



ASA

The Architectural Science Association (ANZAScA)

The 54th International Conference of the Architectural Science Association  
26 & 27 November 2020

*Imaginable Futures: Design Thinking, and the Scientific Method*

Editors:

Ali GhaffarianHoseini  
Amirhosein Ghaffarianhoseini  
Nicola Naismith

***Edited by:***

Ali GhaffarianHoseini, Amirhosein Ghaffarianhoseini, and Nicola Naismith

***Co-Editors:***

Mahesh Babu Purushothaman, Dat Doan, Esther Aigwi, Funmi Rotimi, Nariman Ghodrati

***Published by:***

The Architectural Science Association (ANZAScA)

***Hosted by:***

School of Future Environments, Built Environment Engineering, Auckland University of technology, Auckland, NewZealand

Printed in Auckland, New Zealand

*Example of how to cite a paper from these proceedings:*

Lastname, A. (2020) Example Title of ASA 2020, in A. Ghaffarianhoseini, A. Ghaffarianhoseini and N. Nasmith (eds), *Imaginable Futures: Design Thinking, and the Scientific Method*, 54th International Conference of the Architectural Science Association 2020, 26-27 November 2020, Auckland University of Technology, Auckland, New Zealand, pp. 1-10.

©2020, All rights reserved and published by The Architectural Science Association (ANZAScA), Australia  
ISBN 978-0-9923835-7-2



The copyright in these proceedings belongs to the Architectural Science Association (ANZAScA). Copyright of the papers contained in these proceedings remains the property of the authors. Apart from fair dealing for the purpose of private study, research or review, as permitted under the Copyright Act, no part of this book may be reproduced by any process without the prior permission of the publishers and authors.

# Decolonising Landscape Architecture Education in Aotearoa New Zealand

Jacqueline Paul<sup>1</sup> and Sibyl Bloomfield<sup>2</sup>

*Te Whare Wananga o Wairaka - Unitec, Tāmaki Makaurau Auckland, Aotearoa New Zealand*  
*jpaul<sup>1</sup>, sbloomfield<sup>2</sup>@unitec.ac.nz*

**Abstract:** Aotearoa is growing rapidly with expansive development occurring across the country as the creative and design industry responds to support the diverse needs of the growing population. This enables opportunities for emerging practitioners in the built environment to engage with communities and develop their cultural literacy and contributes to the wider shift in architecture education. This paper discusses the cultural values-based approach developed for a design studio where Unitec's Department of Landscape Architecture partnered with Panuku Development Auckland on the Kia Puāwai a Pukekohe town centre transformation project. Core to this partnership the students have explored current and new approaches to understanding how to engage with mana whenua and understand placemaking as key elements of community development and urban regeneration. This design studio acts as a platform which creates space to enable students to engage in real world challenges and projects and develop relationships with real clients. Creating real world learning opportunities on both sides of the partnership. This creates opportunities for students to design and address social and cultural issues. This process also allows students to immerse themselves in contributing to and shaping their own living environments. They cover problem definition and identification of latent opportunities; brief generation; site analysis; master-planning processes; 'local' scale design responses and relevant instrumental design theory. This case study provides a series of tools regarding diverse approaches to integrating inclusive studios which aims to inform better long-term outcomes to deliver and build capacity and capability in landscape architecture.

**Keywords:** Decolonising; design education; cultural literacy; mana whenua engagement.

## 1. Introduction

The purpose of this paper is to demonstrate how we might decolonise landscape architecture education. This is referenced in particular to a studio-based course programme located in the School of Architecture, Landscape Architecture Department at Unitec Institute of Technology in Auckland, New Zealand. This course is led by lecturers Jacqueline Paul (Ngāti Kahungunu, Ngāpuhi, Ngāti Tūwharetoa) and Sibyl Bloomfield (Waikato Tainui, Ngāti Naho). The aim of this paper is to provide an overview of a case study which contributes to the wider decolonisation of education.

