



VICTORIA UNIVERSITY OF
WELLINGTON
TE HERENGA WAKA

The Living Pā

He pā mataora
he pā kaiao
he pā anamata!

A thriving community
a living lab
a bright future!

MAI I TE IHO KI TE PAE
CAPITAL THINKING. GLOBALLY MINDED.

He Tau—Foreword

*Tōia mai rā ngā waka i te au a Tāne ki
ngā waikarekare, pareārohirohi o Te
Whanganui a Tara. Kia ū ki te take o
Ahumairangi.*

*Orokotomo mai i Te Apa Māreikura
o Māui ki ngā pari karangaranga o
Rongomaraeroa ki Te Tumu Herenga
Waka. Te pātaka kai iringa o te kupu o te
kōrero.*

*He pā mataora. Ka takina te kawa a Te
Rangiahuta. E tū e hine mā, e tama mā
whakaarahia ake ngā poupou o tō whare o
Te Herenga Waka.*

*He pā kaiao. Ka takina Te Kawa a Māui,
te iho o te whakaaro i ahumainuku, i
Ahumairangi.*

*Ko Te Poukairangi te pae kia eke. He pā
anamata.*

Thei mauri ora!

*Drag forth the canoes across the rippling
and quivering waves of Wellington
harbour until you reach the base of
Ahumairangi.*

*Enter through the carved gateway named Te
Apa Māreikura o Māui to the reverberating
domain of Rongomaraeroa to the carved
meeting house, Te Tumu Herenga Waka.
The storehouse of words and knowledge.*

*A thriving community—where the teachings
of Te Rangiahuta continue to remind us to
stand up, one and all, and maintain the posts
of your house, Te Herenga Waka.*

*A living lab—where the teachings of Māui
inspire and extend our understanding that
emanate from the earth and from the sky.*

*Where the Poukairangi becomes the standard
to aspire and to ensure a sustainable future.*

And so it begins!

At Te Herenga Waka—Victoria University of Wellington, our vision is to be a world-leading capital city university and one of the great global—civic universities. Central to this vision is our commitment to being a values-based university, to honouring Te Tiriti o Waitangi and championing sustainability.

Our marae is at the heart of our university. The name of our marae—Te Herenga Waka—is also the Māori name of the University and means the mooring place of canoes. Symbolically, the marae and wider university are spaces where everyone—no matter where they are from—can ‘hitch their canoe’ and feel a sense of belonging.

The Living Pā, the redevelopment of our marae precinct, is an expansive project that embodies these values and sets ambitious goals for change, both for the University and New Zealand. Climate change is the most significant challenge facing the world today and together we have an opportunity to create something truly impactful—a marae complex based on the principles of the internationally recognised Living Building Challenge, the gold standard for sustainable development.

The Living Pā will be a purpose-built living lab, an incubator for innovation, and a place where multiple disciplines can come together to discuss how we can build a more equitable, fair, and sustainable society. It will be a multi-purpose building that honours our commitment to improved planetary stewardship and securing the wellbeing of future generations.



This tauparapara (incantation) explores our relationship between our marae, the surrounding environment, and the Living Building Challenge™. It highlights local history and acknowledges sites of significance. It reminds us that journeys are not always smooth. However, in remaining united with our tikanga (customs), and in understanding our relationship with the natural environment, we will continue to aspire for excellence for the betterment of future generations.

Professor Rawinia Higgins, Tūhoe
Deputy Vice-Chancellor (Māori)



I hope you will join us in supporting the Living Pā and the creation of ‘he pā mataora, he pā kaiao, he pā anamata—a thriving community, a living lab, a bright future’. Ngā manaakitanga.

Professor Grant Guilford
Vice-Chancellor



He pā mataora,
he pā kaiao,
he pā anamata!

