Two sites, at two different scales are offered on which to consider the question ‘What is a decolonised city?’ At the larger scale is the Onepoto arm of the Te Awarua o Porirua (Porirua Harbour) and shoreline. At the smaller scale is a papakāinga site owned by a Ngāti Toa whānau, the Parai whānau.

We invite you to share your utopian vision for a just, decolonised, vibrant and healthy Aotearoa New Zealand city using one of these two sites as the basis for these ideas. By utopian we mean an imagined, better way of living, not constrained by how things are now. The general public, young people, older people, architects, landscape architects, planners, environmentalists, economists, engineers, poets, artists, film-makers and other interested parties are invited to submit ideas. The brief is broad: we want big visions and/or detailed specific thoughts – all submissions can be contenders for prizes, an exhibition and publication. Futuristic ideas and practical solutions will both be welcomed.
ELIGIBILITY
The “Imagining Decolonised Cities” urban design challenge is open to entries from across New Zealand. Entrants are not restricted by age or experience. The competition is open to both individuals and teams of up to 4 members. Members of the judging panel; the competition advisers; the research team; and the support team are ineligible to compete.

REGISTRATION
You can register for the competition on our website www.idcities.co.nz. To register you will be asked to fill out a form and will be provided with a registration number. Please use this number on all pieces of work you submit including file names.

SUBMISSION
After registering you will receive your registration number by email which is to be included on all submitted work. Shortly after receiving your registration number you will receive a link to a drop box folder. You will be required to upload your entry here before **8pm on Tuesday 9th May, 2017**. The total size of your entry should not exceed 100MB.

Entries can take a number of forms – drawings, images and plans, film and/or written entries. We don’t want to discourage innovation in terms of how you might submit so if you have other ideas please contact us on info@idcities.co.nz

TYPES OF SUBMISSIONS
All types of submissions should include your registration number somewhere where it can easily be identified by the judges. Please note that you should remain anonymous for the judging process. We ask that you do not include your name or face in the video or other material. We understand this may be difficult for video submissions and would accept the inclusion of faces as long as you have permission from the person/people to be included. Please use the consent form available on the website. We also understand that your identities may be central to the way you interpret and respond to this challenge, therefore if you would like to forgo anonymity you will not be penalised.

While we encourage you to be creative and innovative in your design submissions we **do require** the following from **all participants**:

a) A 1-2 page written rationale describing your ideas and how they represent a decolonised city (anonymised, including your registration number at the top right of your pages)

b) 1 x team biographies (including your registration number at the top right of your pages)

The following is required and dependant on type of submission:

c) **Image based submissions:** A maximum of 8 x A4, 4 x A3, 2 x A2 or 1x A1 sized pages (anonymised, including your registration number at the top right of your pages). Files should be no larger than 10MB. Take care to ensure that images are of a high resolution, appropriate for publication requirements. Submissions may include sketches, illustrations, computer generated models,
photographs of built models, scans of paintings/artworks.

d) **Film based submissions:** short films/videos, audio files should be no larger than 500MB

e) **Presentation based submissions:** files should be no larger than 50MB

f) **Other types of submissions:** we are open to other types of submission. Please contact the competition organisers if you would like to submit your entry in a medium not described above.

**SUBMISSION RULES**

No Copyright-Infringing Material: Your entry will be eliminated automatically if you use copyright-infringing material. This includes:

- Use of “LOGO” or “trademark names” on images, description etc, without written permission by the corporation who holds the rights.
- Posting photographs of people without permission. You will need a signed “consent form” and it should be attached to the PDF documentation that you could submit.
- Use of Stock Images. Be careful that if you download a stock photo from some online resource, they could be copyrighted, it is best to purchase the stock photos with commercial option to be able to use them.
- All Content must be yours, or you should have right to use and license it. Do not incorporate others designs into your presentation without permission.
- Do not submit inappropriate content. Do not post anything which is offensive, hateful, racist, sexist, discriminatory, obscene, vulgar or in violation of local or international laws.
- Please be aware that any submissions made will be analysed and will contribute to producing research outputs regarding the creation of decolonising urban spaces and employment of utopianism as a method.

**QUESTIONS**

Contestants are able to ask questions regarding the competition by sending an email to info@idcities.co.nz before 5pm, 21 April 2017. All questions and answers will be published on the website for all contestants to see.
THE BRIEF
Cities in Aotearoa New Zealand have, for the most part, taken shape according to Eurocentric values. Māori have been dispossessed of land. Māori had kāinga and pā where all the major cities were founded, but were dispossessed of their land in order for these cities to be built. Landscapes have been arranged and disciplined according to value sets which favour private land ownership. Aotearoa New Zealand has a long history of seeking to contain and erase indigeneity in urban places, alongside assertions of Māori sovereignty in the urban environment (for instance the occupation of Bastion Point in 1977-78 and the 1995 occupation of Moutoa Gardens). For the most part, Māori concerns have been understood as rural concerns despite the fact that most Māori live in cities (over 80%) and urban spaces are turangawaewae for a number of iwi and hapū.