The paper is informed by a studio developed for third year landscape architecture students for semester one of 2020. Unitec's Department of Landscape Architecture partnered with Panuku Development Auckland on the Kia Puāwai a Pukekohe project. The students explore the understanding of mana whenua engagement and placemaking as key elements of community development and urban regeneration. The studio aims to engage students in real world challenges and projects by building relationships with real clients. This covered problem definition and identification of latent opportunities; brief generation; site analysis; master-planning processes; 'local' scale design responses and relevant instrumental design theory. The course aims to re-think current curriculum in landscape architecture and re-imagine how we can transform our environments by growing diversely skilled practitioners. This outcome will form the basis of this paper which will aim to address the following research question:

How can we enhance the cultural literacy of Landscape Architecture practitioners to grow the capacity of the profession to uphold and operationalise Te Tiriti o Waitangi?

## 2. Methodology

This paper will engage in a three staged approach to undertake the various methods of integrating research and design education with an emphasis on decolonisation and placemaking. The discussion is framed within the three stages of: review, case study, and analysis using collaborative studio as a reference. This includes a critical review and scan of relevant literature in decolonising landscape architecture education to provide a contextual overview of the state of knowledge in the field and responsibilities of the profession. This will provide a framework for assessing and examining learnings from the third year Bachelor of Landscape Architecture (BLA) design studio. This will also include programme analysis and evaluation provided by students and collaborating partners. Corcoran *et al* (2004) notes that case-study methodology is a common and appropriate research tool used in studies of sustainability in higher education. We argue that the decision to publish case studies for a broad audience suggests that others have something to learn from the case study. Therefore, the study should provide a critical analysis of practice and be documented in such a way that it can have transformative value for others (Corcoran *et al*, 2004). We will utilise the *Te Tauākī Ako: Our Ako Framework* (see figure 1) to assess and analyse our teaching practices and processes within a kaupapa Māori context.

## 3. Review of Literature

Decolonization, once viewed as the formal process of handing over the instruments of government, is now recognized as a long-term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power (Smith, L. T, 2013). Decolonising Landscape Architecture Education in Aotearoa is not something we say lightly. Decolonisation involves efforts by Pakeha and Māori to reflectively work together to shape current and future cultural identities, politics and economics (Amundsen, 2018). Decolonization in the settler colonial context must involve the repatriation of land simultaneous to the recognition of how land and relations to land have always already been differently understood and enacted; that is, all of the land, and not just symbolically (Tuck and Yang, 2012). This is highly relevant as we discuss how landscape architects are instrumental in contributing to the decolonisation of not only education but also the profession.

Kaupapa	Whakamārama	Tikanga
<b>Whakapapa</b>	Genealogy, heredity	Understands and celebrates the origins of the wider organization and the whakapapa of the individuals within it Understanding the organisation and its place in the sector Understanding the whakapapa of knowledge and our place in that whakapapa i.e. Tane-nui-ā-Rangi Understanding and recognising the validity of the history, perspectives, beliefs and values of Māori in Aotearoa
<b>Wairuatanga</b>	Spirituality, belief, faith	Is inclusive of moemoeā and matakitetanga – vision Recognises and respects other belief systems Recognises wairuatanga as an integral component of an individual along with taha tinana (physical), taha hinengaro (intellectual), and taha Māori (family) Integrates wairua into all practices
<b>Whanaungatanga</b>	Kinship, relationships	Understands the relationships between individuals, iwi, hapū and pan Māori groups and how to promote, establish and manage mutually beneficial relationships Strong support systems for members of the organisation Maintaining strong relationships with key stakeholders
<b>Mana</b>	Authority, reputation	Building, valuing, promoting and protecting the reputation of Ako Aotearoa Recognising and respecting the authority and reputation of whānau, hapū, iwi and Māori groups around the country
<b>Te Reo</b>		Respect and value for te reo Māori Promoting and using te reo Māori Promoting and supporting excellence in the teaching and learning of te reo Māori
<b>Mātauranga Māori</b>	Māori Knowledge	Promoting Mātauranga Māori to the tertiary sector Promoting discussion and use of Māori learning frameworks
<b>Kaitiakitanga</b>	Guardianship, conservation,	Sources of knowledge acknowledged and respected Valuing the longevity of the organisation
	sustainability	Establishing systems to ensure the sustainability of the organisation Ensuring that practices are consistent with conservation and sustainability of natural resources
<b>Manaakitanga</b>	Hospitality, generosity	Manaakitanga is integrated into all aspects of our service Educators and learners are the focus Guidelines and processes are culturally appropriate user friendly and accessible to client groups Is inclusive and readily shares information
<b>Whakanui</b>	Respect, value	Valuing our people and stakeholders Valuing the contributions we receive from all parts of the sector Valuing excellent and good teaching and good learning practice
<b>Kotahitanga</b>	Unity	Promotes and encourages collaboration Is focussed on positive outcomes for Māori learners and national Māori development
<b>Whakamana</b>	Empowerment	Empowering Māori by aspiring and working towards being a TOW based organisation and increasing capability to service Māori Empowering teachers and learners Empowering the sector to do better for Māori teachers and learners
<b>Akoranga &amp; whakaakoranga</b>	Learning & teaching	Being learner focussed Understanding learner needs Identifying, encouraging and promoting excellence/emancipatory praxis in teaching
<b>Taunaki</b>	Evidence based	Basing research on sound methodology Research has a practice focus All assertions and frameworks are supported by robust evidence particularly around outcomes for learners
<b>Kairangi</b>	Excellence, high standards	Maintaining high standards of project and research evaluation Maintaining and valuing high standards in the work we do

