

He Toi Whakairo, He Mana Tangata





Photo by Tourism NZ Visual Library at Te Pā Tū, Rotorua

He Toi Whakairo, He Mana Tangata
Where there is artistic excellence, there is human dignity

Photo by Graeme Murray taken at Te Puia, Rotorua, Bay of Plenty

WATER SYSTEM





ATARI

Photo by Miles Holden in the Bay of Plenty



Ngā aho mātauranga Contributors

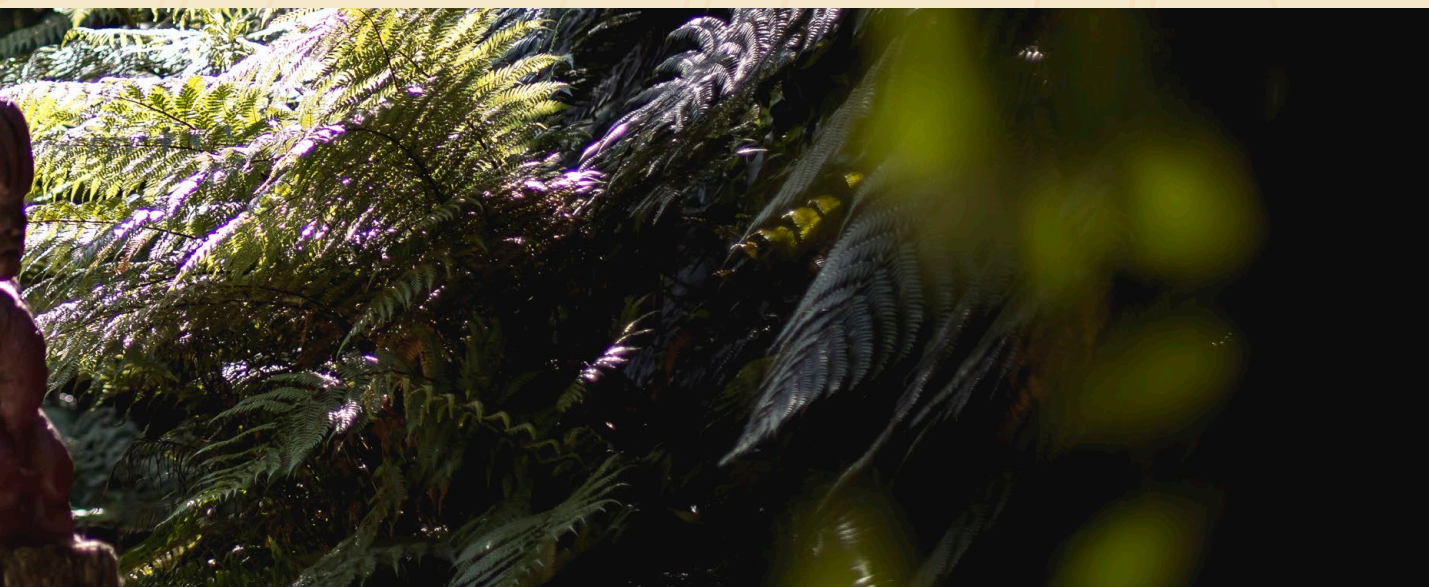
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Te huahua ki te whakairo

Executive summary

The demand for Māori involvement in New Zealand's built environment has grown significantly in the past decade. This includes Toi Māori (creative works), strategic planning, creating taonga, cultural leadership and co-designing projects. This report outlines best practice from our research with Kaihanga Toi Māori and others from within the sector.

As the desire to reflect Aotearoa New Zealand's identity in our buildings has grown, there is a need for a greater understanding of Toi Māori and how it is valued in contemporary society. It is therefore vitally important that the conversation between iwi, commissioning agencies and Kaihanga Toi Māori occurs and industry standards are established. This dialogue is crucial for greater transparency and collective understanding that achieves appropriate remuneration and best practice.

