

Wellington City Council
Design Guide
Papakāinga



Contents

Introduction

Papakāinga design
What is a 'Papakāinga'?

Kaupapa

Tino Rangatiratanga
Hauora Māori/Orangatanga
Whakarauora reo me ōne tikanga
Kaitiākitanga
Whanaungatanga
Kotahitanga
Te Oranga

Guidelines

Respecting the Mana of the Environment

Whenua ora
Wai ora
Ngāi tipu and ngāi kīrehe ora

Effective Public-Private Interface

Tomokanga | Entrances
Urban structure
Fronting the street
Movement and access

Well-Functioning Sites

Open spaces
The site
Placing the building

High Quality Buildings

Sustainability
Built form
Accessibility
External appearance
The Internal spaces

Glossary

Introduction

Papakāinga Design Guide

This document aims to provide a guide to support the aspirations of mana whenua and Māori, more generally around papakāinga in a Wellington context. Given Wellington's urban setting, new models of papakāinga might be sought that draw on higher density housing typologies such as terraced housing or apartment blocks (often named vertical papakāinga). This guide aims to support consent applications across the spectrum of low, medium and high-density housing typologies.

What is a 'papakāinga'?

The 'papa' in papakāinga refers to Papatūānuku earth mother, and 'kāinga' is often translated as home, or when brought together, papakāinga can be defined as a village or a communal living environment. Papakāinga has traditionally referred to a cluster of dwellings occupied by a particular kinship/whānau/hapū group and located on ancestral whenua.

More recently, the term papakāinga has also been used to refer to a communal living environment that supports Māori who don't necessarily whakapapa to a particular place (mātāwaka). Often they are brought together by a common kaupapa and desire for intergenerational communal living.

Papakāinga are often located next to marae, but not always. They generally offer a mix of uses, including private residential areas alongside semi-private and/or communal spaces that support cultural, social and community outcomes for those living in the papakāinga. In some instances, a papakāinga might include public spaces that can offer economic benefits for residents.

Papakāinga are often associated with rural and semi-rural settings, but there is a growing interest in urban settings. Especially from mana whenua, for whom towns and cities have been built around and on their ancestral land, and mātāwaka in urban settings wanting to live in more communal ways to support the revitalization of culture and te reo me ōna tikanga (language and its cultural practices).

Coordination with Residential Design Guide

Where development is proposed in residential zones, the Residential Design Guide will apply. The Residential Design Guide is statutory and needs to be complied with. However, the Papakāinga Design Guide is not statutory and is a document to support and guide architects, developers and the Council to achieve better outcomes for papakāinga developments.

Kaupapa

There is no set way to design a papakāinga, and there is a growing interest in medium and high density (vertical) papakāinga models. However, there is certainly shared kaupapa that underpin papakāinga.

Tino Rangatiratanga

- Papakāinga can create opportunities for whānau and hapū to self-determine their futures and hāpori (community) outcomes. By providing affordable, secure and safe housing for whānau and hapū as well as enabling commercial opportunities, papakāinga can support economic independence and community resilience

Hauora Māori/Orangatangā

- Te Pae Mahutonga (Southern Cross Star Constellation) and Te Whare Tapa Whā health models developed by Mason Durie offer useful frameworks that promote Māori health. Te Whare Tapa Whā sets out four principles for holistic well-being. It uses the metaphor of the four walls of a house to convey the multifaceted nature of well-being. Being healthy requires physical, spiritual, mental and whānau well-being. Te Pae Mahutonga suggests six factors that promote health, including Mauriora (cultural identity), Waiora (physical environment), Toiora (healthy lifestyles), Te Oranga (Participation in society), Ngā Manukura (community leadership) and Te Mana Whakahaere (autonomy). Papakāinga are seen by many as a way to support wider whānau well-being.

Whakarauora reo me ōna tikanga

- Papakāinga offer an opportunity for mana whenua whānau to reconnect with ancestral land. In addition, for both mana whenua and mātāwaka, papakāinga might be shaped by design that supports reo and tikanga revitalization. Examples include developing rongoā gardens, reviving traditional arts practice and creating rūmaki reo (total immersion settings).

Kaitiākitanga

- Designing for future generations sits at the heart of papakāinga approaches. Papakāinga offers whānau and hapū the opportunity to enact their kaitiākitanga with many aiming to develop sustainable and self-sufficient development.

Whanaungatanga

- Papakāinga provides a place for the values of whanaungatanga to be enacted and where the community can be established and reinforced, supporting positive well-being outcomes.