Figure 1. *Te Tauākī Ako: Our Ako Framework*

### 3.1. Te Tiriti o Waitangi and Landscape Architecture

We recognise in the te reo text of Te Tiriti o Waitangi, article two *‘tino Rangatiratanga o o ratou whenua o ratou kainga me o ratou taonga katoa’* [sic] where Māori were guaranteed the ‘highest chieftainship’ of their kāinga (Independent Māori Statutory Board, 2018). It’s important to identify that the landscape architecture profession has a role and responsibility to uphold Te Tiriti o Waitangi. In the Aotearoa-New Zealand Landscape Charter produced by the New Zealand Institute of Landscape Architects the organisation identifies and recognises Māori values. The charter presents seven elements which encapsulate the key concepts underpinning the Te āo Māori perspective on landscape: Whakapapa and Whanaungatanga, Kaitiakitanga, Kotahitanga, Te Putahi and Puta Noa (NZILA, 2010). This values-based approach is instrumental in the way in which we practice and must be at the forefront of how landscape architects give effect to Te Tiriti o Waitangi.

Landscape Architecture as a discipline is at the interface between people and the land. This positions the profession as a powerful tool in navigating the process of decolonising our built and natural environments and re-positioning our cities to better honour our treaty partnership. The New Zealand profession has a strong interest in architects with Māori backgrounds and/or high levels of cultural competency (Allan and Smith, 2013). As an accredited degree programme, this gives Unitec BLA graduates the professional recognition internationally as it also subscribes the programme to the western educational expectations that reinforce colonial systems. Tuia Pito Ora, the New Zealand Institute of Landscape Architects (NZILA) specifically acknowledges the importance of embedding mātauranga and te āo Māori as well as honouring Treaty of Waitangi obligations, in the degree and profession in New Zealand in NZILA Education Policy and Standards 2016 document.

In the New Zealand context, this the 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 (NZILA, 2016).

This a position of the profession and further reiterates the responsibility of the landscape architecture in upholding Te Tiriti o Waitangi. This overarching view provides context and a better understanding of the position that this course sits within as western institutions in New Zealand have obligations to uphold and operationalise Te Tiriti o Waitangi. Unitec Institute of Technology honours its commitment to Te Tiriti o Waitangi through the adoption of the partnership agreement Te Noho Kotahitanga. The partnership is based on five guiding principles which includes Rangatiratanga, Wakaritenga, Kaitiakitanga, Mahi Kotahitanga and Ngakau Mahaki (Unitec, 2020). This has helped staff and students to examine how they can engage with Māori knowledge, how Māori and non-Māori interact with each other, and how we all can behave in our local communities (Unitec, 2020).

