

ICOMOS New Zealand NEWS

Te kawerongo hiko ō te mana ō nga pouwhenua ō te ao

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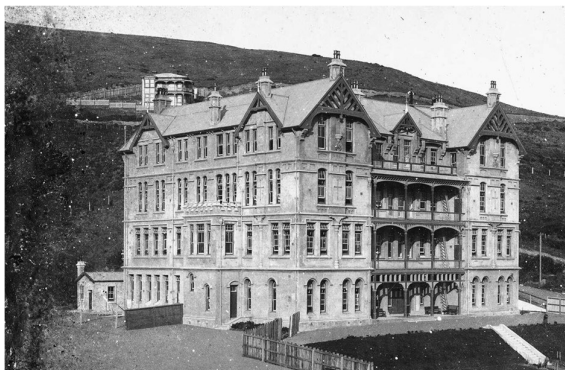
HERITAGE OF AOTEAROA IT COUNTS



Ka Whai Take Ngā Taonga Tuku Iho
o Tāmaki Makaurau 2020

Auckland's Heritage Counts 2020

Annual Summary





Chairwoman's Report

Pamela Dziwulska

Cultural Heritage forms the centre of a diverse range of industries – architectural, archaeological, object, art, performance, sustainability and climate change – which is why it should be protected. All these areas, and more, form the basis of who we are as a nation, and there is a richness in the variety of ways that we get to engage with cultural heritage in our environment every day.

As I move into my second year as Chair, I'm delighted to bring about this newsletter, that comes with a wonderful range of topics thanks to the collection of abstracts provided by students of the University of Auckland, Victoria University of Wellington, and the professionals sharing their work across the corners of Aotearoa. The potential for ongoing care of Aotearoa's cultural heritage through the findings and work of the up and coming professionals inside this newsletter can't be underestimated. I look forward to seeing the impact of the work found within these pages in the area of conservation of the future.

Despite Covid-19's best efforts to invade our communities, we have time and time again, thanks to the efforts of border controls, to hold Covid-19 at bay. Unfortunately for Auckland, a small second outbreak meant a level of uncertainty for holding the AGM in person, so was sadly cancelled. We will make up for it in 2021. Thank you to those that were able to attend the very succinct online meeting.

I was able to, thankfully, attend the Heritage Places Aotearoa conference in Whanganui. For those that attended the joint conference between ICOMOS

and HPA in Gisborne in 2019, you will remember the wonderful talk by Helen Craig about the heritage rejuvenation taking place in Whanganui, and it was a delight to see the fruits of their labour in the masonry buildings. Not only was it a great turn out of heritage professionals, with the type of enjoyable networking one can only get with a physically present event, but the town itself was flourishing with the end of their heritage festival month.

We congratulate Jacinda Ardern for her success in the recent election. However, whilst we welcome the new government, we will not waste any time writing to the newly appointed ministers to continue our advocacy for heritage protections, the World Heritage Tentative list, the RMA reforms and a Heritage Policy Statement.

A wee reminder that our hard-working Treasurer will soon be sending out invoices for the next annual year and we'd love to get our payment out to Paris on time. Please be sure to keep an eye out on your email for your invoice.

Last but not least, I would like to send a huge **congratulations to Stacy Vallis** – Stacy has been successful at becoming the first New Zealand member to be voted onto the ICOMOS International Board. Thanks to our members that have participated in the voting process so we could make the best use of our 20 votes. The next meetings are on December 7th and 16th are to vote for specific resolutions:

- Resolution 20GA/15 - Cultural Heritage and the Climate Emergency
- Resolution 20GA/19 - People-Centred Approaches to Cultural Heritage
- Resolution 20GA/22 - ICOMOS Emerging Professionals
- Resolution 20GA/18 – Protecting Our Built, Landscape and Cultural Heritage from Fires

Read more here about the General Assembly 2020 here:

<https://www.icomos.org/en/about-icomos/governance/general-information-about-the-general-assembly/future-general-assemblies-2019-2020>

Kia Kaha Aotearoa. 🌿

NOTES FROM THE BOARD

We've had two board meetings since the last newsletter: the 15th of August and again on the 10th October following our AGM.

2020 ICOMOS Annual General Meeting

This year's meeting, with regret, was unable to be held in person due to the second lockdown rules in Auckland. We did hold the meeting on line via Zoom, which was well attended and efficiently run. The 2020/21 Board was elected and appointments made as follows:

Pamela Dziwulska (Chair)
Mary O'Keeffe (Vice-Chair)
Gareth Wright (Treasurer)
Chessa Stevens (Co-Secretary)
Amanda Mulligan (Co-Secretary)
Ian Bowman
Robin Byron
Xavier Forde
Phillip Hartley
Carolina Izzo
Laura Kellaway
Stacy Vallis
Congratulations to our Board Members.

With great thanks for their contributions over the 2019/20 year, we say goodbye to Amanda Ohs and Diane Menzies – we wish you the best in your future endeavours.

Senior Heritage Forum

Chair of ICOMOS NZ, Pamela Dziwulska, meets periodically with Andrew Coleman (CEO of Heritage New Zealand) Katharine Watson (President of NZ Archaeological Association) and James Blackburne (President of Historic Places Aotearoa) to discuss issues of mutual interest. Recent discussions have been around the election results and how we intend on reaching out to the newly appointed ministers to further champion the protections for cultural heritage.

Legislation and Policy Committee

The legislation and policy committee have made three submissions since May:

- Covid-19 Recovery (Fast Track Consenting) Bill
- Wellington City Council Draft Spatial Plan
- Review of the Burial and Cremations Act and related legislation

If you would like to read the full submissions you can find them on our website under "News and Events>Submissions".

Website

Speaking of the website, late last year an I.T. Working Group was established to update the website and review the layout and content. They also recently issued a short survey so members could put forward ideas and comments. We thank those that have taken the time to complete the survey.

New National Scientific Committee

New member and University of Auckland Senior Lecturer of Architectural Technology, Paola Baorin, has established the National Scientific Committee on Energy, Sustainability and Climate Change (NCES&CC for short!). If you are interested in becoming a member of this group, please be in touch with the Secretaries who will forward your interest to Paola. 🌍



ICOMOS New Zealand

Te Mana ō Nga Pouwhenua ō Te Ao

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Interested in becoming a member?

You can find a members form on our
website:

<https://icomos.org.nz/membership/>

AUCKLAND'S HERITAGE COUNTS PROGRAMME

DR DAVID BADE,
Specialist, Built Heritage,
Auckland Council

Introduction

Dr David Bade is a Built Heritage Specialist in the Heritage Policy Team at Auckland Council. He has been a member of ICOMOS NZ since 2013 and was a board member in 2014.

In 2018, David set up the [Auckland's Heritage Counts](#) program and it has since become a central authority on statistics and research on heritage in Auckland. Each year, an edition is produced highlighting key statistics and research on Auckland's heritage.



Why did you set it up?

I actually got the idea while I was working in London in 2015 and 2016. In early 2015 I was fortunate enough to be granted leave from the council to go to London for two years. There I managed to get a great job at Historic England (previously known as English Heritage) as Government Advice Project Officer (Research & Planning). One of my main responsibilities there was being part of the team producing England's Heritage Counts. They had set it up in 2002 and each year had produced reports

on trends, insights and data about the heritage sector.

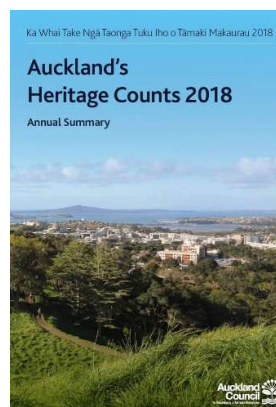
While I was there, I had the idea to bring back my learnings and set up something similar in Auckland. I thought it would be great to have these kinds of statistics on hand and to carry out similar research.

How did you set it up?

I returned to my role in the Heritage Unit in early 2017 and, with the support of my Team Leader, Unit Manager and the Auckland Council Heritage Advisory Panel, I was able to work on my Auckland's Heritage Counts idea around my other work.

First of all, I had to work out what data was able to be collected and what kind of research had already been done. I met with various people in the heritage sector, did my own investigations and began to slowly build a list of possible indicators which could highlight the heritage we have in Auckland in a positive way.

After nearly two years, I was able to produce the first edition. My aim was not for it to be a long, text-heavy document, but something that was simple and easy to read. With help from Auckland Council designers, I was able to launch the first edition in December 2018. It was sent out via email to members of the heritage sector and I did various talks around Auckland to let people know about it.



Cover of the 2018 Edition



Cover of the 2019 Edition

How has it gone since then?

