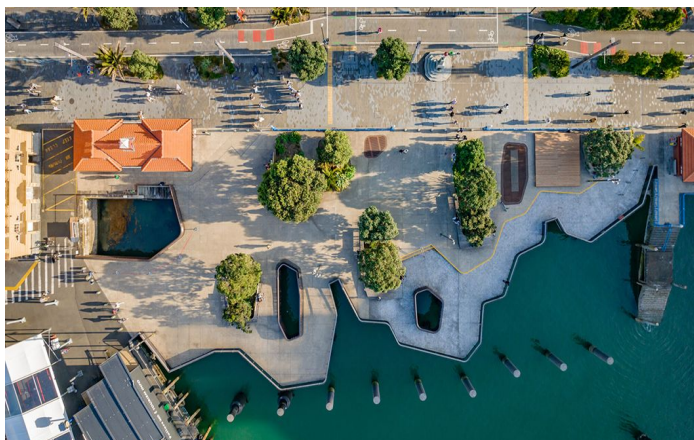


Te Wānanga

Case Study for the Aotearoa
Design for Biodiversity Guide
www.aotearoadiversitycity.org



Authors:

Dean, D.; Pedersen Zari, M.; Walker, E.

Location: Quay Street, Auckland Viaduct Harbour, Tāmaki Makaurau (Auckland), New Zealand

Project Type: Public Open Space

Project Timeframe: 10 years (funding, planning, approvals, resourcing.) 3 years (design) 1 year (construction)

Date of Completion: July 2021

Landscape Architects/Urban Design: Isthmus Group

Consultants: Tonkin + Taylor, Flow, Tattico

Contractors: Downer, HEB, JFC

Client: Auckland Transport, Auckland Council

Tāmaki Makaurau Mana Whenua: Ngāti Whātua Ōrākei, Ngāti Whātua ki Kaipara, Ngāti Whātua Runanga, Patukirikiri, Ngāti Te Ata Waiohua, Te Ahiwaru, Ngāti Whanaunga, Ngāi Tai Ki Tamaki, Ngāti Tamaoho.

Kāhui Kaiarataki/Mana Whenua Specialists

Jarrold Walker (Marine Ecology Consultant: ecology, installation of mussel ropes to filter seawater); Richelle Kahui-McConnell (Ecology Consultant); Charmaine Bailie (Uru Whakaaro: planting and ecological design); Tessa Harris and Reuben Kirkwood of Ngāi Tai ki Tāmaki (Mana Whenua Selected Artist/Carver).

Site Context

Te Wānanga is located within Auckland's ferry basin at the foot of Queen Street, hemmed in by Quay Street and Queens Wharf, occupying one of the city's most significant and heavily used waterfront areas. Historically, this edge of the Waitematā Harbour was a place of arrival, exchange, and sustenance for mana whenua, later reshaped through reclamation and industrial development that dramatically altered the original coastline. Once a space defined primarily by movement of ferries, vehicles, and goods, the site has been reimagined as a place of pause and habitation at the convergence between land and sea.



People, Cities, Nature



Conceived as an elevated tidal shelf that exists in a ‘space between,’ between city and harbour, and between high and low tide. The design is driven by the natural rhythms of Te hā o Tangaroa, the breath of Tangaroa [1]. Through a process of co-design with mana whenua, the project weaves mātauranga Māori into its form and function, restoring cultural, ecological, and social connections to the waterfront. Its porous structure extends across the water to create habitats for coastal flora and fauna while offering spaces of refuge and prospect for people above, acknowledging historic narratives of arrival and departure as well as future challenges such as climate change and sea level rise [2].