*A thriving community,
a living lab,
a bright future!*

Architectural images by Stantial Studios

Aligning mātauranga Māori and sustainability philosophies, the Living Pā aims to be one of the most regenerative buildings in the world

Te Herenga Waka—Victoria University of Wellington is seeking future-focused individuals and organisations to partner with us in our leading-edge redevelopment project—the Living Pā. This *living building* centres people and the natural environment and is premised on a holistic approach to exploring what is needed from us as kaitiaki (stewards) of the whenua (land) for future generations.

Globally we are confronting some of the greatest challenges humankind has ever faced, including a changing climate and growing awareness of community inequities. As regulators, scientists and practitioner look at holistic models to address these challenges and coordinate solutions, the Living Pā allows us to do something important *now*.



He pā *A thriving* mataora! *community!*



“The Living Pā is an extension of our wharenui and who we are as people. It will grow our connections with Māori communities and be a place where our rangatahi (young people) can thrive. It will shape not only where we work but *how* we do our mahi (work).”

Marie Cocker

Te Ātiawa ki te Waipounamu

Manutaki / Director, Te Herenga Waka Marae
(with her mokopuna Ngawai Cuneen)

Connecting to our past to inform our future

He pā anamata! *A bright future!*

Te Tumu Herenga Waka (wharenui/meeting house) opened on 6 December 1986 at Victoria University of Wellington and was the first marae to be established on any university campus in New Zealand. An incredibly ambitious undertaking, it was built by staff, students and the wider community to create a uniquely Māori learning and teaching space for Te Kawa a Māui, the School of Māori Studies. Akin to a science laboratory, generations of students have undertaken their apprenticeships in tikanga Māori and graduated with their qualifications on this marae.

Te Herenga Waka marae has also acted as a bastion for Māori students not studying at Te Kawa Māui. As the university has grown over time, the marae has played a prominent role in connecting Māori students and staff located at our other campuses.

Annually, this marae welcomes new students and staff to become part of the university community as a whole. The marae has been an integral and valuable cultural space of the University, particularly in supporting and connecting community groups near and afar who want to engage in a truly unique Māori experience.

We have the opportunity, now, to build on this strong base. As we enter the next phase of marae development and build on its legacy, we are facing massive challenges in the world, including the protection of our environment, people, culture, and language for future generations. We are asking ourselves, how can we build on the integrity of our community and wharenui, how can we be our best selves, and how can we push the envelope in terms of thinking of a sustainable future?



“This will be a game changer not just for Māori and the University but for the very idea of higher education. More than a sustainable building the Living Pā will model a multi-disciplinary holistic form of teaching and learning. In its structure and its scholarship, The Living Pā’s mission will be to teach us how to build sustainable communities. It will draw on the ancient and new in Aotearoa New Zealand.”

Hon. Justice Sir Joe Williams
Ngāti Pūkenga, Waitaha and Tapuika

Judge of the Supreme Court and Living Pā ambassador

Caring for nature by our actions, now

We know that caring for nature should be ingrained in our way of life. However, our relationship with the environment has eroded over time, and this imbalance has significant consequences for our future. Some of this can also be attributed to how we relate to each other as people where we often focus on the individual, rather than the collective, needs.

Buildings are responsible for more than 17% of all CO₂ emissions in Aotearoa New Zealand and contribute to a web of significant, interconnected problems: climate change, persistent toxins in the environment, strains on water systems, flooding, habitat loss, and more. Shifts to high-performance green buildings make long-term sense.

Living buildings are talking buildings

The Living Pā redevelopment proposes to meet the Living Future Institute's internationally recognised Living Building Challenge. This is considered the built environment's most rigorous performance standard. The Living Building Challenge is a certification programme intended to push the marketplace beyond current conceptions of a green building and to transform how we think about our built environment. It asks us to reset standards, to approach building methods with careful and considered methods, and to take more responsibility.