We acknowledge and recognise that western-centric landscape architecture curriculum is still prevalent in education. This is very problematic as the low numbers and lack of representation of Māori students’ needs to be addressed at an institutional level, especially when there are certain policies identified to grow and support Māori in these diverse spaces however they have failed to deliver. This may provoke further conversations in regard to Māori staff employed in the architecture schools in Aotearoa.

## 4. Case Study – Studio 5: Communities and Regions

Unitec’s Department of Landscape Architecture partnered with Panuku Development on their Kia Puāwai a Pukekohe (Unlock Pukekohe) project. Students explored mana whenua engagement and placemaking as key elements of community development and urban regeneration in response to population growth. Panuku Development are Auckland Council’s agents working alongside other parts of the council, government organisations, businesses and locals to regenerate the city in ways that benefit our communities as a whole. Working closely with Auckland Council, including councillors and local boards, mana whenua, the private sector, crown organisations and local communities to deliver urban regeneration for Tāmaki Makaurau (“*Who we are*”). This studio aimed to expose students to real world challenges and projects and to engage and develop relationships with real clients. The students were actively engaging with the studio clients throughout this process to reinforce the relevance of their studio outcomes. The course reinforces and builds on the range of conventions of landscape architectural production introduced in previous studios, through the generation of design strategies which address the complexity of context, site and programme. Design projects explore the way in which ideas about landscape, techniques and methods for dealing with landscapes and ways of communicating about design are all related to each other and can influence the process of design. At the core of this studio was the engagement with and embedding of Te āo Māori. This was done through the use of Te Reo, the practice and acknowledgment of tikanga, and actively embodying the Unitec Partnership agreement Te Noho Kotahitanga, in the way we approach the study of Landscape Architecture.

This studio also builds upon and expands the knowledge and engagement in te āo Māori previously explored in the BLA programme and does not operate in isolation. The intention of the course is to develop and expand the student’s cultural literacy, ensuring their ability to better understand and participate more fluently in te āo Māori in their practice of landscape architecture (Hirsch, 1983).

The course key objectives include:

- Embed tikanga and mātauranga Māori in landscape education so that students develop an understanding and fluency in Te āo Māori.
- Embed Māori values into course delivery.
- Encourage tuakana teina relationships by connecting the educational environment with the wider profession
- Support and foster leaders and life-long learners in this space
- Increasing capacity of students to conscientiously engage in landscape architecture practice in partnership with mana whenua and within te āo Māori.

The course structure creates a framework for simulating a real-world project within the constraints of a 15-week semester. The design brief is set by the clients and students through the process of interview and research. Students worked in groups for the majority of the course, underpinned by individual work exploring instrumental theory to inform the student’s practice. Working in groups the students were able to support one another in their engagement in this challenging space. The final small design projects were done individually giving the students the opportunity to share their personal design voice. The expectations of the course are a significant step up from the previous studios in the programme and

the support and collaboration between students and lecturers is critical to the success. Student feedback was collected as part of the final evaluation process which highlights the value of the group work:

This was quite intimidating as it was in an in-class experience of what it would be like to meet the clients in the industry. However, doing this as a group made it significantly easier and was an insightful experience as most students don't get this opportunity while in study. – 3<sup>rd</sup> year BLA Student

...working in a group dynamic to produce an analysis [report] and masterplan was fun but also informative, it definitely helped with overcoming intimidation when we were interviewing the clients. Another bonus of group work was being able to expand on your knowledge by learning about the other group members as well as being able to build [relationships] with people. – 3<sup>rd</sup> year BLA Student

Encouraging, enabling and supporting growth in knowledge and understanding of Te Tiriti o Waitangi and how we as landscape architects and citizens are responsible as partners is critical to beginning the decolonising process. We must also note that none of the students enrolled in Studio 5 for the 2020 delivery identified as Māori, reinforcing the need to both engage in this learning, and to support our students in understanding their responsibilities and potential/value as tangata tiriti. This also highlights high attrition rates for Māori and Pasifika students were noted at all three New Zealand Landscape Architecture programmes (Allan and Smith, 2013) and the need to decolonise this space to encourage greater engagement and ensure this discipline better reflects our commitment to treaty partnership.