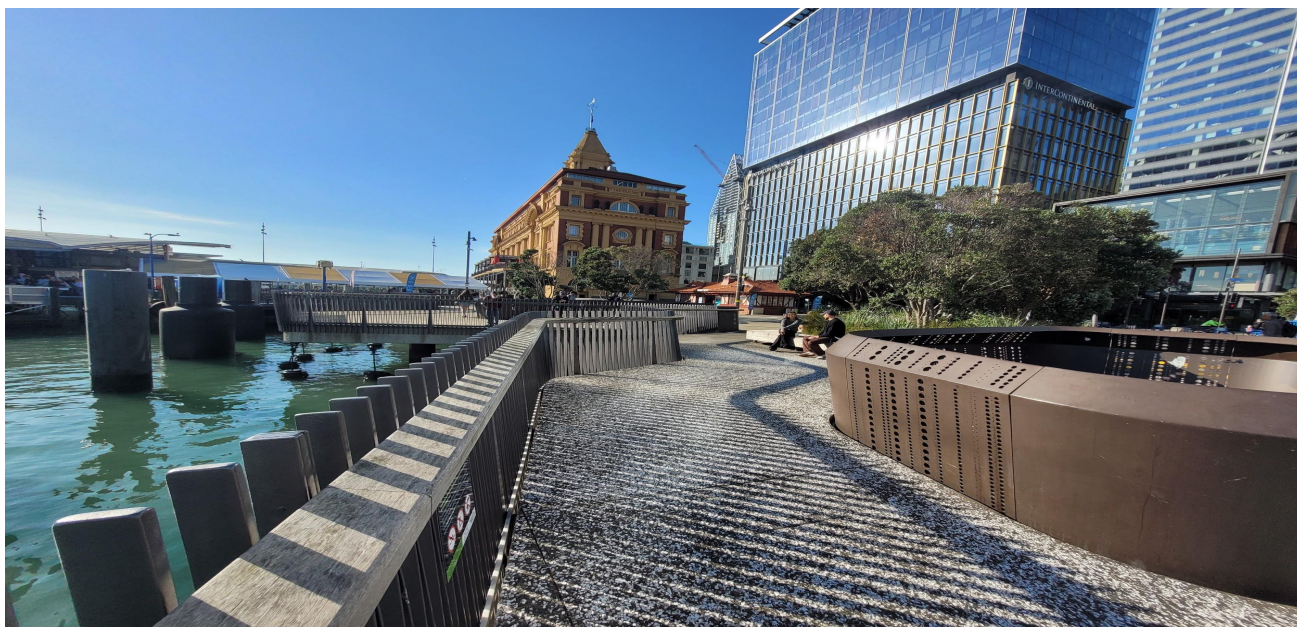
Mussel Ropes at Te Wānanga. Photograph by Maibritt Pedersen Zari, 2026.

Context of Place: Taiao, People, and Culture

The ecological context of Te Wānanga is defined by its position at a highly constrained yet symbolically potent urban edge, where the dense commercial core of Tāmaki Makaurau meets the tidal dynamics of the Waitematā Harbour [3]. The site occupies reclaimed land within Auckland’s ferry basin, an area that historically functioned as a productive intertidal ecosystem supporting shellfish beds, rock platforms, and coastal vegetation prior to extensive modification through reclamation, seawalls, and port infrastructure [4]. These interventions severed ecological processes and disrupted customary Māori relationships with kai moana and seasonal harvesting practices. Within this heavily altered environment, Te Wānanga reframes ecological restoration not as a “return to a pre-colonial condition”, but as a carefully considered urban intervention. The project team conceptualised the space as an elevated “tidal shelf,” a porous structure that allows light penetration, tidal exchange, and habitat creation beneath a public platform, acknowledging that biodiversity action here must operate vertically and intertidally rather than through extensive ground-based restoration [2].



Native coastal planting, including harakeke, oioi, taupata, pohuehue, and pōhutukawa, is integrated into constrained soil volumes and edge conditions, selected for tolerance to saline spray, wind exposure, and fluctuating moisture regimes while contributing to stormwater filtration and habitat complexity [2, 3].