Living buildings:

- require collaboration across multiple sectors
- require a long-term view and investment in the future
- emulate the functionality of indigenous ecosystems
- stir the pot—catalyse change and create new models
- pull the market forward (e.g., to be net positive in energy, water, and waste)
- are certified based on actual, rather than modelled or anticipated, performance
- provide healthy, productive environments that prioritise people and our innate affiliation to nature
- are about the head (left and right) and the heart
- ask, “What does good look like?”

We want to build more than a building—we want a building that talks to our values and tikanga, who we are, and who we are going to be.

Living buildings try to create net positive benefits for the environment and society. They produce more renewable energy than they use and they're beautiful—because unless they are something that people care about, it's not going to inspire them to change.

*He pā kaiao!
A living lab!*

This isn't going to be easy—this is ambitious and visionary

There are only 24 fully certified Living Building Challenge buildings worldwide—because they are hard. The challenge to meet full certification is recognised internationally as the gold standard in building sustainably.

To be fully certified under the challenge, projects must meet a series of ambitious performance requirements over a minimum of 12 months of continuous occupancy. The standards are framed to extend the limits of what is possible.

The success of the challenges framework is how it drives change. As kaitiaki (stewards) of the whenua, everybody involved in this project will need to consider changes to their roles, as developers, employers, collaborators, evidence-based innovators, building occupiers, tauira, staff, and global citizens.



“Pā tūwatawatatia te kura whakaaro—The Living Pā fortifies the vision of our tīpuna (ancestors) in a way that relates to our mokopuna (grandchildren). It upholds our cultural, educational and environmental aspirations and responsibilities. This is true sustainability.”

Te Wehi Wright

Ngā Ruahine, Ngāti Rangitihi, Ngāti Kahungunu ki Te Wairoa, Ngāti Uenukukōpako and Ngāti Whakaue

Senior Consultant, Te Amokura



Certification is based on actual, rather than modelled or anticipated, performance

Full certification across all Living Building Challenge performance areas is the project's objective but performance shifts are our goal.

Failure to achieve a performance area is not a failure. If we improve our own standards, and work with our partners in industry, we will have achieved something imperative. Can you imagine what we will learn, and the collaborations that will evolve? And, we will have achieved a building that is the most environmentally responsible in Wellington.

The Living Building Challenge is organised into seven performance areas



Place



Water



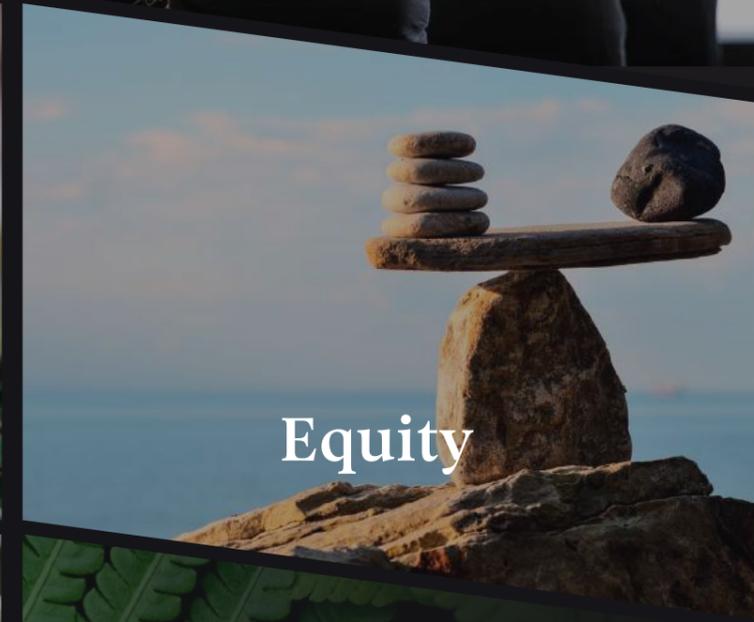
Energy



Health & Happiness



Materials



Equity



Beauty





Place

Restoring a healthy interrelationship with nature

*Tōia mai rā ngā waka
i te au a Tāne*

*Drag forth the canoes on
the currents*

Extending the metaphor of the marae name, Te Herenga Waka, we are a community that comes together from near and far to be part of this place.

