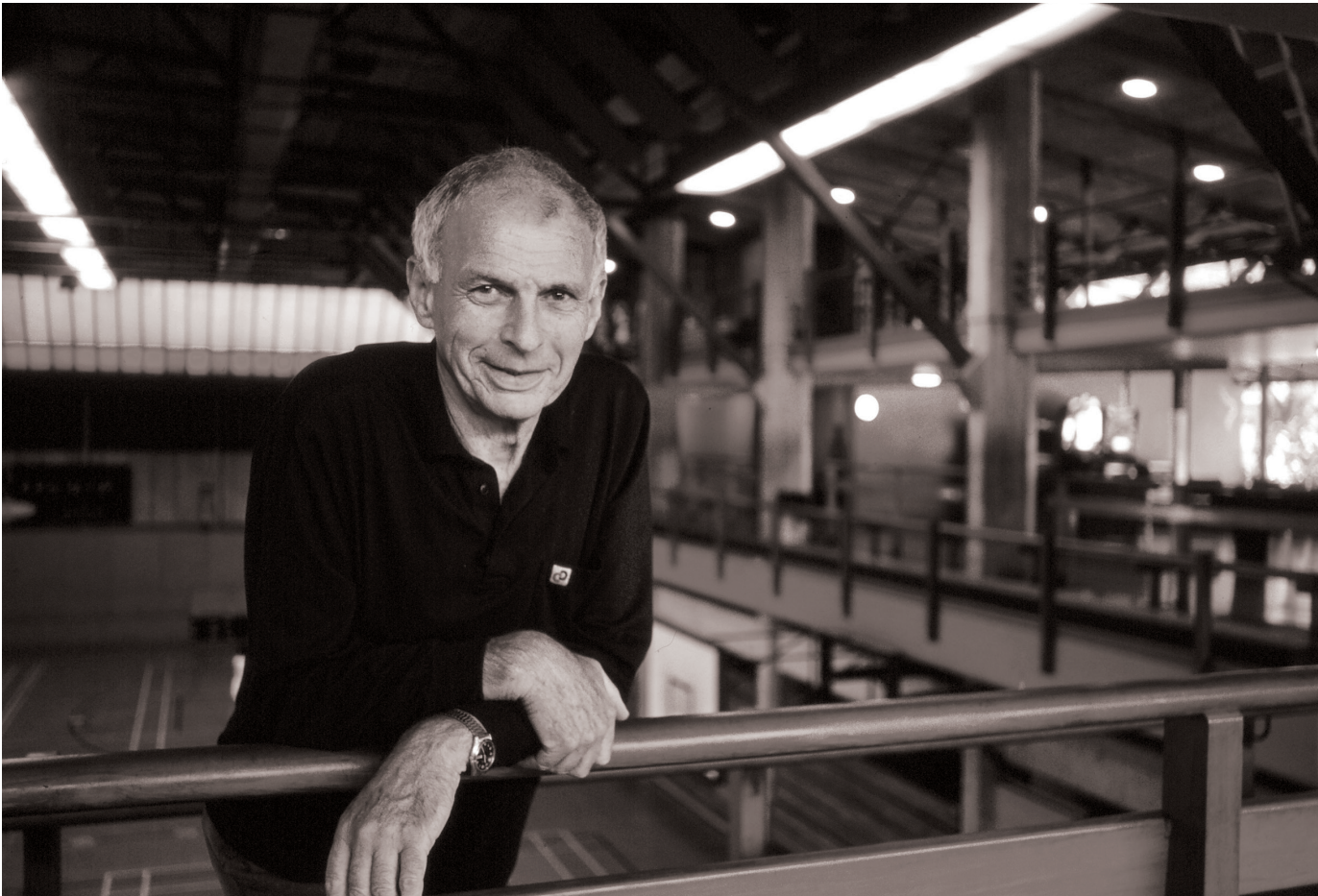


Māori Design Principles: A way forward to creating meaningful design expression & collaboration

Nā, Rameka Alexander-Tu'inukuafe,
Waka Maia, Māori Design Leader, Jasmx



Whakapapa



Today's kōrero: Key Objectives

So how do marae and tikanga Māori relate to design & collaboration?
And how can we provide more urban spaces within the Western Bay of Plenty that express and recognise our unique cultural heritage?

Marae as an design expression

Marae are one of the most recognisable architectural symbols of Māori culture. The pitched roof forms of our meeting houses offer a recognisable design expression of identity, forming the physical, cultural, and spiritual centres of our Māori communities.