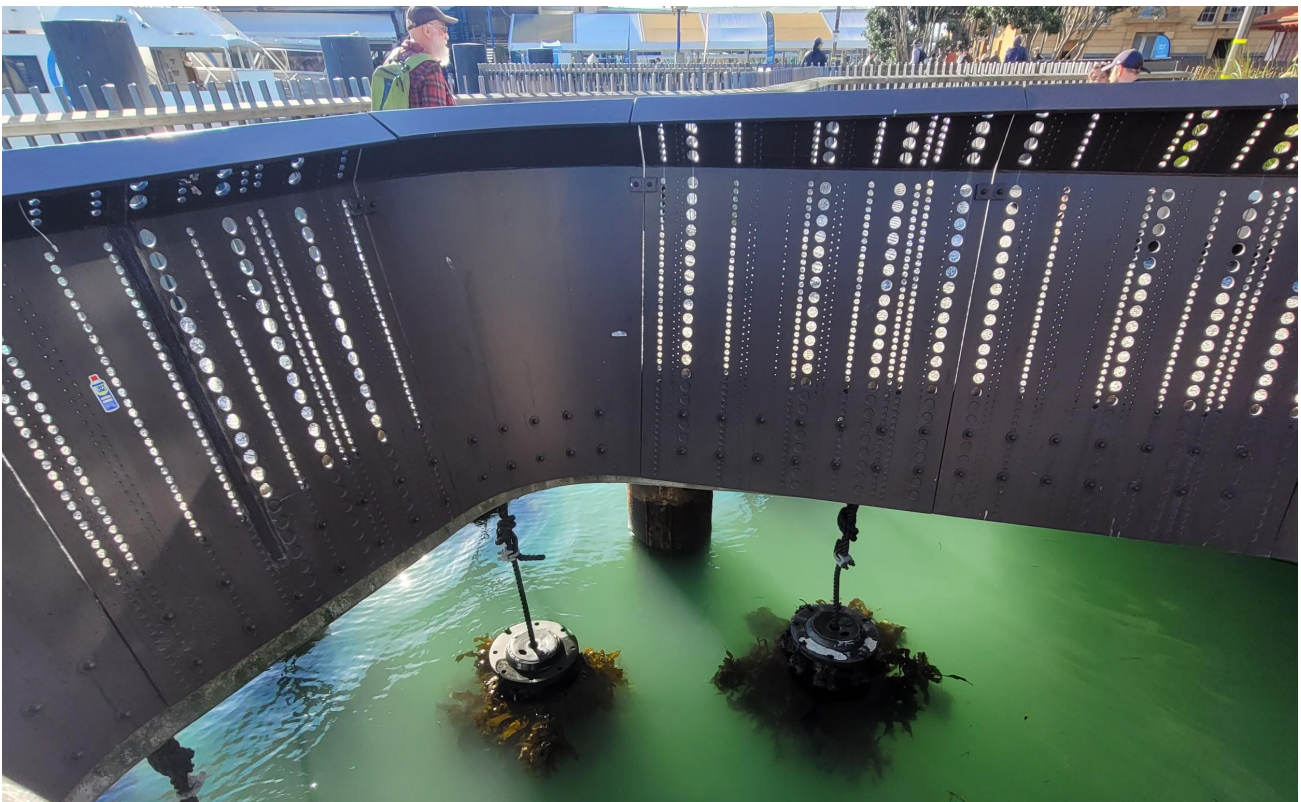
Water front edge at Te Wānanga. Photograph by Maibritt Pedersen Zari, 2026.

The social and cultural context of Te Wānanga is led by Māori values, narratives, and relationships to Te Waitematā, with the project explicitly framed as a space of learning, reflection, and guardianship at the threshold between land and sea [5]. The site lies adjacent to Te Roukai, a historically significant area for the gathering of kai moana, reinforcing the harbour edge as a place of sustenance, arrival, and exchange for mana whenua [6]. Through a co-design process with mana whenua, Te Wānanga embeds mātauranga Māori into both form and function, with design language inspired by local geology, shellfish ecologies, and tidal rhythms rather than applied cultural motifs [2]. Elements such as kina-inspired balustrades, rock pool-like apertures, suspended waka kūtai (mussel ropes), and the raranga Kōrimurimu installation reference nested ecologies and customary marine practices, creating opportunities for rest, play, and sensory engagement while reinforcing whakapapa connections between people, species, and place [5]. The naming of Te Wānanga, gifted by mana whenua, positions the space as a kete mātauranga, a collective knowledge basket, where ecological systems, cultural practice, and public life combine and where the mauri of the harbour is acknowledged and cared for rather than obscured by urban infrastructure [7].

The key drivers for biodiversity action at Te Wānanga emerge from the pressures of ecological degradation, urban pressure, and cultural responsibility. Severe modification of the harbour edge and declining water quality created a clear goal to make ecological processes visible and legible within a civic space that is traversed daily by thousands of people [8].



Rather than concealing infrastructure, the project uses habitat creation, water filtration, and marine planting as educational tools, demonstrating how urban development can actively contribute to the health of Te Waitematā. Waka kūtai installations function simultaneously as habitat for mussels and kelp and as living water filters that respond to stormwater discharge from the city above, linking biodiversity outcomes directly to urban systems [2]. Cultural drivers are equally influential. The integration of maramataka principles acknowledges lunar and tidal cycles as organising frameworks for planting, maintenance, and long-term ecological care, aligning the project with Māori temporal understandings of Te Taiao [9]. Together, these drivers position Te Wānanga as an urban ecological prototype; one that prioritises intertidal habitat, public engagement, and mātauranga Māori alongside contemporary engineering and climate adaptation, reframing the waterfront as a place of reciprocity between city, sea, and future generations [1].



Mussel Ropes at Te Wānanga. Photograph by Maibritt Pedersen Zari, 2026.

