



Te Tūāpapa Kura Kāinga
Ministry of Housing and Urban Development

OUR BRAND AND VISUAL IDENTITY GUIDELINES

March 2021



**He kura kāinga e hokia,
he kura tangata e kore e hokia**

A treasured home will endure,
not so a treasured person.

(Mead, 2004, p.91)

HOW TO USE THIS DOCUMENT

This document should be used as a reference to ensure Te Tūāpapa Kura Kāinga – Ministry of Housing and Urban Development (the Ministry) visual identity is implemented correctly and consistently across all collateral.

This is a living document that will expand as the Ministry establishes its presence across communications and marketing channels, including print, digital, website and social media, and will be updated accordingly.

Correct application of the visual identity elements ensures that the Ministry is presented in a confident and professional manner – to both internal and external audiences.

If you have any questions regarding how to use the visual identity or require direction on production of collateral please get in touch with the Communications and Engagement Team.

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our brand

OUR PLATFORM
THE CENTRAL IDEA

Te mānawa tangata

People at the heart

Our platform helps build the essence of our brand.

**OUR
PURPOSE**
Why we're here

**OUR
POSITIONING**
How we want to be seen

**OUR CORE
COMPETENCY**
What makes us stand apart from
other agencies

**OUR VALUE
PROPOSITION**
What we're good at

These four aspects come together to form ‘the central idea’ –
this is our reference point for all brand materials.

OUR PURPOSE

He kāinga ora, he hapori ora

Thriving communities where everyone has a place to call home

OUR POSITIONING

Ao ake kāinga ki te ao mārama

Supporting New Zealanders' aspirations for better homes and communities

OUR PLATFORM

THE CENTRAL IDEA

Te mānawa tangata People at the heart

OUR CORE COMPETENCY

Tumatakahuki

The agent of change

OUR VALUE PROPOSITION

Tuia te ara poutama

Leading system stewardship

Our Story

Ao ake kāinga ki te ao mārama

Māui hooked
the whare and
dragged the land
into the light



Image: THE FISHING OF Māui (Otago Witness, 21 December 1904).
Alexander Turnbull Library, Wellington, New Zealand. /records/14324978



Māui and the great fish

Māui-pōtiki (Māui) had a desire to become a great fisherman, but his brothers refused to allow him to join them on their fishing vessel - citing his youth and lack of experience. They also envied the fame Māui had gained for his deeds despite him being the pōtiki (youngest of the siblings).

Determined to prove himself, Māui approached his kuia (grandmother), Murirangawhenua, and asked for her guidance. She knew that Māui was destined to catch a great fish. She instructed Māui in the traditional ways of fishing and gifted him her jawbone. Māui fashioned a matau (hook) from the jawbone and named it Pikimairawea. He prepared his own rope, reciting a karakia as he wove to give the line strength. He bound the rope to the matau and hid in his brothers' canoe.

The following morning, Māui's brothers ventured out in the canoe. When they were far from land, Māui revealed himself – his brothers were irritated at his defiance. He told his brothers that their kuia had trained him and provided a special karakia for fishing. He assured his brothers they would catch more fish than ever, and he was right – after performing his karakia, his brothers pulled fish after fish into the canoe.

Then Māui had his turn. He pulled out the rope he had prepared earlier and asked his brothers for some bait. They looked at his line and laughed. Māui, with no other options, struck himself to draw blood from his own nose and rubbed it onto the matau. He cast the rope deep into the realm of Tangaroa. There was a moment of stillness, before the matau caught onto the whare of Tonganui. His brothers ceased their laughing. It was clear that Māui had hooked a great fish, and it began to pull their canoe about the ocean. In fear, they asked Māui to cut it loose, but he refused – he continued to pull on his rope and his brothers watched in amazement as the giant fish came to the surface. His catch – Te Ika a Māui, [1] became the North Island, and his canoe – Te Waka a Māui, [2] the South Island – together, our home.

[1] Māui's fish was also known as Hähätewhenua.

[2] It is important to note that this story has many variations, throughout iwi of Aotearoa and the wider Pacific. For example, iwi on the East Coast of the North Island consider that Māui's canoe, Nukutaimemeha, rests on their ancestral mountain, Hikurangi; Kāi Tahu also have different names for the South Island and do not refer to it as Te Waka a Māui.

Te Waka a Māui



Te Ika a Māui

Looking at the North Island, the head of the fish is where Wellington is located. The fins of the fish are represented by the East Cape and Taranaki. And the tail of the fish is Northland.

We are a Ministry with people at its heart.

New Zealand has not done well with housing. Multigenerational neglect has resulted in too many People living in substandard housing - or people who have no home at all. And when you have no place to call home, then all other aspects of your life are impacted for the worse. Opportunities are lost. Health, wellbeing, employment and education suffer.

The poorest and most disadvantaged in our society are disproportionately affected. This situation was never acceptable, and it needs to change. This is why Te Tūāpapa Kura Kainga was formed. This is our kaupapa.

Our responsibility is to realign our relationships with Te Ao Māori and acknowledge the generations of people who have always called this place “home”. Our accountability in implementing our Treaty obligations is held close to our heart.

We envisage a New Zealand with thriving communities where everyone has a place to call home.

We can achieve this through shaping the platform for change. Setting strategy, inspiring others, enabling local and national initiatives, we bring stewardship / Kaitiakitanga to all that we do.

Guided by core principles, our approach to solving problems and changing the paradigm, means our solutions must be long-term, system-wide, people-centred, Treaty-anchored and whenua-based.

The desired outcome?

We are realistic. A crisis caused by decades, will not be fixed overnight. We are not into quick fixes. Long term sustainable change that sticks is our goal. We are here to build vibrant, flourishing communities, deliver affordable homes for every generation and wellbeing through housing, enabled by a self-adjusting system where housing supply meets housing demand. In this light, what is a multi-generational problem can become a multi-generational solution. Where future consequences are foreseen and planned for.

Achieving our purpose will take a high level of commitment. And a particular type of person. Our work will often go unseen, the impact delivered by others. So our passion to help get things moving, to get things done will need to be interwoven with humility. We are not a home for rigid mindsets. We can't be. Doing things the way things have always been done has left us no better than yesterday.

The challenge is dealing with and adapting to a constantly changing environment, to solve the problems of today - and tomorrow.

To enable improved outcomes for our communities, we have to be collaborative to our core. We have to be inclusive. We have to listen and learn. Above all, we have to bring a calm, measured perspective to what is a highly emotional issue for so many. In this our values underpin the way we work together and with others:

Wānangatia, Curiosity; Arohatia, Empathy; Kōkiritia, Drive.

A home is more than a house. Suitable, stable and secure - a home is the foundation from which people can pursue their aspirations. A foundation of the future. As we are a Ministry that exists to make a difference, we have to be different. To deliver, we must be more than a policy shop, more than a delivery arm. Radical it may sound, but we must be an agent of change. We're here to raise the quality of life for our fellow people. To bring about thriving communities where everyone has a place to call home.

We are a Ministry with people at its heart.

**So when Māui's jawbone hook
caught onto the the whare of
Tonganui, and he pulled in not
just the biggest fish of all.**

**He raised a home for the people
and pulled it from the darkness
into the light.**



Te Tūāpapa Kura Kāinga
Ministry of Housing and Urban Development

Our values

OUR VALUES

He aha te tangata ki te kore he uara

What are people without values?

We're an organisation with people at our heart. For us to achieve our goals, we take a values-based approach because when people can see themselves - their stories - reflected in the work, it brings the work to life.

Our values are the behaviours that shape the way we work together; they work best when they are used together.

The meaning we imbue our values with is deeply considered and multi-faceted, but at the same time distinct and clear.

We seek and strive to bring the unique Māori worldview into the values that define our identity and guide us to success.





Wānangatia Curiosity

Curiosity is represented in the legend of Tāwhaki. He sought the knowledge of the heavens, and he and his brother Karihi set themselves the challenge of making the ascent on vines hanging from heaven to earth. Karihi grasped a loose vine and was blown around the sky before falling down to earth. Tāwhaki on the other hand, remembered advice he had been given - to climb the sturdy vine that had its roots anchored firmly in the ground. Climbing this strong vine, he was easily able to make it to the highest point of the heavens. Here he learnt secret wisdom that he shared widely when he climbed back down to earth. His legendary thirst for knowledge still echoes today.



Wānangatia

Curiosity

To think, and seek knowledge (hence the term ‘whare wānanga’, or ‘house of learning’ which is used in the current day to refer to Universities or similar institutes of learning). To meet, discuss, and deliberate. (Te Aka Online Māori Dictionary, 2019)

To explore and examine.