OUR INTENT

- Connect with the deep story of place and the unique characteristics found in our community.
- Restore natural ecosystems.
- Support urban agriculture and reconnect people to land via on-site food production.

Our landscaping will:

- *emulate the functionality of indigenous ecosystems*
- *provide for wildlife (insect and bird) habitat*
- *use native plants.*



“Our health and wellbeing is a reflection not just of our lifestyle, our place in communities, but also reflects how healthy our natural environments are. The Living Pā is a way for us to be actively empowered to work, teach and learn sustainably, to walk the talk and live out our tikanga.”

Associate Professor Ocean Mercier

Ngāti Porou

Head of School, Te Kawa a Māui

Water

Operating within the water balance of a given place and climate

Kia ū ki te take o
Ahumairangi.

*Until you reach the base of
Ahumairangi.*

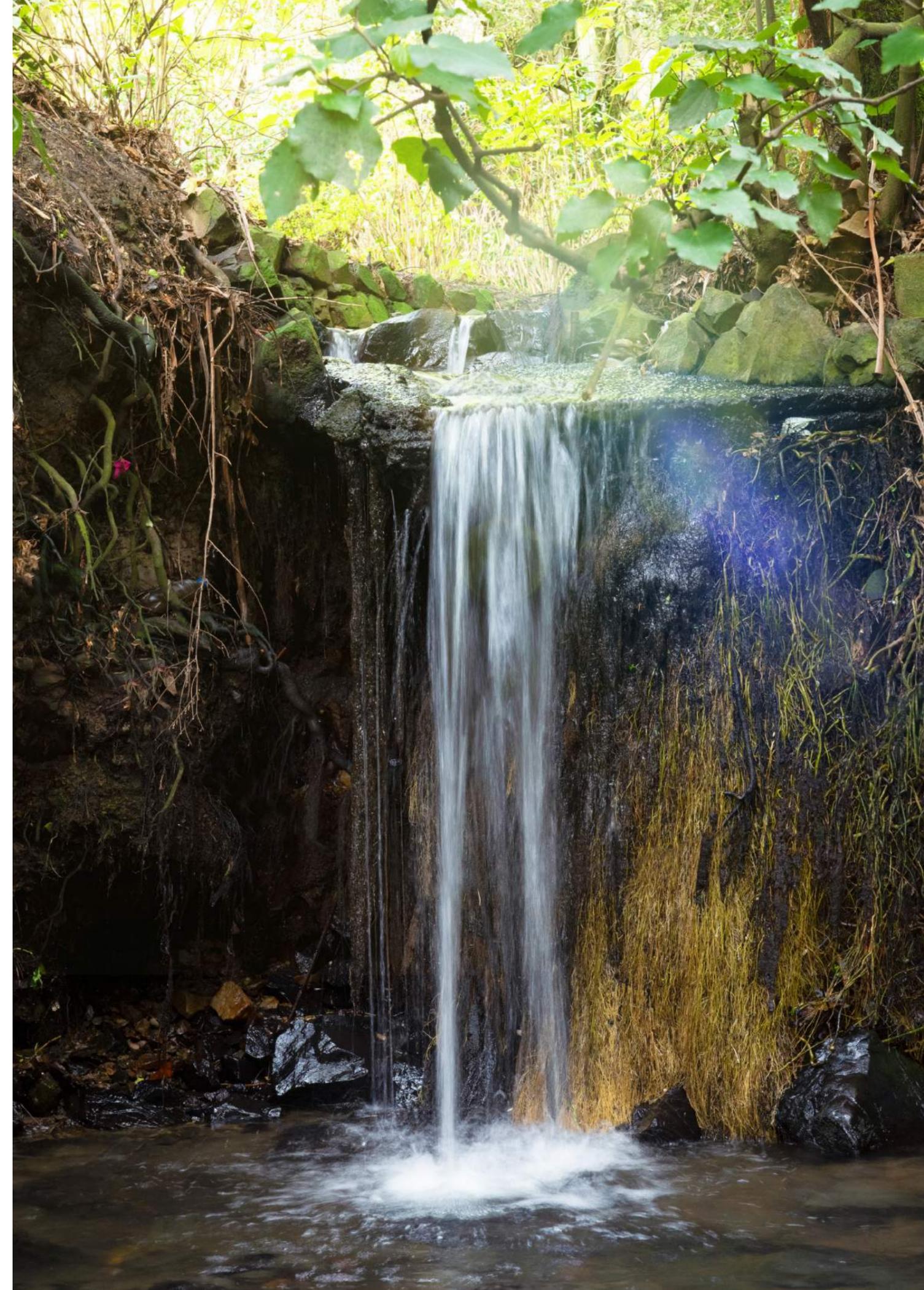
Ahumairangi literally means
'originating from Rangī',
indicating the source of water
and also the reference to
the ridge where the marae is
currently located.