Te Ao Māori Drivers & Values: The Foundations

Te Ao Māori provided the foundation for every stage of the Te Wānanga project, shaping its purpose, processes, and the form it ultimately took. The project was guided by an understanding that the waterfront is not separate from the natural world, but part of a wider whakapapa that binds whenua, moana, and people together [3]. This worldview reframed the site at Te Waitematā not simply as public waterfront infrastructure, but as a living cultural and ecological system with ancestral significance [10]. The design process was grounded in mana whenua narratives of place, ensuring the project strengthened cultural identity while restoring relationships between people and the harbour.



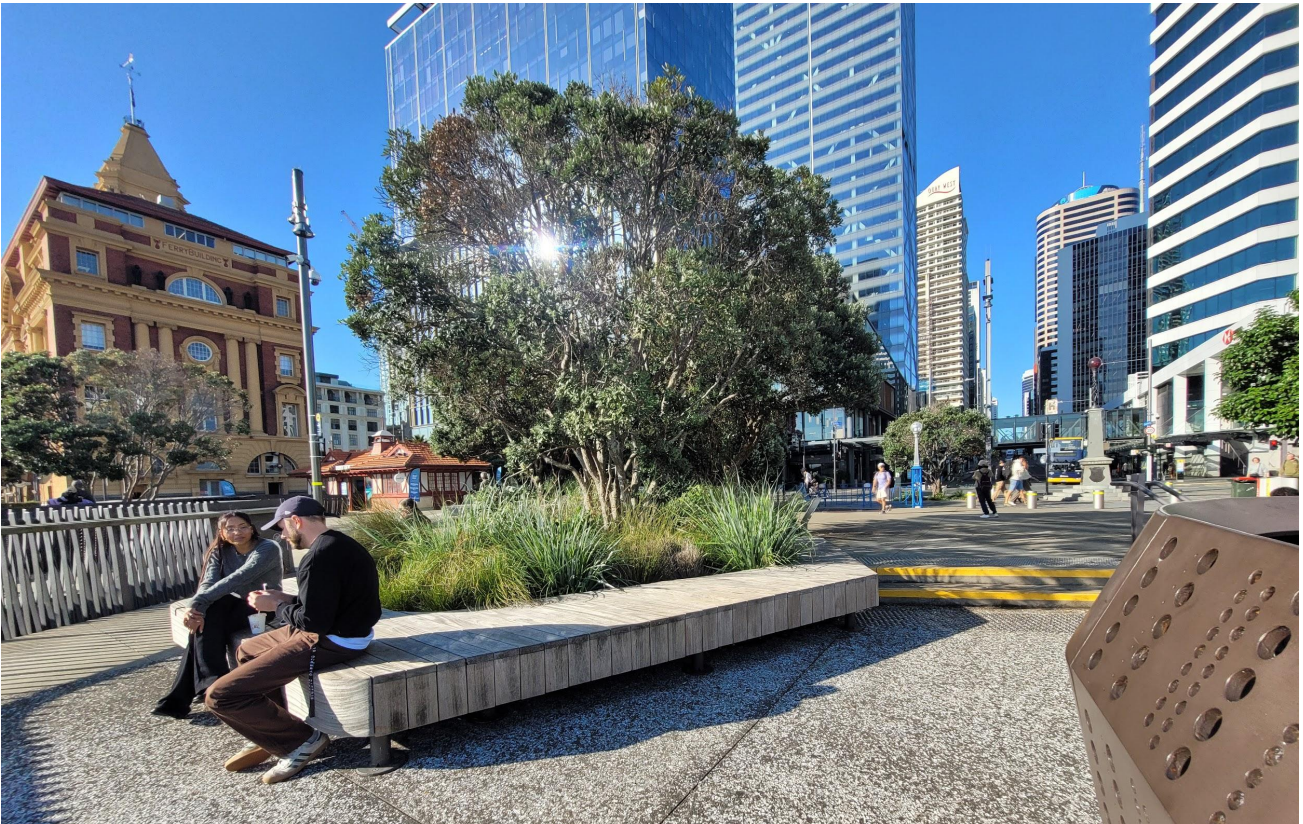
Decisions were led by values rather than conventional aesthetic or engineering priorities, positioning Te Wānanga as a space of learning, belonging, and ecological responsibility rather than a finished urban object [7].

Kaitiakitanga sits at the centre of Te Wānanga's design logic, functioning as both a cultural driver and a measurable indicator of success. Rather than adopting a typical "business as usual" waterfront approach focused on hard edges, visual order, and crowd management, mana whenua engagement reframed the site as an opportunity to restore the mauri of the Waitematā [3]. This resulted in design decisions that prioritised ecological regeneration over formal symmetry or cost-driven based outcomes. Suspended marine habitats, native coastal planting, kūtai rope installations, and porous deck edges that allow light penetration, demonstrate an ethic of guardianship that extends beyond construction [6, 11]. Ongoing involvement of mana whenua in ecological monitoring and stewardship reflects a commitment to long-term care, aligning with best-practice water-sensitive and mātauranga-informed urban design frameworks.

