As Maori we have a unique sense of our ‘landscape’.
It includes past, present and future.
It includes both physical and spiritual dimensions.
It is how we express ourselves in our environment.
It connects whanau and whenua, flora and fauna, through whakapapa.
It does not disconnect urban from rural.
It transcends the boundaries of ‘landscape’ into other ‘scapes’; rivers, lakes, ocean and sky.
It is enshrined in our whakapapa, pepeha, tauparapara, whaikorero, karakia, waiata, tikanga, nga korero a kui ma, a koroua ma, and our mahi toi.
It is not just where we live - it is who we are!

‘In Aotearoa the term ‘cultural landscape’ was initially adopted by Maru Whenua - the Maori arm of the Ministry for the Environment, as a more appropriate term than Urban Design to acknowledge a Maori world view that physical landscapes are inseparable from tupuna, events, occupations and cultural practices. These dimensions remain critical to cultural identity and a ‘Maori sense of place’. The term ‘cultural landscape’ was also preferred as it does not make a distinction between urban and rural areas, consistent with this Maori sense of place.
I arrive where an unknown earth is under my feet,
I arrive where a new sky is above me,
I arrive at this land,
A resting place for me.
O Spirit of the earth!

The stranger humbly offers his heart to thee.
Papatuanuku is held by te iwi Maori as earth mother, the mother of Tane the god of the forest and of human kind. Hence papatuanuku retains a direct kinship connection with te iwi Maori and it is she who continues to nurture and nourish us as her descendants in this changing world.

As her descendants and as tangata whenua of Aotearoa we in turn have the responsibility to look after Papatuanuku so that she and all her children will live and grow in health fulfilling their true potential.

If we are to fulfil our roles as active guardians of Papatuanuku, shaping the natural and built environment for the benefit of Maori and the wider community, how then should we reach this goal?

Te Aranga the Maori Cultural Landscape Strategy is perhaps a first step on this journey.
A tongi of King Tawhiao, the second Maori King, and reflects his vision in the retention and sustainability of his mana in a particular time of great despair amongst his iwi. He relates the building of a house, to the building of a steadfast nation. The pillars and roof are made of different types of rakau; the mahoe, patete, and hinau, (and perhaps in the context of our debate) in reference to the different types of professionals with their different skills and different experiences, when united together, will nurture and flourish.
Takenga Mai - Background
The fabric of the Maori cultural landscape includes all physical and spiritual dimensions of whanau, hapu and iwi as expressed in our living environments - our whenua, kainga, whare and public spaces.

Kaitiaki, designers and Territorial Authorities play a key role in the development, articulation and sustainability of cultural landscapes.

Following on from the Urban Design Protocol released by the Ministry for the Environment in 2005, and outcomes of a preliminary hui in June 2006, this strategy seeks to ensure iwi are well placed to positively influence and shape the design of cultural landscapes within their tribal boundaries.

As kaitiaki, the mana whenua have a custodial responsibility for places of cultural significance - such as marae, urupa, wahi tapu and mahinga kai - as well as having a responsibility for all public spaces and spaces in private ownership, particularly where development may threaten the well-being of the wider environment.

Mana Whenua Iwi, hapu and whanau will be the ultimate drivers and shapers of any Cultural Landscape Strategy implemented within their tribal domain.

The first draft of the strategy and a plan for it’s implementation were completed in January of 2007. July 2007 saw a hui convened at Apumoana Marae in Rotorua entitled ‘Designing Maori Futures’ to progress the establishment of a Society of Maori professionals to progress aspects of the strategy - it secured 25 founding members and a further 28 registrations of interest to join. Between August 2007 and February 2008 the strategy was taken out for Iwi consultation through eight hui from Te Tai Tokerau to Murihiku and gained unanimous support.

Huanga - Key Hui Outcomes
The hui participants advocate for, and will work toward, the reinstatement, development and articulation of the physical and metaphysical cultural landscape of whanau, hapu and iwi - that we may see ourselves reflected in the landscape.

The hui participants unanimously agree and assert that the development and articulation of the Maori cultural landscape will contribute to the health and well-being of all who reside in and visit Aotearoa - through realising our unique Aotearoa & Pacific identity.

The Te Aranga hui reviewed a range of case studies in Heretaunga, to identify issues, aspirations and opportunities to inform the development of this strategy.

Special thanks to the whanau of Waipuka Inc, Te Taiwhenua o Heretaunga and Waiohiki Marae for sharing their stories with us. This strategy is named ‘Te Aranga’ in honour of the host Marae - and illustrates the many paths it can take, unique to each local context.