Over the past year and a half Toi Mai has convened a number of wānanga that engaged Kaihanga Toi Māori. These wānanga highlighted the need to better define the scope and the role of Kaihanga Toi Māori in built environment projects in order to best inform the rate of remuneration and budget. Kaihanga Toi Māori working in the built environment contribute beyond cultural aesthetics. They embed mātauranga Māori into the design and planning process, provide cultural advice (sometimes acting on behalf of or as mana whenua), act as kaitiaki and give status to the project.



Photo by Sam Palmer from Wānanga Taonga Puoro ki Pōneke

Whenua haumako, huhua tāngata

Acknowledgements

Summary

Whenua haumako, huhua tāngata

Engagement

Remuneration

Guardianship

Recommendations

Glossary

In 2024, Toi Mai produced an Industry Development Plan (IDP), *Toi Ora, Toi Tāngata; Toi Ora, Whenua Ora*. The plan highlighted the invisibility of the Toi Māori industry in traditional economic measures. It noted an absence of industry scaffolding that mature industries enjoy.

A major concern identified in the IDP was the misalignment between the cultural value and the economic value of Toi Māori, with practitioners frequently not compensated appropriately for their work in comparison to the realised value of a final commissioned project. Toi Māori is not included in procurement processes. It is not normally factored as a specific budget line or cost in a project and often treated as an afterthought through a koha payment.

The IDP recommended prototype guidelines, benchmarked remuneration standards and healthy procurement processes be developed for those wanting to engage with Toi Māori practitioners so that interactions are respectful and acknowledge the true value of taonga and mātauranga within an entire project scope and budget.

This report is a response to those IDP recommendations (see Wero 4 and 5 over the page).

In February 2025, Toi Mai brought together leading Kaihanga Toi Māori (designers, architects, artists), mana whenua representatives from the Wellington region and Wellington City Council representatives for a wānanga at Te Tatau o te Pō Marae. The goal was to develop a collective understanding of the current situation in the built environment. The built environment was identified as a focus for this report because of its growing needs.

This report and associated Rauemi are only the beginning. Much work still needs to take place if business and education models are to be developed that provide a sustainable and thriving profession and practice for future Kaihanga Toi Māori.

Wero

Tāngata Ora

Whenua Ora

Wero 4: Ngā Toi Māori/ ringatoi are remunerated appropriately.

Ringatoi are not paid appropriately for their work. There is a lack of alignment between the cultural and economic value of Ngā Toi Māori. Ringatoi are often poorly paid in comparison to the full realised value of the final commissioned project. There needs to be a greater understanding of the connection between the tikanga, cultural and financial value.

There is no measurement of occupation or output for Ngā Toi Māori. It's not included in procurement processes and education systems. There is no set or accepted pay for taonga that are developed. It is not normally considered as a specific budget line or cost, but usually treated as an afterthought through a koha payment. Ngā Toi Māori practitioners want to protect their IP and sacred knowledge from misappropriation.

Wero 5: Tikanga of Ngā Toi Māori is understood.

In terms of cultural value, consumers are often unaware of the full significance of the works produced. This misunderstanding leads works being undervalued. Furthermore, a lack of understanding of Ngā Toi Māori tikanga leads to culturally unsafe practices. This places ringatoi in an inferior position in the relationship that diminishes their cultural capital and mana.

Without an understanding of the cultural value of Ngā Toi Māori, the cultural engagement with ringatoi is compromised. For example, ringatoi are often brought in at the finishing stages of a project to 'Māori-ify' that project.

Once the final work is sold, ringatoi are unable to act as kaitiaki of the taonga, resulting in its true worth being misunderstood by the user and its financial and cultural value being exploited.

Ngā Toi Māori will be repositioned in an appropriate way so that it is valued, understood at a societal level.

Mānuka takoto

Council, iwi and ringatoi need to convene and collaborate to understand and codify benchmark standards for Ngā Toi Māori.