Reclaiming Urban Spaces

For Māori, it's about reclaiming urban spaces where meaningful design expressions of cultural heritage and spatial planning allows tangata whenua to celebrate our cultural identity. It's about creating urban spaces within our cities where, like on our marae, tikanga Māori welcome ceremonies – such as pohiri – can take place; where manaakitanga on a large scale – can be shared with visitors and everyday New Zealanders.

Strong Design Outcomes

The currently under construction new tertiary campus in the Tauranga CBD promotes Māori design principles to the forefront of the design and briefing process and throughout the project life. The design illustrates how Māori design principles has informed the architectural design and planning process leading to strong design outcomes which reflect the aspirations of the University, Tangata Whenua and the wider community.

TE ARANGA MĀORI DESIGN PRINCIPLES



MANA
RANGATIRATANGA AUTHORITY

NGA HUA / OUTCOME

The status of iwi and hapū as mana whenua is recognised and respected

AHUATANGA / ATTRIBUTES

- Recognises Te Tiriti o Waitangi / The Treaty of Waitangi and the Wai 262 Ko Aotearoa Tēnei framework as the basis for all relationships pertaining development
- Provides a platform for working relationships where manawhenua 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



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



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



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



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



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



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

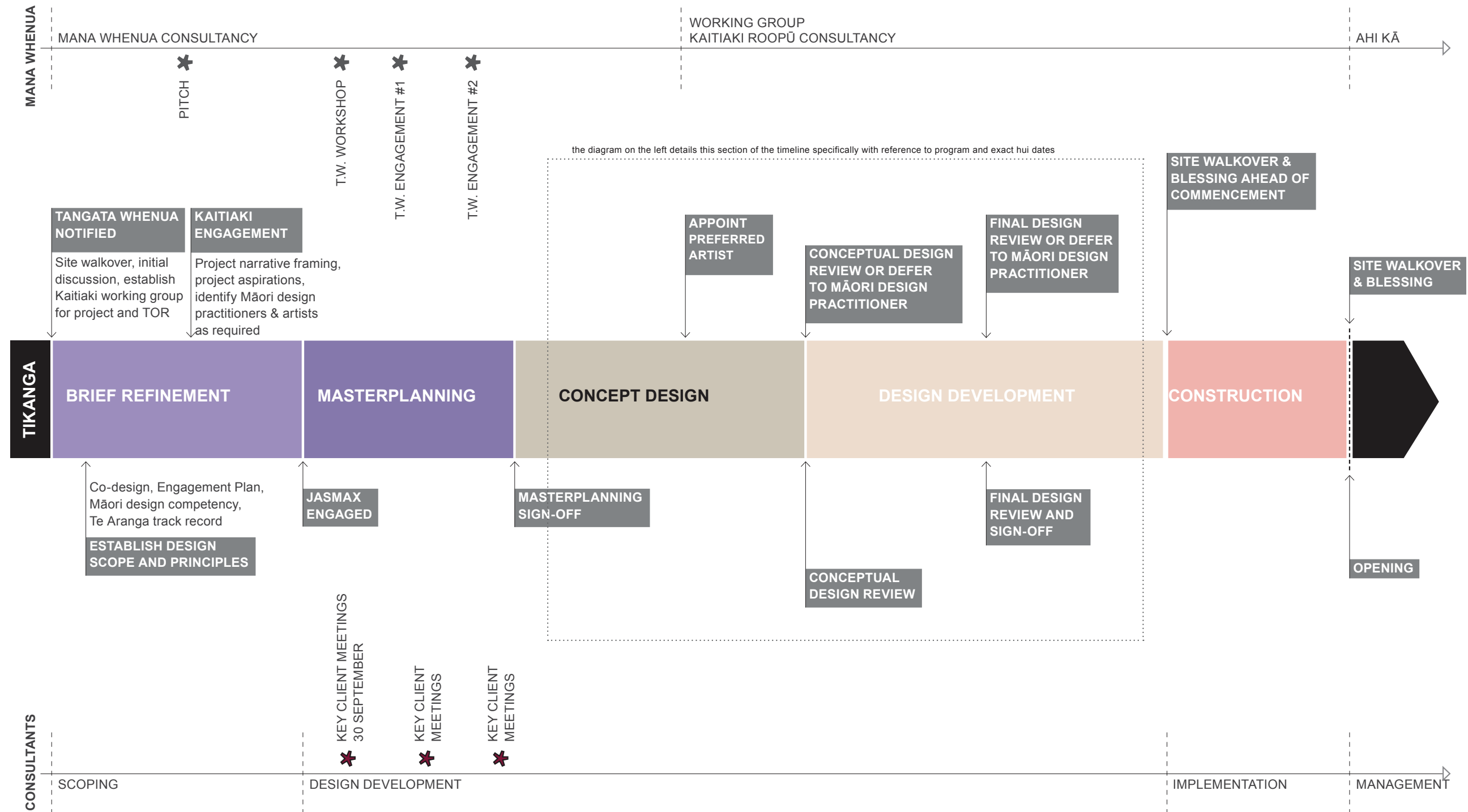
Integrity Of Engagement



How do we engage
with integrity?

