

TE ARANGA MĀORI DESIGN PRINCIPLES

		<i>Nga Hua / Outcome</i>	<i>Ahuatanga / Attributes</i>	<i>He Tauira / Application</i>
MANA Rangatiratanga Authority 		The status of iwi and hapū as mana whenua is recognised and respected	- Recognises Te Tiriti o Waitangi / The Treaty of Waitangi and the Wai 262 Ko Aotearoa Tēnei framework for Treaty Partnerships in 21st Century Aotearoa New Zealand as the basis for all relationships pertaining development - Provides a platform for working relationships where mana whenua values, world views, tikanga, cultural narratives and visual identity can be appropriately expressed in the design environment - High quality Treaty based relationships are fundamental to the application of the other Te Aranga principles	- The development of high level Treaty based relationships with mana whenua is essential prior to finalising design approaches and will maximise the opportunities for design outcomes. - Important to identify any primary mana whenua groups as well as wider mana whenua interests in any given development.
WHAKAPAPA Names & Naming 		Māori names are celebrated	- Recognises and celebrates the significance of mana whenua ancestral names - Recognises ancestral names as entry points for exploring and honouring tūpuna, historical narratives and customary practises associated with development sites and their ability to enhance sense of place connections	- Mana whenua consultation and research on the use of correct ancestral names, including macrons - Recognition of traditional place names through signage and way-finding - Use of appropriate names to inform design processes - through careful attention to naming
TOHU The Wider Cultural Landscape 		Mana whenua significant sites and cultural landmarks are acknowledged	- Acknowledges a Māori world view of the wider significance of tohu / landmarks and their ability to inform the design of specific development sites - Supports a process whereby significant sites can be identified, managed, protected and enhanced - Celebrates local and wider unique cultural heritage and community characteristics that reinforce sense of place and identity	- Recognition of tohu, including wāhi tapu, maunga, awa, puna, mahinga kai and ancestral kainga - Allows visual connection to significant sites to be created, preserved and enhanced - Wider cultural landmarks and associated narratives able to inform building / spatial orientation and general design responses - Heritage trails, markers and interpretation boards
TAIAO The Natural Environment 		The natural environment is protected, restored and / or enhanced	- Sustains and enhances the natural environment - Local flora and fauna which are familiar and significant to mana whenua are key natural landscape elements within urban and / or modified areas - Natural environments are protected, restored or enhanced to levels where sustainable mana whenua harvesting is possible	- Re-establishment of local biodiversity - Creating and connecting ecological corridors - Planting of appropriate indigenous flora in public places, strategies to encourage native planting in private spaces - Selection of plant and tree species as seasonal markers and attractors of native bird life - Establishment and management of traditional food and cultural resource areas allowing for active kaitiakitanga
MAURI TU Environmental Health 		Environmental health is protected, maintained and / or enhanced	- The wider development area and all elements and developments within the site are considered on the basis of protecting, maintaining or enhancing mauri - The quality of wai, whenua, ngāhere and air are actively monitored - Water, energy and material resources are conserved - Community wellbeing is enhanced	- Daylighting, restoration and planting of waterways - Contaminated areas of soil are remediated - Rainwater collection systems, grey-water recycling systems and passive solar design opportunities are explored in the design process - Hard landscape and building materials which are locally sourced and of high cultural value to mana whenua are explored in the design process
MAHI TOI Creative Expression 		Iwi/hapū narratives are captured and expressed creatively and appropriately	- Ancestral names, local tohu and iwi narratives are creatively reinscribed into the design environment including: landscape; architecture; interior design and public art - Iwi / hapū mandated design professionals and artists are appropriately engaged in such processes	- Mana whenua assist in establishing design consortia which are equipped to translate iwi/hapū cultural narratives into the design environment - Civic / shared landscapes are created to reflect local iwi/hapu identity and contribute to sense of place - Iwi/hapū narratives are reinscribed in the environment through public art and design
AHI KĀ The Living Presence 		Iwi/hapū have a living and enduring presence and are secure and valued within their rohe	- Mana whenua live, work and play within their own rohe - Acknowledges the post Treaty of Waitangi settlement environment where iwi living presences can include customary, cultural and commercial dimensions - Living iwi/hapū presences and associated kaitiaki roles are resumed within urban areas	- Access to natural resources (weaving species, mahinga kai, waterways, etc) facilitates, maintains and /or enhances mana whenua ahi kā and kaitiakitanga - Civic/iwi joint venture developments ensure ahi kā and sense of place relationships are enhanced - Iwi/private sector joint venture developments enhance employment and ahi kā relationships