I got very positive feedback on the first edition, some more ideas from others, and was eager to produce an even better one in 2019. In 2019 I helped supervise a couple of research projects from

students from the University of Auckland Heritage Masters course and was able to summarize their research in the next edition. I also managed to set up a webpage:

[<https://www.aucklandcouncil.govt.nz/arts-culture-heritage/heritage/Pages/aucklands-heritage-counts-programme.aspx>]

In addition, I worked with the Auckland Council People's Panel, to carry out a survey of Aucklanders asking them questions about their attitudes to heritage and participation in heritage activities. We managed to get 2,292 responses, making it one of, if not the largest survey of its kind ever done in New Zealand.

For the 2019 edition I decided to do a formal launch at the Auckland Town Hall, inviting members of the heritage sector. There was a great turnout, with over 50 attendees, from all parts of the heritage sector. I really wanted to emphasize how much of a great job they were doing, whether as professionals or advocates.

How has it gone this year?

Well no-one could have foreseen what this year was going to bring! As the Covid-19 pandemic unfolded I was still determined to produce the third edition. I had been hoping to launch the 2020 edition at the

Auckland Heritage Festival opening event, but due to the pandemic, there will be no opening event. However, I will still do a "soft launch" during the festival.

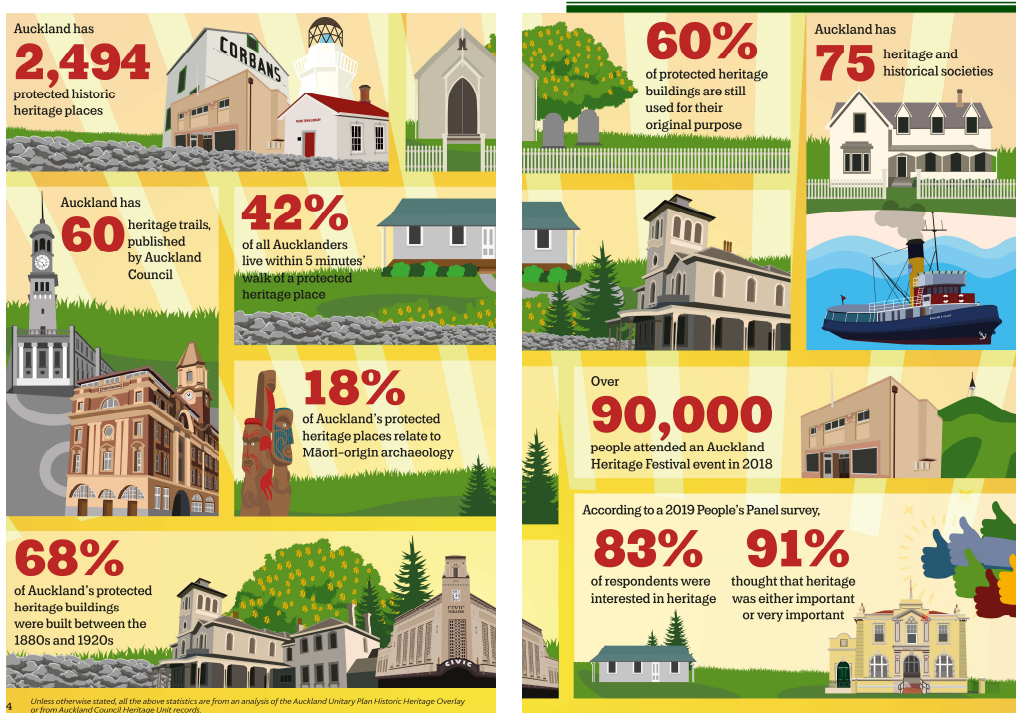
What is your aim for the program?

My main aim is to continue to collect data and research to highlight the extent and significance of Auckland's heritage and to help demonstrate the social and economic benefits it has. I want it to continue to be a central reference point for the heritage sector and for it to help the excellent work the heritage sector is doing to preserve our heritage for future generations.

Anything else you wish to say?

I'd really like to thank all those who helped to set-up and produce the document – thanks to my colleagues at the Heritage Unit for their support, thanks to the GIS team in the Plans and Places Department for carrying out spatial analyses for me and producing maps, and thanks to all those across the sector who provided data.

The 2020 edition is now available online – feel free to pass it on to anyone you think would find it interesting or useful. 🌐



A two-page spread of key statistics from the 2019 edition

SPECIAL HOUSING AREAS AND HISTORIC HERITAGE

BY ICOMOS NEW ZEALAND MAORI
HERITAGE AND HERITAGE@RISK
COMMITTEES

Introduction

This paper documents how the Housing Accords and Special Housing Areas Act 2013 (HASHAA) has facilitated the irreversible loss of some of New Zealand's historic heritage and highlights the potential for future loss under it. A case study approach examines some historic places in Special Housing Areas (SHAs) in Wellington and Auckland.

The paper also outlines how our attitudes to historic heritage regulation need to change for us to achieve better outcomes and avoid costly disruption and delays to development plans.

Background

The HASHAA came into force on 13 September 2013 as a short term measure to streamline and fast-track housing development. The legislation was introduced due to the perceived failure of the Resource Management Act 1991 (RMA) to provide the housing developments that New Zealand needs.

The purpose of the HASHAA is 'to enhance housing affordability by facilitating an increase in land and housing supply in certain regions or districts...identified as having housing supply and affordability issues'. One of the ways it achieves this purpose is by allowing areas of land to be designated as SHAs. Developments in SHAs still need resource consent but the requirements of the RMA, for example historic heritage provisions, can be given a lesser priority.

The HASHAA is essentially 'emergency' legislation. There are no opportunities for the public to participate in the process of designating SHAs and very few opportunities for public participation when development is being considered by a consenting authority. Like other recent examples of emergency legislation such as the Canterbury Earthquake Recovery Act 2011 and the Kaikoura Earthquake Recovery Act 2016, this has had adverse effects on New Zealand's historic heritage.

Case studies

Erskine College, Island Bay

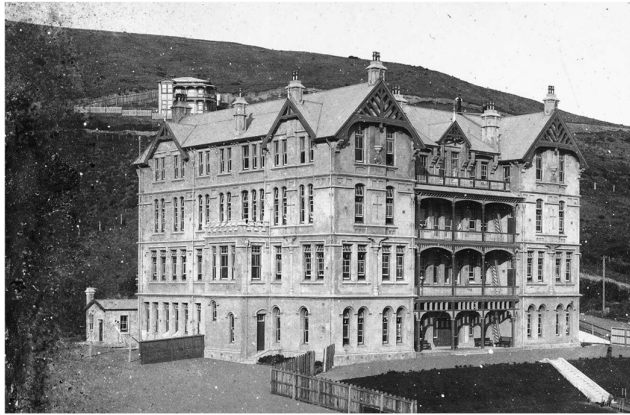
The Erskine College site is a former Catholic Girl's boarding school with two heritage buildings scheduled in the Wellington City District Plan - the 1906 Main Block and 1930 Chapel - both designed by prolific Wellington architect James Bennie. The site was considered to have a very high degree of protection, as in addition to the scheduled heritage buildings, the site as a whole is a Category 1 historic place in the New Zealand Heritage List/Rārangī Kōrero, and it is also subject to a Heritage Order, where unusually, the heritage protection authority was not Heritage New Zealand or the local council but Save Erskine College Trust, an incorporated society.

Following the closure of the School in the 1980s, the site was taken on by the Hibernian Society who leased the main building to a private art school for a number of years. That lease was terminated when the Hibernians sold to developer Ian Cassels in 2008. The Main Block and the Chapel were declared earthquake prone.

After many years of gradual decline at the site, the Wellington City Council made it an SHA and in 2016 resource consent was applied for under the HASHAA. The consent applied for:

- Demolition of the Main Block, the Gymnasium Wing and Lisieux Wing;
- Construction of 96 residential units incorporating the existing Coen Building;
- Earthquake strengthening and refurbishment of the Chapel for use as a function centre;
- Construction of a podium beneath the chapel building;
- Subdivision to allow the sale of dwellings into separate ownership.

Wellington City Council heritage advisors did not support the application due to lack of consideration of alternatives. Resource consent was ultimately granted by Council, who under the HASHAA were able to give little weight to the heritage provisions in the District Plan.