Thanks also to the many iwi throughout the country who hosted us, challenged us, shared their dreams and frustrations, and ultimately pledged their support to the strategy, as well as informing this revision to better reflect their views.

Nga mihi nunui ki te hau kainga o Heretaunga me nga iwi o te motu. Tena hoki koutou mo o koutou manaaki, o koutou aroha me o koutou mohio.
“we are already doing it - we just need to do it better and more often”

“the potential is obvious when you see the examples”
Nga Hua

The beneficial outcomes arising from the realisation of this kaupapa were described by hui participants as:

**For Maori**
- Mo tatou, a mo nga uri a muri ake nei
- E_nhanced Maori identity & wellbeing - social and cultural outcomes
- Restored kaitiakitanga
- Hei whakamaumahara o tatou tupuna
- Recognition and acknowledgment of mana atua, mana whenua, mana tupuna
- More relevant participation in decision making processes that affect environment and communities
- Realise professional capabilities of local Maori design community
- Building capacity and capability to make choices and critique the design of cultural landscapes
- A means of connection and a sense of belonging - reclaiming sense of place
- A reassertion of the Maori voice in the landscape
- Educational opportunities for rangatahi coming through succession planning
- Enhanced economic outcomes
- The ability to determine and articulate our stories from our perspective
- A means to contextualise our tikanga and facilitate cultural practice
- A platform for global and cultural exchange
- A realisation & celebration of our unique Pacific identity & distinctive cultural landscape
- Inclusion of indigeneity in national identity
- Enlightened nation
- Enhanced eco systems / taiao
- Enhanced relationships with communities and stakeholders

**For Tauiwi (all other peoples of NZ)**
- Means of connection with tangata whenua
- Means of connection with Aotearoa
- Alternative models of conservation and sustainability
- Global point of distinction
- Education
- Access to understanding of kaitiakitanga
- Pride in and connection with the Pacific
- Smoother development processes
- Participation in national cultural fabric
- A way to develop an innovative & unique vernacular design style of this place
- Healing the past, being able to forgive
- Creating a future
- Economic gain through marketing of identity
- A sense of unity - blending of indigenous and western cultures
- Revelation of the 'whole' story
- Opportunity to consolidate own identity
- Enhanced eco systems
- Restoring authenticity
- An opportunity for redress/healing
- Breaking down of inhibitions
Kaupapa - Philosophy and Intent

to achieve Te Ira Tangata (ultimate state of well-being) by:
Te whakatipuranga o te taiao - healing of the environment.
Te whakatinanatia i nga wawata Maori o te taiao - embodiment of Maori aspirations in the built environment.
Te puawaitanga o te taiao - manifestation of the Maori cultural landscape.

Tikanga - Doing what is right.

Central to the implementation of the Te Aranga kaupapa and strategy is:
Kaitiaki - our individual and collective custodial rights and responsibilities to protect and nurture our environment and living places.
Whakapapa - recognition of our connections with one another and place, our connection with past and future.
Mana Whenua - recognition of the innate rights and responsibilities accorded through whakapapa to those tangata whenua who hold mana over place through primacy of occupation and connection with whenua.
Ahi kaa roa - the importance of maintaining occupancy of, and connection with, whenua - as the puna (well-spring) of our identity, and recognition of the value and importance of those who ‘keep the home fires burning’.
Rangatiratanga - the rights of Mana Whenua to shape and control their own destiny.
Manaakitia - the practicing of hospitality and reciprocity in our interactions with one another. According respect and extending friendship towards one another.
Tapu - recognition of those things deemed to be sacred by tangata whenua and the importance of their protection and observance.
Kanohi ki te kanohi, pakahiwi ki te pakahiwi - the value of working face to face and shoulder to shoulder.
**Rautaki - Strategy to achieve the kaupapa**

The hui participants formulated a three-pronged strategy to achieve the Te Aranga Kaupapa. The strategy set out here is really a strategy to further develop and communicate the Kaupapa, providing a platform upon which iwi, hapu and whanau can develop their own strategic response within their own social, environmental, economic, cultural and political context. Iwi, hapu, communities and professionals throughout Aotearoa / NZ will be ultimately responsible for implementation.

**Rautaki Tuatahi**

**Mana**

To empower, enable & connect.

Whainga

our objective

To establish a network of Maori professionals to provide response, intervention, support, advice and consultancy to iwi, hapu, whanau and relevant stakeholders in cultural landscapes.