(TupuOra Education and Development Ltd, 2019. Advice to Ministry of Housing and Urban Development on increasing and implementing Māori capability within the organisational framework)

BEHAVIOURS

- Up for new challenges and experiences
- Think outside the box
- Work through ambiguity and make sense together
- Responsible and nimble
- Use knowledge and value feedback



Arohatia Empathy

To understand Empathy, we look to the hongi. A rough translation of hongi is “one breath” - but the act itself represents much more. Hongi is a union of mauri: life force. In legend, it represents the breath of life that Tāne breathed into the figure he formed from red clay. This hongi created Hineahuone - the first woman. Today, a hongi is used as a universal gesture for guests and family alike. For the ones close to us, it’s a show of the connection and the history we share. And as a greeting, the hongi connects newcomers to the land and its people. The “one breath” of the hongi blends journeys together - a powerful symbol of trust, respect and inclusion.

Image: Makereti (Maggie) Papakura sharing a hongi with an unidentified Maori figure at house, Whakarewarewa, Rotorua.
Ref: 1/2-105149-F. Alexander Turnbull Library, Wellington, New Zealand. /records/23035917



Arohatia Empathy

*To love, and care for (the operative and popular word ‘*aroha*’, widely understood as the Māori term for love). To empathise, and respect. To embrace.*

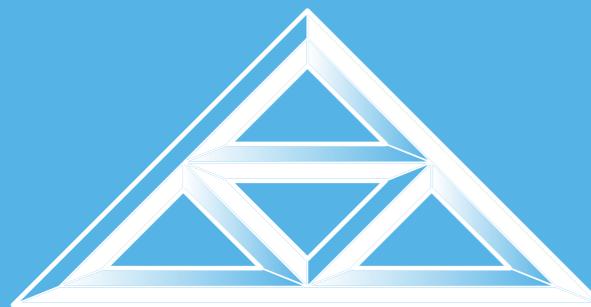
(TupuOra Education and Development Ltd, 2019. Advice to Ministry of Housing and Urban Development on increasing and implementing Māori capability within the organisational framework)

BEHAVIOURS

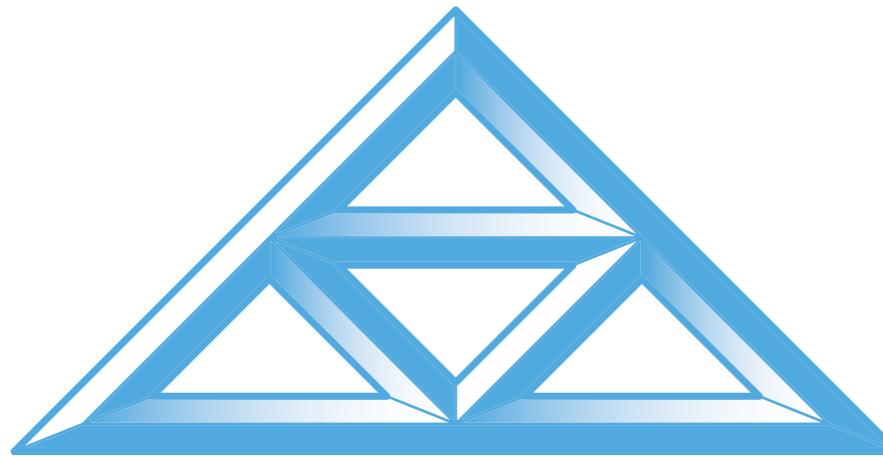
- Open and inclusive
- Encourage people to be their best
- Trust others and act with integrity
- Create meaningful conversations
- Offer help and show compassion



Kōkiritia Drive



The triangular motif indicates a dignified acknowledgement to the mountain horizons of Aotearoa - our unique and rugged landscape, shaped in legend by the hands of Māui's brothers Haehae and Pakati as they hacked at his catch. Drive is embodied by the triangular formation of kawau mārō - a symbol of direction, pointing forwards as a cue on a journey to success and victory.



Kōkiritia Drive

To thrust forward. To champion (a cause) or make happen. To initiate.

(TupuOra Education and Development Ltd, 2019. Advice to Ministry of Housing and Urban Development on increasing and implementing Māori capability within the organisational framework)

BEHAVIOURS

- Take accountability for actions and results
- Prioritise and plan for success
- Collaborate and influence to achieve outcomes
- Grab opportunities and get creative
- Show resilience and motivation to overcome issues

Our Logo



Te Tūāpapa Kura Kāinga

Ministry of Housing and Urban Development



Correct use of logo



Te Tūāpapa Kura Kāinga
Ministry of Housing and Urban Development

Incorrect use of logo



Te Tūāpapa Kura Kāinga
Ministry of Housing and Urban Development



Te Tūāpapa Kura Kāinga
Ministry of Housing and Urban Development



Te Tūāpapa Kura Kāinga
Ministry of Housing and Urban Development



Te Tūāpapa Kura Kāinga
Ministry of Housing and Urban Development

OUR LOGO

Our logo is consistent with Te Kawa Mataaho Public Service Commission advice for visual identity development across the public sector.

The consistent and correct application of the logo lockup will help to enhance the Ministry's visual identity recognition. Rules that apply to the reproduction are as follows:

Don't redraw the logo or create your own variation, only use the supplied artwork files. Don't tilt, rotate, stretch, skew or distort the logo in anyway. Don't change the scale of the elements. Don't change the colour of the elements. Don't change the typeface. Don't add effects or shadows. Don't enclose the logo within another graphic or add a graphic to the logo because it creates a new marque.



Minimum size for environmental graphics increase ratio: 8mm:1m



Social media avatar
Absolute minimum size: 10mm



Clear space requirement: 50% of the coat of arms height

SCALE & CLEARSPACE

Maintaining consistent sizing, proportions, and clear space will ensure that the All of Government logo is clearly seen and recognised by anyone who views it. The absolute minimum reproduction size of the logo to maintain readability is 11mm in height. This size loses some details in the Coat of Arms, and maintains clear text readability. The recommended minimum optimal size is no less than 13mm in height, as this allows for more detail in the Coat of Arms but is still small enough

to be used effectively. Sizing for environmental graphics should take view distance into account in order to maximise the impact of the logo.

Generally, for every 1 meter of viewing distance, the logo should increase in size by 8mm to ensure readability. This may vary depending on lighting conditions, signage material, and council rules.



Te Tūāpapa Kura Kāinga
Ministry of Housing and Urban Development



Clear space requirement between the left most chevron is 50% of the coat of arms width and sits aligned with the base line text of the logotype. The height of the chevrons is also determined by the 50% height of the coat of arms used in the logo.



LOGO VARIATION

Extending the logo to include the chevrons is used in designs where the logo might be used in a horizontal banner or footer as displayed above. The chevrons are placed outside of the clear space as indicated on the following page while having the ability to be placed further along the horizontal plane sticking to the right hand margin.

The chevrons are always to feature in yellow unless printing in black and white, the chevrons should be changed to become white.