Tohunga and various providers (councils, architects, engineers, engineering schools, infrastructure providers). Ministry for Culture and Heritage. Iwi (need to learn this also). Anyone involved in the procurement and commissioning of works. These organisations need to be able to define the tikanga value of Ngā Toi Māori. This definition needs to be evaluated and then communicated through these organisations – there is a possibility that this is not uniformly understood today.

Hīkina

Toi Mai conducts a pilot engagement with council (such as Wellington City Council) to prototype guidelines and remuneration standards for engaging Ngā Toi Māori. Bring in industry experts in relevant disciplines to understand lessons learned from their experience and the processes that inform pricing benchmarks.

Raise awareness of findings to these industry bodies. Show them when and how best to engage and the value that will be gained through genuine collaboration and integration with Ngā Toi Māori practitioners.

Vision (Thrive by '35)

Benchmark price models, 'playbooks' and healthy procurement processes are established inside Aotearoa industry, underpinning sustainable business models for Ngā Toi Māori ringatoi. Interactions with Ngā Toi Māori practitioners is respectful and acknowledges the true value of taonga and mātauranga within an entire project scope and budget. Genuine models of co-design and collaboration are in effect, redefining the potential of NZ Inc. creative works.

Best practice

The following sections provide best practice guidelines for Tikanga/Engagement, Utu/Remuneration and Kaitiakitanga/Guardianship.



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Tikanga Toi Māori Engagement

It was identified that tikanga Māori must be upheld during the process of engaging Toi Māori in the built environment. The following identified engagement practices are needed for a project to be successful from a Kaihanga Toi Māori point of view.

1. Kaihanga Toi Māori are engaged at the appropriate time of the project

When Toi Māori is a major part of a project, Kaihanga Toi Māori should be involved from the beginning. Early engagement ensures their insights shape the vision, allowing for clear oversight of a project's needs and planning of clear deadlines, scope and fees in relation to the mahi. This establishes clear roles where communication and design thinking can be holistically considered and iterated for the best outcome. Kaitiakitanga is discussed at the outset of the project.

2. Clear scope definition

Ngā Kaihanga Toi Māori can contribute to a breadth of areas, including cultural narrative development, design thinking and spatial development of projects. It is important that the scope of the project is clearly defined. It is important that sufficient budget contingency is included to allow for potential increase of scope.

3. Engagement process between the commissioning agency, mana whenua and Kaihanga Toi Māori

Partnerships between mana whenua, Toi Māori and commissioning agencies should be established on a mana-to-mana basis. Significant investment of time should be given to develop these relationships where needed. This partnership needs to be clear and agreed upon in order to establish and strengthen appropriate levels of trust and understanding.

The process needs to be cognisant of the various existing relationships between iwi representatives, including mana whenua representatives, cultural advisors and Kaihanga Toi Māori. The complexity of these roles and responsibilities needs to be understood, and the project must support and not undermine important iwi relationships.





4. Appropriate resource allocation

Sufficient resources are allocated and reflect the importance and value of Toi Māori contribution to projects. When budget allocation is insufficient and/or is done retrospectively, it becomes detrimental to the relationship between the Kaihanga Toi Māori, mana whenua and the project itself. As Toi Māori is a relatively new part of the built environment, sufficient budget lines should be established from the beginning of a project and developed if scope and need changes.

5. Procurement process must align with tikanga Māori

When acting on behalf of iwi, ngā Kaihanga Toi Māori do not want to be competing with each other. Kaihanga Toi Māori would prefer to be mandated and supported by their iwi and Tohunga Toi Māori.



6. Toi Māori is valued and understood

Toi Māori provides a special contribution that often reflects the kōrero of the land and its people. Historically in Māori society it was treated with the utmost respect as were the practitioners. When developing engagement processes that involve Toi Māori, it is important to acknowledge and look after mana.

Summary of engagement guidelines

Our research has identified the need to uphold tikanga Māori throughout the engagement process to ensure meaningful and respectful integration of Toi Māori in the built environment. There is an opportunity for commissioning agencies and Kaihanga Toi Māori to develop exciting and new ways of working that allow for different processes and world views.