**Rautaki Tuarua**

**Matauranga**

To inform

Whainga

our objective

To collate, develop and provide iwi, hapu, whanau and other relevant stakeholders with the information necessary to increase their awareness and knowledge of Maori cultural landscape processes, practices, aspirations, issues, and benefits.

**Rautaki Tuatoru**

**Rawa**

To equip

Whainga

our objective

To equip iwi, hapu, whanau and other relevant stakeholders with the tools they need to carry out meaningful, sustainable and authentic cultural landscape development and management.
strategic framework for the realisation of our purpose
extent of strategic impact

The diagram below illustrates potential areas for application of the strategy as identified by Te Aranga hui participants.

**Iwi/Hapu/Marae:**
- Iwi/Hapu development strategy
- Iwi/Hapu Management Plans
- Whenua Development Plans
- Marae/Reserve management Plans
- Property/Facility Development
- Business and economic development
- Papakainga development
- Cultural facility development projects
- Stakeholder relationships/partnering
  - Research

**Local Government:**
- District Plan
- Papakainga/Waahi Tapu Policy
- Resource Management Plans
- Reserve Management Plans
- Urban Development Strategies
- Regional Development Clusters
- Regional initiatives/case studies
- Civic Development Projects
- Cultural Facilities
- Long Term Council Community Plans
- Bylaws/Research

**Central Government:**
- Legislation, policies and activities of:
  - Local Government NZ
  - Ministry for the Environment
  - Department of Conservation
  - Nga Whenua Rahui
  - Te Puni Kokiri
  - Te Kooti Whenua Maori
  - Ministry of Health
  - Ministry of Arts, Culture & Heritage
  - Ministry of Economic Development
  - Ministry of Education/Tertiary Providers
  - Housing NZ Corporation
  - Waitangi Tribunal/Office of Treaty Settlements

**Design & Development Professionals:**
- Client/consultant relationships
- Cultural development process
- Integration of tikanga
- Collaborative approach
- Professional bodies
- Articulating culture
- Cultural partnerships
- Formation of Incorporated Society
- Professional development
  - Publication
  - Research
This strategy is intended to support iwi/hapu and whanau to define and fulfill your own cultural landscape strategies through access to information, advice and professional support. It is intended to complement, inform and uplift your own iwi/hapu management plans.

Iwi engagement and contribution to the design and maintenance of cultural landscapes is critical at all levels.

The reinstatement, enhancement, articulation and promotion of our cultural landscapes is vital to our people.

Building capacity and capability is critical to achieving this (succession planning).

There are opportunities to design, build and enhance influential and mutually beneficial relationships with territorial authorities, developers and designers.

Know, value, engage and utilise the services and skills of your own design professionals and creative community.

Value and trust your own knowledge.

We encourage you to access the strong and growing Maori professional skill base.

There is now a useful storehouse of exemplars - seek support.

Share your stories, share your successes.

Act now to avoid having to react later.

Bring your professionals back into your fold and teach them what they need to know to function effectively in your rohe.

Ensure you are seeking comprehensive bottom line benefits in all cultural landscape developments: cultural, social, environmental spiritual and economic.

Identify and utilise appropriate models of engagement.
to matou putake

message to territorial authorities

He Whakatauki:
“Whatungarongaro te tangata - toitu te whenua”
People come and go, the land remains.

message to crown agencies

He Whakatauki:
“Ma te huruhuru ka rere te manu”
With feathers the bird can fly. (With the right support, the strategy will succeed).

 повышенный текст

message to territorial authorities

✦ This strategy is intended to support Territorial Authorities in developing meaningful and sustainable relationships with iwi, hapu and whanau in defining and developing cultural landscapes.
✦ The strategy is intended to complement and support the development of iwi/hapu-driven strategies and plans that will ultimately prevail over this strategy.
✦ Know your mana whenua (those iwi and hapu with authority within your territorial boundaries) and their aspirations for the natural and built environment.
✦ Seek, empower and resource mana whenua to assist you to achieve your objectives.
✦ Timely engagement with mana whenua - from inception to completion - will deliver quality outcomes for the wider community.
✦ Foster and maintain authentic/Enduring relationships with mana whenua.
✦ Work with mana whenua to define your relationship with them.
✦ Assign resourcing to building and maintaining mana whenua relationships.
✦ Fostering the design of mana whenua cultural landscapes will enhance sense of identity for mana whenua and the wider community.
✦ Take every opportunity to explore and celebrate our cultural difference and diversity in the built environment.

message to crown agencies

✦ We seek your support to promote the strategy.
✦ We encourage you to ascertain how you can champion and support the strategy.
✦ We seek strategic alignment with your agencies to implement this strategy.
message to Maori professionals

He Whakatauki:
“Hokia ki o maunga kia purea e koe i nga hau o Tawhirimatea”
Return to your ancestral mountains to be cleansed by the winds of Tawhirimatea.