Tikanga and mātauranga Māori reshaped project priorities in ways that diverge from conventional public space delivery. Te Wānanga was conceived as a living wānanga, where cultural knowledge is experienced through movement, materiality, and interaction with the harbour [2]. Mātauranga Māori informed the artistic and spatial elements throughout the project, including the Te Wairere Whakairo balustrade by Reuben Kirkwood and the woven handrails and kupenga by Tessa Harris [10]. These elements draw on raranga traditions, waka construction, and fishing practices to express the enduring relationship between whenua and moana. Rather than functioning as decorative features, they operate as carriers of knowledge, embedding tikanga into everyday use of the space and reinforcing cultural continuity [7]. This foundation of Te Ao Māori values also enables opportunities across four key kaupapa used to measure the success of Te Wānanga: Maramataka, Kaitiakitanga, Tauutuutu, and Whakatipu Rawa. Te Wānanga is a contemporary urban waterfront project, it resonates strongly with maramataka through its engagement with tidal rhythms, seasonal change, and environmental indicators [9]. The design allows visitors to experience tai pari and tai timu which is the breathing of the harbour. This reinforces an understanding of time as cyclical rather than fixed [6]. Planting and marine interventions further support this, enabling observation of ecological patterns and strengthening connections between cultural knowledge and environmental processes.

Kaitiakitanga, already embedded as a foundational driver, is expressed through the project's prioritisation of ecological performance and mana whenua-led stewardship. Rather than treating completion of building as the end of the project, Te Wānanga remains under active care, with mana whenua involved in planting, monitoring, and cultural activation [4]. This ensures the space continues to respond to environmental change, reinforcing intergenerational responsibility and creating the waterfront as a living system rather than static infrastructure.





Te Wānanga. Photograph by Maibritt Pedersen Zari, 2026.

Tauutuutu, the principle of reciprocity, is enacted through both social and ecological relationships at Te Wānanga. Features such as the kupenga installations physically express reciprocity by allowing people to rest above the harbour while remaining exposed to its movement and presence [12]. More broadly, tauutuutu is reflected in the ongoing relationship between mana whenua and the site, where care, storytelling, and cultural use continue long after delivery. This shifts success metrics away from short-term activation and toward long-term relationships, where design is evaluated through continued use, cultural resonance, and ecological improvement [13].

Te Wānanga also offers strong opportunities for whakatipu rawa, understood as the growth of cultural, ecological, and relational capacity rather than economic return. The project builds long-term value by embedding mātauranga Māori into public waterfront infrastructure, establishing a precedent for future developments led by mana whenua worldviews [7]. As a living wānanga, the space supports learning, storytelling, and environmental awareness, contributing to the ongoing revitalisation of cultural knowledge and stewardship practices. In this way, Te Wānanga does not simply serve the present, but creates a foundation for future generations to engage with te taiao, whakapapa, and responsibility to place [6].



Design and Engagement Process

Mana whenua, local communities, and other stakeholder involvement

Mana whenua were embedded in the Te Wānanga project from its earliest stages, not as external consultees but as co-design partners who shaped the project's cultural, spatial and ecological direction [3]. The design was developed through the Kāhui Kaiarataki forum, where mana whenua worked alongside Auckland Council, Isthmus, and other partners to define values, narratives, and design priorities grounded in whakapapa relationships between whenua and moana [12]. Auckland Council emphasises that the space brings together mana whenua-led design elements, historic materials and contemporary waterfront infrastructure, forming a unified expression of Tāmaki Makaurau's identity [3].



Te Wānanga. Photograph by Maibritt Pedersen Zari, 2026.

Engagement extended beyond symbolic acknowledgement toward shared authorship of design principles, artworks, and site narratives. Mana whenua artists and knowledge holders contributed stories, cultural understandings, and design thinking that informed key concepts such as Tangaroa, tidal rhythms, and the living relationship between land and sea [6]. Rather than treating the waterfront as “neutral civic territory”, the project positioned it as an ancestral and ecological landscape requiring guardianship, reciprocity, and long-term responsibility [3]. Co-design was undertaken through regular hui and wānanga, supported by iterative review processes and kanohi-ki-te-kanohi engagement between Kāhui Kaiarataki representatives and the design studio. Isthmus describes the process as collaborative and relational, with design proposals repeatedly brought back to mana whenua for discussion, refinement, and shared decision-making [2].