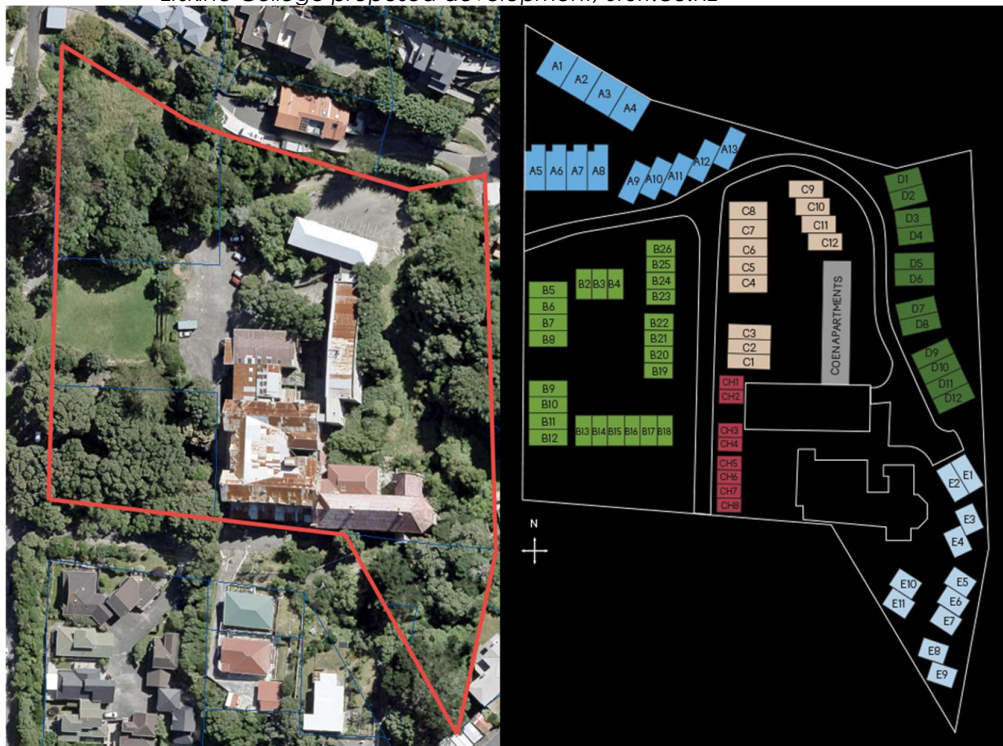
Sacred Heart Convent School, Island Bay. Ref: 1/1-002748-G. Alexander Turnbull Library, Wellington, New Zealand. /records/22349013



Erskine College, Stuff.co.nz



Erskine College proposed development, Stuff.co.nz



Resource consent application site plan documents.

The resource consent decision was not appealed, so the degree of weight given to the protection of historic heritage compared to the weight given to the purpose of the HASHAA was never challenged. One of the reasons that the consent was not appealed may have been an assumption that the development would not get consent from the Heritage Protection Authority (SECT) under the Heritage Order provisions of the RMA. This consent was indeed withheld by SECT but was granted on appeal to the Environment Court. It was well understood by the Court that the development had a valid resource consent.

With all relevant consents in place, the Main Block was demolished in late 2018. The housing development has commenced and the Chapel is yet to be strengthened. A troubling aspect of the Erskine College case is confusion around the relative significance of the Chapel and the Main building. The value of the interior of the Chapel, said by some to be the best Gothic interior in New Zealand, was elevated over the value of the Main Block, the school building to which it was an addition. The Main Block was also potentially more suited to adaptive reuse than the Chapel.

Marukaikuru / Shelly Bay

Shelly Bay is part of the Te Motu Kairangi (Miramar Peninsula) cultural landscape associated with the taniwha Whāitaitai and over half a millennia of Māori occupation. The peninsula is surrounded by places associated with Kupe, Whatonga, Tara and other important ancestors. Vestiges of this historic occupation include Mātakikaipoinga Pā on the northern ridge of the peninsula. Members of the tribes associated with Taranaki Whānui ki Te Upoko o te Ika lived until 1835 in the kāinga (settlement) known as Marukaikuru, the name they also give to Shelly Bay. Visible traces of the Marukaikuru kāinga have largely been erased by development and military use from 1886 onwards.[1]

Deeply flawed land transactions after 1840 led to the unjust alienation by the colonial government of the majority of land in the Port Nicholson Block including Marukaikuru leaving iwi/hapū (tribal groups) with inadequate or non-existent compensation.[2] These actions have been deemed as breaches of the Treaty of Waitangi, which the Crown has apologised for as part of the treaty settlement process.[3] As a part of this, the Settlement Trust associated with the Taranaki Whānui tribes was offered a preferential

right to purchase parcels of land at Marukaikuru, which it exercised in 2008, becoming a partner to the proposed development with Ian Cassels, a property developer. The Trust later sold most of its land with the last parcel also promised to the developer, not without opposition from within the Taranaki Whānui tribes. One group of tribal members, Mau Whenua, opposes the sale and has placed a caveat on the last parcel in tribal ownership, delaying its sale.

Marukaikuru is an integral part of a cultural landscape, and the history of colonial alienation of the Bay from Māori tribes, as well as their recent role in the determination of its future, is also a key part of its Māori heritage value.

Shelly Bay is also the site of New Zealand's oldest military building, the 1887 Submarine Mining Depot Barracks, currently used as a cafe. The site was in active military use from 1886 until 1995. Its first military use was as part of Wellington's system of Russian Scare Coastal defences in the 1880s. It continued to be used as a Submarine Mining Base until the 1920s. It was a Royal New Zealand Navy Base during World War Two and became a Royal New Zealand Air Force (RNZAF) base following the war.

The site is not subject to any heritage protection (other than being by default an archaeological site as it has been the site of pre-1900 human activity). A 2001 Wellington City Council (WCC) heritage inventory project identified a number of buildings at Shelly Bay as worthy of listing including:

- 1887 Barracks
- 1943 Stores and workshop
- 1944 Officers Quarters and Mess
- 1943 Hospital
- 1943 Shipwrights

The site was sold by WCC and the Settlement Trust associated with Taranaki Whānui tribes to Ian Cassels, who remains in partnership with the Settlement Trust.[4] In 2017, WCC gave resource consent under the HASHAA to redevelop the site, including demolition of the hospital and the relocation of other buildings with heritage values. The application was not supported by WCC heritage advisers as historic heritage values had not been systematically assessed, there was no consideration of archaeology and the development was likely to have high adverse effects.



Star Boating Club Submarine Mining Volunteer Corps, Shelly Bay, Wellington. Andrews, C J, fl 1979 :Photographs of the Star Boating Club Submarine Mining Volunteer Corps. Ref: 1/2-091780-F. Alexander Turnbull Library, Wellington, New Zealand. [/records/22704326](#)



Existing site (above) and proposed development (below), Stuff.co.nz.

The Miramar Business Improvement District successfully appealed the resource consent decision and it was quashed by the Court of Appeal. The Court found that WCC had not given sufficient consideration to historic heritage. The Court also found that WCC had illogically relied on the need to enhance housing supply in order to find that the effects of the proposed development were no more than minor. This meant that the effects of the development (including effects on historic heritage) were not given the required recognition and weight.

A revised resource consent application for Shelly Bay under the HASHAA has since been approved by commissioners in October 2019. The legality of the sale of land at Shelly Bay from the Settlement Trust associated with Taranaki Whānui tribes and WCC to the developer is currently under review.

Ihumātao, Auckland

The Ihumātao peninsula is a cultural landscape in Auckland that has been designated as an SHA and is proposed for housing development.

Ihumātao, traditionally, Te Ihu a Mataaoho (the bridge of Mataaoho's nose), is one of many local places drawing their name from traditional Māori accounts of the formation of the Tāmaki Makaurau volcanic landscape by the deity Mataaoho. It is also connected to the arrival of the *Tainui* waka in the 14th century and the ancestors linked to it, such as Hape or Rakataura, and later to the descendants living there, known as Te Waiōhua. Over 100 hectares are covered with large māra kai (horticultural systems for growing kumara and other crops) which have been dated back to the 15th or 16th century, and were still in use in the 19th century.

In the colonial era, Ihumātao was a source of wealth for Māori as its cultivations fed the growing town of Auckland. Hui were hosted there in 1858 leading to the creation of the Kīngitanga, the Māori King movement, which among other things sought to avert further land loss to European settlers.

In 1863, during the Invasion of the Waikato, Te Waiōhua were forced off the land by proclamation of Governor George Grey. The Oruarangi Block was then confiscated by the Government in 1865, subdivided, and sold to settlers for farming. Māori returned soon after to live in their traditional papakāinga (village).

