

# OUTCOME 4 – SUSTAINABLE AND CULTURAL SHOWCASE

**Spaces and buildings that lead and showcase Auckland's drive for sustainability and celebrate its unique cultural identity through the Te Aranga Māori design principles.**

## **Sustainability**

The Aotea Quarter could become a world-class model of resilient, urban sustainability in New Zealand. Opportunities include:

- Repair, reuse and adaptation of the CAB and Aotea Centre.
- Large-scale investment to give unparalleled access to sustainable transport.
- Underused sites in the council's control that can be developed sustainably, with opportunities to generate renewable energy.
- Improved connectivity through and to the quarter for pedestrians and cyclists, supporting active modes of travel.
- Greater emphasis on sustainable practices in all place management and activation.
- Greater mix of uses, creating a vibrant, economically resilient heart supported by inner-city neighbourhoods.
- Additional public space e.g. South Town Hall courtyard, which could include water sensitive design and landscaping, supporting ecological diversity.
- Commitment to Te Aranga Māori design principles in all projects.
- Continually developing new and innovative programming, visual arts experiences and activities within the quarter showcasing Auckland's culture.

Developing the Aotea Quarter as an exemplar of a sustainable urban quarter will require cross-council, developer and stakeholder commitment.

## **Te Aranga Māori design principles**

The Te Aranga Māori design principles were developed from the Te Aranga Māori Cultural Landscapes Strategy (see Auckland Design Manual). They present the opportunity to guide future physical change in the quarter, to better celebrate the unique indigenous culture of Tāmaki Makaurau (Auckland) and Aotearoa (New Zealand), and deliver sustainable outcomes.

Mana whenua representatives, through several hui with the council, have endorsed the use of these principles as an appropriate engagement and design framework for new physical improvement projects and development in the quarter, specifically those involving council development sites.

It is crucial that engagement with mana whenua begins at the start of a project and continues through design and construction.

The following pages identify opportunities under each of the Te Aranga principles to reflect the role of mana whenua as kaitiaki for the Aotea Quarter, as the basis for future engagement with iwi and mana whenua.

## 1. MANA

**Whakamāramatanga - Definition:**  
RANGATIRATANGA, AUTHORITY

**Ngā Hua (Outcomes):**

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

**Ōna Āhuatanga (Attributes):**

- 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 to 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 applying the other Te Aranga principles.

**Ngā Kōwhiringa (Future opportunities):**

- What are the mana whenua interests in this project?
- What are some key lessons from previous projects, and how can they enhance this project?
- What are the opportunities to enhance the mana and authority of mana whenua in the Aotea Quarter?

- What scope is there for mana whenua to provide manaakitanga (hospitality) for manuhiri (guests) in this prominent central-city location?
- What are the main priorities for this site and its commercial development for mana whenua?
- How can Te Wai Horotiu or Waihorotiu Stream and wetland be revived/acknowledged/recognised as a symbol of mana for the iwi and hapū (as well as celebrating the Waihorotiu Pā, near the Town Hall)?
- Are there opportunities to recognise the wider connections of Te Wai Horotiu to other significant tohu, which could be beyond the site boundaries? Ultimately these all need to be celebrated.
- How to acknowledge significant view shafts (visible or no longer visible) to local sites such as Karangahape (The Call of Hape), Te Iringa o Rauru (The Hanging of Rauru's body), Te Rae o Kāwharu (The Brow of Kāwharu), Te Uru Karaka (Karakā Tree Grove), Te Ipu Pakore (The Broken Calabash)?
- Are there opportunities to set up a Māori interest group (including mana whenua, mataawaka, other Māori professionals) that might inform a masterplan, and advance the design and any decisions on civic/private sector development?