Using the Onepoto arm of Te Awarua o Porirua (Porirua Harbour) edge as the site, we want you to offer up future-focused ideas which seek to answer the questions: ‘what does a decolonised city look and feel like?’ How can our urban landscapes and built environments acknowledge local iwi identities? How can our urban landscapes and built environments work to alleviate social problems and promote ‘just’ places for all whānau (families)? How can our urban landscapes and built environments encourage places where Māori, Pākehā and all cultural groups feel ‘at home’, feel that they can thrive and can make the choices that they want in relation to their living environments? How would you like this place to look and feel 50 years from now?
THE SITE
The site is the shoreline of the Onepoto arm of Te Awarua o Porirua (Porirua Harbour). The site starts at the Ngāti Toa domain (circled in red below) in Mana, follows SH1 towards the south around to the Porirua City Centre, back north past Takapūwāhia (circled in yellow below) to the eastern side of Titahi Bay ending
Post 2020, Transmission Gully will have been built and much of the traffic diverted from SH1 which runs along the Eastern side of the harbour. SH1 will become a local road and land will be freed up. Currently the railway still lines the harbour edge. You are open to propose any possibility. There are no constraints.

Figure 2: Transmission Gully Route Map, Source: http://www.nzta.govt.nz/projects/wellington-northern-corridor/transmission-gully/
Ngāti Toa Rangatira is the local iwi in Porirua. Included below is an overview of values, attributes and principles that are held by the iwi of Ngāti Toa Rangatira. This is not an exhaustive list and does not provide an in-depth analysis of their association and linkages to these sites.

**HISTORICAL CONNECTION TO TE AWARUA O PORIRUA**

Te Awarua o Porirua (Porirua Harbour) is of primary cultural, historical, spiritual, and traditional significance to Ngāti Toa Rangatira. The harbour includes both the Pauatahanui and Onepoto arms. Te Awarua o Porirua which has played a fundamental role over the generations in sustaining their physical and cultural needs, and is integral to the identity of the iwi.

Coastal settlement and the use of marine resources largely influenced the way of life of those Ngāti Toa Rangatira living around the harbour. The iwi initially settled around the harbour in the early 1820s and remained since. A large number of Ngati Toa Rangatira settlements and sites of significance are located around Te Awarua o Porirua.

**TAKAPUWĀHIA**

Te Hiko established his principal residence in Takapuwahia and it became the most important kāinga of Ngāti Toa Rangatira following the detention of Te Rauparaha. Takapūwāhia became a substantial village comprised of residences, two reed chapels and intensive cultivations of potatoes, maize, wheat and kumara.

**TAUPŌ PĀ**

Te Rauparaha’s principal residence was Taupō Pā at Plimmerton at the entrance to Porirua Harbour. This was the site where Te Rauparaha was captured by the Crown. Te Rangihaeata held Matai-taua Pa, located in the inner harbour at Pauatahanui, and a whare, Kai Tangata, on Mana Island. At the mouth of the Porirua Harbour, Paremata was another site of Ngāti Toa Rangatira settlement. Paremata Pa was constructed in the 1830s and was the residence of Nohorua, Te Rauparaha’s older brother. Joseph Thoms, in 1835, established a shore-based whaling station at Paremata. Thoms married Nohorua’s daughter, Te Ua Torikiriki, and at the insistence of Nohorua, Thoms signed the Treaty of Waitangi and is the only Pākehā to have done so.

**WHITIREIA PENINSULA**

At the southern entrance of Porirua Harbour lies Whitireia Peninsula. This is another area of importance containing numerous wāhi tapu including burial places, kāinga, pā, middens, pits, terraces, and Tauranga waka. Areas of settlement included Te Kahikatoa, Te Neke, Te Onepoto, Kaiaua, Onehunga, and Kaitawa.

**NGĀTI TOA KAITIAKI AND KAITIAKITANGA**

The role of kaitiaki is important to the iwi and is paramount to the role that we play as guardians within our rohe. Being limited in performing our role as kaitiaki due to impacts created through development and political change have been detrimental to the iwi and being able to sustain and to fully carry out and realise our role as kaitiaki. This has had intergenerational detrimental ramifications.

Ngāti Toa have a number of kaitiaki that guided and provided influence over the iwi. Notably are, Mutumutu, Mukukai, Kopa and Mango who escorted Ngāti Toa from Kāwhia during the heke of the 1820’s. Mutumutu and Mukukai are kaitiaki that were used to measure environmental effects. The role and
influence of kaitiaki are still an important tohu (sign) and continue to be reflected contemporarily through waiata and whakairo. A sign of environmental success would be the ability to see the return of our kaitiaki such as mutumutu and mukukai to the waters of Te Awarua o Porirua.