Much of the Ihumātao peninsula was made part of the Ōtūataua Stonefields Historic Reserve in 2001, and the public value of Ihumātao has been acknowledged for some years. With support from the Auckland Regional Authority, the Manakau Council put a protective Notice of Requirement on the Oruarangi Block until it could be confirmed as Public Open Space in a proposed Manukau district plan change. This was undone by appeal to the Environment Court in 2012 where the land was rezoned as a 'future development zone'. The court considered submissions about public good and the aspirations of local Māori tribes, but ultimately found in favour of the private landholder, noting that any development should be sensitively done.

Auckland Council offered to buy the site but the owners ultimately sold to Fletcher Building. It became an SHA in November 2013. Fletchers proposed a 480-house subdivision on the 33 hectare Block alongside the Historic Reserve. Te Kawerau Iwi Tribal Authority supported the redevelopment subject to certain conditions; namely, that the number of proposed houses be reduced; a 'buffer zone' would be returned to Māori ownership; and affordable housing would be provided for local people.

A group of local residents called Save Our Unique Landscape (SOUL) began a protest against the Oruarangi SHA in early 2015. In March 2019, SOUL presented a near 18,000-strong petition to the New Zealand government, urging it to intervene to protect the land for future generations.

Works were about to commence at the site in July 2019 when hundreds of protesters arrived. The situation remains unresolved. In late July 2019, the Prime Minister stated that no development would occur until a solution to the dispute was found. Discussions among Māori communities facilitated by King Tūheitia of the Kīngitanga movement have led to a request that the land subject to development should be returned to Māori ownership.

Conclusion

The Housing Accords and Special Housing Areas Act 2013 gave territorial authorities the power to designate sites Special Housing Areas in order to increase housing supply. In the case studies above, SHAs have either resulted in irreversible loss of special and outstanding heritage or have fomented

disruption and discord, often with or between Māori tribes and within tribal communities.

This is often the case as the land considered for development under SHAs is of ancestral association to Māori and/or has to be offered to local tribes under "right of first refusal" after their Treaty settlement for past Government injustices. As tribes are generally land-poor this creates a tension between their desire to care for their ancestral places and the need to allow or become party to an expedited development process with little avenues for opposition but potential economic benefits, or as a compromised means of minimising or offsetting the worst cultural harms.

Special Housing Area designations shut interested parties out of the planning and consenting processes for developments and often leave them without any viable legal remedy.

The use of Special Housing Areas may be linked to general reluctance to notify resource consent applications. The RMA test for notification is low i.e. adverse effects on the environment that are more than minor. Despite this, only a tiny number of applications are notified. According to MFE in 2015/16 only 1.4% applications were publicly notified in New Zealand. In many jurisdictions with which New Zealand compares itself the rate of notification is exponentially higher, for example the Australian state of Victoria publicly notifies around 30% of applications annually.

In New Zealand, notification of a resource consent can be seen as an insurmountable hurdle by many applicants. As the RMA sets the threshold for notification relatively low, developers and property owners seek alternative means to develop their property, like Special Housing Areas, where the notification requirements are minimal.

Notification requirements should be embraced, as we have seen, diminished opportunities for community participation in planning and development can lead to irreversible adverse effects on heritage and costly disruptions.

In other jurisdictions, like Australia for example, a change in attitude has led to developers actively pursuing heritage listing of their property prior to development. Actively pursuing listing and engaging in conservation planning has enabled Australian developers to have surety about their developments and has avoided costly delays due to heritage issues being raised earlier rather than later.

Now in Victoria, for example, understanding and acknowledging the heritage values of a place is seen as essential when planning for development.

In March 2019, the New Zealand government announced that it would not be extending the HASHAA legislation as it considered that its costs outweighed its benefits and that it had failed to make housing more affordable. The legislation expired in September 2019 meaning that no new SHAs were able to be established after this date.

The Government is now proposing to set up a housing and urban development authority to help fast-track urban development projects. It will have powers for land acquisition, planning and consenting. The Government is also reviewing the entire resource management system. This is an opportunity to change attitudes from seeing heritage regulation as a barrier to development to be avoided at all costs, i.e. via emergency legislation to minimise consideration of planning laws. To avoid situations like Ihumātao and Shelly Bay heritage, cultural values need to be addressed upfront to avoid expensive and disruptive delays. This is the practice that is advocated by the ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value.

[1] Moehau K., Adds P., Rauhina-August Lee, Cultural Impact Assessment: Whāitaitai, Marukaikuru, Shelly Bay, Taikuru, on behalf of Taranaki Whānui Ki Te Upoko o Te Ika and The Port Nicholson Block Settlement Trust, 2016.

[2] Waitangi Tribunal, *Te Whanganui a Tara me ona Takiwa: Report on the Wellington District*, 2003.

[3] Ngāti Toa Rangatira and Trustee of the Toa Rangatira Trust and the Crown, Deed of Settlement of Historical Claims, 7 December 2012. Taranaki Whānui Ki Te Upoko o Te Ika and The Port Nicholson Block Settlement Trust and the Crown, Deed of Settlement of Historical Claims, 19 December 2018.

[4] Taranaki Whānui newsletter of 26 September 2019, <https://mailchi.mp/aa5f75e14beb/te-kawekawea-26-september-2019>.

ICOMOS EMERGING PROFESSIONALS NETWORK: CURRENT INITIATIVES!

Dr STACY VALLIS

ICOMOS International Board (Nominee); Coordinator, ICOMOS International Emerging Professionals Working Group (EPWG); Chair ICOMOS New Zealand Emerging Professionals.

Contribution to ICOMOS' First Virtual General Assembly

ICOMOS international, and local Emerging Professionals networks are continually growing, and looking forward to actively contributing during the first virtual General Assembly, between 3-16 December 2020! Over the months of October, and November, Emerging Professionals will also be participating within the international Statutory Meetings (Advisory Committee, National Committees, and Scientific Council), to help share diverse perspectives on the key issues presently faced by heritage practitioners. Information regarding registration and meeting formats will be shared by the International Secretariat shortly.

Developing Regional Networks | Upcoming Events!

ICOMOS New Zealand Emerging Professionals have also initiated a joint-Australasian network, together with our colleagues from the National Committees of Australia ICOMOS, and ICOMOS Pasifika. Short monthly meetings have helped identify shared priorities, and proposals for enhancing

professional/practitioner networks within Australasia. In particular, we are keen to develop an ongoing webinar series to feature local insights into heritage conservation research and practice, taking the form of conversations between emerging, and established members. More details to follow!

For further information, please do not hesitate to contact us through the ICOMOS New Zealand Secretariat, and through the ICOMOS New Zealand Facebook page:

<https://www.facebook.com/ICOMOSNZ/>

We extend a warm invitation to students, graduates, and those embarking on careers in heritage conservation to get in touch!

Ongoing Programs | ICOMOS International Emerging Professionals Webinar Series

In keeping with the aim of facilitating mentorship through intergenerational discourse, the international EPWG launched a successful webinar series over 2019 and 2020. Following a very positive response, and shifts towards online platforms for discussion, the EPWG initiated a regular program, in collaboration with ICOMOS International Committees and Taskforces, as well as partner organisations ICCROM, and IUCN. The sessions are open to all, and are fully recorded:

- **Heritage and Climate Change: Mobilising for Climate Action**
https://www.facebook.com/ICOMOSinternational/?epa=SEARCH_BOX
- **The CultureNature Journey**
<https://www.icomos.org/en/about-icomos/committees/emerging-professionals/75984-re-watch-the-webinar-the-culturenature-journey-2>
- **Heritage Futures**



Figure 1: Thematic Proposals for Joint-Australasian Webinars. Stacy Vallis

<https://www.icomos.org/en/about-icomos/committees/emerging-professionals/75958-heritage-futures-webinar-eps>

- **The ICOMOS International Emerging Professionals Initiative:**
<https://www.icomos.org/en/about-icomos/committees/emerging-professionals> 

NEW ZEALAND'S CULTURAL HERITAGE AT RISK: FIRE AND FIRE PROTECTION

BY ICOMOS NEW ZEALAND HERITAGE@RISK COMMITTEE

Introduction

Fire damages and destroys cultural and natural heritage places every year. According to a 2012 Heritage New Zealand Pouhere Taonga publication, damage caused by fire is the greatest worldwide threat to heritage places. This may now have been overtaken by anthropogenic climate change, but fire is certainly still a significant threat.

As a group of heritage professionals and the steward of the ICOMOS New Zealand Charter, ICOMOS New Zealand is committed to promoting preparedness in the face of fire threat. This paper outlines the nature of the fire risk to New Zealand's heritage places and what can be done to prepare or mitigate the risks.

Context

Despite the myriad technological advances of our modern world, the elemental threat of fire still hangs over many of our cultural heritage places. Fire can affect just one place or there may be a large fire event or events that engulf whole communities. Ironically, fire threat often becomes most acute when a place is being actively conserved.