## 2. WHAKAPAPA

**Whakamāramatanga - Definition:**  
NAMES AND NAMING

**Ngā Hua (Outcomes):**  
Māori names are celebrated.

**Ōna Āhuatanga (Attributes):**

- Recognises and celebrates the significance of mana whenua ancestral names.
- Recognises ancestral names as entry points for exploring and honouring tūpuna (ancestors), historical narratives and customary practices associated with development sites and their ability to enhance sense of place connections.

**Ngā Kōwhiringa (Future opportunities):**

- How to celebrate the site's layers of whakapapa, and ancestral names?
- What were some significant events here? What historic place names relate specifically to the site?

- What level of influence will mana whenua have in naming any new buildings and spaces?
- What are the opportunities for dual or bilingual signage?
- How best should heritage sites in the quarter be identified?
- What are the significant kōrero (accounts) – for example, narratives about spiritual guardians?
- How can the many layers of whakapapa and historical narratives inform and enhance the sense of connections (whether in urban design, landscape, architecture or interior design)?



### 3. TAIAO

#### **Whakamāramatanga - Definition:**

THE NATURAL ENVIRONMENT

#### **Ngā Hua (Outcomes):**

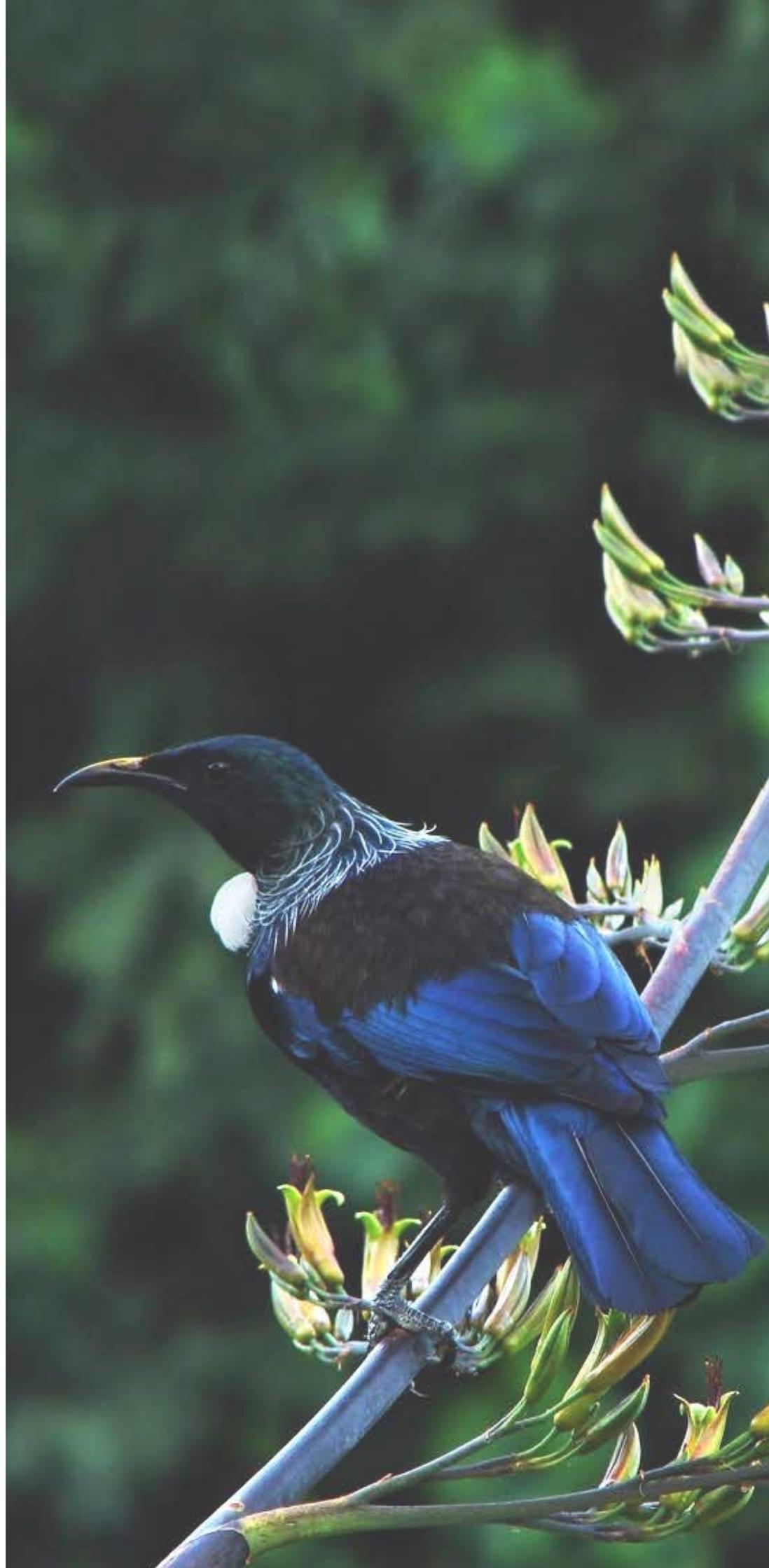
The natural environment is protected, restored or enhanced.