FOOD SOURCE
Te Awarua o Porirua was an important source of food for those settlements located around or near the harbour. Tuangi (cockle) could be gathered from the uncovered mud flats. “Nga whatu o Topeora”, a sand bank named for the niece of Te Rauparaha, in the eastern arm of the harbour was mahinga kai (place to gather food) and the site of a storehouse. Toka-a-Papa, another mahinga kai, located in the sea between Rewarewa point and Whitireia Peninsula, was a location which was valued as a source of mussels. Kōura, pāua and kina were in abundance around the coastal fringes. Pāua were referred to as “nga whatu o Tuhaha” (the eyes of Tuhaha). Cockles, mussels, and finfish were extensively collected from the harbour. However, during the 1950s and 1960s, the harbour experienced huge development pressure from reclamation of land for what is now the city centre.

DEGRADATION OF THE CATCHMENT
Over the following decades the effects of intensified land use, contamination, and siltation, resulted in poor water quality and an inability to harvest kaimoana (seafood). Today almost a third of the Porirua arm of the harbour has been lost to reclamations.

Ngāti Toa Rangatira consider themselves the kaitiaki of the harbour itself, its resources, and the countless sacred and historical sites located in the vicinity of the harbour. Because of this, and the increasing pressures on the harbour, Ngāti Toa Rangatira consider it vitally important that they play a role in its ongoing protection. Te Awarua o Porirua is integral to the identity of the iwi.

Ngāti Toa Rangatira, maintained control over the harbour until the mid-nineteenth-century when its control was challenged by the Crown and settlers. The harbour was regarded by both Māori and Pākehā as a valuable asset.

TE AWARUA O PORIRUA AND TRIBUTARIES IMPACTS TO FAUNA AND FAUNA
Ngāti Toa Rangatira have been the community most affected by the changes to Te Awarua-o-Porirua Harbour. As an iwi they take a pragmatic and optimistic view to the likelihood of restoring a pristine harbour. The iwi have hopes that the harbour conditions will be significantly enhanced, with improvement occurring to some kaimoana locations and safer harbour-based activities (Porirua Harbour Strategy Document). The iwi take pride in working collaboratively with a number of partners to enhance the health and wellbeing of the harbour and tributaries. Over time the iwi have led environmental initiatives in and around the harbour and tributaries and take pride in the restoration achievements that are gaining momentum and results. The iwi hope for ecological outcomes such as healthy and abundant indigenous species (including freshwater species) and habitats.

ACTIVITIES AND ACCESS
The resurgence of traditional cultural activities and sports has driven a desire to reconnect with the harbour catchment on a number of levels. Access for activities is of paramount importance for Ngāti Toa, particularly as the revival and re-engagement for traditional Māori practices. Sports such as waka ama and ki-o-rahi (traditional ball game) are now practiced. Whānau have welcomed the re-introduction of water sports such as waka ama (outrigger canoe) and the interconnectedness this brings to their cultural practices. Ngāti Toa also boasts that it has the Toa Waka Ama Club that enables and facilitates the growth and participation of whānau on regional and national sporting stages.

Raranga (weaving) and whakairo (carving) are practiced within the iwi and the riparian margins of the harbour and streams are a source of harakeke collection.
VALUES AND ATTRIBUTES
The following table summarises the above background into a set of values and attributes.

<table>
<thead>
<tr>
<th>VALUES</th>
<th>ATTRIBUTES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahinga Kai</td>
<td>Our ability to collect kai in specified areas</td>
</tr>
<tr>
<td>Kōhanga (nursery grounds)</td>
<td>As kaitiaki Ngāti Toa must ensure that fauna and flora kōhanga grounds are functioning and protected</td>
</tr>
<tr>
<td>Tākaro (play)</td>
<td>Accessibility to undertake recreational activities can be achieved (including for cultural practices)</td>
</tr>
<tr>
<td>Titiro ki au, titiro ki a koutou (a sense of connectedness)</td>
<td>As tāngata whenua we see our past, present and future reflected within the harbor and tributaries</td>
</tr>
</tbody>
</table>

PRINCIPLES
The following outlines the overarching principles that Ngāti Toa Rangatira want to see flourish in relation to Te Awarua o Porirua.

1. Kaitiaki - Mukukai, Mutumutu, Kopa, Te Awarua o Parirua

2. Kaitiakitanga - Taunga Ika / (Whakatupu), Oranga Taiao (flora and fauna), Mahinga kai sites, Restoration

3. Tupuna - Sites of significance to our tupuna (eg pa sites, Tauranga waka)

4. Hononga - Who we are as an iwi and people (collectively and individually) and how we see ourselves reflected in our environment.