Over the past few years, several fire events with devastating and irreversible effects on our cultural heritage have shocked the world. In April 2019, the world watched as fire engulfed Notre Dame cathedral in Paris, a World Heritage Site. A year earlier in June 2018 the Glasgow School of Art was gutted by fire. Here in New Zealand, there have also been a number of headline-grabbing fires. In July

2019, Christchurch's Antonio Hall was badly damaged by fire, having sat empty for several years following damage in the Canterbury Earthquakes of 2010/2011. That same month fire destroyed the Thain Building in Whanganui. A common thread with all of these examples, both here and overseas, is that the buildings were all either unoccupied for long periods or undergoing conservation or upgrade works at the time a fire occurred.

The Australian bushfires of 2019/2020 illustrated the scale of damage that can be caused by an unprecedented fire event. By mid-January 2020 the fires had led to the loss of at least 24 human lives. In addition, there were over half a billion animals killed, five million hectares burnt and more than 2100 structures destroyed. Heritage places are amongst the casualties and include urban, rural and industrial heritage, Aboriginal heritage, archaeological sites and cultural landscapes. At least 80% of the Blue Mountains World Heritage Area has been devastated by bushfires.

Our planet is getting warmer. The earth's surface temperature has increased by about 0.8 degrees since 1880. Three of the last five years have been among the hottest ever recorded in New Zealand. New Zealand weather conditions are changing because of human-induced climate change. Droughts, bush fires, storms and floods are predicted to increase in number and in intensity. The risk to heritage is clear and increasing. Mitigation and preparedness is paramount and must be at the forefront of heritage protection efforts.

Risk preparedness and cultural heritage

There is increasing interest world-wide in risk preparedness, as opposed to recovery following an event. Approaches to fire risk preparedness for heritage are already well documented but due to lack of resources and incentives the recommended preparations are often not implemented.

ICOMOS New Zealand members are part of the ANZ (Australia & New Zealand) Joint Cultural Heritage Risk Preparedness Working Group. The group was formed to assist Australia ICOMOS and ICOMOS New Zealand in:

- Promoting the protection of cultural heritage in times of disaster (both natural or human made, fast or slow onset);

- Promoting cooperation with government, emergency services and civil defence in relation to the inclusion of cultural heritage in emergency plans at local, regional, state and national levels;
- Building the capacity of heritage professionals in disaster risk management planning and emergency response for cultural heritage;
- Establishing a network of professionals that can respond responsibly to emergencies as they arise.

While not all fires can be prevented, good preparation can minimise the effects. Fire safety ensures heritage places are safeguarded from fire and remain useful for present and future generations. Adaptation and mitigation measures, emergency response plans and actions will be critical to the survival of New Zealand's natural and cultural heritage.

Unfortunately, systemic change is often not motivated until the occurrence of a terrible event, despite the risk being evident. For example, when the investigation of the Glasgow School of Art fire concluded that the art school had not addressed the heightened risk of fire or carried out an adequate risk assessment, the following was recommended:

- Giving Historic Environment Scotland statutory powers to intervene where there is a risk to an asset of national significance;
- A review of Category A listed buildings to discover if steps need to be taken to mitigate the risk of fire;
- A Scottish government review of the powers to compel owners to put in place enhanced fire safety measures to protect buildings of national significance.

Actors in the New Zealand heritage system and fire and emergency system have an opportunity to proactively prepare for inevitable fire events, rather than waiting for a fire to destroy one of our most precious heritage places.

The ICOMOS Charter approach

The [2010 ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage](#) is a guide for heritage conservation. The principles

outlined in the Charter are based on a fundamental respect for significant heritage fabric and the intangible values of heritage places.

The Charter sets out a general approach which can be applied to any heritage place or problem. The approach is to first understand the significance of the place, then to prepare policies and finally to manage the place in accordance with policy. This is the same approach the Charter advocates for developing and implementing a conservation plan.

The approach advocated by the Charter is very applicable to preparing for fire risk at heritage places. When it comes to understanding significance, it is well-known that many places with heritage value have not been formally assessed or documented. It is difficult to plan to mitigate against effects on values that are unknown, it also means that when a fire occurs, much undocumented information can be lost. Recording places is an important part of responding to fire risk.

When the significance of your place is known, policies to manage the risk of fire can be developed and implemented. Resources to assist with developing appropriate policies are outlined below. The approach advocated by the ICOMOS New Zealand Charter is that adaptation for fire protection should require the minimum change necessary and should not adversely affect cultural heritage significance i.e. as much as necessary and as little as possible. This aligns with the heritage conservation principle of minimum intervention.

Heritage places can present special challenges for the development of fire safety provisions. There are two main challenges: 1. Fabric and materials that are integral to the construction of a heritage place may be highly combustible material or without sufficient fire-resistant barriers. 2. The design and installation of fire safety-related work that may adversely impact upon heritage values. For example, in the New Zealand context, marae buildings can be particularly challenging to protect from the risk of fire.

A heritage professional can assist with ensuring that any adaptation proposed to achieve fire safety involves the least possible loss of cultural heritage value. Heritage professionals who are members of ICOMOS New Zealand must practice in accordance with the Code of Ethics and Standards of Practice.

Other resources

Heritage New Zealand, [Fire Safety and Heritage Places](#), 2012

New Zealand Fire Commission, [Guidelines for Managing Fire Risks in Historic Buildings and Heritage Collections](#), 2004

English Heritage, [Arson Risk Reduction](#), 2017

London Fire Brigade, [Protecting historical buildings and heritage in London](#) web page

NSW Heritage Office, [Fire and Heritage](#), 2005

Call to action

ICOMOS New Zealand encourages all actors in New Zealand's heritage protection system to take an ICOMOS Charter approach to fire risk preparedness.

Understanding significance

We encourage Heritage New Zealand Pouhere Taonga and local authorities to initiate programs to record heritage places. Recording and documenting heritage places, through photogrammetry for example, is an important aspect of responding to fire and other risks. If a place is lost and is not recorded the memory of that place can be lost forever. Communities and advocacy groups can be active partners in recording work and ICOMOS New Zealand supports citizen science initiatives like the Kaitiaki Monitoring Programme: Murihiku, which trained locals to monitor archaeological sites.

Make policy and manage in accordance with policy

Much of the New Zealand-based guidance on how to develop and implement plans for fire safety is out of date or no longer available. Heritage New Zealand's *Fire Safety and Heritage Places* was published in 2012 and refers to out of date legislation and New Zealand Fire Service publications that are no longer available. We advocate for Heritage New Zealand to update their guidance on fire and risk preparedness generally, particularly in the face of increased threats to heritage due to climate change.

ICOMOS New Zealand encourages owners and managers of historic heritage places to prepare for fire and other risks. It is often more efficient to address multiple risks when doing building work, for example, installing fire protection when earthquake

strengthening. Funding and incentives for heritage conservation, including planning for and implementing fire mitigation measures is available from Heritage New Zealand Pouhere Taonga, Lotteries Environment and Heritage Committee and some local authorities. Funding may be available for conservation planning or installation of a fire protection system, like sprinklers.

Build Relationships with Fire and Emergency Services (FENZ)

FENZ has a mandate to work with communities to reduce fire risks. We encourage heritage asset owners to contact their local branch to seek advice on fire risks via a walk through, share and test emergency response plans, and provide salvage plans. 🌱

JELlicoe TOWERS – BUILT HERITAGE SIGNIFICANCE

DEBORAH CRANKO

Heritage Architect

Jellicoe Towers was designed in 1964 by the late Allan Arthur Wild, an NZIA Gold Medal winner and a founding member of the Architectural Group, better known as Group Architects.

Construction of Jellicoe Towers was completed in 1968. It was one of the earliest high-rise modernist apartment buildings in Wellington and at the time it was the tallest block of owner-occupied flats in the country. The building's tall and slim design caused considerable debate when it was first proposed due to concerns over its structural adequacy in an earthquake zone. It has survived many earthquakes and storms since then and is a landmark on the Wellington skyline with its extruded concrete floor plates and floor to ceiling glazing hosting one apartment on each floor. Although it wasn't a council requirement, the elegant, 'pencil-like' tower was initially designed to minimise any visual intrusion for surrounding properties, so not to obscure any view of the harbour. This has since become one of the tower's most recognisable features.



Photo: Paul McCredie

Nearby, modernist social housing projects are under threat from demolition by neglect. However, refurbishment projects, both completed and planned, at Jellicoe Towers demonstrate that with prudent financial planning and good advice from architects and structural engineers, that modernist housing can continue to serve its inhabitants well.