What does that look
like, act like, feel like?

Māori Engagement Process



Integrity Of Engagement

- Tangata whenua need to be at the table
 - Partnerships, instead of stakeholders
 - No 'one-size-fits-all' Māori view
- Facilitate a kōrero, not orchestrate a 'signing off' of ideas
 - Robust design engagement process
 - Taking people on the journey
 - Strong design principles
 - Skin in the game
- Investing putea \$ is required to get the best project based outcomes
 - Open heart and empathy will get you far

An integrated design process Tauranga CBD Campus



Mana / Whakapapa



An existing relationship
built upon a governance
level between University
of Waikato, Waikato Tainui
Kingitanga and Ngai
Tamarawaho

Dr Maharaia Winiata
Ngai Tamarawaho, Ngati Ranganui

Mana



Client lead working relationship with Ngai Tamarawaho, Tauranga Moana Iwi.

Mana Whenua as key project partner

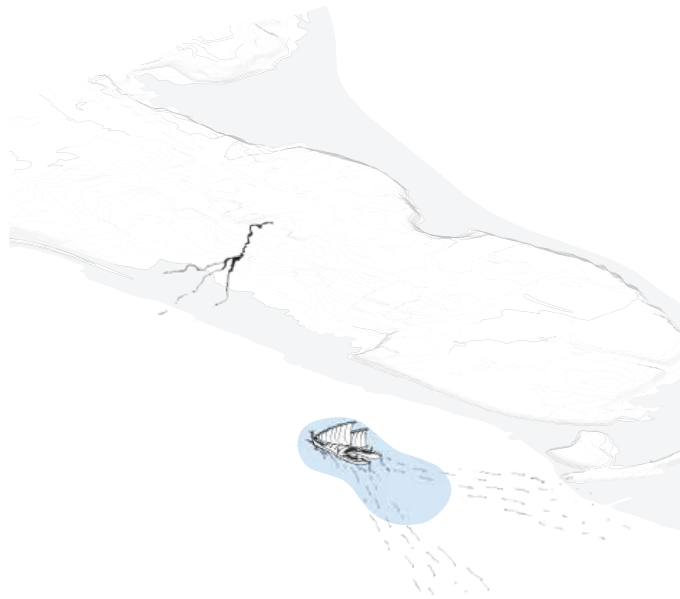
Tohu



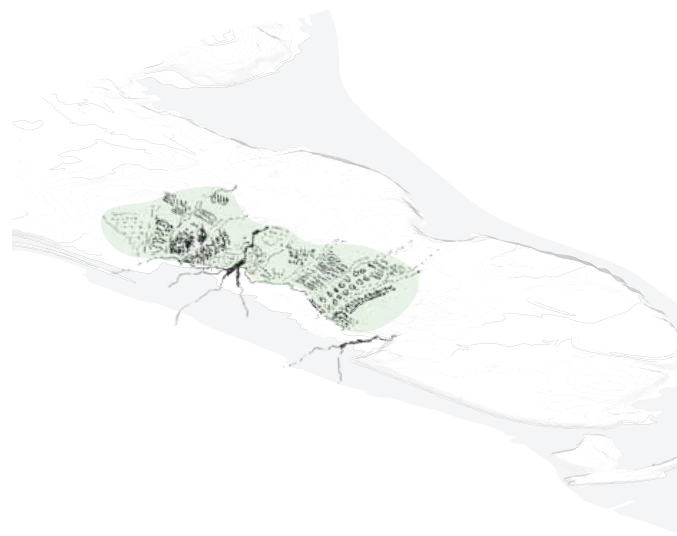
Marae based wananga led to the sharing of hapu korero including the broad cultural landscape.