#### **Ōna Āhuatanga (Attributes):**

- Sustains and enhances the natural environment.
- Local flora and fauna familiar and significant to mana whenua are key natural landscape elements in urban or modified areas.
- Natural environments are protected, restored or enhanced to levels where sustainable mana whenua harvesting is possible.

#### **Ngā Kōwhiringa (Future opportunities):**

- How to actively enhance kaitiakitanga?
- How to include local indigenous flora and fauna, significant to mana whenua, as landscape elements?
- What are the local opportunities for encouraging biodiversity and planting indigenous trees?
- How can the project enhance these landscape elements so that sustainable mana whenua harvesting is possible?
- What are mana whenua expectations of partnership working on the landscape strategy?



## 4. MAURI TŪ

### **Whakamāramatanga - Definition:**

ENVIRONMENTAL HEALTH

### **Ngā Hua (Outcomes):**

Environmental health is protected, maintained and or enhanced.

### **Ōna Āhuatanga (Attributes):**

- The wider development area and all elements and developments in the site are considered on the basis of protecting, maintaining or enhancing mauri.
- The quality of wai, whenua, ngahere and air is actively monitored.
- Water, energy and material resources are conserved.
- Community well-being is enhanced.

### **Ngā Kōwhiringa (Future opportunities):**

- How to assess, protect, maintain or enhance the site's mauri (environmental health)?
- How to address the concept of ecological urbanism – where tamariki (child)-friendly environments, productive landscapes and community gardens exist alongside walkable, accessible streets that lift overall hauora (health and wellness)?
- Can sustainable and regenerative design frameworks be used to enhance the design process?
- What are mana whenua's aspirations for net zero energy and water, zero waste and toxicity from the project's stormwater retention, rainwater collection, botanical wastewater systems and solar energy harvesting?

## 5. MAHI TOI

**Whakamāramatanga - Definition:**  
CREATIVE EXPRESSION

**Ngā Hua (Outcomes):**

Iwi/hapū narratives are captured and expressed creatively and appropriately.

**Ōna Āhuatanga (Attributes):**

- Ancestral names, local tohu and iwi narratives are creatively re-inscribed 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.

**Ngā Kōwhiringa (Future opportunities):**

- How can mana whenua cultural values be used to inform/inspire the new design?
- Who are the spiritual kaitiaki and which motifs/symbols/visual elements could inform the quarter's overall identity?
- What are the opportunities for a mana whenua-led creative consortium to be co-designers in the early design stages?
- How can we ensure that local historical narratives, ancestral names and tohu are incorporated in the design process from the outset?
- Can mana whenua take part in selecting any design/creative consultants, to ensure they show a strong awareness and willingness to engage with the Te Aranga principles?
- What measures will ensure that any artwork/elements provided and created by mana whenua are respectfully maintained over the lifetime of the project?