We (Cranko Architects) first became involved with Jellicoe Towers in 2015 with projects including upgrading of the elevated walkway, replacement of balconies and balustrades and an upcoming upgrade to the entrance and car-parking area. The projects have re-vitalised the inhabitants' interest in the history of the building. With each of these projects the work was in the spirit of the building's Modernist ethos.



Photo: Cranko Architects

Jellicoe Towers remains a high quality work of architecture when considered in today's contemporary context. It holds strong national and local significance especially because of its style and innovation at the time it was conceived and constructed. While Wild may have had a limited built

output, his buildings are celebrated for their form and detail. He died on 11 February 2019, 9 days before his 92nd birthday.

The building's residents and admirers recently celebrated the 50 year anniversary of its opening for which a commemorative plaque was installed in the building's lobby.

In 2020, the building was awarded an "Enduring Architecture" award in both the NZIA's local and national New Zealand Architecture Awards – a welcome recognition of the significance of its built heritage. 🌱

HERITAGE FOR THE FUTURE: INTEGRATING ENERGY RETROFITTING TO SEISMIC UPGRADES OF UNREINFORCED MASONRY BUILDINGS IN NEW ZEALAND

PRISCILA BESEN (Phd Candidate,
UoA)

My PhD research explores sensible ways to implement energy retrofitting concurrently with seismic strengthening in Unreinforced Masonry (URM) buildings in Aotearoa. With the challenges of climate change, we need to adapt our building stock so that it can cope with more extreme climatic conditions: buildings need to keep up with increasing demands for occupants' comfort in a changing climate, while also reducing energy consumption, so that they can continue to serve a useful purpose in a low-carbon future. As the Earthquake-prone Buildings Amendment Act took effect in 2017, thousands of buildings are now required to be retrofitted over future years, including many URM Buildings of great historic significance.

While the requirements are only related to seismic retrofit and address the important challenge of earthquake resilience, major renovation works should also consider making improvements to future-proof buildings for climate change. There is now the opportunity to integrate thermal upgrades into these interventions and improve the energy performance of their building envelopes.



Figure 1 - Case studies - URM buildings located in different climate zones in New Zealand

The research utilised case studies and analysed the current performance of URM buildings in New Zealand, revealing that there are significant issues in occupants' comfort (both in winter and in summer) and their current energy consumption. Energy retrofit scenarios were then developed for each building, ranging from less invasive interventions up to more comprehensive retrofit packages aiming to achieve the EnerPHit standard developed by the Passive House Institute. The proposed retrofit scenarios included measures such as roof and underfloor insulation, secondary glazing, wall insulation, if and where appropriate in each building.

These interventions were modelled in energy and hygrothermal simulation software, to understand potential energy savings and hygrothermal risks. The retrofit scenarios were then analysed in terms of impact on energy performance and compatibility with heritage conservation principles, with an assessment based on European standard EN 16883.

This analysis showed that it is possible to achieve higher energy performance in a sensible way in URM buildings. The concurrent seismic and energy retrofit of historic URM buildings in New Zealand can serve as an example for the management of historic heritage, demonstrating that an integrated approach can help achieve long-term benefits in the spheres of energy performance, seismic resilience and conservation of heritage for the future. 🌱

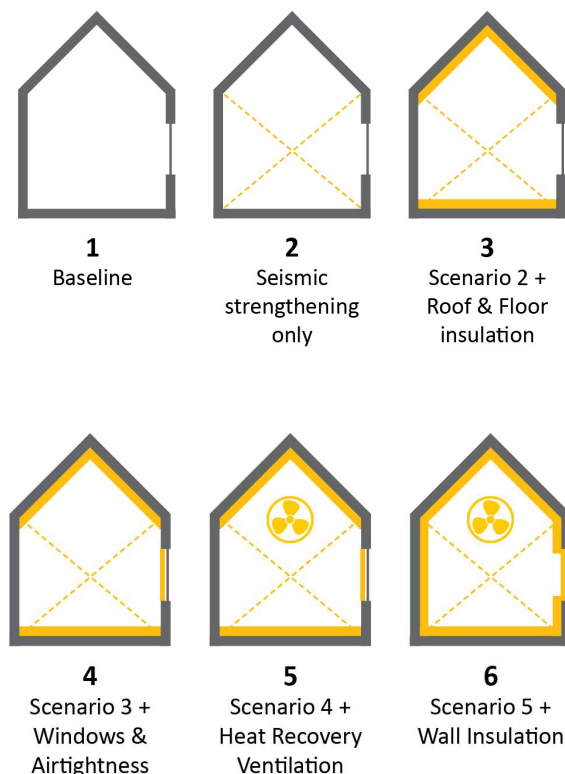


Figure 2 - Energy retrofit scenarios developed and assessed

CULTURAL HERITAGE AND PLANNING FOR A MULTICULTURAL SOCIETY: A CASE STUDY OF AUCKLAND, NEW ZEALAND

DONGXUE LIU (Phd Candidate, UoA)

My name is Dongxue Liu, a typical Chinese name meaning snow in the winter. I come from Shanxi Province in China and arrived in New Zealand in 2017 to undertake doctoral research in the urban planning field. Having been curious about the meaning of heritage and its role in Planning, I developed an interest in migrant cultural heritage and its interpretation in multicultural, transnational contexts. My research focus is how Chinese communities have maintained and developed their

heritage, and how well that accumulation is understood and supported (or otherwise) by the official institutions and frameworks in New Zealand (my case study).



Figure 1. Soung Yueen & Co, Greys Avenue in Auckland during the 1940s. Image from History Pin [1].

Chinese migration to New Zealand has been more than a century. The 2018 Census shows that there are 247,770 ethnic Chinese in New Zealand, with 10% identifying two to three ethnicities. This population ranges from local-born Chinese whose ancestors came from Canton and were involved in goldfield in the Otago Region, to recent migrants from Hong Kong, Taiwan, and mainland China after the 1987 Immigration Act. The complex of cultural heritage continually evolves along with their mobilities. This remaking process interweaves the reshaping of their identities and brings up new roles of heritage in Planning under democratic settings.



Figure 2. Auckland Lantern Festival, 2017. Image from Eventfinda [2].

Planning has long been urged to incorporate multiculturalism. I am investigating the interface

between a multicultural urban planning perspective and critical heritage theory, which emphasises the importance of ethnic minorities. All towards how planners and heritage professionals could respond to the needs and aspirations of migrants and a people-based approach to cultural heritage could enrich conservation practices in New Zealand and elsewhere. So far, I found different groups of Chinese consciously and unconsciously have ways of maintaining their Chinese-ness and traditions. For example, long-established Chinese have managed to pass on traditional cuisine to younger generations, while they also share similarities with new migrants in social customs which they rarely recognise. Apart from people's conscious expression and practices, intangible heritage sits underneath. My next focus is a conceptual framework analysing the meaning of heritage in Planning, and the assumed responses from the official frameworks from a multicultural standpoint based on my findings. 🌱

**THOROUGHLY MODERN
HERITAGE: PRESERVING THE
MID-CENTURY
ARCHITECTURAL HERITAGE OF
NEW ZEALAND; HOW AN
UNDERSTANDING OF
MODERNIST MATERIALITY,
FORM AND PLANNING
ENGAGES WITH ESTABLISHED
CONSERVATION PHILOSOPHY
AND PRACTICE (2020)**
Dr PHILLIP HARTLEY (UoA)

The heritage of Modern architecture has been the subject of numerous conferences since the late 1980s, variously categorised as 'ordinary everyday modernism', 'un-loved modern' and 'nobody's darling'. New Zealand's own Modern heritage has to contend with the vagaries of recognition, dominant private property rights, weaknesses in statutory protection, and limitations in conservation practice. I first thought of a research project during 2010 to champion the preservation of the recent past was timely, following the publication of *Long Live the Modern* in 2008, and completed the thesis earlier this year.

The principal research question considered how an understanding of Modernist materiality, form, and planning should engage with established international conservation philosophy and practice. To answer this, it explored two main themes, firstly how the language of mid-twentieth-century New Zealand architecture responded to overseas influences that flowed from the founding ideals and principles of the Modern Movement, and secondly, how an engagement with the physical expression of Modernist ideals in buildings can inform the



Figure 1: Sayes House comp. 1963

conceptualisation of conservation proposals. My thesis argued for a model of conservation analysis based around a construction-focused architectural history.

