDRA: Oh!

DAVE: Ok, what?

TOMO: Something short and in tune please?

SANDRA: Ok how long do you think the whakatau will take?

EVELYN:  As long as it needs too really, yea? Guys, it's important to note that with Mana Whenua it's whānaungatanga before business. It's really important to establish a connection before the project details are discussed.

So, I would like us to have a lunch time waiata practice.

SANDRA: Yup

EVELYN: Yea

TOMO: Sounds alright

DAVE: Cool

EVELYN: By tomorrow?

**END SCENE**

**NARRATOR:** As you can see it's really important to plan that first meeting.

Be as clear as you can on the protocols to be observed. It may be on a marae, it may be in a boardroom, a café or even on the site. In any case, check with someone who knows in advance.

- Planning for the first meeting as a team
- Learning about the area in advance
- And letting Mana Whenua guide you in their protocols.

Remember each rohe (district or region) and each iwi have subtle differences in the way they observe their tikanga. So, don't assume all situations will play out in the same way.

Join us in the next video as we continue to explore the development of Whenua WAI.

## Video 3: Te Whaihanga 2 On the Mana Whenua Site

NARRATOR: Kia ora and welcome back to Te Whaihanga.

Today we're visiting the site at Whenua WAI which is a new iwi housing development. Here, we'll follow the project team as they engage with the site for the very first time.

There are some key cultural considerations that the team will need to take into account.

(Cutaway to site plan)

So here we'd like to explore:

- The significance of land to Mana Whenua
- Water and wāhi tapu or sacred sites
- Cultural respect and environmental respect

And most of all, taking the time to walk the site with Mana Whenua themselves.

So, let's go back to the team on site.

**SCENE**
**The project leader and engineer are meeting on site with representatives of Mana Whenua.**

Here, we'll follow the project team as they engage with the site for the very first time.

A still from a project video

**SCENE**

**DAY: EXT/ Riverside, park**

**The group are standing at the site looking out over the landmarks.**

**SCRIPT**

AUNTY MIHI:
Nau mai ki Waimata. Welcome to Waimata.
Mata is one of our tupuna (ancestors) who first settled these lands so most of the names around here come from her.

EVELYN: Aw well thank you for letting us come onto the whenua today. I wanted to bring our engineer Dave on to look at the earthworks needed.

TIKI:  Pai ana, good to have you here. We wanted to make sure you are aware of the significance of this land.

AUNTY MIHI: Ae we have wāhi tapu here, rākau whenua and further up a wāhi kāinga.  And of course, our precious stream, Ngā roimata o Reipare.

DAVE: Ok, this will change some of our plans.  Might be a push given that we need to complete the site levelling before May.

TIKI: There's no question mate. These sites need to be protected and we will be there to make sure of it.

EVELYN: Ae, of course. Why don't we take a look at Reipare's stream.

AUNTY MIHI: Ngā Roimata o Reipare, tēnā koe. These waters come from our Maunga Terenga and travel through the whole valley. This is like our bloodline uh, uh, it represents a whakapapa connection to everything that was here before us. Sadly it's not what it once was.

TIKI:  Tēnā koe Aunty. As you would have seen, this awaawa (stream) runs right across the site. We would like to ensure that developments do not affect the stream.

DAVE: Ok um, there's a few things we could do and I will be working with council around consents.

AUNTY MIHI: The water is not what it was like when I was a child. As **kaitiaki** we want to make sure it's clean and I'd quite like to gather watercress again one day.

EVELYN: That's something we can discuss with council also.

DAVE: Evelyn, this will affect the initial plans; we might have to change where the road enters the site…

EVELYN: Yea, we need to set up a meeting with the council planner and look at our plans. Let's try and bring them out here in person.

TIKI: I'd like to meet the planner also. We want to be involved in all aspects of this development.

For the moment let us now head to the wāhi tapu…

AUNTY MIHI: Mr David, for us it's not just about changing the whenua to suit us, we want to bring it to life with people but without trampling on it. Do you understand? When it is healthy, we're healthy.

DAVE: Yea, thank you Whaea Mihi. I… I think I understand.