Guest speakers were also invited to share their knowledge, experience and encouragement with the students. Two landscape architects, from both spheres of Te Tiriti o Waitangi, were invited to share their kōrerō. Fiona Ting from Resilio and Xanthe White shared her experiences as tangata tiriti/tauiwi and finding agency to engage and design in a te āo Māori space. We also had William Hatton (Ngāti Kahungunu ki Wairarapa, Rangitāne and Muaūpoko) from Boffa Miskell speak about engaging with mana whenua in landscape architecture practice. It's important we allow students to understand tangata whenua and tangata tiriti. Through wānanga and sharing knowledge this provides a safe space and an engaging conversation to demonstrate how both landscape architects navigate these spaces. This was a valuable process and part of the course which is evident from student feedback as part of the course evaluation process:

This studio challenged me more than any other... The understanding of my responsibility as tangata o Tiriti has grown, growth resultant both of this course and of the global proliferation of resources for white people to become anti-racist. I now know that racism is a white issue that needs to be fixed by white people, not a black or brown issue that needs to be empathized with... The course does so much to suggest how that work might manifest in landscape architecture. – 3<sup>rd</sup> year BLA student

This was quite intimidating... However, doing this as a group made it significantly easier and was an insightful experience as most students don't get this opportunity while in study. It was great to create a bond with the clients, we introduced ourselves in Māori and shared respect... – 3<sup>rd</sup> year BLA student



Figure 2. BLA Students presenting at Panuku Development. Figure 3. Kimoro Taiapa - Kaihautu  
(Photos by Brent Condon, 2020)

## 5. Analysis and Discussion

The Tauāki Framework (Ako Aotearoa, 2011) underpins this case study and the work of both educators operating within an institution practicing in a kaupapa Māori context. Decolonising Landscape architecture education is instrumental in ensuring emerging practitioners enter the profession with a great understanding of Te Tiriti o Waitangi and commitment to upholding this living document of Aotearoa. The delivery of this course is a part of the paradigmatic shift and transition required in education institutions. All kaupapa Māori values identified in the Tauāki Framework (Ako Aotearoa, 2011) are foundational to the ongoing development of landscape architecture in its entirety. The ongoing impacts of colonisation needs to be recognised and acknowledged to truly understand the whakapapa of Aotearoa. Inclusive approaches in education, design and planning, enable opportunities for the sharing of knowledge systems, building and strengthening relationships, valuing te reo Māori, empowering and mobilising Māori communities and ensuring safe and culturally appropriate practices. The course contributes to incremental change and will inform future models and applied learning partnerships. The course development was peer reviewed by the Kaihautū Architecture Kimoro Taiapa as part of the professional and cultural development. Feedback received reflected the value of both the course content and course delivery in meeting the partnership responsibilities to both Te Tiriti o Waitangi and Te Noho Kotahitanga:

Your strategies for demonstrating commitment to engaging Treaty Based relationships in real life contexts shows real coherence beginning firstly with the acknowledgement of the notion of mana whenua and as is premised in Te Tiriti; how these principles are aligned to our core values and practices; how they are articulated in the course content, expressed through course delivery through to assessment and application - Kimoro Taiapa.

The feedback also acknowledged the groundwork established by the same lecturers in other parts of the BLA programme to prepare and support the students in engaging with this course successfully.

...it is the by-product of 3 years' work laying a solid foundation to develop cultural competency and build the capability of our students in engaging with mana whenua and Te Ao Māori and I think you weave all of these quite complex ideas very well and in a practical and accessible way for everyone involved. [There is] a real sense of the desire to honour and acknowledge Te Ao Māori in this practice and I see a dedication to achieving rangatiratanga and realising the true potential of treaty-based partnerships. Through Mahi Kotahitanga you provide the outlet for partnering and consultation to occur, offering real life contexts and settings for students to apply what they've learned. The evidence is compelling - the amount of quality consideration and planning that has occurred, been tried and tested is all a part of an evolution of your own understanding of the importance of Māori worldview and treaty-based partnership within landscape architecture - Kimoro Taiepa.