My research interrogated the extent to which traditional and new building materials and methods were manipulated for Modern architectural forms in New Zealand. It addressed the duality of internationally derived exemplars and a more varied regional adaptation of Modernist influences that



Figure 2: Dorset Street Flats d. and b. 1956-57



Figure 3: Futuna Chapel d. and b. 1958-61



Figure 4: AMP Building d. and b. 1958-62

were captured in buildings designed by New Zealand architects and European émigrés between the mid-1930s and 1970. It showed how the abstraction of Modernist principles expressed in built form can be of practical application for conservation professionals who are involved with preserving the country's Modern heritage.

A central tenet of taught conservation practice locates *understanding the building* within the psyche of heritage fabric assessment and preservation. My thesis concluded that a fundamental understanding of the physical language of Modernist principles represented in the final architectural expression of buildings *at the time*, should be of equal importance to the survey and assessment of condition and material behaviour *over time*. It showed how this engagement can inform the implementation of conservation-based maintenance regimes, cyclical repairs, and more significant alterations to Modern buildings, based on the principle of evaluation prior to intervention. 🌱

UNREINFORCED MASONRY PRECINCTS IN NEW ZEALAND; HISTORY, HERITAGE AND SEISMIC RETROFIT

Dr STACY VALLIS (UoA)

Kia Ora! I recently completed my doctoral studies at the University of Auckland with the supervision of Associate Professor Julia Gatley, Professor Jason Ingham, and Michael Milojevic. Over the course of my studies and since submission of my PhD, I have worked in professional architecture practice in New Zealand and Australia, while contributing to international research projects on disaster risk management. Recent global events have again highlighted the challenges of living in urban centres, in conjunction with the importance of integrated disaster response and recovery systems within the built environment.

When I began my doctoral research in 2016, I was motivated by the loss of unreinforced masonry (URM) heritage buildings as a result of the

Canterbury earthquake sequence (2010-2011), and the risk to public urban safety. Architectural heritage conservation served as a framework for examining the application of contemporary conservation theory through national case studies that analysed the history, significance, and seismic retrofit initiatives for URM precincts, supported by the use of emerging digital, geospatial technologies for rapid assessment.



Figure 1: URM Row Building Construction (Rear), Whanganui (2017). Credit: Stacy Vallis

Key findings demonstrated that New Zealand cities and towns feature evolving traditions of local URM construction technologies, against theoretical shifts in local and international conservation theory discourse. Informed by these findings, I developed a four-principle theoretical framework to guide pre- and post-disaster building upgrade across three defined URM precinct typologies.

Developing dedicated practice guidance specifically addressing seismic structural upgrade for historic URM building precinct typologies is a potential application of the study. The collected data across regional urban and provincial centres has also contributed to the development of a national research database for use by multidisciplinary research teams and organisations. New Zealand, Australia, and our Pacific neighbours currently confront threats from various natural, and man-made hazards. Using the lens of adaptation, built heritage can become a tool for mitigating the effects of wider environmental challenges. Learnings from local histories of disaster, heritage education, and community engagement can be adapted for use.

ANALYSING HERITAGE IMPACT for SEISMIC UPGRADE of HISTORIC URM PRECINCTS

URM PRECINCT TYPOLOGY

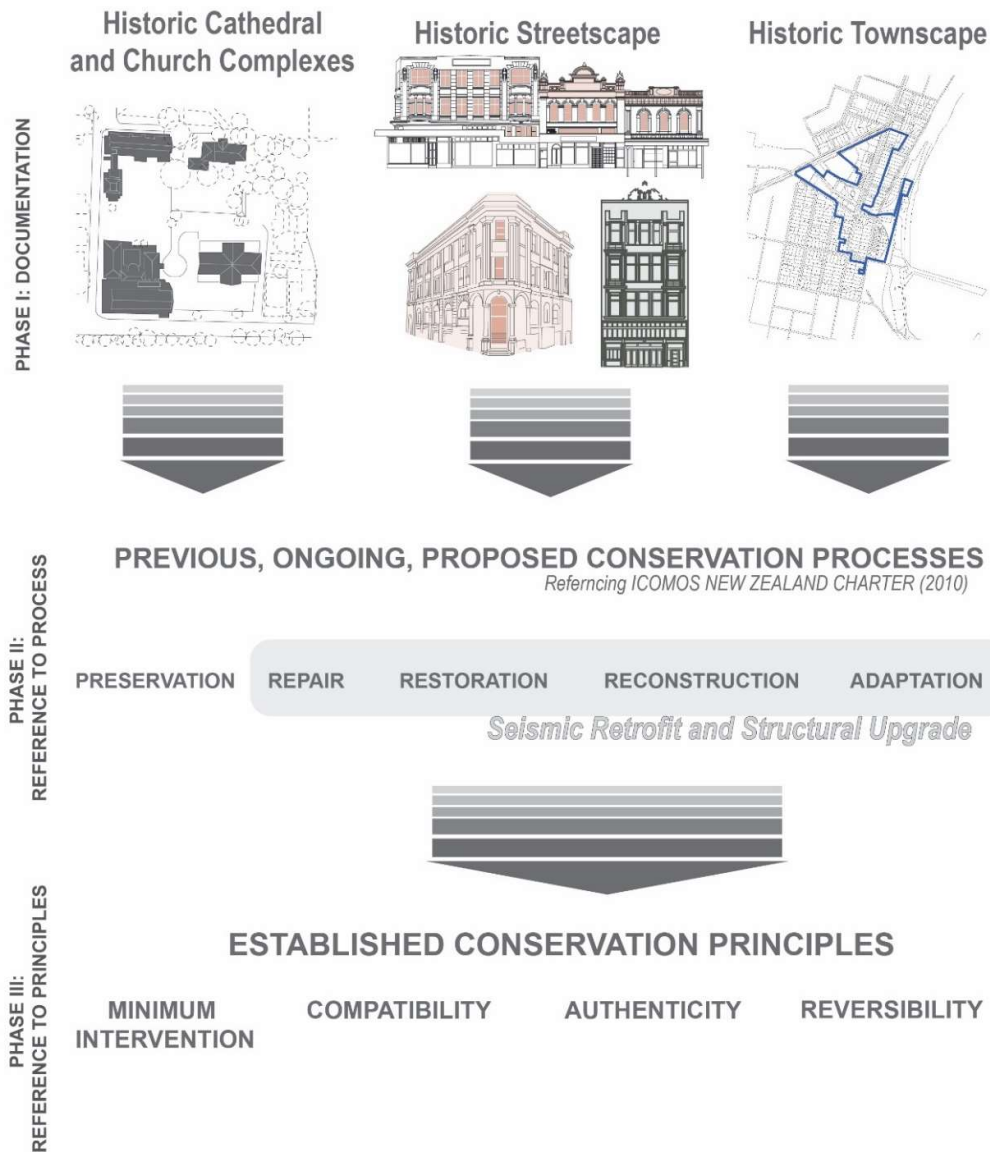


Figure 2. Matrix for Analysing Heritage Impact, relative to URM Precinct Typologies: Cathedral and Church Complexes, Historic Streetscape and Historic Townscapes (2019). Credit: Stacy



Figure 3. Post-earthquake risk mitigation of Cathedral Church of Christ (Anglican Cathedral) (2017). Credit: Stacy Vallis

Through my involvement within ICOMOS New Zealand, and the international Emerging Professionals program, I have also developed a passion for heritage advocacy, by helping facilitate intergenerational dialogue. To those interested – please get in touch, and be part of growing, active networks! More information: <https://www.icomos.org/en/about-icomos/committees/emerging-professionals>

DELIVERING HERITAGE VALUES THROUGH URBAN REGENERATION – THE CASE STUDY OF BRITOMART

JOY PARK (Phd Candidate, UoA)

I am in the latter stages of my PhD at the University of Auckland. My thesis explores the use of interpretation within the redevelopment of Auckland's Britomart. The Britomart precinct is the largest heritage-led urban regeneration project in Aotearoa New Zealand. It commenced in 2004, involving an ensemble of eighteen heritage buildings.

The thesis is framed within New Zealand's conservation literature, particularly that on the provision of interpretative information to explain the value of heritage sites to members of the public. At Britomart, the focus shifts from the single building to precinct-scale urban heritage regeneration.



Figure 1. Matariki Festival, Takutai Square in Britomart, photograph by Joy Park.

New Zealand's conservation literature hints at the notion of precincts through the use of the word "place" rather than "building". For interpretation, it prioritises "appropriateness" of information and design, along with the "treatment of fabric" as the main means for communicating heritage values to the public. The general ethos encourages subtleties in interpretation, which are particular to this country. Its efficacy in an urban heritage regeneration setting was identified as the research gap, along with the effects of the relatively recent development of digital platforms for publicising interpretative information.