TIKI: We don't wanna tutae in our own bed mate. Come on, that's us!

**END**

**NARRATOR:** We hope this video has demonstrated the importance of walking the land.
Making the time to engage at a deeper level and taking the concerns of Mana Whenua to heart in your planning and design work.

These are the foundations for a great project outcome.

Join us in the next video as we explore the developments at Whenua WAI.

## Video 4: Te Whaianga 3 Kaitiakitanga and Development

**NARRATOR'S INTRODUCTION**

Kia ora and welcome back to Te Whaihanga.

Now we'll focus on council and resource management planning considerations that can really affect Mana Whenua development aspirations.

The intention here is give you some grounding into some cultural issues that can arise on a site like WHENUA WAI.

It's important to know the legal status that Mana Whenua have over their land and tribal territories. And this is where the Resource Management Act and district plan come into effect. Particularly with the issues of rangatiratanga and kaitiakitanga.

Now the team need to plan the development infrastructure on Whenua WAI to ensure that Mana Whenua can maintain their kaitiakitanga.

**SCENE**
**Dave the engineer has returned to Waimata along with Tiki and the council planner Allen. They are looking at plans on the bonnet of a car. There is intense discussion around planning consents and the protection of Reipare's stream.**

A still from video 4

**SCENE**

**DAY: EXT/ carpark over bonnet of a car**

**SCRIPT**

DAVE: Okay, these are the plans. Allen, as you can see this is what we are working with in regards to the stream 'Nga Roimata o Reipare'. Can you confirm the documentation you require for stream protection measures?

TIKI: keeping in mind we want to maintain the water quality, in fact if we can, we'd like to enhance it.

ALLEN: So, from our perspective, it's not just the stream that needs to be taken into account for consent. Ah, this is a papakāinga zone but it also includes outstanding natural landscapes and significant ecological overlays. However, you may build a number of single houses.

TIKI: Can I just stop you there please Allen. I want to bring us back to the reason we are here. I understand that there are multiple aspects to gaining consent for our papakāinga (residential and associated development) in accordance with council plans. However, we as Mana Whenua have rangatiratanga and kaitiakitanga obligations.

DAVE: Yeah Allen, we really are looking for a best practice approach here - the Team are keen to go the extra mile given the significance of this place.

ALLEN: Ok, um yea carry on.

TIKI: The stream is more than just an 'Outstanding Natural Landscape'. We need council to understand that there are areas of the site which are of strong cultural significance. We have our wāhi tapu here, there are mahinga kai areas and there are also our rākau whenua over here.

DAVE: And, we are happy to incorporate protection measures into our proposal for the stream.

ALLEN: Ok, so this is not just a water course with standard protections. And as of yet no cultural assessments have been undertaken for this site?

TIKI: Correct, this stream has historical significance for our people. We are kaitiaki, so where and when we can we want to both protect and revive it.

ALLEN: Understood. And we want to ensure that the integrity of the land is protected right throughout the process from housing to settlement. And so, Dave, just back to the plan, you may want consider adding settlement ponds here and here just to allow heavy metals from the roads to settle.

DAVE: Yes. We can manage this initially by creating a series of temporary bunds on natural drainage paths along here. Then in the latter stages of development, we can look at creating a permanent retention or settlement pond here, which acts as an 'artificial wetland' collecting heavy metals and other particulates from the roadway run-off.

TIKI: And the water quality of the stream?

ALLEN: Yea. You might like to do a long-term maintenance plan to uh, monitor the water quality on the site?

DAVE: Yes, and we've been looking at getting input from council and Mana Whenua when we're monitoring the water quality, cleaning the filters as appropriate and ensuring that the wetland and stream is kept fully functional.

ALLEN: And Tiki, I am guessing you want walkway access to the stream as well?

TIKI: That's correct.

DAVE: Yes, Ok it would be really helpful to get some ideas on preferred routes that do not impinge on any aspect of the cultural significance or mana of the location. It would help me design appropriate reticulation and drainage solutions.

TIKI: Happy to. Let me also consult with my whānau and get back to you with our plan. On another note, I saw there was another development happening further up the road. Allen can you please advise on what's happening up there?