## 6. TOHU

**Whakamāramatanga - Definition:**  
THE WIDER CULTURAL LANDSCAPE

**Ngā Hua (Outcomes):**

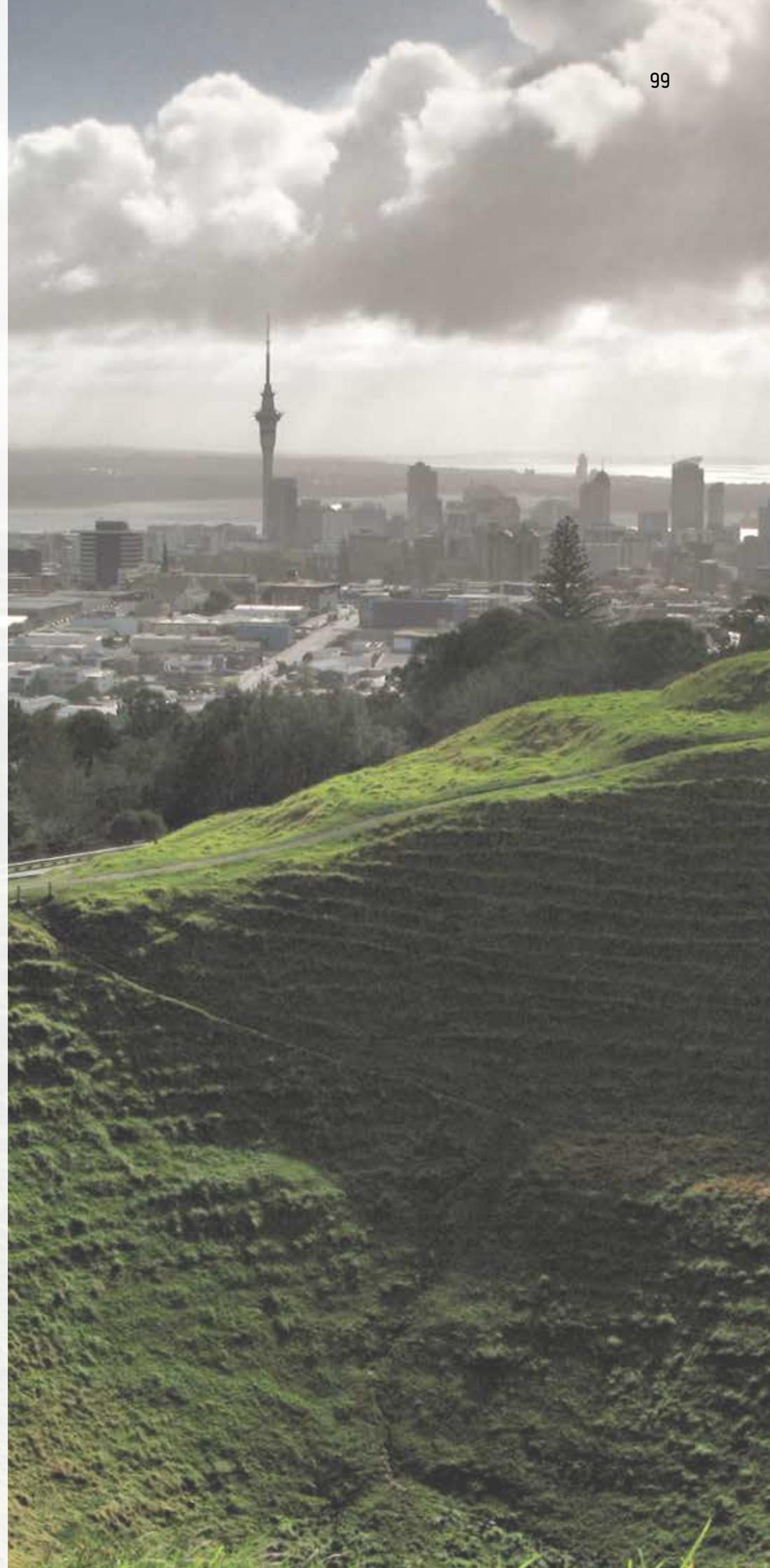
Mana whenua significant sites and cultural landmarks are acknowledged.