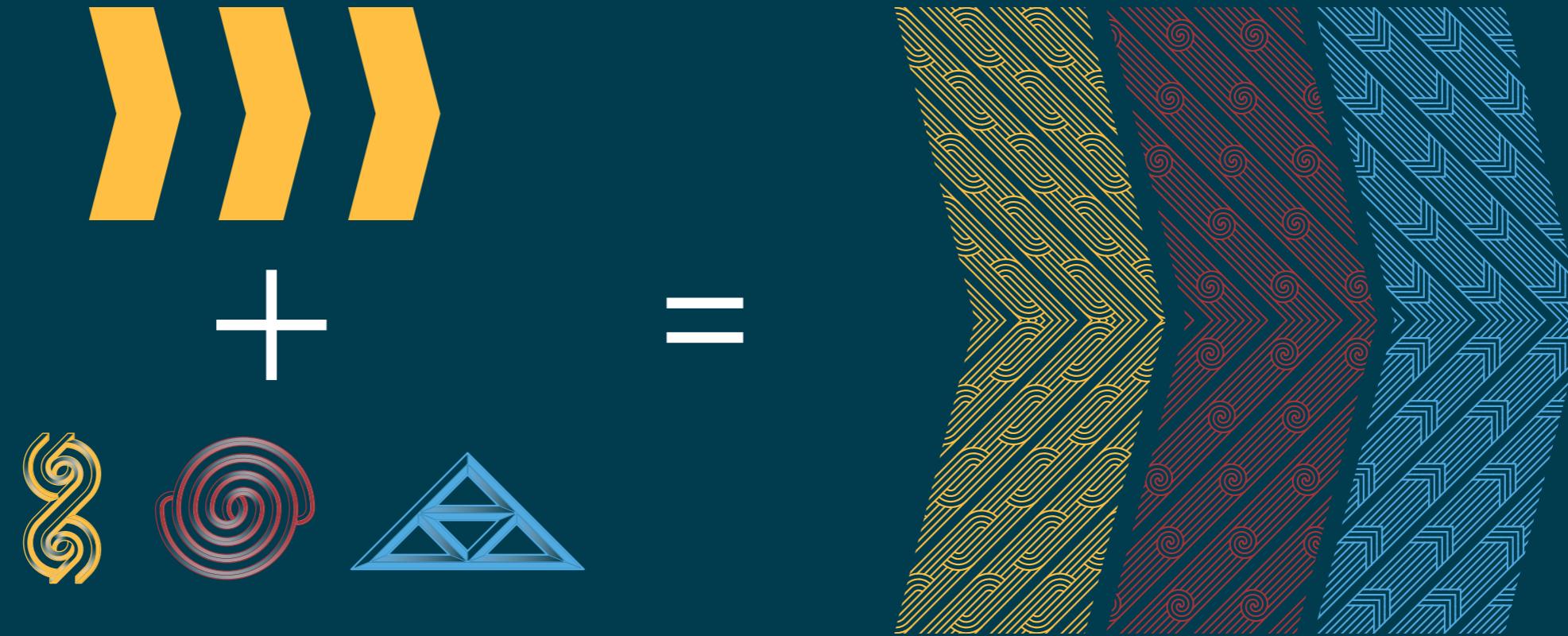


CO-BRANDING

When the Ministry's logo is used in conjunction with other logos along with the New Zealand Government logo. The other logos are always used at 40% black to clearly distinguish it as a supporting entity and does not detract from the Ministry's identity. Maintaining consistent sizing, proportions, and clear space is applicable when displaying multiple logos. The New Zealand Government logo is also used at 40% black.

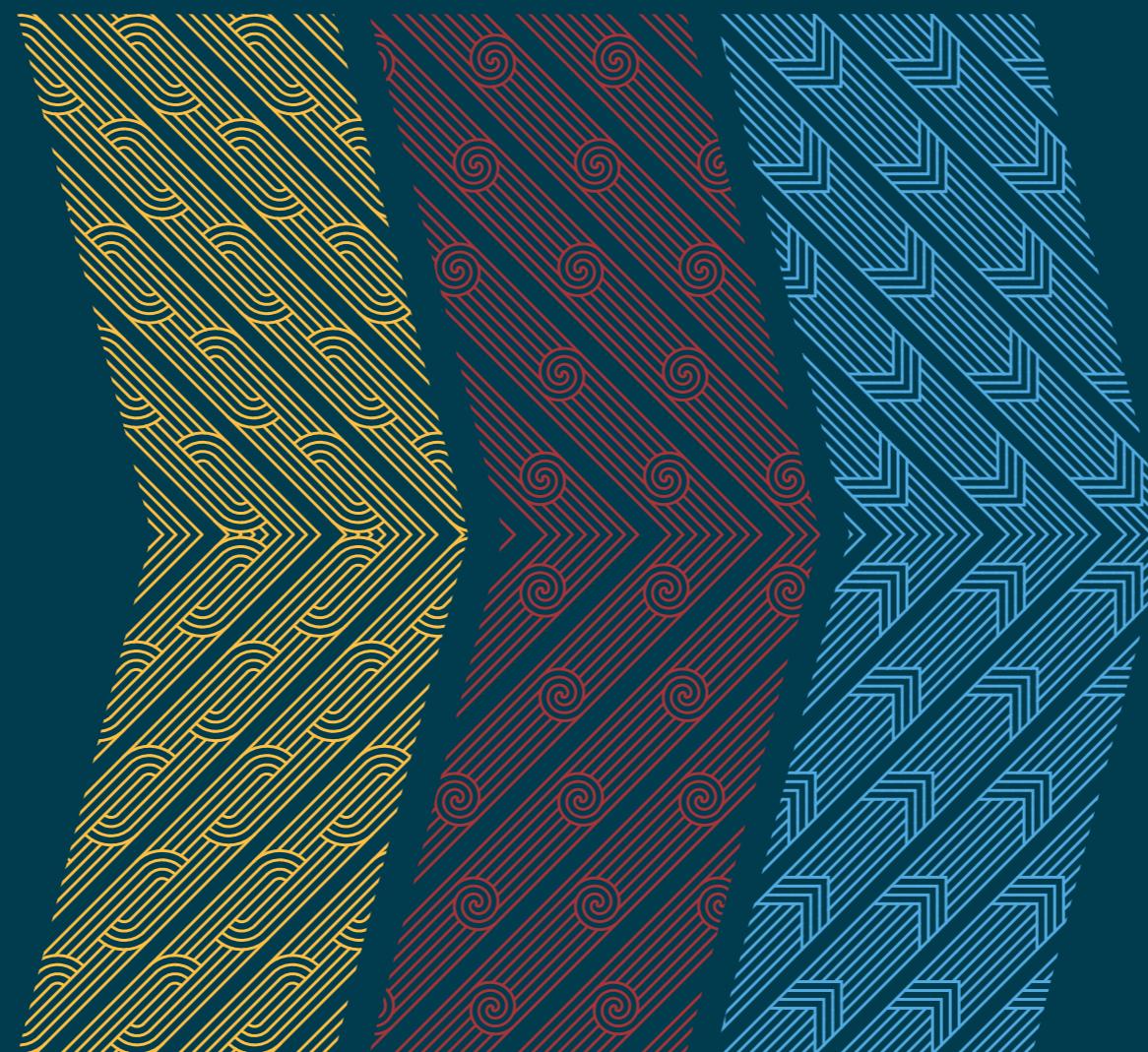
Please refer to www.ssc.govt.nz/govt-brand for minimum size requirements.

our values Assets



Bringing our values in to the heart of our visual identity

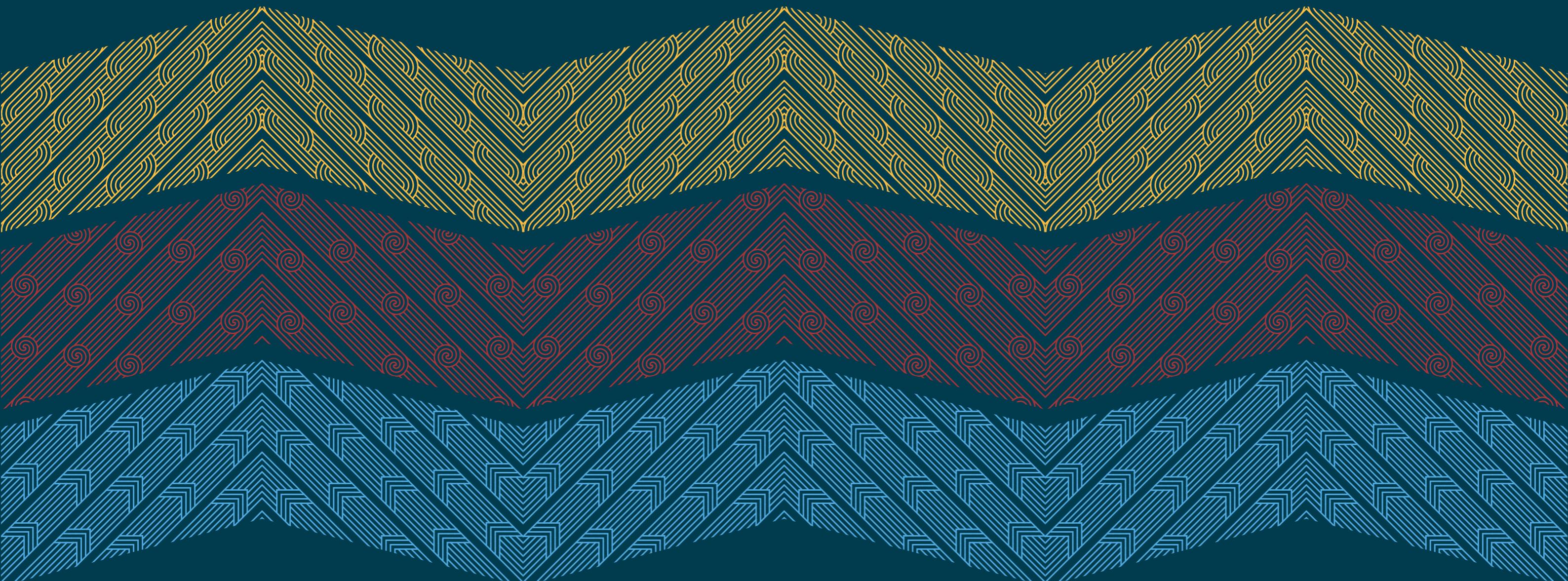
Bringing to life our central idea 'te mānawa tangata or people at the heart' meant visually evolving our chevron to incorporate our values.