Tohu in the wider cultural landscape

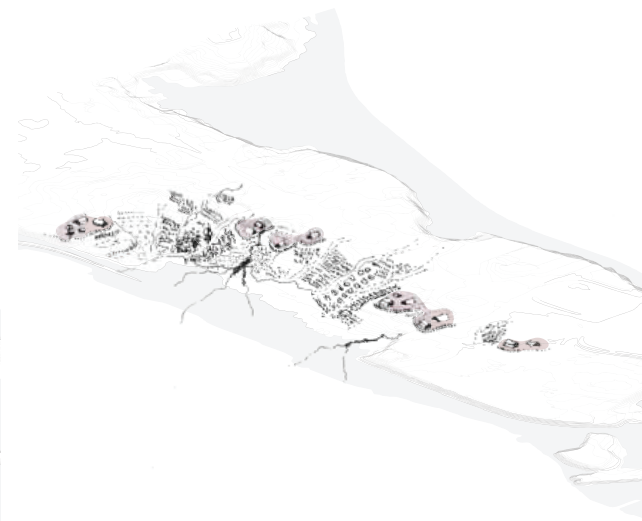
Historical Context



Te Papa + Takitimu Waka



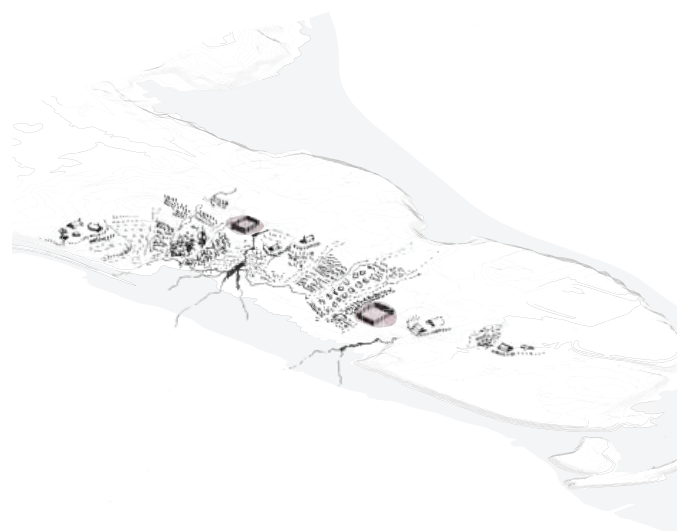
Gardens + Waterways



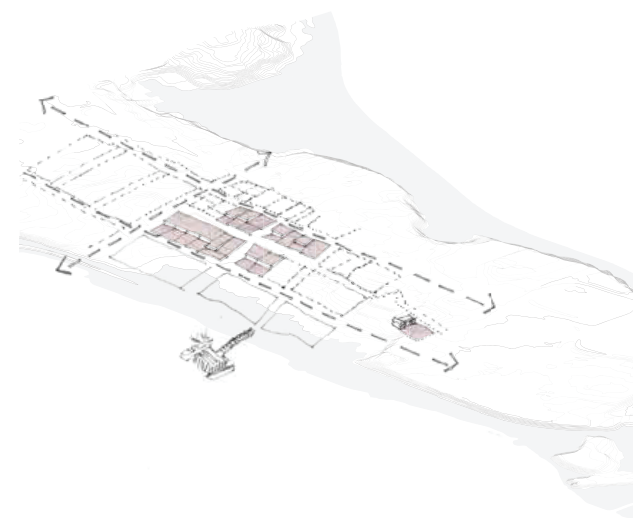
Kainga/ Village



Pathways

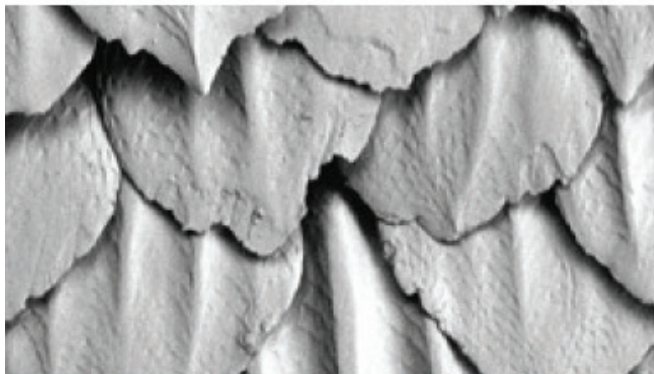


Redoubts + Battle



Benching + Roadways

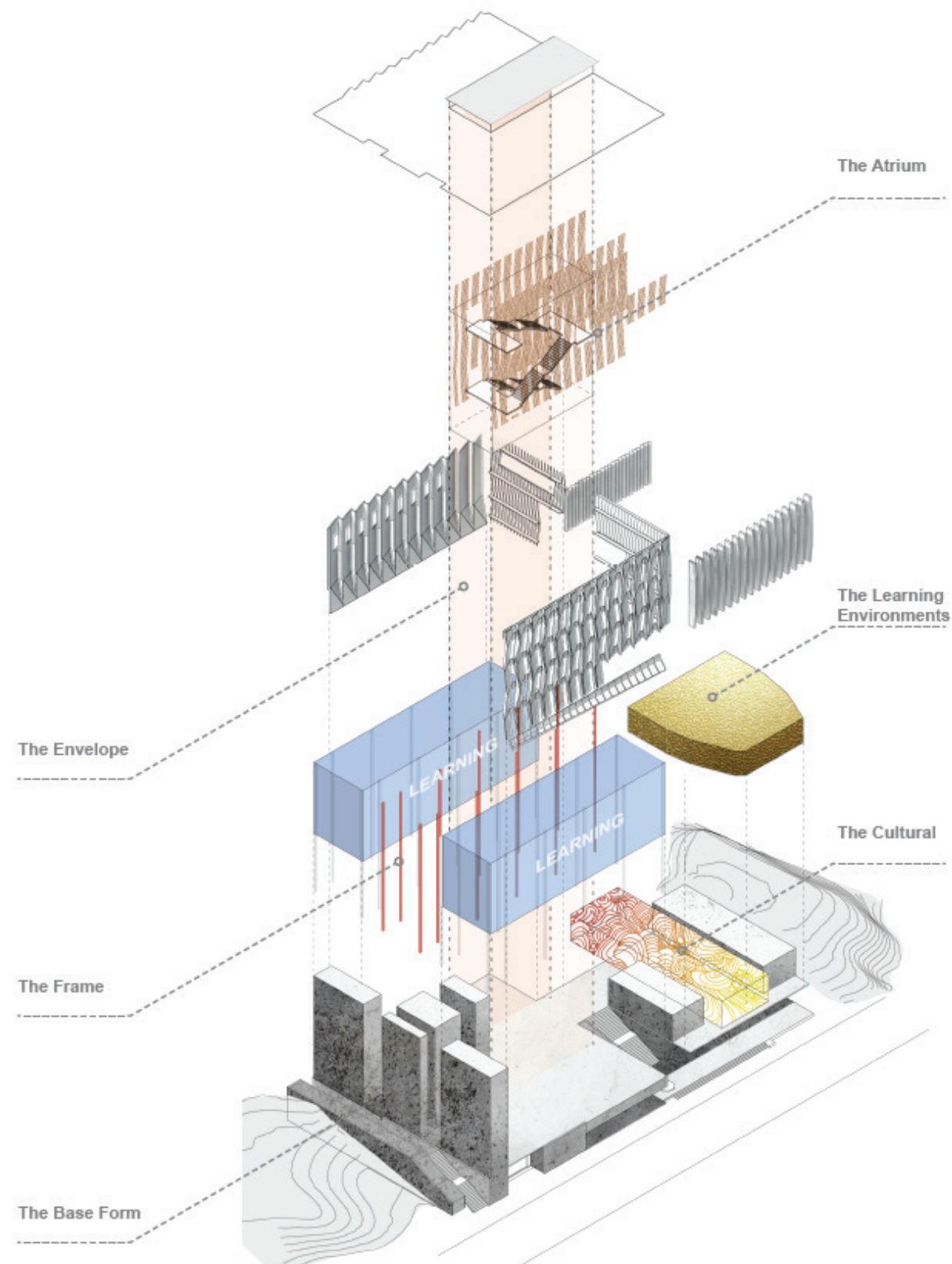
Mauri Tū & Mahi Toi



Unique cultural heritage
and local materiality



Taiao & Mahi Toi



Unique cultural heritage and
local materiality

Māori Design Opportunities



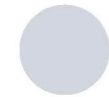
NGAI TAMARAWAHO/ TAURANGA MOANA
Views to Mauao at level 4



TAURANGA MOANA / IWI KATOA OPPORTUNITY
Poutoko manawa (Central Post)
Void Space
Tane Whakapiripiri (Provides shelter)



TAURANGA MOANA / IWI KATOA OPPORTUNITY
TANGAROA
Harbour views at level 3 and 4



TAURANGA MOANA / IWI KATOA OPPORTUNITY
Connection to Waikato Tainui Te Kingitanga



NGAI TAMARAWAHO/ TAURANGA MOANA
TE MARAE ATEA A TUMATAUENGA / Plaza



TAURANGA MOANA / IWI KATOA OPPORTUNITY
TANGAROA
Harbour views at Level 3



NGAI TAMARAWAHO/ TAURANGA MOANA
TE MARAE ATEA A RONGOMATANE
Noho centre/ Taonga display