Kotahitanga

- The development process is based on collaborative decision-making and co-design, with designers and developers being facilitators of whānau and hapū aspirations and needs. Decision-making and design should also include whānau, where the future residents of papakāinga are known.

Te Oranga

- Drawing on the “participation in society” component of the Te Pae Mahutonga model above, the development process should provide a range of tenure options for development. Such as home ownership, rent-to-buy, leasehold and rentals to allow a broader membership and different tenure possibilities for different households at different points over time.

Guidelines

Respecting the Mana of the Environment - Te Mana o te Taiao

Whenua Ora (Land Wellbeing/vitality/health)

- G1. There are a number of ways in which kaitiakitanga can be supported, including:
- » Ensuring existing topography is respected in new development.
 - » Providing space for māra kai (food gardens).
 - » Recognising and enhancing the mana and the mauri of natural systems (e.g. rainwater collection and reuse, low impact stormwater design).
 - » Utilising waste management and recycling initiatives to reduce impact on the whenua.

Wai Ora (Water Wellbeing/vitality/health)

- G2. Manage stormwater runoff to ensure that polluted water does not go into waterways and water bodies. This is critical to tikanga Māori.
- G3. Where existing waterways on-site are culverted these should ideally be unburied to create wai touchpoints and the ability for whānau to connect to the whenua/Papatūānuku.
- G4. Support the collection of rainwater for gardening and other greywater uses.

Ngāi Tipu and Ngāi Kirehe Ora (Flora and fauna wellbeing)

- G5. Demonstrate that the kāinga is integrated into the whenua to complement the natural habitats and habits of the local plants and wildlife.
- G6. Provide connections for flora and fauna. Foraging and travel and migration paths, including in water, should be respected. Nocturnal and diurnal activities should be considered and integrated into the design. Landscaping should provide new connections to existing green systems where possible.
- G7. Provide areas to incorporate plantings for māra kai, raranga and rongoa.

Effective public-private interface

Tomokanga | Entrances

- G8. If a papakāinga is not associated with an existing marae, ensure the entrance is designed so that visitors know where to arrive and enter.
- G9. For each residential building, provide a whakamahau, landing, deck or porch space to enable manuhiri to be greeted in a dry space before moving into the house. Ideally, approaching guests are visible from the occupied living areas of the kāinga, i.e. the living room or kitchen.
- G10. Ensure that guests are able to arrive at the site and gather while being protected from unpleasant weather.
- G11. Ensure that the site has a clear entry and space for residents to greet visitors.

Urban structure

- G12. Where a pōwhiri space is required, it should be integrated into the site layout and the surrounding context to enable pōwhiri to happen without disruption from the urban setting, such as vehicle noise from busy streets.



*Te Aro Papakāinga, Dwell Housing Trust/Te Aro Pā Whenua Trust – Clear entrances to welcome inhabitants and visitors alike with each dwelling having a connection to the street.
(Roger Walker Architecture and Design Ltd, 2016)*

Fronting the street

- G13. Where possible, entrances should be orientated to the north for cultural reasons; however, relating positively to the street should take precedence where this is not possible. This clearly articulated street-facing entrance allows for the expression of manaakitanga, making it clear where guests are to go when they arrive.

Movement and access

- G14. Pedestrian movements should be prioritised over vehicles on and into the site.
- G15. Pedestrian movements should support social interactions. Allow for wide footpaths for two people pushing a stroller to pass each other easily, and resting areas for people to sit and talk.
- G16. Access from the street should be wide enough to allow for service vehicles and be delineated by a clearly defined entrance.
- G17. Access to and from buildings should support home-based tangihanga processes with paths, entrances and doors wide enough to enable the bringing and taking of tūpāpaku.

Well-functioning sites

Open spaces

- G18. Provide a hierarchy of open spaces, including large communal open spaces for gathering and cultural practices such as pōwhiri, smaller open spaces clustered within the papakāinga, and small private outdoor spaces for the residents. All open spaces should have good, open and overlooked pedestrian connections for passive surveillance.