ALLEN: Yea, good point, I am aware of some earthworks happening up the road. I'll look into it.

TIKI: Ka pai. I hope they had to tick all your boxes too!

DAVE: Ok guys, so let's look at this area here for drainage...

**END**

**NARRATOR:** As you can see it's really important to have in-depth discussions around the significance (and history) of the land and to use this to inform your design responses.

It's also important to remember that as Treaty partners, Mana Whenua have legal standing over their land and tribal territories and some consideration should be given to neighbouring developments that could affect the well-being of the land. The Resource Management Act has guidelines here.

# Appendix 2: Completed worksheets for use by teachers and facilitators

## Introduction to worksheets

The blank worksheets are designed to be used in a teaching and learning situation. They can be distributed or made available before the videos are viewed. They are best completed after each video and then used as a basis for discussion. The completed worksheets below are for use by teachers and facilitators in preparing their sessions.

## Te Whaihanga video series introduction

As you view the learning videos, answer these questions to deepen your understanding of the Māori terms introduced in this video. Discuss the following:

(1) Think about your own culture and identify some cultural norms (customs, behaviours and protocols) that you, your family or community practise. Describe what these are and why they are important to you and/or your family or community.

**Prompt - for example:**

When someone comes to the house or front door:

- What is the greeting?
- Are visitors expected to take their shoes off?

At a family gathering:

- Who gets to sit at the top of the table?
- Who gets fed first?

(2) The narrator introduces three key Māori terms - Mana Whenua, kaitiakitanga and rangatiratanga. In pairs, explain the meaning of these terms.

**Answers could include:**

These three terms represent a set of cultural norms which govern behaviours, customs and protocols. Understanding these will help you to build and sustain positive working relationships with Mana Whenua.

Mana Whenua: iwi (tribe) and hapū (sub-tribe) with ongoing tribal affiliations to the land. New Zealand law recognises the right of Mana Whenua to participate in resource management decisions and development decisions within their rohe (district or region).

Rangatiratanga: customary or tribal authority that Mana Whenua have over their territories.

Kaitiakitanga: inherited responsibility to look after their environments; guardianship.

(3) Now think about the terms Mana Whenua, kaitiakitanga and rangatiratanga in relation to your profession and explain why they are important.

As a planner:

As a landscape architect:

As an engineer:

As an architect:

(4) The narrator introduces the whakataukī 'ko au te whenua, ko te whenua ko au. I am the land and the land is me'. Discuss the thoughts, ideas and feelings this whakataukī raises when thinking about development of land.

**Answers could include:**

When thinking about the development of land, this proverb might trigger the following:

Thoughts: The whakataukī might get me thinking about 'ownership' and what this means and whether all cultures have the same interpretation of ownership.

Ideas: The whakataukī contains a strongly held belief which underpins Māori culture: that people are part of the environment.

Feelings: What would it feel like to have your land taken away if it is a part of you as a person and you are part of it?

**Terms used:**

Whenua (land)

Iwi (tribe)

Hapū (sub-tribe)

Whakataukī (proverb)

Ko au te whenua, ko te whenua ko au, (I am the land and the land is me)

Waiata (song)

## Te Whaihanga video 1 – Preparing to meet Mana Whenua

As you view this video of a project team meeting preparing to meet Mana Whenua about a development project, discuss the following:

(1) Which character did you relate to in the video? Explain why.

The characters in the first video were:

Sandra: Architect

Tomo: Landscape Architect

Dave: Engineer

Evelyn: Project Leader

(2) Discuss your own experiences of participating or observing a meeting. Think about the following:

- Who initiated the meeting?
- How was the meeting or gathering conducted?
- Where was the meeting held and how did the venue relate to the purpose of the meeting?
- What protocols were practised and how did the participants know about how to follow the protocols? (These might be giving and receiving gifts; bringing kai (food); preparing a written agenda; introductions; etc).
- How did you feel before/during/after the meeting?