**Ōna Āhuatanga (Attributes):**

- 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 for identifying, managing, protecting and enhancing significant sites.
- Celebrates local and wider unique cultural heritage and community characteristics that reinforce a sense of place and identity.

**Ngā Kōwhiringa (Future opportunities):**

- What are the significant sites and cultural landmarks that can be enhanced and celebrated?
- How can significant visual connections/view shafts that celebrate sites of significance including wāhi tapu, maunga, awa, puna, mahinga kai and ancestral kāinga be created, preserved and enhanced?
- How can the wider cultural landscape become more connected with the Aotea Quarter, revealing the many connections between local and more distinct tohu which are significant to mana whenua?
- In the scoping and briefing process of new developments, key tohu need to be identified with the approval/guidance of mana whenua, which in turn needs to be documented by the relevant consultants, to provide accurate information in preparation for any design and construction work.
- All consultants involved in any future Aotea Quarter framework projects should undertake a hikoi of significant tohu and the cultural landscape, as identified by mana whenua.



## 7. AHIKĀ

**Whakamāramatanga - Definition:**  
THE LIVING PRESENCE

**Ngā Hua - Outcome:**

Iwi/hapū have a living and enduring presence and are secure and valued within their rohe.

**Āhuatanga - Attributes:**

- Mana whenua live, work and play within their own rohe.
- Acknowledges the post-Treaty of Waitangi settlement environment where iwi living presence can include customary, cultural and commercial dimensions.
- Living iwi/hapū presence and associated kaitiaki roles exist in urban areas.

**Ngā Kōwhiringa - Future opportunities:**

How can mana whenua establish a presence in the Aotea Quarter that will

- provide opportunities for them to exercise kaitiakitanga and manaakitanga
- What are the opportunities for sites that open up access to existing natural resources (weaving species, mahinga kai, waterways)?
- What is the potential of an iwi/public project partnership, and how could this add value to the evolution of the quarter?
- What are the prospects of an iwi/private sector venture that could enhance a living presence for mana whenua in the quarter?
- Is there a physical space where mana whenua values, world views, tikanga, cultural narratives can be recognised as being integral to the quarter?



## PUBLIC FEEDBACK

Participants identified a link between expressing a Māori identity and recognising natural spaces. In particular, people felt there was a great opportunity to include Māori artists and designers in any initiatives to recognise the Waihorotiu Stream that once ran through Myers Park and Queen Street. There was some interest in it being 'daylighted', but some concerns about maintenance, cost and integration.

There was also support for more Māori cultural events, and visible expression of Māori culture and the arts in the built environment of the quarter.

There was widespread recognition that as a civic centre, the Aotea Quarter should celebrate all cultures that are represented in the city, from differing ethnicities to other sub-cultures and interests ranging from main stream and big ticket events, through to more fringe and alternative cultures and arts.

## FRAMEWORK RESPONSE

The Implementation Plan chapter contains a number of projects and initiatives that deliver on this outcome. Three key moves identified through the Framework that build on the previous Aotea Quarter Action Plan and support current investments plans are:

1. Application of Te Aranga Māori Design principles to new physical improvement projects and development in the quarter, specifically those involving council land, as a means of celebrating the quarters unique identity.
2. Development of a strategy which defines, promotes and delivers appropriate cultural offer within the quarter ensuring that the Māori, Pacific and diverse cultures are fully celebrated.
3. Development of a sustainability strategy of the quarter, leveraging off many of its attributes, to create an internationally relevant example of a civic centre that models urban sustainability

