

**Ko te pae tata, whakamaua, kia finā
Ko te pae tawhiti, whaia, kia tata**

*Secure the horizons that are close to hand
Pursue the more distant horizons to bring them close*

*Simply by sailing in a new direction
You could enlarge the world*

Allen Curnow; Landfall in Unknown Seas

Tuia Pito Ora New Zealand Institute of Landscape Architects (NZILA) & Ngā Aho, Māori Design Professionals inc.

Statement of Direction: Developing an Aotearoa New Zealand practice

Horopaki/Context

In 2015, the Tuia Pito Ora Conference was held at Te Rotorua-nui-a-Kahumatamomoe (Rotorua). Amongst the many highlights of that Conference was the signing of a Memorandum of Understanding¹ (MoU) between NZILA and Ngā Aho². The MoU established a partnership agreement which sought to define the relationship between the two parties, and to encourage interaction, support and leadership from both parties at the intersection and overlap of landscape architecture and Te Ao Māori.

The MoU has been the basis for the ongoing relationship between the two parties since signing. On behalf of Ngā Aho, Te Tau-a-Nuku³ (TTaN) has been the representative body for Ngā Aho in the day to day operations of Tuia Pito Ora, but always operates under the korowai and mana of Ngā Aho. The MoU has been given effect in many forms since signing, and continues to help define the way the Executive operates in serving the membership and the profession.

Inakuanei/Recent Events

On April 27 this year, members of the Tuia Pito Ora Executive and Ngā Aho/TTaN held hui in Tāmaki Makaurau/Auckland to discuss the MoU. The primary matter for discussion was to gain a better understanding of the two parties, individual and shared aspirations, and to confirm how to best work together to serve the profession and the many communities and interests that the profession serves.

A matter of much discussion was Te Tangi a Te Manu - Aotearoa/New Zealand Landscape Assessment Guidelines⁴ (TTaTM) recently adopted by Tuia Pito Ora. A general consensus was reached that this document marked a watershed moment for the profession. The importance of the

¹ **Appendix One**

² National network of Māori Design Professionals: <https://ngaaho.maori.nz/>

³ National collective of Māori landscape architects and whanau kaupapa

⁴ De Lambert, R Lister, G & Titchener, A (2022)

document was in the way that it seamlessly weaves together western-derived practices and understandings alongside Te Ao Māori practices and understandings in providing guidance to the profession, but also in the recognition of mana, spirit of trust and ethos of collective endeavour by which the document was prepared by the authors and involved stakeholder groups.

Of considerable interest and discussion within TTaTM was a diagram which articulates the relationship of Tuia Pito Ora in relationship to the practice of landscape architecture in Aotearoa. Through the lens of the Treaty of Waitangi as the document that establishes our bi-cultural nationhood, the landscape architecture traditions of Te Ao Māori and Te Ao Pākehā are able to be brought together to create an *Aotearoa/New Zealand Practice*, a way of practicing as landscape architects which is based on shared cultural competency, and which reflects, celebrates and honours the uniqueness of culture and context that has taken root and continues to flourish in the warm and fertile soils of Aotearoa.