NGAI TAMARAWAHO/ TAURANGA MOANA
MANAAKI / KAI



Project concepts



A modern
whare wānanga

Project concepts

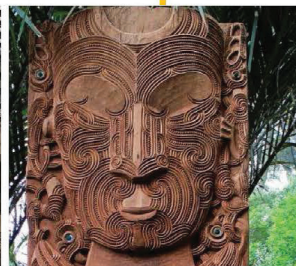
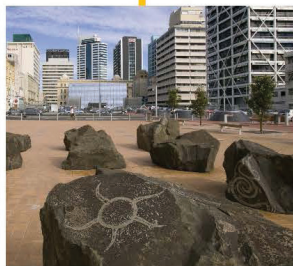
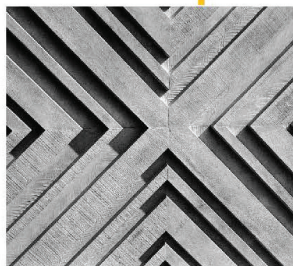
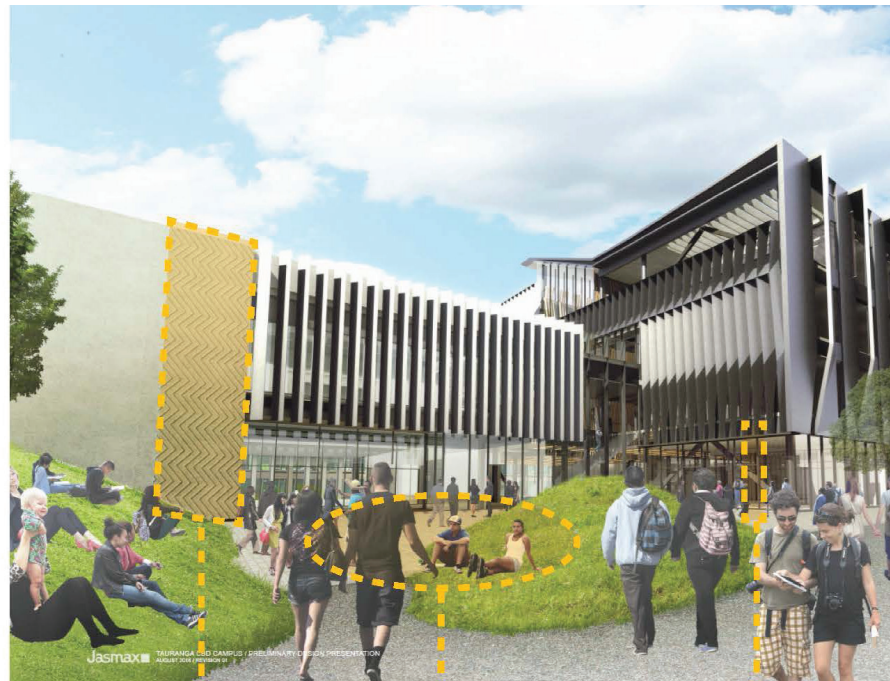
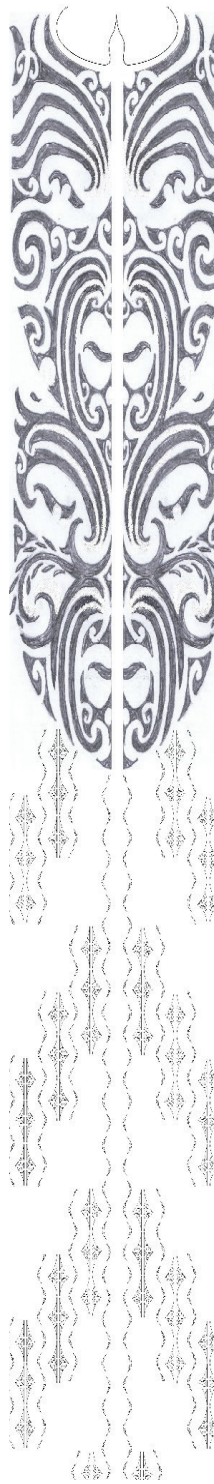