OUR CHEVRON

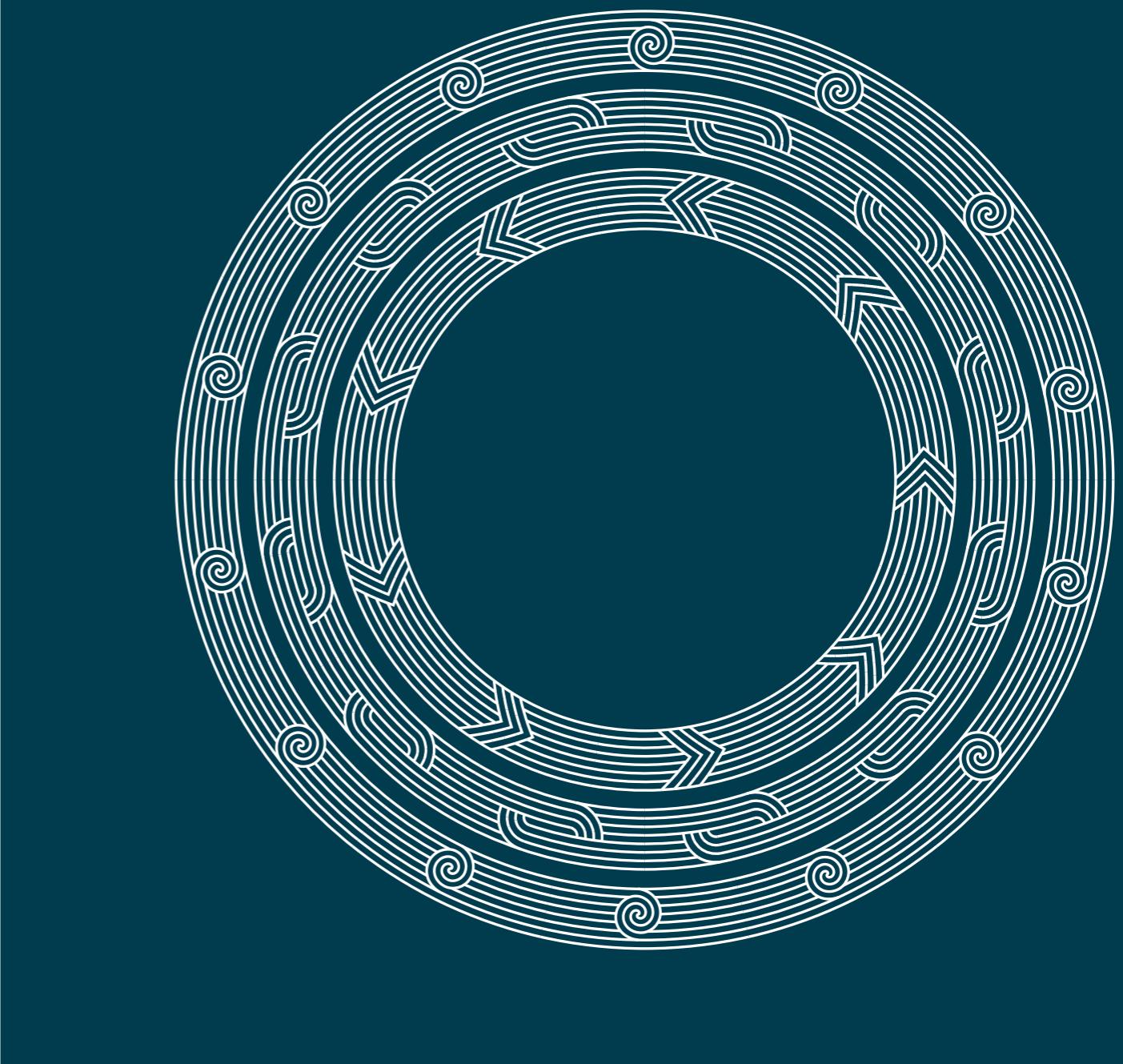
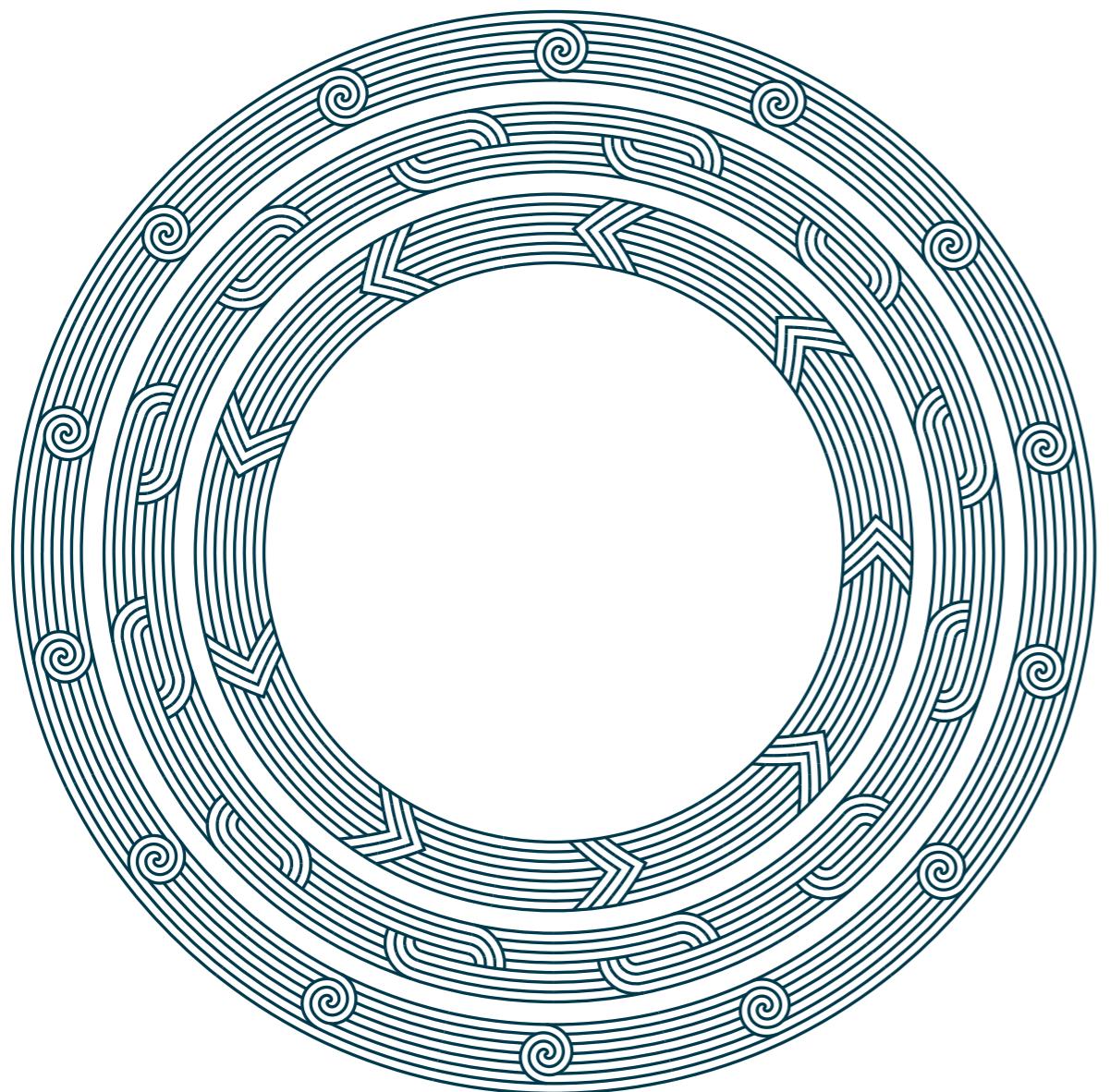
Our chevron has evolved to incorporate our values, representing our central idea ‘te mānawa tangata or people at the heart’. While the design has been derived from our values, our chevrons continue to represent the Ministry as a whole. Our chevrons maintain the designated values colours and is to be used on our dark blue colour only.