Photo by Graeme Murray taken at Te Puia, Rotorua, Bay of Plenty

Utu Toi Māori Remuneration



Photo by Sam Palmer from Wānanga Taonga Puoro ki Pōneke



Nāku te rourou, nou te rourou, ka ora ai te iwi

Kaihanga Toi Māori are cultural leaders, storytellers and guardians of identity. Their contributions to the built environment are transformative, embedding whakapapa, wairua and mātauranga Māori into the physical and spiritual fabric of Aotearoa. Toi Māori in the built environment is also a relatively new and undefined industry; therefore there is a need to set clear remuneration rates that reflect the nature of the work undertaken and the value added to a project.

Kaihanga Toi Māori should be equitably and appropriately remunerated. Rates that are clear and pricing models that allow for the diverse contribution that Toi Māori makes to the built environment is central to the purpose of this report.

The report seeks to establish remuneration rates that reflect industry expectations, skills, expertise and outcomes delivered through Toi Māori practice. It also acknowledges the cultural, creative and strategic contributions that Kaihanga Toi Māori bring to this work.

There may be a range of other roles that need to be considered in the project budget such as administrator, researcher and project manager. These roles will need to be considered on a case-by-case basis.

Below are three pricing remuneration models that can be adopted for different types of Toi Māori contribution. Included in the second example are rates that are appropriate for the different levels of Ngā Kaihanga Toi Māori.

1. Time charge, hourly rates fee calculation

In this model Kaihanga Toi would charge based on the time contributed to the project. This means billing for actual time spent, using the agreed upon hourly rates set at the beginning of the project with the client. This approach is beneficial when the scope is undefined and for Kaihanga Toi Māori work such as meetings, co-design development, cultural narrative development and so on.

We advise that this model isn't used for commissioned artworks or for projects that require the value contribution of Toi Māori to be significant.

The below table lists the charge-out rates we believe are fair and equitable for Toi Māori within the built environment. We have utilised current industry architectural remuneration rates as a benchmark for the development of the rates below.

Role	Charge-out rate p/hr, (low-end)	Charge-out rate p/hr, (high-end)	Wage rate (low-end)	Wage rate (high-end)	Annual salary (low-end)	Annual salary (high-end)
Tohunga Toi Māori (primary expert)	\$300.00	\$550.00	\$150.00	\$275.00	\$197,100.00	\$361,350.00
Mātanga Toi Māori (15+ years)	\$180.00	\$300.00	\$90.00	\$150.00	\$118,260.00	\$197,100.00
Kaihanga Toi Māori (6+ years)	\$100.00	\$180.00	\$50.00	\$90.00	\$65,700.00	\$118,260.00

Kaihanga Toi Māori hourly rate and salary compared with architect rates

Equivalent role		Charge-out rate p/h		Salary per annum	
Kaihanga	Architect	Kaihanga	Architect	Kaihanga	Architect
Tohunga Toi Māori	Principal/ Partner	\$300–\$550	\$207–\$300	\$197,000–\$361,350	\$140,000–\$200,000
Mātanga Toi Māori	Senior architect	\$180–\$300	\$158–\$185	\$118,260–\$197,100	\$115,726–\$137,878
Kaihanga Toi Māori	Registered architect	\$100–\$180	\$165–\$200	\$65,700–\$118,260	\$90,000–\$106,770



Photo by Graeme Murray taken at New Zealand Māori Arts and Crafts Institute, Te Puia

2. Top-down, percentage-based fee calculation

In this model, a fixed fee is calculated as an agreed percentage of the total construction cost. While this is a simple model to apply, it carries some risk and requires assumptions to be made about project scope and deliverables.

We would recommend only using this:

1. when the value contribution of Toi Māori is significant to the project outcome. This may include when Toi Māori is used throughout the project and becomes the dominant visual and cultural signifier; for example, a design imbued with a narrative from mana whenua is used throughout a project and therefore contributes significantly to its outcome
2. for projects that are significant in scale
3. for preliminary costings: use it alongside a 'bottom-up' fee to compare figures and work out what is appropriate for the project and expected deliverables.