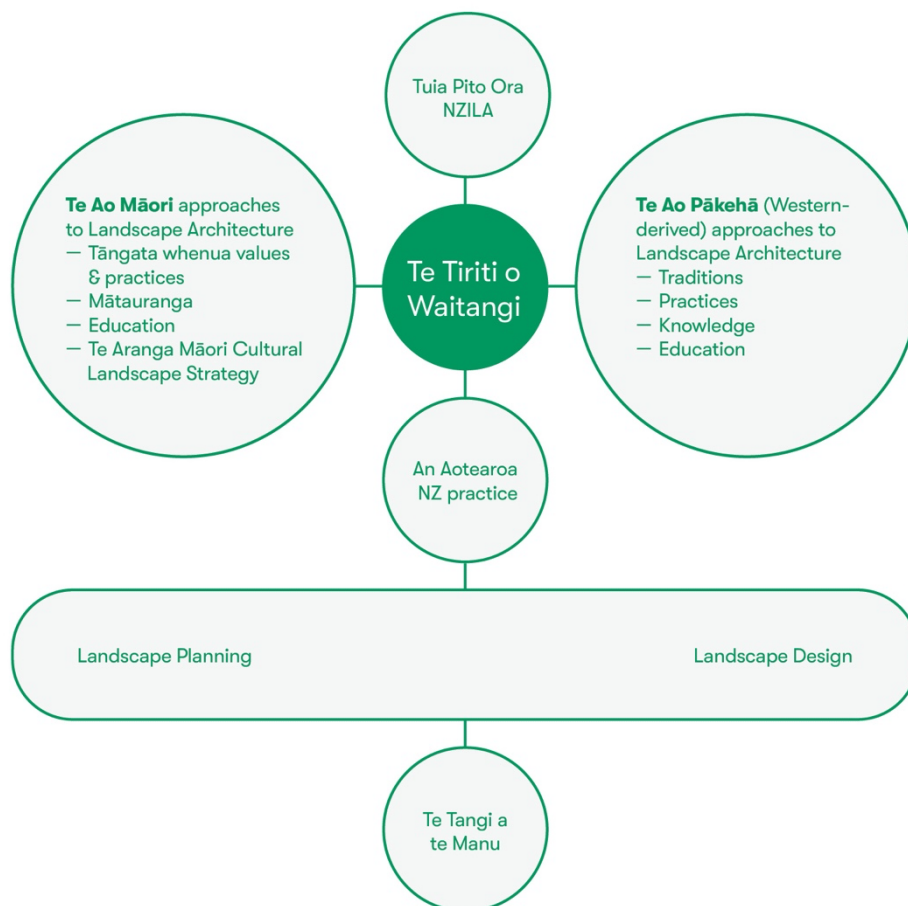


Figure 1. The Guidelines sit within an evolving Aotearoa New Zealand practice that draws on both Te Ao Māori and Te Ao Pākehā approaches, giving effect to the principles of the Treaty of Waitangi.

Hakatakoto he kaupapa hou/Proposing a new direction for Tuia Pito Ora

An outcome of the discussions at the recent hui was that the Executive and Ngā Aho/TTaN continue to work closely to define the concept of an Aotearoa Practice, and to actively build upon the primary shape given to this concept by TTaTM.

It is the shared view of the Executive and Ngā Aho that this concept of an Aotearoa Practice becomes an intentional touchstone for the profession and the way that landscape architecture is practiced here, which differentiates our practice from other countries around the globe. Whilst this applies to the technical aspects of our practice, equally it can reflect the way our cultures interact and recognise the mana of each for the long-term wellbeing of whenua, culture and people.

It is an exciting prospect, and one that does not come with a chart, nor a destination that can be seen, or even imagined at this early stage. It is a new direction.

He aha ai?/What does this mean?

The Executive and Ngā Aho propose that Tuia Pito Ora accept the concept of an Aotearoa Practice as being the touchstone that we aspire and commit to as we advance as a profession and professional organisation.

What this means is that the concept of an Aotearoa Practice is positioned at the heart of Tuia Pito Ora, and is woven into all functions of the Institute, in the way it communicates with and meets the needs and aspirations of the membership.

The forthcoming review of our operational and governance functions and updated constitution offers the opportunity to do this.

Hakakapi/Closing

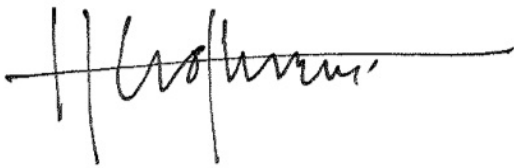
The Executive and Ngā Aho both acknowledge that this is new and uncharted ground, but is entirely consistent with the trajectory that informed organisations and businesses are moving towards in Aotearoa in 2022.

There is much kōrero to be had in continuing to put shape to this concept of an Aotearoa Practice and to then work out how to collectively embed the concept at the heart of everything the profession does as we move forwards, together.

Glenn Colquhoun writes in his 2004 novella *Jumping Ship*:

"There are two ways of doing things in the country that cannot be found elsewhere in the world. It seems only sensible to be able to speak each other's language, to be comfortable in each other's places, to be able to celebrate each other's joys, to be able to bury each other's dead. Māori is a Pākehā language as surely as the reverse is also true. Pākehā and Māori are joined at the historical hip. We will trip and we will dance. We must argue and we must love."

But first we must start.



Henry Crothers
President
Tuia Pito Ora
20 Haratua 2022



Desna Whaanga-Schollum
Chairperson
Ngā Aho
20 Haratua 2022