This design should always be displayed in its entirety with ample clear space between margins and the design. The chevron design minimum display size is 70mm



OUR CHEVRON PATTERN

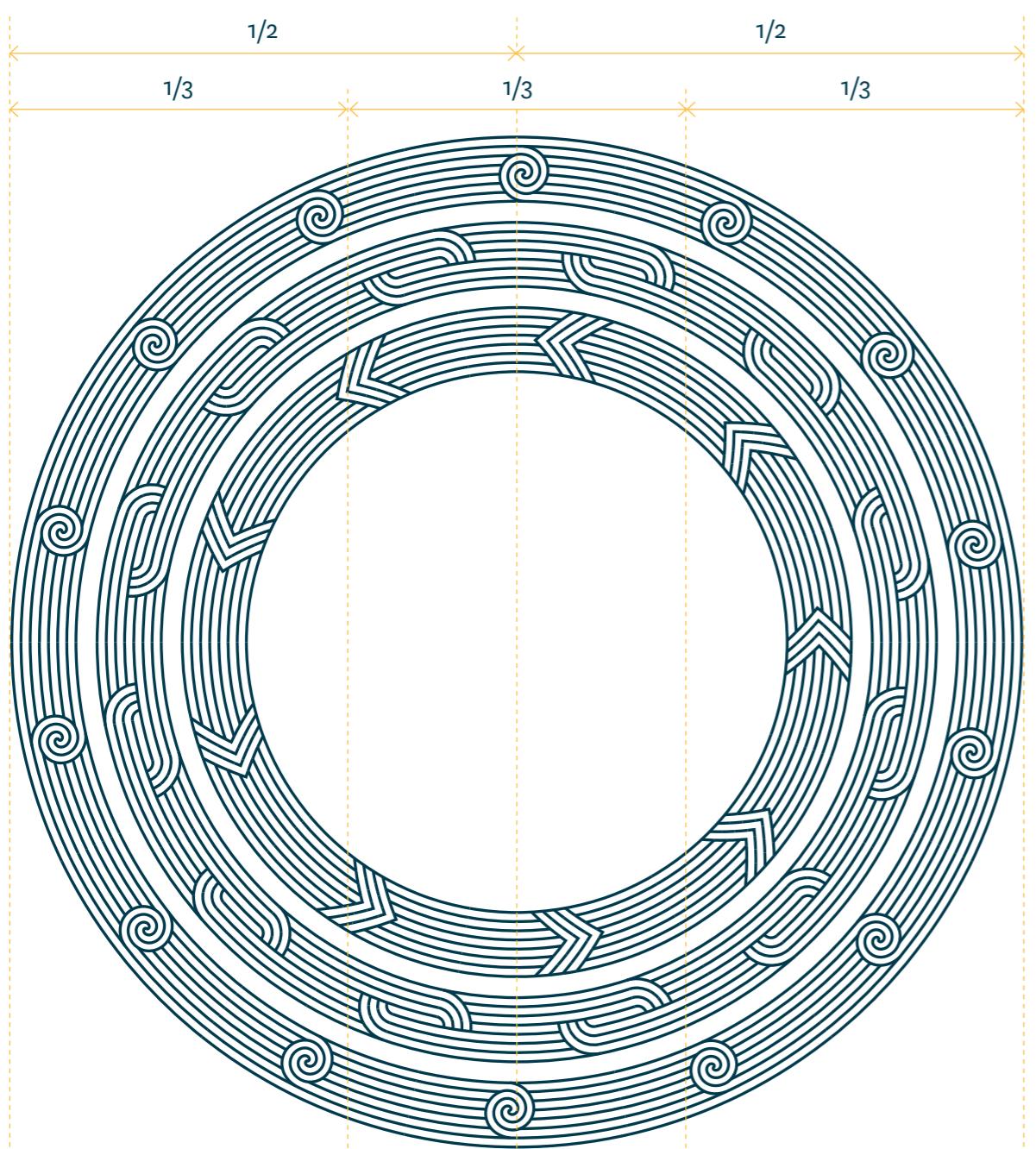
We use the chevron shapes to create a layered pattern that works across the desired artwork space. The layered pattern should always work horizontally using the three values. Where possible the chevrons should work in multiples of three. Colour should be used consistently in relation to the values colours.



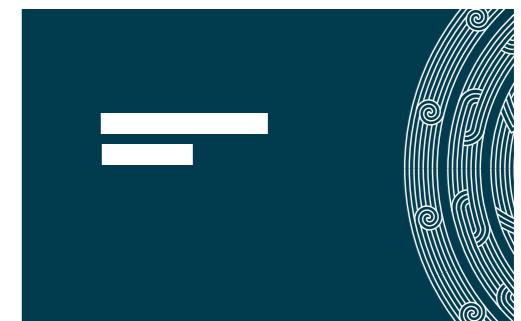
OUR TOHU

Our tohu is a circular pattern, created as a device to reinforce our central idea of te mānawa tangata. It denotes a special significance for us and enhances meaning. Therefore this design is to be used sparingly based on the occasion.

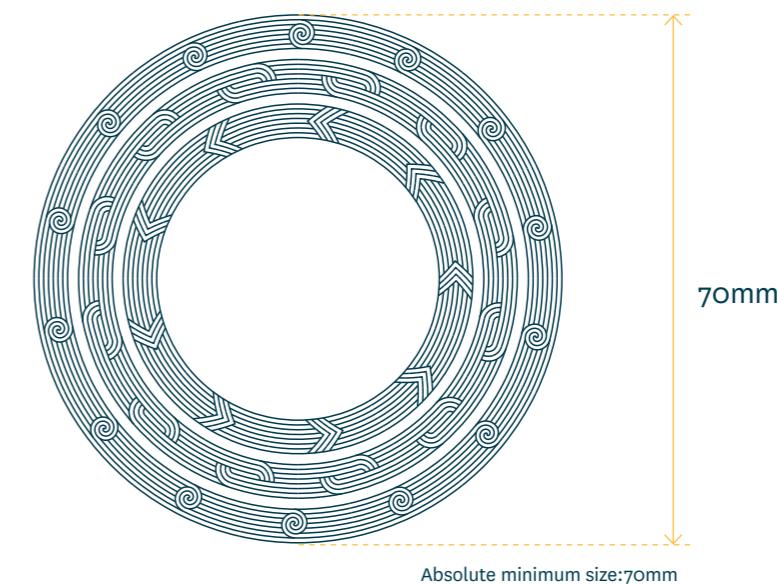
The circular pattern can be applied in both the positive and negative formats. While the design is displayed in its entirety here the pattern lends itself to being displayed being cropped off of the artwork space as communicated in the following pages.



Recommended proportions
when cropping design



Recommended proportions
when cropping design



Absolute minimum size:70mm

OUR TOHU

Our tohu can be used in its entirety, displaying its full form or alternatively it can be cropped. Above are recommended proportions when cropping the tohu to avoid awkward appearances. By using half and thirds as a guide to crop the tohu, the design is able to maintain its identity.

Absolute minimum size for use is 70mm.



OUR TOHU AND IMAGERY

Our tohu works with photography set at 50% opacity in white. It is important to create artworks that don't obscure over peoples faces and heads as an act of respect for that person.

Cropping the tohu within the artwork bounds can be paired with typography that sits in clear space but should not overlap any of the two elements together.



our colour

Kōkopu Pounamu - Blue

Kōkopu greenstone is a special pounamu with a rich, intense dark green colour that's speckled with dark blue. These dark spots are reminiscent of the spotted skin of the Kōkopu, our native trout. This blue also represents the majesty of waipo, wehenga pō the starry midnight sky from which the new day starts to emerge.

Kahurangi - Light Blue

The light blue symbolises the great ocean of Tangaroa and lakes and rivers of Papatūānuku. The driving force behind the tides can be connected to the resilience and motivation needed to overcome any issues. The tides also relate to our voyage story across the pacific that took drive and resilience.

Kahurangi is used to represent our value Kōkiritia.

Kōwhai - Yellow

The yellow Kōwhai symbolises the Sun, Tama-nui-te-rā, and the bright Kōwhai flower, both symbols of growth and change. The Sun and clear sky inspires the hinengaro, looking up at a bright clear sky, helps the mind to reflect, set a path and seek knowledge and self awareness.

Hinengaro - knowledge, mind, thought, intellect, consciousness, awareness.

Kōwhai is used to represent our value Wānangatia.

Kōkōwai/Kura - Red

A rich earthy ochre is from the colour of the clay Tāne the god, created and sculpted the first woman from. Giving her the breath of life - hongi - and the gifts of compassion, kindness and protection. The colour is seen commonly in painted rafter patterns and woven into cloaks.

Kōkōwai/Kura is used to represent our value Arohatia.

Kapua Mōhinahina – Grey

Kapua Mōhinahina the grey clouds are symbolic to Māori and part of the genesis and discovery stories.

He iti pou kapua, ka huna tini whetu ki te rangi, though a cloud may be small, it is sufficient to obscure the many stars, this relates to the wānanga.

Kākāriki - Green

The dominant colour of Te wao nui ā Tāne, the great forest of Tāne.