**Mai te whenua ki te rangi
Mai te rangi ki te whenua**

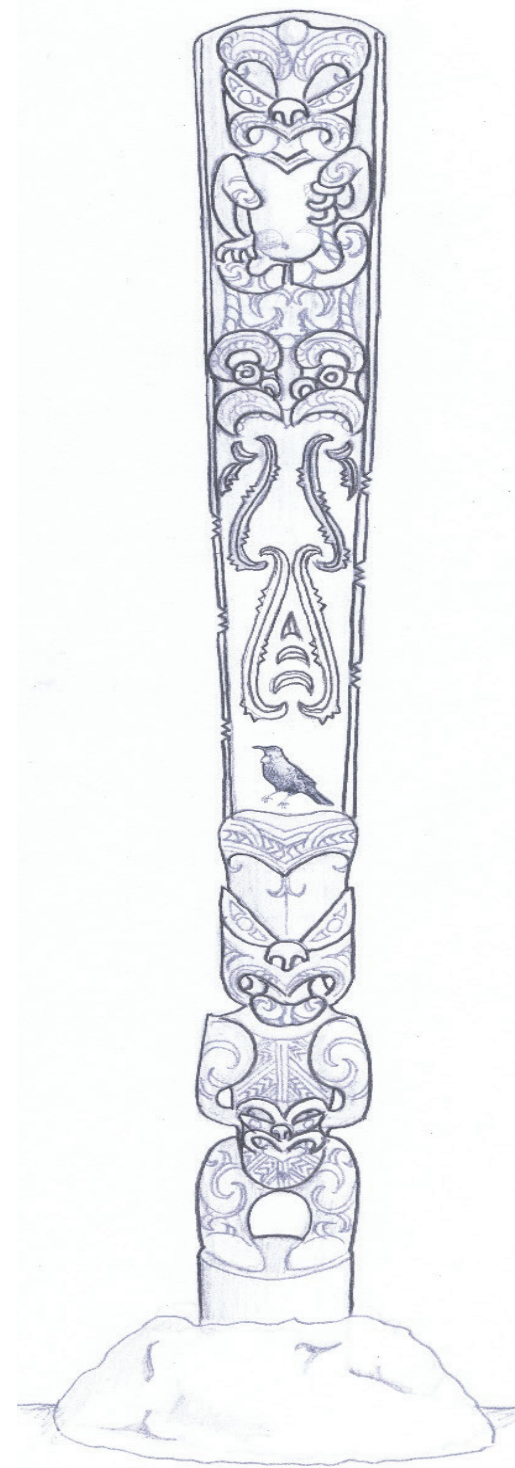
**Mai te maunga ki te moana
Mai te moana ki te maunga**

Building conceptual
framework

Māori Design Opportunities

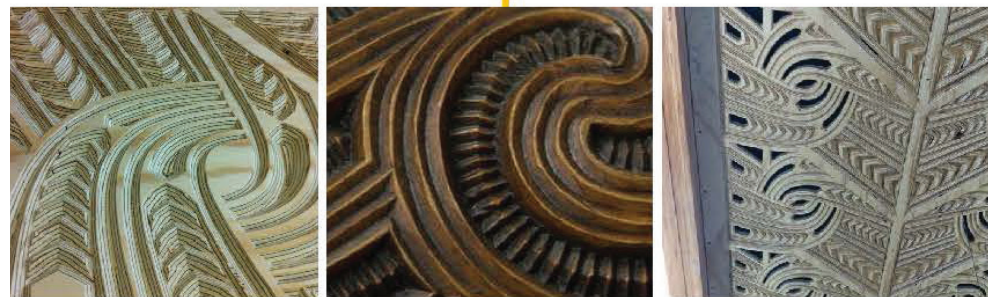
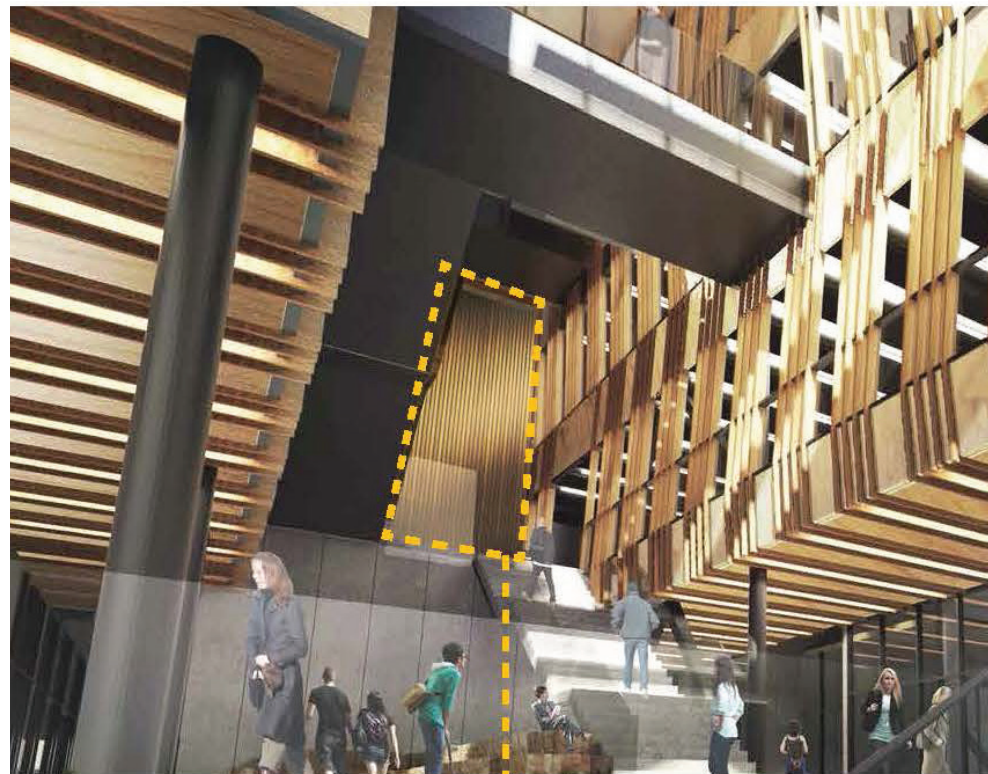
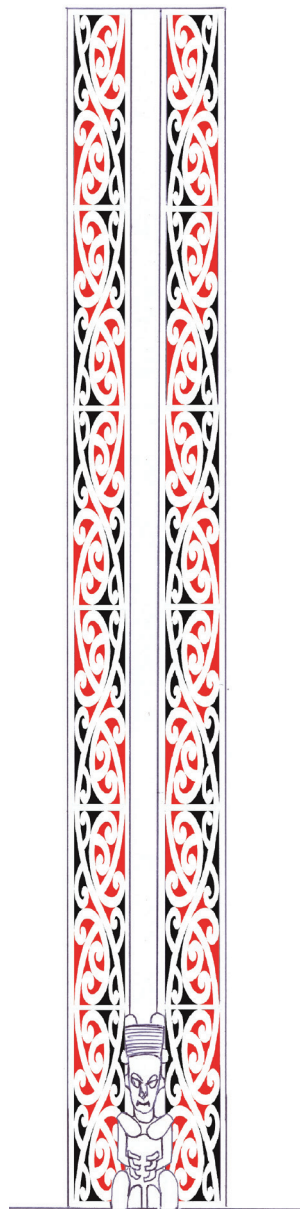