✧ Be unashamedly Maori - kia mau ki to wairua Maori kia tu rangatira ai hei Maori
✧ Kia mohio ai to whakapapa know who you are and where you're from and engage with your own Iwi & Hapu
✧ Support, foster, mentor and employ other Maori designers
✧ Strive for collaborative working relationships
✧ Take responsibility for the well-being of your whanau, marae and hapu
✧ Wananga
✧ Korero Maori

message to affiliated professionals and their professional bodies

He Whakatauki:
“Ehara taku toa i te toa takitahi, engari taku toa he toa takitini”
My achievement is not that of an individual, but is that of many. (we can achieve much together)

✧ There is a general lack of understanding and knowledge on how to engage with Maori processes and design principles / concepts within 'mainstream' design professions
✧ Design education and practice needs to appropriately resource the teaching and engagement of kaupapa Maori design, architecture, landscape architecture, planning and engineering
✧ Get on to it - take time out to understand kaupapa Maori design principles
✧ Engage with Maori designers and related professionals in your communities of practice
✧ Engage early and work closely with mana whenua
✧ Work collaboratively - kanohi ki kanohi, pakahiwi ki pakahiwi. (face to face and shoulder to shoulder)
No reira e kare ma, kia oti pai ai te karere o te manu nei. E ai ki te rangatira raka, nana ano i tongi ai te reo nei:

“Kotahi te kowhao o te ngira
E kuhuna ai te miro ma, te miro pango me te miro whero
I muri, kia mau ki te aroha, ki te ture, me te whakapono.”

Ko tatou tena e pupuru nei, e ngangau hoki nei te rongoa hei oranga, hei painga mo nga iwi whakatupuranga. No reira ra ko te pae tawhiti, whaia kia tata. Ko te pae tata, whakamaua kia tina!

Haumi e!
Hui e!
Taiki e!
Te Aranga Hui Participants:
This strategy incorporates contributions from over 40 participants of the Nov 2006 hui-a-kaupapa including:
Phil Wihongi - Boffa Miskell
Antoine Coffin & whanau - Boffa Miskell
Alan Titchener - Titchener Monzingo Atken, Landscape Arch.
Wiremu Royal - Royal Architects, Christchurch
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Iwi Consultation Hui Participants:
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Te Runanga o Turanganui a Kiwa - 31 Aug 2007:
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Tai Tokerau Iwi CE forum - 9 Oct 2007
Teresa Tepania Ashton CEO Te Runanga a Iwi o Ngapuhi, Steven Allen - CEO Te Runanga o Te Aupouri plus CEO's of 5 of the other six iwi.
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John Mahi (Chair Tupoho), Esther Tinirau (Manager Te Puna Matauranga o Whanganui, Huia Perch and Waahi Teki.
Te Runanga o Ngati Porou: 14 Dec 2007
Senior Management Team: Amohaere Haukamau - CEO, Anne Huriwai, Lillian Baldwin-Tangaere and Papa Boycie Te Maro (Kaumatua Anglican Minister)
Tuwharetoa Asset Management Ltd: 11 Feb 2008 - Tina Porou Unit leader
Tairawhiti Development Partnership (Regional Forum): 15 Feb 2008
Pene Brown (TROTAK) Chair, Api Mahuika - (Chair Te Runanga o Ngati Porou), Amohaere Haukamau (CEO Ngati Porou), Rangi Manuel (Kahungunu ki te Wairoa), Lindsay McKenzie (CEO Tairawhiti District Council), Les Probert (Mayor Wairoa District Council), Peter Freeman (CEO Wairoa District Council), Michael Muir (private), Dale West (secretary) and Doug Birt (GDC).
Te Runanga o Ngaitahu: 19-20 Feb 2008
Michael Skerrett GM Te Ao Marama Inc & TRONT Board member, Jane Davis Oraka-Aparima Runaka, Craig Pauling TRONT Environmental Management, Andrea Lobb GM Mahau Muri Kura Toa Ltd, Jason Cranwell Wairewa Runaka, Hirini Matunga Landscape Architecture Lincoln University / Taumutu Runaka, Bill Royal Royal Architects
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