(3) Thinking about the video, what are some important factors to consider when planning to meet with Mana Whenua or Māori? Think about the following:

- Who initiated the meeting and how?
- Where is the meeting going to be held?
- What protocols have the project team discussed?
- How do various project members feel about going to the hui?
- Which character expresses how you might feel about attending the hui? Explain why?
- Evelyn (Project Leader)
- Sandra (Architect)
- Dave (Engineer)
- Tomo (Landscape Architect)

(4) What are the key messages portrayed in the video about preparing for meeting with Mana Whenua?

**Answers might include:**

- Get in touch with Mana Whenua to check what their protocols are.
- Expect the mihi whakatau (semi-formal welcome) to take as long as it needs to.
- Whānaungatanga (relationship) before business.
- Establish a connection before discussing project details.
- Be prepared; each member of the team will be expected to introduce themselves.
- The project team will be expected to sing a waiata (song) together.

**Terms used:**

Mana Whenua (iwi and hapū with ongoing tribal affiliations to the land)

Mihi whakatau (semi-formal welcome)

Hui (meeting)

Kai (food)

Whānaungatanga (relationship)

Waiata (song)

Whare (meeting house)

## Te Whaihanga video 2 – On the Mana Whenua site

This video focuses on the value of taking time to walk the project site with Mana Whenua. The video depicts a typical scenario and the type of dialogue that might occur during a site visit. Mana Whenua explain the significance of the land and identify important sites. Answer the following:

(1) What is the cultural significance of Whenua WAI as expressed by Aunty Mihi and Tiki?

**Answer might include:**

- The significance of land to Mana Whenua.
- The site of Whenua WAI has a wāhi tapu (sacred site) of historical importance to the iwi, a rākau whenua (birth tree) and a wāhi kainga (new settlement) and the precious awaawa (stream) Nga Roimata o Reipare.

(2) Discuss the main concerns Aunty Mihi and Tiki raised about developing the land.

**Answer might include:**

- That the local iwi expects to be involved in the decision-making about the site
- The stream Nga Roimata o Reipare starts life in the mountains and travels through the whole valley giving life to everything; representing a blood line or whakapapa (genealogy)
- The awaawa (stream) runs across the site earmarked for development. As the stream is not what it used to be in terms of quality; it is important that the development does not impact on the stream and the development helps restore the stream to a good quality.

(3) Explain four Māori terms raised in the video and why they are important.

**Answer might include:**

The four key Māori terms used in the video are:

Wāhi tapu (sacred site)

Rakau whenua (birth tree)

Wāhi kainga (new settlement)

Awaawa (stream)

**Other terms used in the videos:**

Kaitiaki (guardian)

Maunga (mountain)

Whakapapa (genealogy)

Waiata (song)

Whānaungatanga (relationship)

(4) What do you think the project team gained from undertaking the site visit with Aunty Mihi and Tiki?

**Answer might include:**

By walking the land with Mana Whenua the project team will have developed relationships with Mana Whenua and deepened their cultural connections.

The team should have gained a deeper understanding of the meaning of this site to the local iwi. This includes the links with the land and the water.

The site visit provides an opportunity for the project team to demonstrate to Mana Whenua that they understand their concerns and are prepared to work hard to address them.

Dave the engineer recognised that they needed to change their plan and get the council involved.

This first visit may show the need for further visits to strengthen that understanding and the relationship.

**Terms used:**

Whenua (land)

Mana Whenua (iwi and hapū with ongoing tribal affiliations to the land)

Wāhi tapu (sacred site)

Awaawa (stream)

Nga Roimata o Reipare (the tears of Reipare, the name of the stream)

Tēnā koe (Greetings to an individual)

Kaitiaki (guardian)

Rakau whenua (birth tree)

Wāhi kainga (new settlement)

Maunga (mountain)

Whakapapa (geneaology)

Waiata (song)

Whānaungatanga (relationships)

A still from video 2

## Te Whaihanga video 3 - Kaitiakitanga and development

This video shows an on-site meeting between a Mana Whenua member, an engineer and a planner discussing land and development issues. Discuss the following:

(1) What were some of the issues that Dave, Ellen and Tiki (Iwi Rep) discuss and how were the issues improved?