OUR INTENT

- Treat water, specially waste water, as a precious resource.
- Work in harmony with the natural water flows of the site and its surroundings.
- Supply 100% of our water needs by captured rain and recycling used water.
- Treat and manage storm water and water discharge onsite, including grey and black water, through reuse, a closed loop system, or infiltration.

The relationship between wai (water) and whenua (land) is that one sustains the other. Wai is about human wellbeing and connects us to our wairua (spirituality). It's in trees, concrete and walls. It's 77% of the earth's surface. We grow food from it. It's in our blood and DNA. It enables life. Why is it so taken for granted?

Image: Above Victoria University of Wellington's Kelburn campus, the headwaters of Kumutoto Stream were culverted in 1866. The stream has this brief open-air existence near Salamanca Road before it resumes its under city journey and is released into Te Whanganui-a-Tara—Wellington Harbour.



Energy

Relying only on current solar income

Orokotomo mai i te apa
Māreikura o Māui.
*Enter through the carved
gateway named Te Apa
Māreikura o Māui.*

The physical movement through the waharoa (gateway) to the marae ātea (forecourt) indicates an energy state that commences as part of the ritual of encounter. The marae becomes tapu (sacred) and the domain of Tūmātauenga, where warfare, debating, and emotions are displayed.

OUR INTENT

- Achieve net positive energy meeting 105% of our energy needs from our site.
- Provide onsite energy storage for resiliency.

The Living Pā will use passive design principles to get the building working as efficiently as possible, and we will use energy efficient heating and ventilation systems. We're exploring ground-source heat pumps situated under the ātea (forecourt) and solar panels.

We have to ask ourselves: Do we think we could be better? What does it mean to be tangata whenua (people of the land) today? How can we make a significant contribution? Many people don't see or understand the impact we have on the land. With a Living Building Challenge building, we will see every day if we're overusing resources. The building will tell us, bluntly, about our energy and water consumption, and it will teach us to change our behaviour. When it's cold, put on a jersey. When hot, open a window. We will learn to connect with our climate.

Health and happiness

Creating environments that
optimise physical and psychological
health and wellbeing

Ka takina Te Kawa a Māui, te
iho o te whakaaro.

*Where the teachings of
Māui inspire and extend our
understanding.*

We are combining mātauranga
Māori (Māori knowledge) and
sustainable practices to ensure
the overall wellbeing of the
community.

OUR INTENT

- Ensure occupants have comfortable access to natural light, fresh air, and visual stimulation.
- Ensure high-quality interior air, as this improves our wellbeing, health, and productivity.
- Nurture the whakapapa (relationship) connection between humans and ecosystems.
- Create places where people can congregate and have access to alternative working and break-out spaces.