Project cost	Percentage charged	Resultant rate
\$1,000,000	0.5%	\$50,000
\$5,000,000	0.5%	\$250,000

The reason for calculating the fee in this way is because a time spent (hourly rates) pricing model is unlikely to reflect the true value being exchanged. The development of cultural taonga has the potential to offer an untold amount of cultural and commercial collateral that the client and users can benefit from exponentially over time in terms of branding, tourism appeal and reputational uplift.

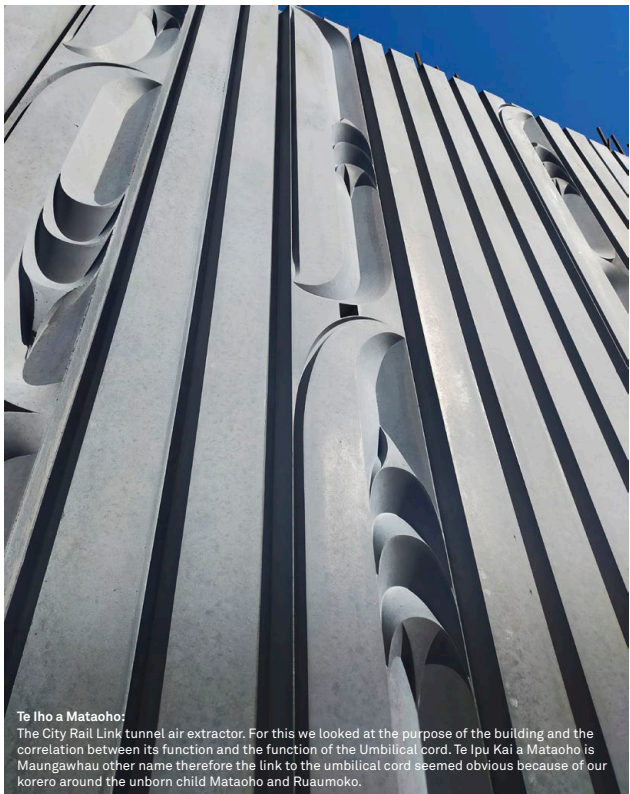
3. Bottom-up, lump sum fee calculation

This is a process used by commissioning agencies to cost a piece of work. A lump sum fee is a single, predetermined price for completing an entire project or a clearly defined scope of work. This price is agreed upon upfront with a set of included deliverables (the aspects of scope you have assumed to be completed) and excluded deliverables (things that are over and above this scope and if you are asked to do, you will need to be paid extra for this), regardless of the actual costs incurred or the time spent by the service provider.

This model is also useful when commissioning artworks and may or may not include fabrication/installation costs and so on.

Example of lump sum fee for commissioned artwork:

	Design	Fabrication	Installation
Commissioned sculpture work – all-inclusive price	\$100,000 (total for all costs attributed to Kaihanga Toi Māori)	Kaihanga Toi Māori responsible for this cost	Kaihanga Toi Māori responsible for this cost
Commissioned sculpture work – exclusive price	\$50,000 – for Kaihanga Toi Māori	\$25,000 – commissioning agency to cover this cost	\$25,000 – commissioning agency to cover this cost



Koha

The cultural practice of koha should not be used as payment for services in this sector, no matter the size of the project, unless it is requested by Kaihanga Toi Māori.

Summary of remuneration guidelines

As stated earlier, Toi Māori in the built environment is a relatively new industry. Equitable and appropriate remuneration standards need to be established that reflect the value contribution of Toi Māori to the built environment. Payment models and rates must align with the scope, scale, impact and type of work. This will allow for a sustainable practice where current and future Kaihanga Toi Māori can thrive financially.



Photo by Miles Holden taken at Rotorua, Bay of Plenty



Kaitiakitanga Toi Māori Guardianship

Due to the nature of Toi Māori, guardianship becomes a priority and a collective responsibility. Projects should look after taonga, Toi Māori, people and relationships. This requires different models that clearly identify when guardianship or ownership is appropriate.