Kākāriki, meaning 'small green parrot' based on their plumage are beautiful forest birds. Kākāriki is also represented in the wide variety of flora and fauna within the domain of Tāne.

C 100 R 0
M 8 G 62
Y 11 B 82
K 74

Kōkopu Pounamu

Pantone 548 C
#003E52

C 0 R 255
M 22 G 192
Y 83 B 74
K 0

Kōwhai

Pantone 136 C
#FFC04A

C 76 (11) R 34 (222)
M 65 (10) G 36 (222)
Y 66 (10) B 35 (222)
K 90 (14)

Kapua Mōhinahina

Pantone 419 C (15% Tint)
#222423 (DEDEDE)

C 58 R 98
M 8 G 182
Y 0 B 243
K 0

Kahurangi

Pantone 2915 C
#62B6F3

C 3 R 164
M 90 G 52
Y 65 B 62
K 28

Kōkōwai/Kura

Pantone 1807 C
#A4343E

C 96 R 0
M 1 G 130
Y 59 B 110
K 20

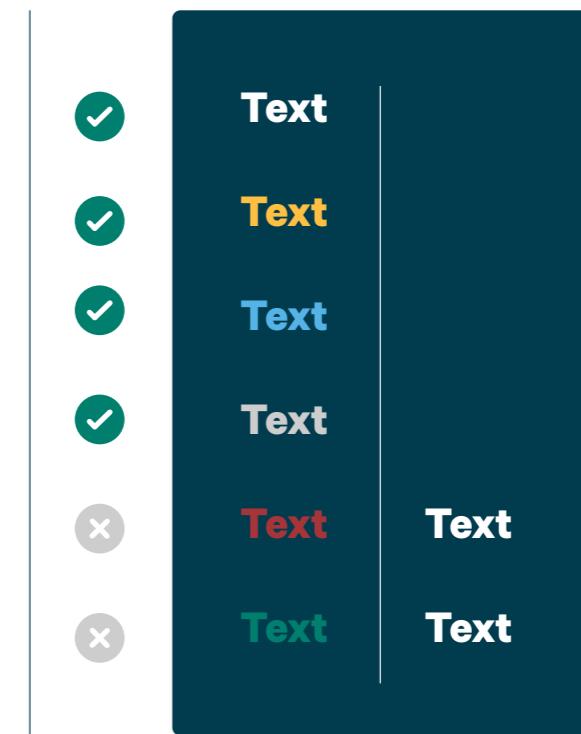
Kākāriki

Pantone 569 C
#00826E

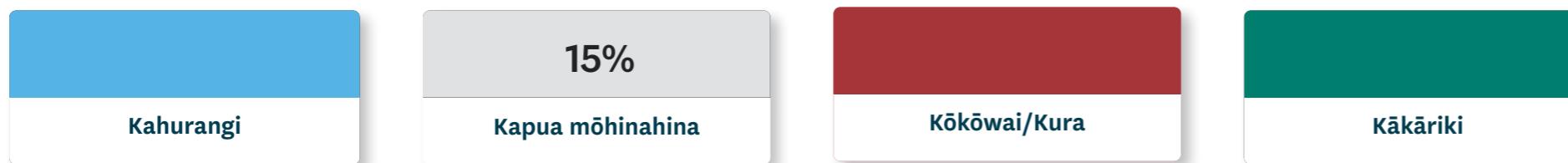
PRIMARY COLOURS



CONTRAST



SECONDARY COLOURS



COLOURS

Leading with the primary colours **Kōkopu Pounamu** in combination of **Kōwhai** and **Mā** is predominantly the colours used when using the brand. It is important to remain conscious of using colour-ways that work with enough contrast for accessibility. As shown in the example above, using **Kōkōwai/Kura** and **Kākāriki** text **Kōkopu Pounamu** will not achieve enough contrast.

Please refer to the colour and contrast web accessibility checker in any development of designs to maintain web accessibility standards where needed: <https://webaim.org/resources/contrastchecker/>

Our Imagery



People and home



Connecting you and your partners



Connecting community



Connecting government and iwi

PHOTOGRAPHY

Connections

All imagery shows connection through activity, eyes, conversation and touch. Photography illustrates how we go about our work (i.e. based around our values and principles):

- Everyday healthy, happy kiwis
- Homes and communities (photos need to capture these things as well as people)
- Bright light, emphasises healthy environment
- Warm natural connection (unposed)
- Note: photos are for illustrative purposes only



Te Tūāpapa Kura Kāinga to update

ICONOGRAPHY



Te Tūāpapa Kura Kāinga to update

GRAPHS AND CHARTS

Our Type

Headings

National, Semibold – Normal case

SUB HEADINGS

National, Book – Upper case. Traking:100

Body copy. Fultus ad ace actum, quodiis. An sa maiora? Res publis suntume corum aperfec rei senderc erarect urnihilis condere aceribus, condum in seniquam patquis ad su iaescerbis ilin tus,
Ti. Sat, sceris.

National, Book – Normal case

1 National

abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNPQRSTUVWXYZ

abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNPQRSTUVWXYZ

2 Gustan

abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNPQRSTUVWXYZ
abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNPQRSTUVWXYZ

DESIGN TYPEFACE

We use National for our designed collateral, the font lends itself well to creating highly typographical treatments.

National is a deceptively simple sans serif with subtle details that give it a distinctive — but not distracting — personality. This font is designed to thrive in our modern typographic climate.

Gustan is our second option of font where National is not available.

Headings

Arial, bold – Normal case

SUBHEADINGS

Arial, Regular – Upper case. Traking:100

Body copy. Fultus ad ace actum, quodiis. An sa maiora? Res publis suntume corum aperfec rei senderc erarect urnihilis condere aceribus, condum in seniquam patquis ad su iaescerbis ilin tus,Ti. Sat, sceris.

Arial, Regular – Normal case

1 Arial

abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNPQRSTUVWXYZ

abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNPQRSTUVWXYZ

abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNPQRSTUVWXYZ

2 Calibri

abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNPQRSTUVWXYZ

abcdefghijklmnopqrstuvwxyz
ABCDEFGHIJKLMNPQRSTUVWXYZ

SYSTEM TYPEFACE

Where National is not available as a system font (i.e. web or Microsoft Office suite) the default typeface is Arial and Calibri.

System fonts should never be used on professionally designed creative. These should always be produced using the brand fonts

Where documents such as PowerPoint are produced for both on-screen and print use, printing these documents in the system fonts is acceptable.

Calibri is our second option of font where National is not available.