There are many studies that show the impact and the psychology of nature on humans. Sitting near to, and seeing, plants, boosts moods. Hearing water flow, watching the movement of leaves, reduces stress.



Materials

Endorsing products that are safe for all species through time

Te pātaka kai iringa o te kupu o te kōrero.

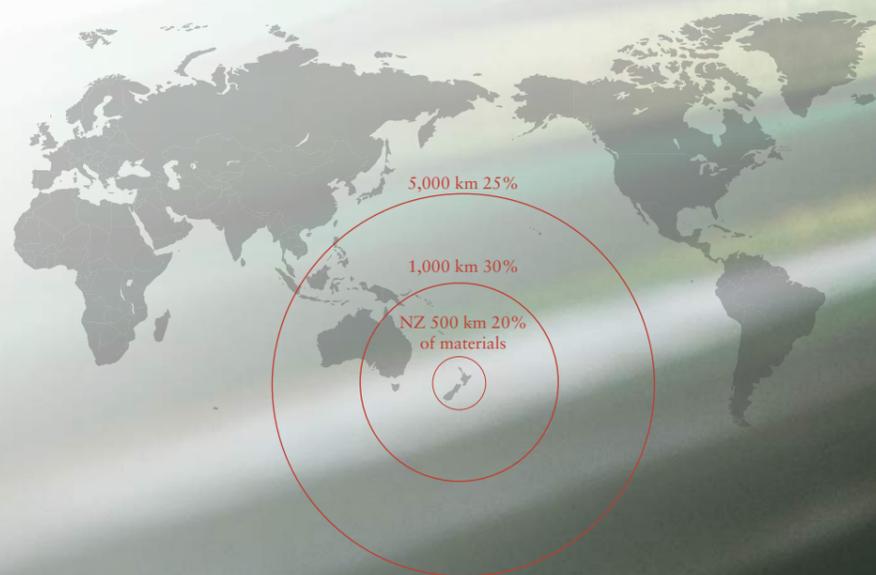
The storehouse of words and knowledge.

Our whareniui is full of depictions of the knowledge of the environment. These depictions provide sustenance and an understanding of the origins of culture and technology.

OUR INTENT

- Use no red-list materials. The red-list is a list of 22 worst-in-class toxic chemicals pervasive in the built environment (e.g., chlorofluorocarbons, formaldehyde, phalates, chromium 6, PVC).
- Reduce the embodied energy of construction materials and in the construction process—to sequester more CO₂ than our carbon footprint.
- Advocate for responsible industry.

The materials performance area is a massive undertaking for a project of this size, over 2300m². It means looking at every single material that is used, verifying its chemical makeup, and ensuring there are no red-listed components. This is a lot of vetting of materials to do, and a lot of manufactures to call and advocate to for change.



Equity

Supporting a just and equitable world

E tū e hine mā, e tama mā.

Stand up one and all.

We remain united as a people, support all people, and always manaaki, irrespective of where they are from.

OUR INTENT

- Provide universal access to nature, space, and place.
- Design a building that facilitates human connection.
- Promote neutral space, culture, and interaction.
- Provide a public realm, such as street furniture, public art, gardens, that is accessible to all.
- Support charitable enterprise. For every dollar of total project cost, a half cent or more will be set aside for student scholarships.
- Work with local people, artists, manufacturers, professionals, and contractors, to conceptualise, design, and supply our building.

It is very important that our values and talents are reflected in this project—that we offer the opportunity for ‘makers’ to work in a broader context.



“By indigenising our spaces we foster our relationship with the whenua. The Living Pā will strengthen our connections, as students, to each other and our learning.”