Mana tangata

Role and responsibilities

It's important that kaitiakitanga of Toi Māori is led by Kaihanga Toi Māori and the responsibility of all involved. Crucial to the success of Toi Māori in the built environment is mutual respect between commissioning agencies and representatives of an iwi/hapū or mana whenua and Kaihanga Toi Māori.

Mana Toi Māori

Roles and responsibilities

From the beginning of a project through to the life of a building (and beyond), processes and practices should look after Toi Māori physically, spiritually and conceptually. Thought should be given to maintenance post project completion of both Toi Māori and the relationships with mana whenua and their kōrero/taonga. This may require ongoing contribution from iwi and Kaihanga Toi Māori.



Photo by Miles Holden taken at Christchurch City

Intellectual Property and cultural rights:

Engage legal support and consult with mana whenua and Toi Whakairo practitioners to explore how Intellectual Property and cultural Intellectual Property can be acknowledged and protected.

This may include:

- embedding tikanga, ethical principles and cultural rights into licensing agreements (such as when the nature of taonga requires specific protocols)
- considering licensing arrangements to clarify the client's duty of care to cultural taonga (for example, mauri stone is licensed for a specific time but owned by iwi/ Kaihanga Toi Māori)
- outlining consequences if these arrangements are breached, including the potential for taonga to be withdrawn. This might be an extreme case, but it instigates a kōrero among mana whenua, Kaihanga Toi Māori and clients about the appropriate use of commissioned mahi toi and the cultural implication of misuse.

Artificial Intelligence (AI)

Agencies are strongly encouraged to refrain from using AI-generated Toi Māori in the built environment to represent iwi narratives and mana whenua. Toi Māori is deeply rooted in whakapapa, tikanga and the lived experiences of Māori communities. It carries the mauri and wairua of the Kaihanga Toi Māori and their tūpuna, reflecting generations of knowledge, connection and cultural integrity.

Tohunga Toi Māori will determine whether AI-generated Toi Māori is appropriate for built environment projects.



Photo by Makea Pokere taken at Te Rau Karamu Marae, September

Tatau pounamu – conflict resolution

When conflict arises, projects will have their own resolution processes. There may be a need for tikanga Māori or alternative ways of resolution.



Photo by Makea Pokere at Te Poho-o-Rawiri Marae - Gisborne

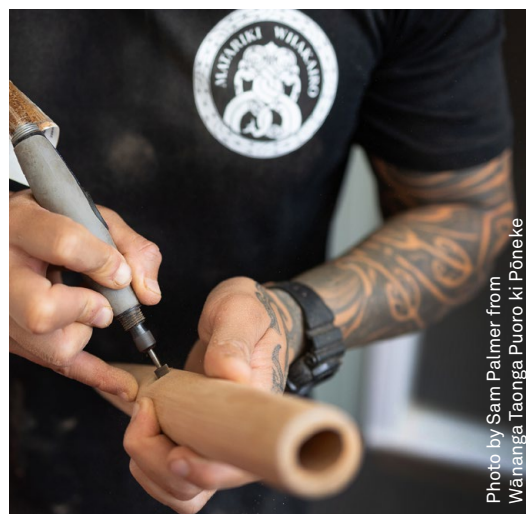


Photo by Sam Palmer from
Wananga Taonga Puoro ki Pōneke



ber 2024

Summary of guardianship guidelines

The nature of Toi Māori requires appropriate kaitiakitanga that may not necessarily exist within the current built environment. Facilitating discussions between Kaihanga Toi Māori, rangatira Māori and commissioning agencies to clearly identify expectations of kaitiakitanga at the beginning of a project is necessary. Those same discussions must include Māori cultural values that ensure a guardianship of Toi Māori. This will empower the process and generate a high-trust working model that creates a safe space and mutual respect between all parties involved.



Photo by Sam Palmer from Wānanga Taonga Puoro ki Pōneke

Mānuka takoto. Hīkina!