The site

- G19. Design the site layout to support both formal pōwhiri processes and more informal opportunities, to welcome and manaaki guests providing a clear entrance and a covered threshold space to wait to be greeted.
- G20. Provide for children's play areas that are safe and overlooked.
- G21. Provide outdoor communal dining spaces.
- G22. The site should offer communal space for activities such as kai and hui alongside appropriately sized bathrooms, separate from individual whānau bathrooms and private spaces.
- G23. If parking is to be provided, this should be clustered to provide an opportunity to develop in the future if it is no longer needed.
- G24. Houses should overlook the outdoor communal spaces with an active interface to enhance security and allow for the natural supervision of tamariki.
- G25. Consider the relationship between private, public and semi-public spaces. Provide privacy where needed but also allow opportunities for social interaction. Note that it is very important that some private outdoor space is encouraged despite the focus on communal activity in papakāinga.
- G26. Consider providing convenient parking spaces for car-sharing schemes and other modes of transportation other than private vehicles.
- G27. Consider the Crime Prevention Through Environmental Design (CPTED) principles when designing communal and publicly accessible site areas.

Placing the building

- G28. Group buildings together in small clusters and combine this with the open space design, to facilitate the natural supervision of tamariki. The orientation of houses and the location of windows towards the open spaces should be considered.
- G29. Depending on the location and density, the position of the building should offer the opportunity for future extension or addition . This will allow for inter-generational whānau living, such as a kaumatua flat.

High quality buildings

Sustainability

- G30. Consider using local materials to reduce embodied energy inherent in development.
- G31. Support ongoing affordability by using energy-efficient design and energy systems that make ongoing running and maintenance of households cheaper, e.g. heat pumps, solar energy, solar passive, shared heating systems etc.
- G32. Consider rainwater collection/reuse, waste management, recycling etc.

Built form

- G33. Provide flexible spaces that can adapt to a range of whānau structures and living situations.

The building could have spaces with the ability for residents to work/co-work from homerooms with 'switchable' doors between two units so they can be part of one unit or the other, depending on the need.
- G34. Provide spaces for whānau to stay when visiting inside the papakāinga, including shared guest rooms/apartments.
- G35. Given the importance of designing for future generations, the built form should consider the anticipated future needs of an often-growing whānau. This may include:
 - » Anticipating and allowing for space to site future structures that can be built when needed.
 - » Modular house types that allow for iterative development overtime when needed.

Inclusivity

- G36. Design to support accessibility needs, particularly for kaumātua and the ability for whānau to age in place.
- G37. Refer to best practice guidance, particularly for the kitchen, bathroom and living areas.

External appearance

- G38. Māori settlements traditionally reflected the relationships between people and place, landscape and the environment. Supporting these elements in the design of the external appearance of the papakāinga will support a strong sense of place identity, particularly in urban settings. This includes the ability for mana whenua to express cultural narratives and local stories through architecture, art and design elements.

The internal spaces

- G39. Incorporate multifunctional spaces that provide flexibility and align with tapu and noa requirements—these requirements can change such as during times of tangihanga. Such as multiple living areas or living areas that are dividable.
- G40. Provide multifunctional spaces that support informal “bumping spaces” for social interaction, particularly where there are shared workspaces and shared facilities.
- G41. Separate eating spaces from bathroom space, aligning with tapu/noa concepts.
- G42. Separate eating spaces from laundry spaces, aligning with tapu/noa concepts.
- G43. The kitchen should be able to be closed off from a large space where a tangi could take place.
- G44. The layout and circulation spaces should reinforce an appropriate separation of tapu and noa spaces throughout the home. Further guidance on this has been produced for Kāinga Ora, as Ki te Hau Kāinga - Māori Housing Design Guide.
- G45. Consider multiple living areas or living areas that are dividable to provide flexibility for events such as tangihanga.
- G46. Internal circulation should have an internal receiving space for visitors where a covered outdoor space is not possible.

Glossary

- **Hāpori** - community
- **Hapū** – kinship group
- **Hauora Māori** – Māori health and wellbeing
- **Kāinga** – a home
- **Kaitiakitanga** – stewardship of the environment
- **Kaupapa** – purpose or agenda (in the context above)
- **Māra kai** – food gardens
- **Mātāwaka** – Māori living in places where they do not have ancestral connection
- **Noa** - profane
- **Orangatanga** - health
- **Papakāinga** - Traditionally referred to a cluster of dwellings occupied by a particular kinship/whānau/hapū group and located on their ancestral whenua.
- **Papatūānuku** – The earth or Earth mother who is the wife of Ranginui. All living things originate from Papatūānuku and Ranginui.
- **Pōwhiri** – formal welcome process
- **Reo** - language
- **Rūmaki reo** – total immersion reo contexts
- **Tamariki** - children
- **Tangihanga** - funeral
- **Tapu** - sacred
- **Tikanga** - protocols
- **Tino Rangatiratanga** – self determination
- **Tūpāpaku** – dead body
- **Whānau** – family, includes extended families
- **Whanaungatanga** – sense of family connection