Additional to this, it is also essential to recognise the relationships and partnerships built as a result of this course which we will continue to foster. Partnering with Panuku enabled students' access to a real-world project, and to understand and respond to the established engagement practice was an ideal 'low-stakes'/high reward opportunity. In a recent article published by Panuku Development, they provide oversight of the final student presentations hosted by Panuku. Angela Fulljames from the Franklin Local Board says:

The Franklin Local Board has enjoyed a great relationship with Unitec School of Architecture for the past three years. The massive benefit is the objective and different perspective these students bring to commercial projects. Often, I think politicians and town planners need a stimulus of something new and fresh. This is what these students have supplied today in abundance. These young people are the designers and place-makers of our future cities. And after today I can safely say we are in good hands (Panuku Development Auckland, 2020).

This feedback is valuable and will contribute to the future development of this course. We must also recognise the value of the tikanga and kawa initiated in the early stages of this course that strengthened the course delivery. The delivery of this course was disrupted as Aotearoa went into a full lockdown in response to the COVID-19 pandemic which meant that students were no longer able to attend classes on campus. This challenged the entire concept of kanohi kitea. This majorly impacted the delivery of the course which traditionally would have centred face to face engagement with clients, however the move online enabled clients and partners to continue to support and engage with our students. Constraints and limitations also allowed us to adapt to new ways of exercising kawa and tikanga virtually, continuing to engage in mihi whakatau, karakia and creating time and space to allow reflective sessions. Upon reflection, due to these robust processes and practices that are embedded in the course, the students were enabled to remain vigilant during these unprecedented times where mental health and well-being were paramount. The importance of relationships in te āo Māori and the practice of tikanga to support this further reinforced the pastoral care of students.

## 6. Conclusion

This case study is precedent which we will continue to build on in a long-term decolonising process. We hope that this will contribute to wider sector and industry changes in the profession which aims to

enhance the cultural literacy of emerging practitioners and landscape architects. We have an obligation under Te Tiriti o Waitangi to ensure that we are pivotal in practice by enabling opportunities for mana whenua and including them in the process from the beginning to the end of projects. Long term outcomes will mean that iwi and hapū have the opportunity to exercise their tino rangatiratanga on their lands and we must be engaged in supporting the operationalisation of this process. Professor Linda Tuhiwai Smith speaks in her book *Decolonizing methodologies: Research and indigenous peoples about the four directions - decolonization, healing, transformation and mobilization* (Smith,2013). This methodology is critical to the past, present and future of landscape architecture education, processes and practice in Aotearoa. Decolonising landscape architecture education in Aotearoa will be an ongoing process of deconstructing colonial structures and shifting knowledge systems which aims to encourage meaningful engagement in mātauranga and te āo Māori. Decolonising practice is not unique to Aotearoa and should be recognised in the international accreditation of landscape architecture education programmes ensuring greater accountability from institutions. The current low numbers of Māori students enrolled in landscape architecture programmes across Aotearoa is perhaps primarily to do with the low profile of the profession as a whole, although could also be attributed to the more western focused approach to landscape architecture and the lack of profile for Māori practitioners overall. Shifting the delivery of the programme to better reflect a decolonised profession will not just benefit those Māori students enrolling but also those non-Māori students graduating into practice and showing leadership in cultural literacy in this gradually decolonising world.

## Glossary

*Āhuatanga* – Describing someone which may refer to their way of being, aspect, likeness, circumstance, and/or characteristics etc.

*Kanohi kitea* – To have a physical presence

*Karakia* – Incantation, prayer, chant

*Kaitiakitanga* – Guardianship

*Kōrero* – Speech, narrative, story, news, account, discussion, conversation, discourse

*Kotahitanga* – Unity

*Mahi* – To work

*Mana whenua* – Those with authority over and responsibility to land

*Matauranga Māori* – Māori knowledge

*Mihi whakatau* – Speech of greeting or welcoming

*Putā Noa* – To share or project

*Tikanga* – Correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention

*Tāmaki Makaurau* – Auckland

*Tangata tiriti* – Generic term to describe people whose rights to live in Aotearoa/New Zealand) derive from Te Tiriti and the arrangements that the Crown has established under a common rule of law, and the equity provisions of Article 3 of Te Tiriti/Treaty.