Recommendations

The development of these guidelines and recommendations is necessary to develop best practice for commissioning agencies and Kaihanga Toi Māori. While there is a lot of work to be done, outlined below are wero (priority areas) that seek to allow for Toi Māori in the built environment to be understood, have clear process and to 'Thrive by '35'.

Wero	Mānuka takoto (commissioning agency, such as councils, organisations and private businesses)
Wero 1: Ngā Toi Māori are remunerated appropriately	Commissioning agencies to use these guidelines as a reference for discussions with Kaihanga Toi Māori to determine equitable and appropriate remuneration rates.
Wero 2: The scope of Toi Māori in the built environment is identified and accommodated for	Commissioning agencies identify different work that Kaihanga Toi Māori contribute to the built environment in conversation with Kaihanga Toi Māori (contribution from Kaihanga Toi Māori are often broader than Māori art).
Wero 3: Identify and develop contractual agreements that will ensure the kaitiakitanga of Toi Māori	Collaboratively develop Toi Māori specific contractual agreements to ensure the kaitiakitanga of Toi Māori.
Wero 4: Projects are developed in a way that empowers tikanga Toi Māori	Develop processes that are responsive to empowering tikanga Toi Māori. Mana and manaakitanga are integral to the working relationship between Kaihanga Toi Māori and commissioning agencies.

Due to the disestablishment of Toi Mai at the end of 2025, further work needs to be done to identify an agency that will advocate and communicate the priorities outlined in these recommendations.

Hīkina (Kaihanga Toi Māori)	Vision (Thrive by '35)
Evaluate these guidelines and establish remuneration rates appropriate for their iwi and practice.	A flexible and adaptive training model exists that meets ākonga in their time and place, creating ‘safe spaces’ to learn in. New pathways are being forged into a flourishing and expanding industry that has sustainable, well-paid careers. For those in need, Ngā Toi Māori is available as a positive means of restoration and healing.
Kaihanga Toi Māori need to clearly identify and articulate their own contribution and ensure it is remunerated.	
Collaboratively develop Toi Māori specific contractual agreements to ensure the kaitiakitanga of Toi Māori. Kaihanga Toi Māori to ensure that the ownership of certain taonga remains with mana whenua or the Kaihanga Toi Māori.	
Being clear and communicating the expectations of the agency and the process when upholding tikanga Toi Māori. Mana and manaakitanga are integral to the working relationship between Kaihanga Toi Māori and commissioning agencies.	

Wero

Mānuka takoto

(commissioning agency, such as councils, organisations and private businesses)

Wero 5:

Embed appropriate and timely engagement processes

Kaihanga Toi Māori to be engaged at the same time as other design consultants to ensure meaningful integration and influence.

Wero 6:

Develop Toi Māori training in the built environment

Implement mandatory training for commissioning agencies to understand:

- tikanga – Toi Māori engagement practices
- utu – Toi Māori remuneration
- kaitiakitanga – Toi Māori guardianship.

Wero 7:

Establish mana whenua governance (steering committee)

Mana whenua governance will support and guide the Kaihanga Toi Māori through the entire length of the project.



Photo by Graeme Murray taken at New Zealand Māori Arts and Crafts Institute, Te Puia

Embed Toi Māori in project planning, design and governance phases. Establish protocols for early wānanga with mana whenua and Tohunga. Include Toi Māori in project scoping, budgeting and design brief development.

Creating wānanga or environments of discussion for current and future Kaihanga Toi Māori to create an awareness of Toi Māori in the built environment.

The Kaihanga Toi Māori will act as the connection between mana whenua and the design and/or construction disciplines.

A flexible and adaptive training model exists that meets ākonga in their time and place, creating 'safe spaces' to learn in. New pathways are being forged into a flourishing and expanding industry that has sustainable, well-paid careers. For those in need, Ngā Toi Māori is available as a positive means of restoration and healing.