This ensured that cultural principles were woven through all phases of the project, from concept development through to detailed design and material expression, rather than applied as late symbolic additions [7, 10].

How mātauranga Māori and tikanga shaped the design process itself?

Mātauranga Māori and tikanga acted as core organising logics in the Te Wānanga design process, shaping not only the built outcome but also how the site and its responsibilities were understood [3]. The project was guided by a worldview in which Te Waitematā is recognised as a living marine environment with its own mauri, and where design carries obligations of restoration, respect, and intergenerational care [8]. This reframed conventional waterfront priorities, shifting importance away from hard-edge infrastructure and visual aesthetics toward regeneration, ecological connection, and cultural presence [1]. Key design interventions such as suspended marine habitats, kūtai rope structures, porous deck edges, and coastal planting, were developed through kaitiakitanga principles that sought to improve light penetration, soften the urban edge, and support marine ecosystems beneath the structure [6]. These were not technically driven additions but expressions of guardianship that positioned ecological performance as central to design intent. The kūtai installations in particular demonstrate mātauranga-led environmental practice, reconnecting people with historic harvesting ecologies while contributing to filtration, habitat creation, and marine recovery [5, 8].

Tikanga also influenced how people move through and experience the space. Kupenga rest areas, carved balustrades, and woven handrails embody narratives of weaving, waka craft, and coastal livelihoods, enabling cultural knowledge to be encountered through everyday public use rather than curated display [10]. The design also engages with maramataka and tidal rhythms, encouraging users to recognise tai pari and tai timu as temporal and environmental indicators that shape both ecological processes and public experience of place [3]. In this regard, mātauranga Māori informed both the conceptual intent and the experiential reading of the site.



Te Wānanga. Photograph by Maibritt Pedersen Zari, 2026.



Biodiversity Design Strategies

Specific interventions & integration of living systems

Te Wānanga integrates living systems directly into its waterfront structure, rather than treating ecology as something separate from the built environment. One of the most significant biodiversity interventions is the installation of kūtai (mussel) ropes, which function as a natural water-filtration and habitat system [5]. Each mature kūtai is capable of filtering large volumes of seawater, removing bacteria and pollutants while feeding on phytoplankton. Monitoring has shown that these seeded ropes support a much greater diversity of marine life than unseeded structures [5]. Species observed on the ropes include bryozoans, sponges, anemones, worms, shrimp, crabs and small native fish, effectively creating an underwater nursery beneath the public space [8].

Along the landward edge, Te Wānanga incorporates a coastal planting strategy that includes pōhutukawa forest species, rongoā plants, epiphytes, and harakeke cultivars selected in collaboration with mana whenua [6, 10]. These plantings provide habitat, shade, and food sources for birds and insects while also supporting weaving, medicinal use, and cultural education [3]. Textured seawalls and sculpted edges have also been designed to allow seaweed, barnacles, and small marine organisms to attach, helping to regenerate intertidal biodiversity along what was previously a hardened urban shoreline [1].



Te Wānanga. Photograph by Maibritt Pedersen Zari, 2026.



Together, these interventions mean that Te Wānanga functions as a hybrid public space and ecological system. Vegetation, marine habitats, and water-filtration processes are not hidden but visible, helping visitors understand how the harbour works as a living environment rather than a decorative backdrop [12]. In this way, biodiversity is not just supported but made legible to the public, reinforcing the idea that urban infrastructure can coexist with and even restore natural systems.

Connections to wider ecological processes

The project sits at the threshold between the city and Te Waitematā Harbour, and its form references the original sandstone shoreline that was buried under reclaimed land and concrete [10]. By restoring a more porous and dynamic edge condition, the project symbolically and physically reconnects urban Auckland to the natural flows that once defined the area [6].

Maramataka also informs how the site is planted and experienced. Seasonal cycles and lunar rhythms shape the timing of growth, flowering and harvesting, allowing visitors to observe environmental changes through immersive landscape experiences rather than just through signage [9]. The kūtai ropes reinforce these rhythms by responding to tidal cycles and improving water clarity over time, helping seaweed, fish and other species return to the harbour edge [8]. Over time, the combination of coastal planting, marine habitats and tidal exposure supports a wider ecological network across Te Waitematā. Birds such as tūi and korimako are attracted by flowering and fruiting plants, while invertebrates, fish and algae benefit from improved habitat and water quality [11]. Te Wānanga acts as a small but meaningful ecological node within a much larger mountain-to-sea system, linking urban life, cultural knowledge and marine restoration into a shared living environment [3, 6].