**Answer might include:**

- How to develop the infrastructure on site to ensure Mana Whenua maintain their rangatiratanga and kaitiakitanga.
- The legal status Mana Whenua have over their land.
- Run-off issues with development.
- Long term management plans.
- Another neighbouring development.
- The stream in the Council plan is seen as an Outstanding Natural Landscape feature rather than a wāhi tapu. In other words, a Western rather than Māori view of stream management is manifest.

(2) What was Tiki's role in the meeting?

**Answer might include:**

- Tiki is the Iwi Representative. He is there representing the Mana Whenua.
- Tiki wants to be involved in all aspects of the development.
- To maintain and improve, enhance and revive the water quality of the awaawa (stream).

(3) How well did Dave (engineer) and Ellen (planner) engage Tiki (iwi rep) in their discussion about planning and engineering issues? Could the engagement with each other be improved?

**Answer might include:**

- Dave and Ellen didn't appear to go through any introductions at the start of the meeting, despite it being on-site.
- Dave and Ellen used the car as a resting place for the plans.
- Dave and Ellen appeared to exclude Tiki from the discussions at the start. They launched into an exchange amongst themselves about the issue as they saw it.
- At 2 minutes 21 seconds - Tiki had to bring Dave and Ellen back to the reasons they were there at the site visit on the rohe. As Mana Whenua we have rangatiratanga and kaitiakitanga obligations.
- At 3 minutes and 30 seconds - Ellen again addresses Dave to discuss the settlement ponds instead of including Tiki in the conversation and asking for his thoughts.

**Terms used:**

Ngā Roimata o Reipare (the tears of Reipare, the name of the stream)

Kaitiakitanga (guardianship, the inherited responsibility to look after the environment)

Rangatiratanga (tribal authority, the customary authority that Mana Whenua have over their land)

Mana (power)

Rakau whenua (birth tree)

Mahinga kai (food source)

Whānau (family)

Figure

# Appendix 3: Frequently asked questions

## Pōwhiri

### What do I do if I arrive late to a pōwhiri and everyone has gone inside?

It is wise to check on the tikanga of the marae you are visiting before you arrive because the tikanga varies. However, if you are late and the door is open and you can join the manuhiri without drawing attention to yourself, and go to the back of their group, then do this after taking your shoes off by the door. Make sure you do not walk in front of the two groups and be aware of what part of the pōwhiri you are joining. In some rohe entering when a kaikōrero is speaking is not tika. If booking a marae for an event, you could also check with the booking person on their kawa. Be ready, and flexible, to adapt to change.

### How much should I give as a koha?

These days a koha of money is an appropriate gift. When considering how much to give bear in mind the buildings you are occupying for the day or wananga, wharenui, wharekai and marae complex, and the time and makaaki (hospitality) the host are giving to you (Mead, 2013).

Try to remember that an envelope or kete will be passed around before you are called onto the marae, and come prepared.

### Should I speak if I am in a small group?

The tikanga of many marae is that men speak inside, women speak at the start through the karanga, and both are in te reo Māori only. Check with those who are local if you are thinking of speaking. Usually this is sorted out at the gate before you are called on to the marae.

### How do I find out who is the Mana Whenua contact?

There are different contact people, depending on what you are seeking. First clarify what you are investigating and particularly where. You can then check regional council websites which usually identify who are Mana Whenua in the region.

Many iwi can be contacted on line and some have offices: check these, and send your question to them. Many iwi are very busy with planning and environment issues thrust at them so if other online sources can answer your question, please seek them out. There is plenty of library material, websites and other information about Māori culture. Do your homework first.