*Tangata Whenua* – Generic terms for Māori comprising those with mana whenua responsibilities (Māori who are tied culturally to an area by whakapapa), together with Mataawaka/Taurahere (Māori, resident in an area, but who belong to waka and tribes from other parts of Aotearoa/New Zealand.

*Tauīwi* – Non-Māori

*Te Ao Māori* – Māori Worldview

*Teina* – Younger brother(s) (of a male), younger sister(s) (of a female), junior relative(s)  
*Te Tiriti o Waitangi* – Agreement made between angatira and the British Crown in 1840  
*Te Reo* – Māori language  
*Tuākana* – Elder brother (of a male), elder sister (of a female), senior relative  
*Whakapapa* – ancestral ties or connections  
*Whakawhanaungatanga* – The process of establishing relationships or Honour relationships  
*Whanaungatanga* – relationships  
*Whenua* – Land, country, earth, placenta, afterbirth

## References

- Ako Aotearoa. (2011). Te Tauākī Ako: Our Ako Framework. Available from:  
<https://ako.aotearoa.ac.nz/ako-hub/ourwork-m%C4%81ori-educators-and-learners/resources/pages/te-tau%C4%81k%C4%AB-ako-our-akoframework>
- Allan, P. and Smith, H. (2013) Research at the Interface: Bicultural Studio in New Zealand a case study. *MAI Journal: A New Zealand Journal of Indigenous Scholarship*, 2(2).
- Amundsen, D. L. (2018). Decolonisation through reconciliation: The role of Pākehā identity. *MAI Journal: A New Zealand Journal of Indigenous Scholarship*, 7(2).
- Corcoran, P. B., Walker\*, K. E., and Walls, A. E. (2004). Case studies, make-your-case studies, and case stories: a critique of case-study methodology in sustainability in higher education. *Environmental Education Research*, 10(1), 7-21.
- Tuck, E. and Yang, K. W. (2012) Decolonization is not a Metaphor. *Decolonization: Indigeneity, Education & Society* 1(1), 1-40.
- Hirsch, E.D jr. (1983) Cultural Literacy. *The American Scholar*, 52(2), 159-169. Available from:  
<<http://www.jstor.com/stable/41211231>> (accessed July 2020)
- Independent Maori Statutory Board. (2018). *Housing: informing action through rights and obligations*.  
<https://www.imsb.maori.nz/assets/sm/upload/l2/xh/cr/bu/Housing%20-%20rights%20and%20obligations%20approach.pdf>
- NZILA (2010) *The Aotearoa – New Zealand Landscapes Charter*. Available from: <<https://www.csla-aapc.ca/sites/csla-aapc.ca/files/IFLA/New%20Zealand.pdf>>
- NZILA (2016) *NZILA Education Policy and Standards 2016*. Available from:  
<[https://umbrellar.nzila.co.nz/media/uploads/2017\\_01/nzilaeducationpolicyandstandardsfinaldocumentfebruary2016.pdf](https://umbrellar.nzila.co.nz/media/uploads/2017_01/nzilaeducationpolicyandstandardsfinaldocumentfebruary2016.pdf)>
- Panuku Development Auckland (2020). *Shaping urban spaces with Unitec’s young talent*. Available from:  
<<https://www.panuku.co.nz/news-and-blogs/shaping-urban-spaces-with-unitecs-young-talent>>
- Smith, L. T. (2013). *Decolonizing methodologies: Research and indigenous peoples*. Zed Books Ltd.
- “Te Noho Kotahitanga and Unitec” (2020) available from: <<https://www.unitec.ac.nz/about-us/te-noho-kotahitanga-and-unitec>> (accessed July 2020)
- “Who we are” Panuku Development Auckland. Available from:  
<<https://www.panuku.co.nz/about/who-we-are>>

**There is a section break below, please do not delete it.**

**There is a section break above, please do not delete it.**