Application

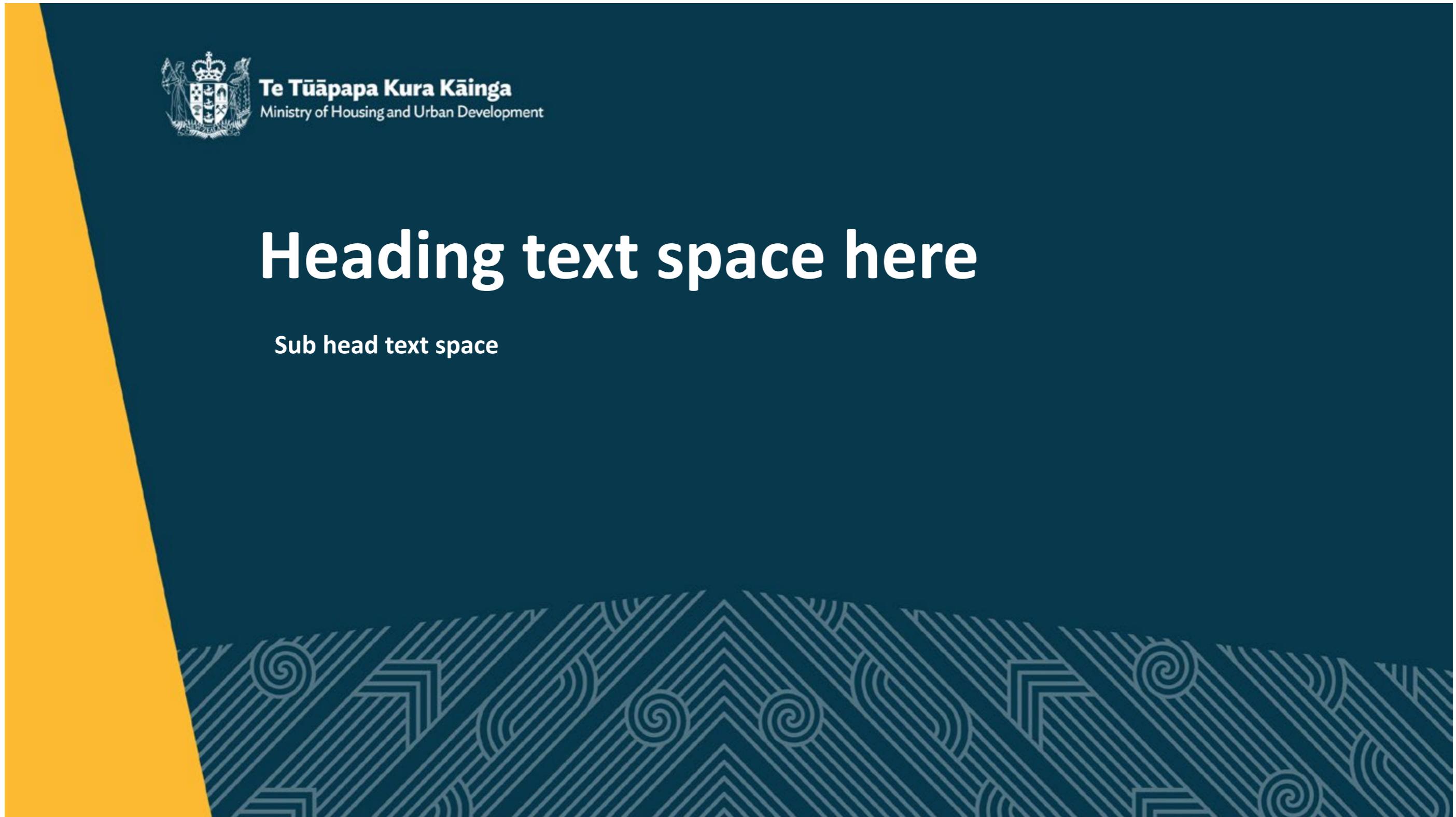
POWERPOINT



Te Tūāpapa Kura Kāinga
Ministry of Housing and Urban Development

Heading text space here

Sub head text space

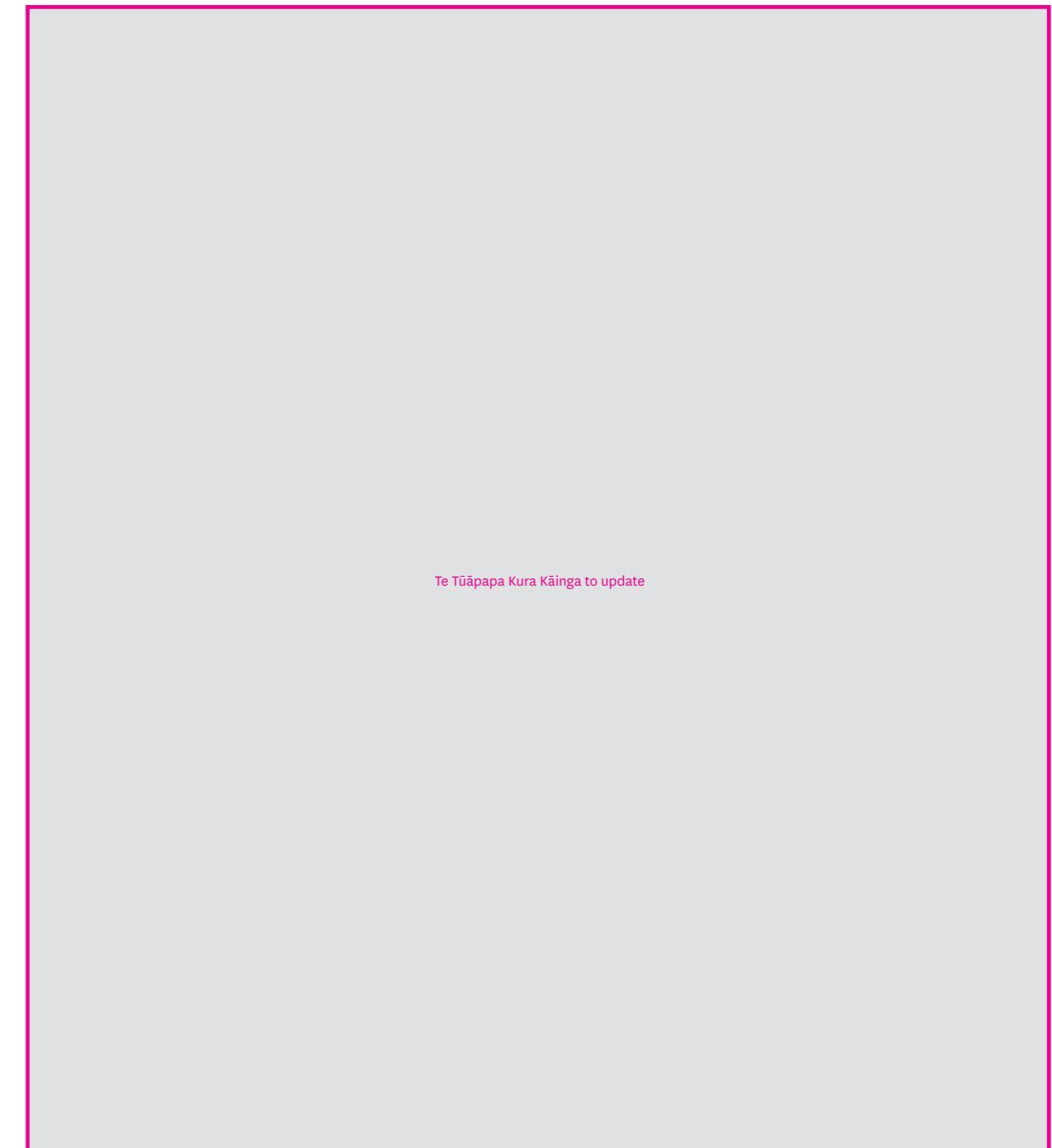


LANYARD



Te Tūāpapa Kura Kāinga to update

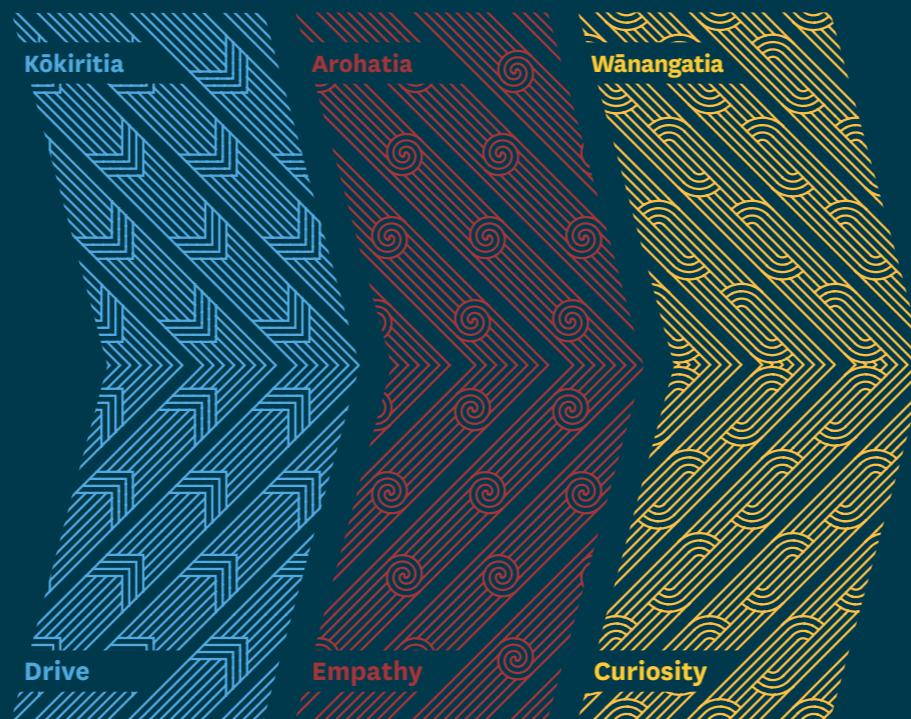