5. Accessibility - Fishing, waka, weaving, recreational activities for general health and wellbeing
Site 2: The Parai Whānau Papakāinga

THE BRIEF
One of the impacts of colonisation was the loss of what is now urban land from iwi and hapū ownership. Ngāti Toa Rangatira lost many acres of land, often via the Public Works Act. For this site, we would like your utopian visions for a papakāinga site on land reclaimed after 20 years, previously taken under the Public Works Act for state housing, but never used for this purpose. Papa has a number of meanings but the most relevant, is ‘Earth floor or site of a native house’ from which Williams suggests the “modern expression” (1971:259) comes from. Kāinga means home. As opposed to a single home, a papakāinga tends to be a village of houses, built around a whānau which share some facilities and spaces. Implicit in this is the role of whānau living in promoting the health (social, community and physical health) of the wider whānau. There are a range of traditional and contemporary interpretations of what papakāinga are and their role in promoting wellbeing. We would like you to propose your vision for the Parai whānau papakāinga site in Takapuwāhia, Porirua.

THE SITE
The site is located near the Western edge of Te Awarua o Porirua (Porirua Harbour). It sits on the hill overlooking Takapuwāhia pā with a view of Te Awarua o Porirua. Located next to the site is the whānau urupā (burial ground).
THE PROGRAMME
The whānau would like to develop approximately 16 homes in their papakāinga. Other facilities that would support the brief would also be welcome. They would welcome visionary ideas for the site and want to ensure all whānau are able to take advantage of the view to Te Awarua o Porirua.

Figure 4: Location of Site 2

Figure 5: View to Te Awarua o Porirua from Site 2
TE WHENUA
The Parai whānau Papakāinga site land was taken via the Public Works Act in 1962, with the rationale that the state wanted it for housing. The whānau fought for 20 years for the return of the land and were finally offered the land back at a price in 2011. The Parai whānau would now like to develop the land into a papakāinga as a testament to their parents.

WHAKAPAPA O TE WHENUA
The land the site is located on was originally a gift to their father, passed down from their great-great-grandmother Ngawaina Hanikamu Te Hiko to their father Pirikawau Parai. Pirikawau was a widely respected kaumātua within the iwi and community. He was very much loved by his grandchildren, great grandchildren and his whānau, hapū and iwi. Pirikawau was very gentle but stern in his instructions as to how the children behaved particularly when elders were present. He was adamant that all the children played sports so that they learnt to be active, responsible and committed. He enjoyed his rugby for which he rose to be a Māori All Black himself. Their mother complimented their father in a fun and gentle way. She ensured the chores were done and everyone contributed to the running of the home. She was a singer, worker and also loved sport. She was deeply committed to her family.

TE KĀINGA
The Parai whānau home is situated at the top of the hill on Ngāti Toa Street in the Pā. The house was built by their father and was home to some 13 children, two sets of grandparents, plus two whāngai (a Māori form of adoption). Despite having a busy home, life was fantastic as they all got on and there was always aroha and support in the home. Living around their home were extended whānau. Relatives were all appreciated and shared with each other whatever they had.

KOTAHI TĀTAU
With such a large whānau and with the surrounding neighbours they were all able to utilise the resources around them to survive using the harbour, animal husbandry (e.g. cows), big gardens, deep sea fisheries and diving. It was a collective effort and everyone benefitted equally. When times got really tough, such as during the depression of the 1930s, the whānau never felt the effects of these hard times. Life continued as usual.

KAI MAHI
The whānau would like a flexible house design. Simply, what the whānau would like is an approach to the papakāinga that creates a clear connection to the broader environment, harbour, landscape and Takapūwāhia marae. Designs would take into account the sun and the wind and they would acknowledge and celebrate whakapapa, the legacy left by their Pirikawau Parai and his wife and support the needs of future generations.
MOEMOE

The Parai whānau want their development to be sustainable using materials which are durable, environmentally friendly, and that are going to be there for many generations to come. Importantly it should be a testament to their father and tie back to who he was.

Some of the key values identified by the whānau include:

1. Legacy - looking to the future, the land will be within the whānau forever and whatever is developed there must last a long time

2. Ours - it’s a reflection of the Parai whānau, not simply another pop-up development. Recent generations have heard stories about the land since they were little and have imagined who would be up there and what it would look like if the land had never been stolen. There needs to be a “Parai signature”, which identifies the papakāinga as a place of the Parai whanau. The Parai’s are known for having lots of kids and being a family that’s always laughing. So, it needs to be a fun, happy place that enables kids to grow up amongst their cousins.

3. Sustainability - any development should not make a huge impact on the land

4. Safe and secure - from fast and loud vehicles, earthquakes and natural hazards, etc.

5. Utilise the view – all houses should have a view of the harbour.

Toiq tu te whenua – whatu ngaro ngaro te tangata
As man passes on – the land will always remains