Whare Thompson, Jamie Boynton



Pou Ruawhetu, Pare,
and Pouwhenua

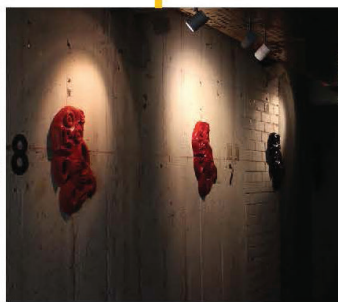
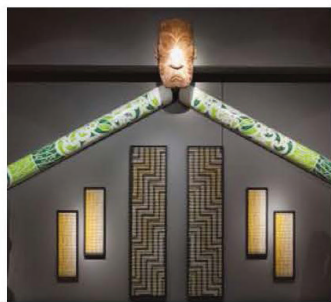
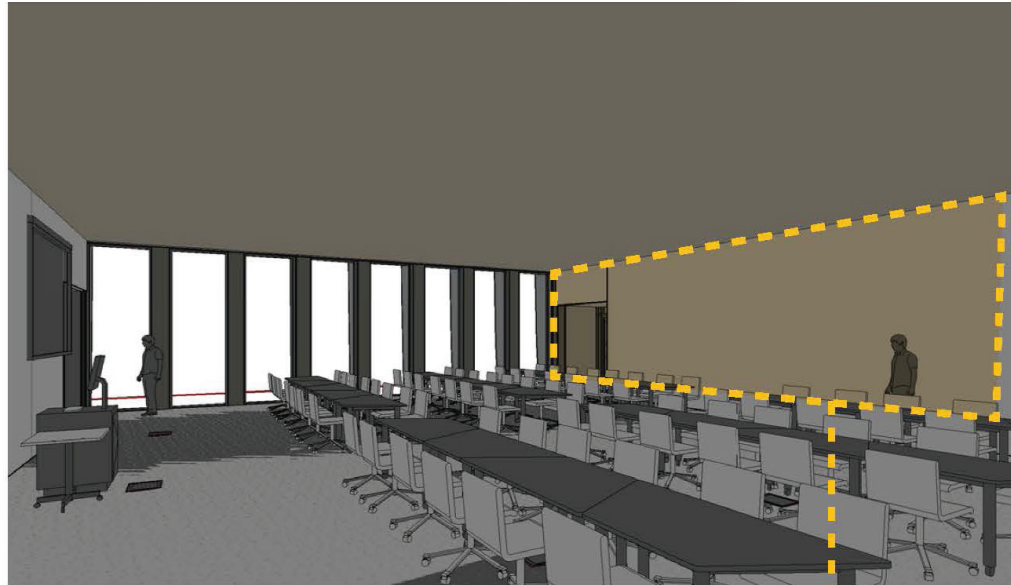
Māori Design Opportunities



Poutokomanawa

Whare Thompson

Māori Design Opportunities



Noho Centre

Jamie Boynton, Kereama Taepa

Views of the Campus



Views of the Campus



Views of the Campus



Project Update



Whakamutunga



- Tangata whenua need to be at the table
- Partnerships, instead of stakeholders
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