Outcomes

Monitoring and indicators

Te Wānanga is being evaluated through a place-based monitoring framework that integrates ecological, cultural and experiential indicators developed in collaboration with mana whenua and council partners. Rather than relying only on conventional environmental metrics, the project adopts a hybrid approach that brings together Western science ecological monitoring and maramataka-based observation, recognising that both ways of knowing both contribute to understanding the health of Te Waitematā and the success of the project.

Ecological indicators include water clarity beneath the deck, the presence and growth of marine organisms such as kūtai, algae and crustaceans, bird visitation, and the survival and performance of coastal planting. Cultural indicators, co-developed with mana whenua, track the frequency of wānanga and ceremonial use, the visibility of Māori language and narratives onsite, and the ongoing involvement of kaitiaki in caring for and interpreting the space.



Experiential indicators focus on how people interact with the harbour, including use of the kupenga nets, deck apertures and planted edges to connect with tidal movement and marine life [8].

Although long-term datasets are still developing, early reporting indicates positive ecological trends, particularly the strong return and establishment of kūtai on the rope systems, suggesting that water quality and habitat conditions are already improving [2]. Together, these indicators position Te Wānanga as a living system that continues to be observed, learned from and adjusted over time, rather than a finished, static public space.

Biodiversity Outcomes

Te Wānanga has begun to generate visible biodiversity outcomes within a highly modified central city marine environment. Along the harbour edge, native coastal species such as oioi and taupata have been established, restoring ecological continuity and filtering runoff before it enters the Waitematā [1]. These interventions work together to reduce ecological fragmentation along the waterfront, allowing the site to function as a small node within Auckland's wider ki uta ki tai ecological network [4]. Long-term adaptability is built into the design through modular planting systems and flexible edge conditions that can be replanted seasonally in alignment with maramataka, enabling the site to respond to environmental change over time [6, 8]. Collectively, these outcomes align with kaitiakitanga and maramataka objectives by restoring ecological processes [4] in ways guided by local mātauranga ā-hapū [4].

Social & Cultural Outcomes

Socially and culturally, Te Wānanga has become a place of reconnection between mana whenua, the wider public and Tangaroa. Through the Mana Whenua Working Group and ongoing cultural monitoring, iwi and hapū maintain active stewardship roles, ensuring that kaitiakitanga continues to guide everyday care and management of the site [3]. This model reflects the Kua Whai Hua indicator, demonstrating how community-led restoration and Indigenous authority can be embedded within public space governance [9].

Cultural design elements such as the kupenga nets, woven motifs, shell-textured concrete and bilingual signage make Te Reo Māori and ancestral narratives visible within the civic realm, supporting intergenerational learning and the revitalisation of mātauranga [6]. These features provide a connection between people and place, reinforcing culture as a driver of environmental stewardship rather than an added layer of meaning.

The site also supports everyday interaction with nature by inviting people to sit above the water, observe tidal rhythms, and hear and feel the harbour through the kupenga. This aligns with the Nature Interactions (Kua Puāwai) indicator by providing accessible and diverse experiences of nature for a wide range of users [11].



Te Wānanga also hosts school and community groups, creating opportunities to learn about the ecology of the Waitematā and Māori environmental knowledge, contributing to long-term community capability and Whakatipu Rawa outcomes [9, 8].

Built Environment Outcomes

The built form of Te Wānanga demonstrates how infrastructure can operate simultaneously as cultural and ecological infrastructure. The porous deck, tidal apertures and textured concrete surfaces allow human access to coexist with marine habitat, enabling the site to function as both public space and intertidal ecosystem [2]. Materials such as shell-aggregate concrete, local stone and timber reference ancestral seabeds and the whakapapa of the land, turning structural elements into carriers of cultural narrative [11].

Engineered for seismic performance and rising sea levels, the platform supports long-term ecological and social use, aligning physical resilience with kaitiakitanga principles of intergenerational care [2]. In this way, Te Wānanga embodies tauutuutu, a reciprocal relationship between built form and natural systems. Where human occupation and ecological regeneration support one another rather than compete [12]. These outcomes demonstrate that when guided by Te Ao Māori frameworks, environmental performance, cultural integrity and design excellence can reinforce each other in the urban realm [3].



Te Wānanga. Photograph by Maibritt Pedersen Zari, 2026.