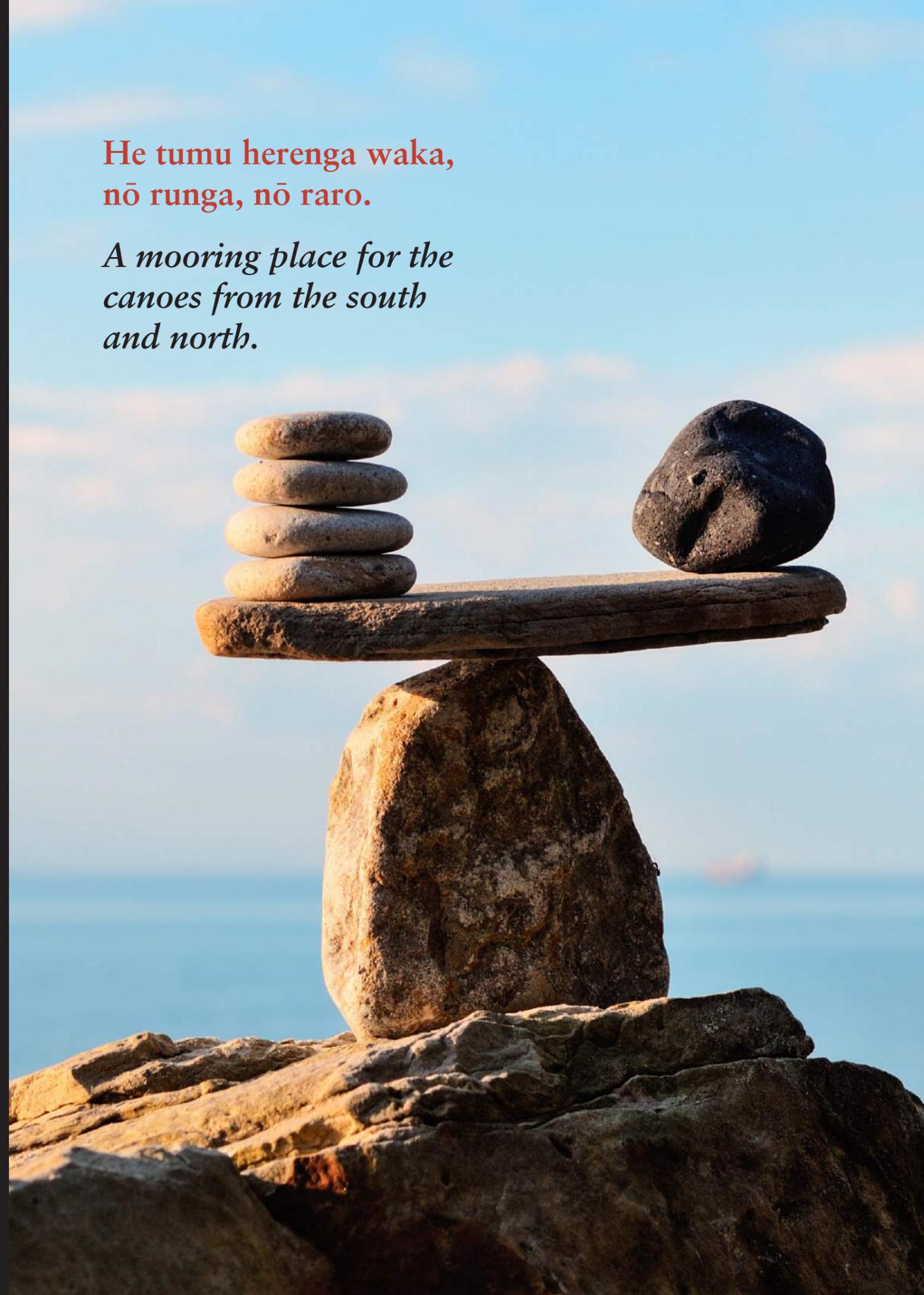
Poipoia Te Taonga Poa

Ngāti Maniapoto, Te Āti Haunui-a-Pāpārangi and Te Whānau-ā-Apanui

BCom student, Te Herenga Waka—Victoria University of Wellington and Living Pā ambassador

He tumu herenga waka,
nō runga, nō raro.