ID CARDS



Te Tūāpapa Kura Kāinga to update

SCREENSAVER

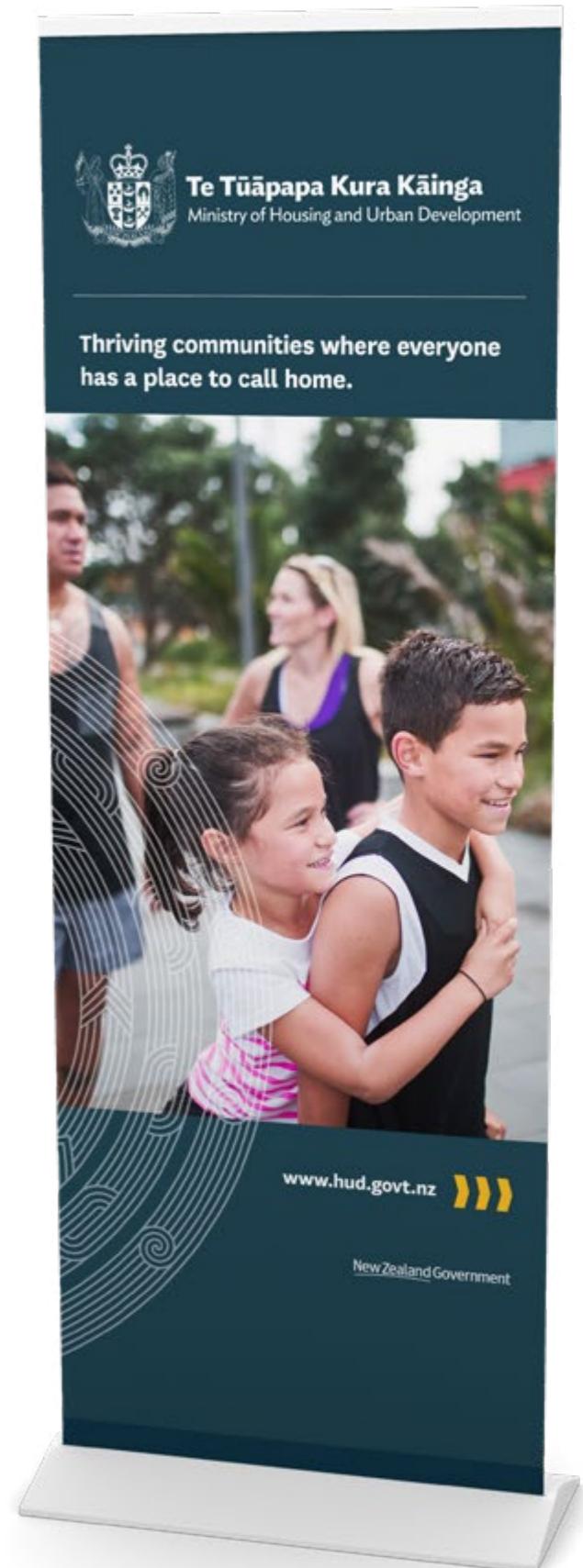
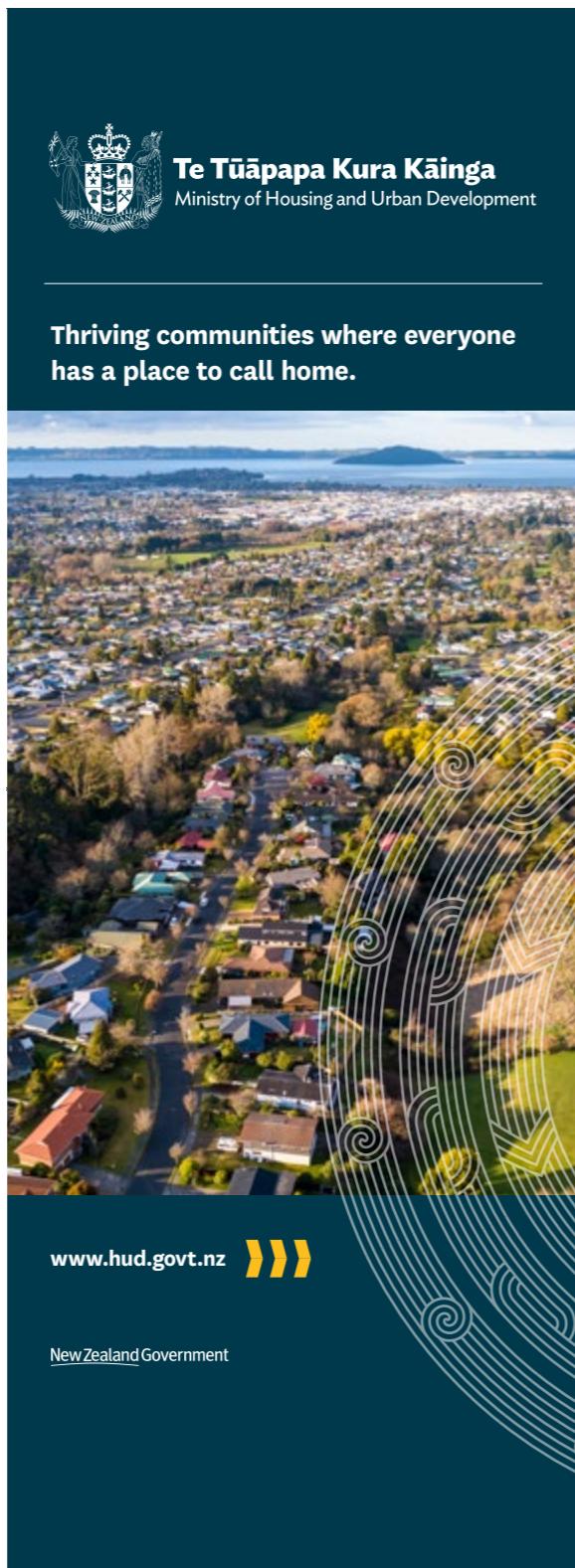
**Our values
shape how
we work
together.**



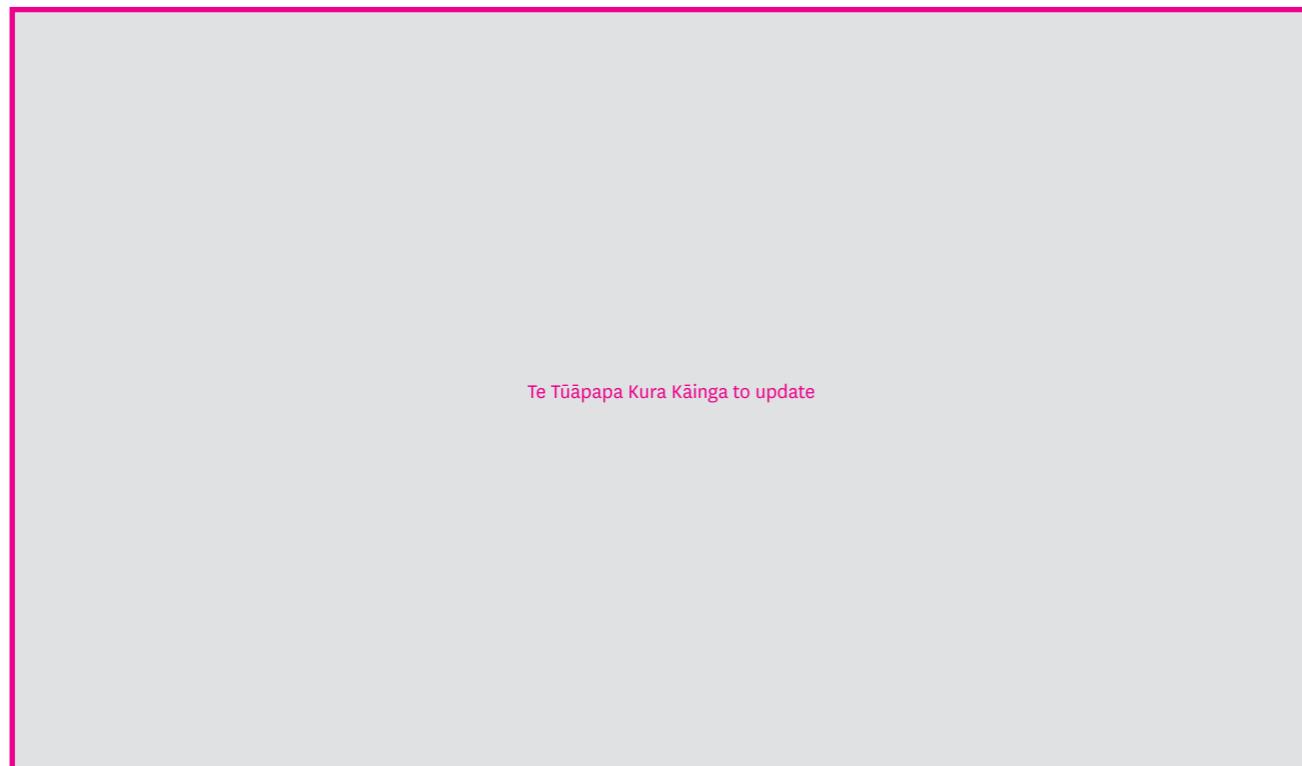
MEETING ROOM DISPLAY SCREEN



PULL UP BANNERS



BUSINESS CARD



LETTERHEAD