Insights and Reflections

What lessons were learned about processes and outcomes

Te Wānanga demonstrates how genuinely embedded partnership with Mana Whenua can fundamentally shape both process and outcome in an urban public space project. A key lesson from the project is that when iwi and hapū are engaged as co-design partners from the outset, rather than as advisors responding to predetermined ideas, the resulting space reflects shared values rather than a single design vision [2]. The Kāhui Kaiarataki process, supported by regular hui and wānanga, allowed cultural narratives, ecological priorities, and technical decisions to be developed together, creating a strong sense of shared responsibility and ongoing care that extends well beyond project completion [3].

Another important lesson is that design led by mātauranga Māori produces outcomes that differ greatly from standard urban waterfront projects. Instead of focusing primarily on access, activation, or visual improvement, Te Wānanga prioritised the restoration of mauri and the repair of relationships between people and the harbour [5]. Ecological and cultural objectives were treated as inseparable, with elements such as the suspended deck, tidal apertures, and kūtai rope systems bringing scientific knowledge and traditional ecological understanding together within a single integrated system [8].

The project also highlighted the challenges of working across multiple iwi, council departments, consultants, and regulatory frameworks. Tikanga-led decision making required flexibility and time, and did not always align neatly with standard procurement or delivery processes. However, these challenges proved productive, demonstrating that meaningful co-design depends on trust, adaptability, and long-term commitment [9]. Te Wānanga shows how public space can function as a teaching environment, where visible ecological systems can help visitors understand both the harbour's ecology and the stories embedded in the place [6].

How Te Ao Māori drivers and values shifted the project

Te Ao Māori values did not simply influence Te Wānanga; they reshaped how the project was imagined, governed, and evaluated. Where standard waterfront practice often prioritises aesthetics, recreation, and crowd movement, this project was guided by mauri, whakapapa, and ecological restoration as primary design drivers [1]. Rather than treating the harbour as a boundary or backdrop, Te Waitematā was recognised as Tangaroa, a living ancestor, fostering a kinship and responsibility toward the marine environment [6, 8].



A significant shift occurred in how participation and authority were understood. Instead of cultural consultation occurring late in the process, mana whenua were embedded in co-design from the beginning, influencing decisions at all levels through hui, wānanga, and the Kāhui Kaiarataki forum [4]. This changed cultural knowledge as design authority, not just supplementary input. Ecological strategies such as native coastal planting, intertidal habitat creation, and marine filtration were shaped by both mātauranga Māori and contemporary science, reconnecting the site to historical ecosystems and cultural narratives rather than applying generic resilience measures [11].

Time and seasons also emerged as key differentiators. Rather than designing a static, consistent space, Te Wānanga embraces maramataka and tidal rhythms [4], allowing the site to change with seasons, tides, and ecological cycles [9]. This temporal approach challenges standardised expectations of permanence and control in urban design, shifting the focus toward adaptability, responsiveness, and ongoing guardianship. Overall, the project redefined success as the health of living systems and relationships over time, aligning strongly with kaitiakitanga as an ethic of care rather than a fixed outcome [2].

What can be applied elsewhere in Aotearoa's urban contexts

Te Wānanga offers a transferable model for how Te Ao Māori worldviews can be meaningfully embedded in urban public space projects across Aotearoa. One of the clearest lessons is the importance of early, sustained co-design with mana whenua, ensuring that Māori values, narratives, and knowledges shape the project from the outset rather than being layered on at the end. Cultural naming, interpretive storytelling, and visible Māori language all contribute to strengthening identity and supporting public learning, offering a template for future waterfronts, parks, and redevelopment projects [3].

The project also demonstrates the potential of living infrastructure to restore biodiversity in highly urbanised environments. Interventions such as kūtai ropes, textured marine surfaces, and native coastal planting show how ecological function can be integrated into public infrastructure without compromising accessibility or amenity [5, 8]. These strategies are highly adaptable and could be applied to river edges, harbours, seawalls, bridges, and promenades to enhance biodiversity while improving public engagement with water bodies.

Another insight is the value of time-aware, cyclical design. By incorporating maramataka and seasonal rhythms into planting, maintenance, and ecological management, Te Wānanga aligns urban design with natural processes rather than fixed human timetables [9]. This approach supports long term resilience and adaptive management, which is relevant as cities respond to climate change and environmental uncertainty.



Te Wānanga demonstrates how public spaces can function as wānanga, places of learning, as well as leisure. By making ecological systems visible and accessible, the project enhances environmental literacy and encourages community participation in stewardship [11]. This model can be applied in schools, parks, and civic spaces to support social learning, cultural understanding, and Whakatipu Rawa outcomes, showing how design can simultaneously serve people, culture, and te taiao in Aotearoa's urban environments [3].

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