Kōrero whakakapi

Conclusion



The development of the Industry Development Plan (IDP), *Toi Ora, Tāngata Ora; Toi Ora, Whenua Ora*, by Toi Mai Workforce Development Council in 2024 marked a significant step toward recognising and valuing the unique nature of Māori creative practice within broader industry frameworks of Aotearoa. The IDP set a clear vision for equitable and culturally grounded approaches to procurement, pricing and sustainability in Ngā Toi Māori. The decision was made to focus this report on the following in the built environment:

1. Tikanga Toi Māori – best engagement practice
2. Utu Toi Māori – remuneration
3. Kaitiakitanga Toi Māori – guardianship.

This document outlines guidelines and recommendations developed by Mātanga Toi Māori, and it is a vision that this can act as the foundation for future Kaihanga Toi Māori and commissioning agencies working in the built environment.

We acknowledge that each region and iwi will have their own unique circumstances and specific needs. It is important, however, that industry standards are identified and understood in order to provide a sustainable profession and practice for current and future Kaihanga Toi Māori.

The guidelines in this report and Rauemi are not the end, but a place to start; a snapshot of today but not the whole story. The rates recommended here will need constant adjustment as project costs increase over time.

Although Toi Mai as the Workforce Development Council for the creative, culture, recreation and technology industries, including Toi Māori, is being disestablished on 31 December 2025, our hope is that these reports will generate further engagement between Kaihanga Toi Māori and government agencies, local councils, grant funders and commissioning bodies to develop similar guidelines and price structures for mahi on other types of commissioned and funded work beyond the built environment.

Kuputaka

Glossary of terms

b

Built environment

Architecture, interior design, landscape architecture, public realm works, infrastructure, urban design and master planning. This may also apply to non-built aspects of built environment projects that still interface with the public such as wayfinding, branding, merchandise, website and organisation design.

c

Commissioning agencies

Organisations that commission Toi Māori within the built environment, which can include:

- councils
- government departments
- private sector.

h

Hapū

Kinship group – primary political unit in traditional Māori society.

i

Iwi

Extended kinship group – a large group of people descended from a common ancestor and associated with a distinct territory.

k

Kaihanga Toi Māori

A Toi Māori representative who is fluent in the visual articulation of mātauranga Māori in a creative context.

Practitioner with 6+ years' experience.

Kaitiakitanga

The exercise of guardianship by the tāngata whenua of an area in accordance with tikanga Māori in relation to natural and physical resources; includes the ethic of stewardship.

Koha

Cultural practice of reciprocity/ exchange, requiring a deep knowledge of tikanga.

Kōrero

Speech, narrative, story, news, account, discussion, conversation, discourse, statement, information.

m

Mātauranga Māori

The body of knowledge originating from te ao Māori, including the Māori world view and perspectives, Māori creativity and cultural practices.

Mana whenua

Those who are mandated to speak or to make decisions about a specific region, based on whakapapa and ongoing occupation or kaitiakitanga.

Mātanga Toi Māori

A Toi Māori representative who is an expert in the visual articulation of mātauranga Māori in a creative context. They typically carry the expectation of being able to express iwi, hapū, mana whenua and tāngata whenua mātauranga through the lens of Toi Māori to ground the design, spatial and built environment outcomes within that particular location (wāhi, whenua, kāinga, rohe and so on).

Expert with 15+ years' experience.

t

Taonga

Treasure, anything prized – applied to anything considered to be of value, including socially or culturally valuable objects, resources, phenomenon, ideas and techniques. All of these things must come from te ao Māori.

Tikanga

Correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol – the customary system of values and practices that have developed over time and are deeply embedded in the social context.

Tohunga Toi Māori

A Toi Māori representative who is the primary expert and has authority over the visual articulation of mātauranga Māori in a creative context. They are responsible for achieving the outcomes for iwi, hapū, mana whenua and tângata whenua.

Primary expert.

Toi Māori

Māori creative work.

w

Wānanga

To meet and discuss, forum of debate.

Whakapapa

Genealogy.

He Toi Whakairo, He Mana Tangata