# Appendix 4: Other resources

## Teaching and courses

Stucki, Paora (2012). A Māori pedagogy: Weaving the strands together. *Kairanga* Vol 13 (1). www.files.eric.ed.gov/fulltext/EJ976653.pdf

Treaty Resource Centre
www.trc.org.nz/course-information

Te Hana Te Ao Marama Te Hana, Tamaki Makaurau (Auckland)
www.tehana.co.nz/

- Meet & Greet (host prepare group for Pōwhiri)
- Powhiri/Traditional Maori welcome
- Kaupapa Korero (Marae tikanga & protocols)
- Whakanoa (Lifting of tapu) Light morning or afternoon tea
- Guided village tour of our 17th century replica Māori village and fortified pa site
- Poroporoaki/Farewell

The Rukuhia Global Leadership Programme, Auckland
www.fmhs.auckland.ac.nz/en/faculty/about/news-and-events/notices/2018/3/rukuhia-global-leadership-programme.html

Te Pumaomao Indigenous Nationhood Building Course
Takawai and Chris Murphy
www.linkedin.com/in/takawai-murphy-9a092017/

## Treaty of Waitangi and Te Tiriti

www.teara.govt.nz/en/nation-and-government/page-1

The Story of the Treaty Part II
www.nzhistory.govt.nz/files/documents/The_Story_Part_2.pdf

Orange, C (1987). *The treaty of Waitangi.* BWB Books, Wellington.
www.bwb.co.nz/books/te-tiriti-o-waitangi

Orange, C. (1989). *The story of a treaty.* BWB Books, Wellington.
www.bwb.co.nz/books/the-story-of-a-treaty

## Legislation

Resource Management Act 1991
www.legislation.govt.nz/act/public/1991/0069/226.0/DLM230265.html

Local Government Act 2002
www.legislation.govt.nz/act/public/2002/0084/latest/whole.html

Local Government (Auckland) Act 2009
www.legislation.govt.nz/act/public/2009/0032/latest/DLM2044909.html

Heritage New Zealand Pouhere Taonga Act (2014)
www.legislation.govt.nz/act/public/2014/0026/latest/DLM4005414.html

## Te ao Māori

Goodall, C. (2018) Cultural Values Assessments, Negotiating kāwanatanga and rangatiratanga through local government planning processes in Aotearoa, New Zealand: A review of the literature. RIMU Technical Report 2018/008. Auckland: Auckland Council.

Mead, H. M. (2013). *Tikanga Māori Living by Māori Values*. Huia (e-book)

Powhiri and tikanga/ protocols
www.youtube.com/watch?v=AHq0-Tt0-kk
www.teara.govt.nz
www.Maaori.com

## Te Aranga design principles

Te Aranga Cultural Landscape Strategy (foundation from which Te Aranga Design Principles were developed) www.tearanga.maori.nz/cms/resources/TeArangaStrategy28Apr08_lr.pdf
www.aucklanddesignmanual.co.nz/design-subjects/maori-design/te_aranga_principles

## Design

**Auckland Council Urban Design Manual**
(including Te Aranga Principles)
www.aucklanddesignmanual.co.nz/design-subjects/maori-design

**Victoria Square, Ōtautahi**
An example of working towards a more balanced perspective of a site's bicultural importance, previously heavily weighted toward European heritage.
www.landscapearchitecture.nz/landscape-architecture-aotearoa/2018/4/18/a-much-loved-green-space-is-back-in-business-in-post-quake-christchurch?rq=victoria

**Rangiriri Paa, Waikato**
Part of the growing awareness of the New Zealand wars.
www.radionz.co.nz/national/programmes/sunday/audio/2018656693/rangiriri-paa-cultural-site-an-example-of-collaboration
www.Indigenousurbanism.net/s1e12rangiriri
www.youtube.com/watch?v=uHtJSq37eDw
www.youtube.com/watch?v=NDox4jVT_ts

**Bicultural strategy**
Tai Timu Tai Pari - the Hauraki Gulf Marine Spatial Plan here:
www.seachange.org.nz/read-the-plan/

## Videos

Johnstone, I. (Producer), & Slater, K. (Director). (1984). *The beginner's guide to visiting the marae.* [Video/DVD] TVNZ. www.nzonscreen.com/title/the-beginners-guide-to-visiting-the-marae-1984

Tame Iti (2015). *Mana - The power in knowing who you are.* TEDxAuckland. Retrieved from: https://www.youtube.com/watch?v=qeK3SkxrZRI

## Further reading


Adds, P., Hall, M., Higgins, R., & Higgins, Te R. (2011). Ask the posts of our house: Using cultural spaces to encourage quality learning in higher education. *Teaching in Higher Education, 16*(5), 541-551.

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