KĀINGA HOU MĀORI HOUSING VALUES   
DESIGN MATRIX

***Development and homes that allow Māori to flourish as Māori***

Māori living that:

* Is underpinned by core Māori values
* Is founded on common focus and/or kinship
* Is human-centred (inclusive, accessible, intergenerational, safe, scaled)
* Enables communal living in a contemporary Māori context
* Promotes hauora through design which values and enables Māori cultural practices to take place
* Recognises and integrates with natural and human systems
* Acknowledges mana atua, mana whenua and mana tangata
* Provides shelter, security and a place to stand and call home
* Allows for the expression of rangatiratanga

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| Māori value | Description | Explanation | Design Principles | Design Objectives | Built Outcome |
| ***Whanaungatanga*** | Kinship, connection by common desire or focus (may be whakapapa- based) | Development enables Māori to live together based on common kinship, and/or shared values | * Flexible and adaptable living and communal spaces provide for intergenerational kāinga life and living * Communal spaces for formal and informal gathering integrated in development. * Communal spaces are open, flexible, shared, intergenerational, accessible, inclusive and safe * Defined communal and private open spaces provided within development | * Range of residential and spatial options provided to cater for families, children, students, professionals and elders to live together as whanau * Homes are considered as integral to whanau and whanau living, not merely shelter * Development is welcoming to all – residents and visitors * Independent living options provided. Design is inclusive and accessible for all * Passive surveillance maximised across whole development |  |

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| ***Ira Tangata/ Mauri Tangata*** | Human-centred design | Development is of a scale, form and maintains qualities that are focussed on whanau wellbeing and identity | * Design is inclusive and accessible for all. All ages and abilities are respected and provided for * All buildings are relative to human scale and do not dominate residents, site or neighbourhood * High quality, usable and well-designed open space is provided between and around buildings * Development acknowledges and respects human environment and contributes to broader community context and character * Access provided to natural daylight, and ventilation * Adequate shelter provided in communal spaces to provide comfortable use of spaces year round * Passive surveillance maximised across whole development * Natural environment present and referenced in development which respects natural environment context and character | * Homes for whanau, not just shelter * Design focuses on providing attractive, safe, warm and healthy homes for long-term and stable tenure * Development density of site is balanced with needs of whanau and whanau living * Active urban kaitiakitanga can be incorporated in day to day kāinga life * Building materials and practices specified in development promote whanau health and wellbeing |  |

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| ***Kotahitanga*** | Common focus, unity, collective use, togetherness | Design provides for formal and informal interaction between whanau, visitors and the wider community | * Flexible and adaptable living spaces provide for intergenerational kāinga life * Design of space(s) provides for formal and informal meetings to occur between residents and visitors * Potential future communal facilities are anticipated through flexible design thinking * Passive surveillance maximised across whole development * Design is inclusive and accessible for all * Communal open space incorporates elements that are useable and practical for residents and visitors, and allows comfortable use of spaces year-round * Active engagement and connection to the neighbourhood and street environment * Design enables or anticipates educational and commercial opportunities – “mixed use” | * Whanau living is based on collective decision making * Development ‘reads’ and functions cohesively * Communal spaces and facilities are provided which facilitate participation of all in common kaupapa * Design considers the social and cultural elements of kai and supporting processes * Design acknowledges and enables Māori system of informal trade, exchange and commerce (*Kai-Hau-Kai*) |  |

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| ***Manaakitanga*** | Recognition of mana, acknowledgement and care for all | Design provides the ability to express and enact the mana of the community and individuals | * Homes are comfortable, safe and easy for all to access * Homes can meet the changing needs of occupants over their lifetime to encourage long-term tenure * Design is accessible, equitable, welcoming for all * Buildings have clearly distinguished entrances   to residential and non- residential areas.   * Public and private space needs are considered with areas maintained for privacy   and retreat   * Design provides whanau with ability to be involved or withdraw from practices and processes occurring on site | * Homes fulfil a social and cultural role in the wider community * Design allows for hosting of visitors at times of need and provides flexible space to enable cultural practices * Space responds to peak demand from whanau and visitors * Structures, facilities and services on-site are high quality * Layout of buildings and internal spaces provides for the safe, functional and efficient movement of residents and guests * Design provides for the permanent presence of children as taonga in the kāinga, and specifically considers children’s needs * Homes and spaces   allow for full participation of all across all aspects of kāinga life   * Design provides for the permanent presence of kaumātua and kuia as taonga in the kāinga, and specifically considers the needs of elders |  |

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| ***Whakatipuoranga*** | Wellbeing, holistic health and resilience of human and natural environments | Design provides for the mental, physical, social , economic and spiritual wellbeing of residents, and acknowledges the mana and mauri of the environment | * Site design minimises impacts on natural environment * ESD, integrated design * Site generation and storage of energy * Design minimises fossil fuel energy reliance * Design maximises benefits of daylight, natural ventilation, natural drainage and   solar energy   * Capture, treat and store rainwater on site * Capture and re-purpose grey water and stormwater on site – water neutral. * Water sensitive, low impact design implemented * Natural waste reduction and minimisation processes provided for on-site * Orientation, aspect and layout of development maximises benefits of site and natural conditions * Receiving environments are protected from contamination * Development promotes a walkable lifestyle with close proximity and access to public transport | * Design focuses on providing attractive, safe, warm and healthy homes for long-term and stable tenure * Design acknowledges Te Ao Māori in traditional and contemporary understandings * Design allows Māori cultural practices to flourish * Whole of life thinking is   applied to all materials  and processes utilised within the development   * OPEX costs are minimised through energy efficient design   and robust materiality   * Spaces, facilities and access support and   encourage active living   * Design promotes resilience of community and broader   environment function   * Opportunities are available for whanau to interact with natural environment, including cultivation of kai and resources * Waste management, para kore and recycling practices thinking within design * Te reo and ingoa Māori embedded into design and function of development * *Mara ki tēpu* process  incorporated in design |  |

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| ***Te Taiao/ Te Takiwā*** | Acknowledge and respect landscape context and narratives | Design acknowledges and connects to known cultural landscape context and the stories which create meaning and pride of place | * On-site stormwater collection, utilisation and infiltration within the development * Appropriate landscaping and vegetation provide habitat for plants and animals within and beyond the site * Dwellings are designed to encourage waste recycling | * Development acknowledges the cultural landscape and tangata whenua * The mana and mauri of natural systems is respected, maintained, enhanced and restored * Development respects the landscape character and scale of the neighbourhood * Active urban kaitiakitanga can be incorporated in day to day kāinga life * Consideration of vernacular design and materiality evident in design of buildings and hard/soft landscaping * Reo Māori and ingoa Māori embedded into design and function of development * Viewshafts to prominent landscape features are maintained and/or accentuated * Waste and recycling facilities are accessible, adequate and attractive |  |

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| ***Rangatiratanga*** | Community self-determination and identity | Development is an expression of identity and uniqueness and provides a secure place in the world to stand and call home | * Opportunities to define and express unique design responses through links to people and place * Edges of development are defined and obvious * Design enable autonomy of community and provides long-term, affordable and secure tenure | * Whanau involved in design of development * Whanau living is based on collective decision making * Te reo and ingoa Māori embedded into design and signage communications |  |