Figure 2. Farmers Market in Takutai Square, photograph by Park

The thesis employs a mixed research methodology, including interviews with the developers, their architects and the heritage professionals who were involved in the project, as well as questionnaires for the end-users on site. Interviews revealed agreement among professionals with the ethos of New Zealand conservation guidance on interpretation. There was also a consensus of appreciation for the appropriate provision of interpretive materials, in promotional publications and websites. Questionnaires conducted in the

public spaces of the precinct sought users' actual understanding, view of significance, and appreciation of the area's heritage values. These were then correlated to variables through a quantitative analysis. The main findings include the importance of providing interpretive information for an enhanced public appreciation of heritage values, as well as an unexpected association between gastronomic activities and positive heritage perception.



Figure 3. Amano Restaurant in Britomart, photograph by Park

Overall, the findings suggest the capabilities of businesses, restaurants, and entrepreneurs as effective channels of interpretive information. Encouraging the incorporation of heritage information in marketing strategies can lead to a synergetic outcome. 🌱

POTENTIAL FOR RAINWATER HARVESTING IN THE “OLD GOVERNMENT BUILDING” IN WELLINGTON

RACHEL PASCHOALIN (Phd Candidate, VUW)

The continued use of heritage buildings contributes to sustainable development of cities. Population growth and climate change are imposing challenges on the built environment and urban communities, including the management of growing water demand, energy consumption and CO₂ emissions. Taking account of the environmental importance in the renovation of historic and heritage buildings has become a focus in many countries over the last decade and is slowly evolving in New Zealand.

My PhD research in the VUW School of Architecture is investigating methods and guidelines for the holistic renovation of historic and heritage buildings while considering environmental sustainability. The historic built environment needs to adapt and improve in order to create resilient cities whilst reducing its demand on water and energy.

As part of my research, and with the support of Heritage New Zealand Pouhere Taonga, I carried out a rainwater harvesting study for the Category 1 ‘Old Government Building’ in Wellington (Fig.1). The 145-year-old timber building houses the VUW Faculty of Law, with about 2,000 students and staff. The purpose of this study was to identify environmental, economic and social benefits in addition to appropriately managing the challenges due to heritage requirements.

The Wellington water supply network is vulnerable to earthquakes where there could be a struggle for water to fight post-quake fires. My findings confirmed that the roof space could collect about 2.5 million litres of water per year. This could potentially be used in place of about 1.8 million litres of city supply water currently used for washing the building, irrigation and toilet flushing, as well as providing an emergency water supply for fighting fires or other disasters. As harvesting rainwater can decrease the stormwater runoff, this could potentially reduce the risks of local flooding. The rainwater collection system would require simple measures such as adding filters to the gutters, a first flush diverter and water storage tanks. However, the tanks would need a more detailed design to minimise their impact on the building and site. Although only paper-studies, the results suggest that heritage buildings can both contribute to conservation and to adaptation to climate change. 🌱



Figure 3. ‘Old Government Building’ - VUW Law School. Source: <https://blog.doc.govt.nz/>.

WHERE THE NATURAL AND CULTURAL UNITE: NEW ZEALAND'S CENTRALITY TO THE INTERNATIONAL DEVELOPMENT OF CULTURAL LANDSCAPE IDENTIFICATION AND PRESERVATION

CANDIDA ROLLA (Phd Candidate, UoA)

I am enrolled part-time in a PhD at the University of Auckland. From my background of architectural preservation, my research traces the expansion of the heritage conservation discipline from the monument to the cultural landscape: from an ideologic Eurocentric/Western perspective to a global community-based, network-fuelled, sustainability-driven renewed philosophy, which finds deep cultural roots and lively current action within the countries of the Pacific Rim.

Today, the international non-governmental organizations broadly advocate for global heritage conservation and sustainable development initiatives through concepts like nature-culture unity, cultural sustainability, indigenous knowledge preservation and communities' rights in resources' management. But also, like built heritage compatibility and sustainability, climate change effects on heritage places and relative responses to the environmental repercussions.

The concept of cultural landscape, intended as the palimpsest of natural and cultural layers, both tangible and intangible, embodies those principles and thrives within the countries that have a strong indigenous ethos.



Figure 1: Tongariro

New Zealand, mostly absent from the international surveys of cultural heritage preservation, made crucial global contributions to the official guidelines for identification and preservation of cultural landscapes. Events like 1993 Tongariro National Park World Heritage "double listing" (mixed natural and cultural heritage), the 1993 ICOMOS New Zealand Charter, the 1991 Resource Management Act and the 1993 Historic Places Act are pivotal in this sense, within the time-frame this research considers post-modernity.



Figure 2: Waitangi

The thesis firstly interrogates the international heritage conservation scholarship around cultural landscape identification and preservation. The aim is to pinpoint New Zealand's role within the global narrative. Then, it moves to a case study strategy, exploring the connections between theory and real-life examples nationally. The settings are selected from New Zealand's preliminary World Heritage Tentative List suggestions, made in the early 2000s and not yet updated. The outcome is a cultural landscape perspective that reflects upon the World Heritage protocols for heritage identification and conservation, as it manifests in four selected case studies.



Figure 3: Maungawhau, Mt Eden

New Zealand's cultural landscapes have the potential to offer meaningful experiences to the worldwide stage and, as a return, increased international recognition of New Zealand's authority on the topic might inform ongoing national controversies on the subject.🌍

HERITAGE LAW AND PLANNING, HERITAGE ONTOLOGIES AND CULTURAL HERITAGE LANDSCAPES IN AOTEAROA NEW ZEALAND.

NICOLA SHORT (Phd Candidate, UoA)

My PhD research sets out to develop approaches to heritage planning, legal and policy instruments which can more effectively address the complexities and tensions of *heritage ontologies* embedded in cultural heritage landscapes, and as a consequence, improve the identification and protection of heritage in Aotearoa New Zealand.

The shift in emphasis in the place-based heritage field from individual sites to one where broader and integrated cultural/natural values are understood at a landscape scale has emerged alongside greater recognition of indigenous rights in the international heritage field since the 1990's (UNESCO 1992). Whilst this shift has received some academic and critical attention in Aotearoa it has had little to no impact on protecting cultural heritage landscapes in planning and legal regimes. This observation is made from both a critical review of the literature and from over 20 years of professional practice in the field.

In my critical examination of heritage law, planning and policy development in Aotearoa since European settlement I will be focusing on the efficacy and equity of regimes post the enactment of the HNZPT Act 2014, as well as the current reviews of the RMA. In particular I wish to scrutinise the power relationships between different *heritage ontologies* in Aotearoa, with a focus on Te Ao Māori and Te Ao Pākehā, and the social justice implications.



Figure 1: Photo credit Assorted Collective 2019



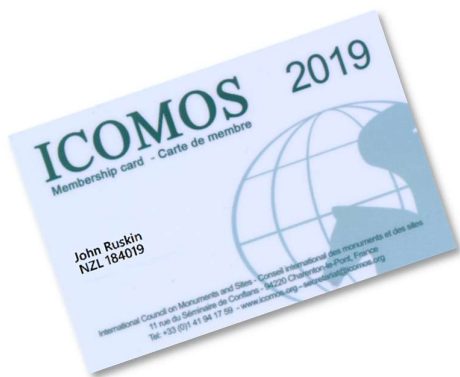
Figure 2: Damian Leith 2019

A significant component of the research is two place-based case studies which will include interviews with iwi on their experiences in protecting their cultural heritage landscapes. The two case study areas are:

- Te Urewera
- Ihumātao in Tamaki Makaurau.

The approach I'm taking is transdisciplinary and based on Kaupapa Māori as a Te Tiriti ally. This approach will enable the research to be grounded in local experiences at the same time as allowing for fluidity and complexity of understandings of cultural heritage landscapes in a post-colonial state.

I am currently at the end of my first year at the University of Auckland, Architecture and Planning School.🌍



Heading Offshore this Summer? Probably not...

With the summer holidays looming and the weather looking sharp, we'll all be preparing for a well deserved break.

Aotearoa has a diverse range of cultural and heritage-based sites – natural, performance and built. Be sure to include a beautiful hike along a DOC site (remember to clean your shoes for the protection of our Kauri!), participate or attend a local performance event or visit your local town and heritage buildings to take in the craft of their construction and decoration.

Thank you for your continued support for ICOMOS New Zealand.

SAVE THE DATE **ICOMOS 2023 GENERAL ASSEMBLY**

The ICOMOS Board has chosen Sydney, Australia to host the 21st Triennial General Assembly and Scientific Symposium.

Keep an eye on the ICOMOS website for future details at:

<https://www.icomos.org/en>

