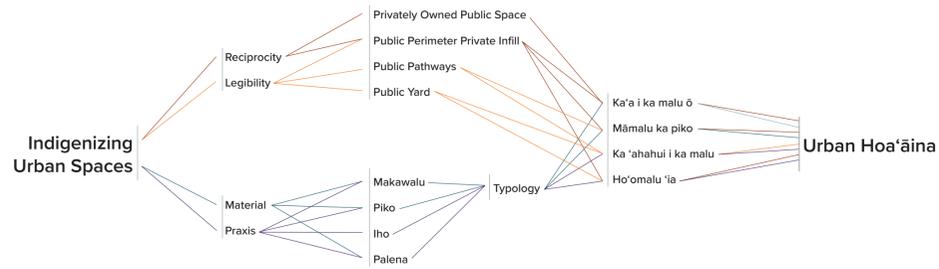


# INDIGENIZING URBAN SPACES



## KELI'I KAPALI, DARCH

Urban settlement and urbanization have been central to the making of settler-colonial societies in the name of economic development and progress. The process and materiality of urbanization constitutes a distinct activity that literally builds the settler-colonial state and perpetuates the spatial and economic dispossession of people Indigenous to those places. Further, settler-colonial constructs have worked to render Indigeneity profoundly out of place in cities and incongruent with the modern world; where the urban is somehow disconnected from Indigenous histories and geographies despite the obvious fact that in settler-colonial societies most cities and settlements sit on unceded Indigenous lands. Cities in settler-colonial contexts, then, represent a paradoxical kind of space relation between Indigenous lives and livelihood, settler-colonial structures, and urbanization processes that remain virtually obscured from and by urban analysis across a range of fields. These relations are dynamic and constantly evolving within hierarchies of power which requires a myriad of approaches to understand and resolve the underlying conflicts and tensions that persist within everyday settler-colonial urbanism.

The focus of this research is to bring the context and process of urbanization more explicitly into conversation with the dynamics of settler-colonial societies and the making of urban Indigeneity. I proposed that Indigenizing urban space is possible through decolonizing perspectives and developing a critical consciousness for Indigenous design. The product of my research resulted in a new urban typology called Urban Hoa'aina that is in service to Indigenous design and perspectives for a more inclusive city. Mo'ili'i served as the field of study which sits at the intersection of Honolulu's urban fabric and the traditional mauka to makai connection that previously existed within a complex Hawaiian land management system. I explored the underlying patterns and histories of places in Mo'ili'i to reveal and uncover key moments for Indigenous worlds to emerge through remapping practices. I then explored design potentials within sites of opportunity for inaugurating and maintaining urban Indigeneity in parallel to settler-colonial urbanization. Formal design considerations such as scale, form, function, and material were used to translate Indigenous urban concepts to physical form and this was a constant cycle of researching, designing making, and remaking. What remained was a curated field of nodal interventions both within and across scales that allowed for the regenerative production and transmission of an Indigenous urban culture and identity. Four design applications were developed to formalize this new Urban Hoaaina Typology.

Overall, Urban Hoa'aina coordinates a suite of planning and design mechanisms for Indigenizing urban spaces including reforming existing structures that are no longer useful, designating an Indigenous urban land use zone, innovating for cultural infrastructure without causing environmental harm, and fostering connections to people and place for continued community engagement and social cohesion.



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