*A mooring place for the
canoes from the south
and north.*



Beauty

Celebrating design that uplifts the human spirit

...ki ngā pari karangaranga o Rongomaraeroa, ki Te Tumu Herenga Waka.

...to the reverberating domain of Rongomaraeroa, to the carved meeting house, Te Tumu Herenga Waka.

Rongomaraeroa plays on the interchanging space where rituals unfold and the sounds and performances are echoed by the surrounding walls to the carved meeting house, Te Tumu Herenga Waka.

OUR INTENT

- Meaningfully integrate public art and contain design features intended solely for human delight and the celebration of culture, spirit, and place.

This is about raising our view about what life should be and doing it for the feeling. Matewai ana te whatu i te tirohanga—A vision at which the eyes glisten.





“The Living Pā represents a fundamental shift in the way we build, in the way we live and in the way we protect Papatūānuku (Earth Mother) and the natural world around us.

Our planet is in crisis. The consequences of failing to act as our planet warms will be catastrophic for hundreds of millions of people. For many it already is. The choices we make every day have a whole-earth cost.

The Living Pā is our choice. We have chosen a concept and a design that protects our planet and nurtures our taura (students). And through the Living Pā we choose to lead by example, saying to decision-makers, the construction sector, planners, whānau and communities throughout Aotearoa – let’s do things differently.”

Mereana Hond

Taranaki Iwi and Ngāti Ruanui

Senior Producer Science and Technology, AI Jazeera and Living Pā ambassador

**He pā mataora,
he pā kaiao,
he pā anamata!**

*A thriving community,
a living lab,
a bright future!*



Be part of something bold

Funding for this transformational project will be predominately sourced from the University’s capital budget, and we are seeking the support of visionary leaders. People who understand the important significance of culture and mātauranga Māori to New Zealand life, the life-altering power of education, and the need for sustainable living for our collective future.

Additional philanthropic support and sponsorship will mean the difference between a sustainable building and a truly innovative and inspiring space. We could have chosen a simple path, but we have chosen to go a step further and meet the incredibly stringent Living Building Challenge. We want to create a building for the future, a living building that will be unlike any building before. This requires new thinking, new materials and practices that we hope will someday become the norm but currently come at a premium.

This is your opportunity to create a better tomorrow with a leadership gift.

Our ambassadors

Rachel Calcinaï, Director of Fahrenheit Properties

Hon. Chris Finlayson, QC. Former Member of Parliament and Attorney General

Mereana Hond, Senior Producer Science and Technology, AI Jazeera

Poipoia Te Taonga Poa, BCom student, Te Herenga Waka—Victoria University of Wellington

Hon. Justice Sir Joe Williams, Judge of the Supreme Court

Julian Wilcox, Executive Special Project Lead, Te Rūnanga o Ngāi Tahu

Te Wehi Wright, Senior Consultant, Te Amokura

For more information about The Living Pā or how to donate visit wgtn.ac.nz/living-pa

Recognising your support

We would be delighted to work with you to design a bespoke partnership to suit your organisation and ensure you feel closely engaged with the project. We would look forward to creating a package of benefits, including:

- maximum impact for your support, including media and website coverage
- participation in the building project milestones, including the opening celebration
- acknowledgement of your generous support in our marketing and publications
- representation of your organisation in the public education programme that will be delivered as part of the challenge and include interpretive signage, a website, and annual open days for the public
- regular updates outlining progress on the project
- membership of the Victoria Benefactors' Circle and exclusive invitations to events for major donors.

We make a commitment to all our donors that 100% of their gift goes towards supporting the Living Pā project, with no administration charge deducted. Donations may be eligible for a charitable gift taxation rebate.

Thank you for your interest in the Living Pā.

For further details please contact:



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