Urban Wa Kainga

Integrating and embedding Te Aranga and Kaupapa Maori into communities

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URBAN
WA KAINGA

Negotiated Study

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Acknowledgements

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Urban Wa Kainga

Let's *de-construct* the title -

'**Urban**' is defined in relation to the characteristics of a town or city

'**Wa Kainga**' in Maori is also known as a home

In a wider context papakainga is also used generally in the sense of traditionally Maori village type living which has been integrated into more modern day living.

The exploration of this research project aims to explore the potential of papakainga or wa kainga in this case and understand how it can contribute to the development of our current and future cities.

How might this more sustainable model change the way we live and create that cultural shift within the built and natural environment but also people.

How can we *de-colonize* the places we live in so that we can start seeing our faces in our places and embed our values within systems so that we can build better communities.

Abstract

SECTION ONE: THE PROJECT

A brief overview of the research by design project showing my initial approach prior to brief establishment, through the process and the projected time frame.

WOVEN BY NATALIA TAIAPO

TAHI 01

INTRODUCTION

Tena koutou katoa

Ko Whakarara me Maunga Tu Kohatu nga Maunga
Ko Ngamoko te Awa
Ko Wainui te Moana
Ko Rawhitiroa te Pa
Ko Muimui te Tupuna
Ko Ngatiruamahue te Hapu
Ko Ngatiruamahue te Whare Tupuna
Ko Wainui te Marae

Ko Whakarara me Maunga Te Kohatu nga Maunga
Ko Te Ngaere te Moana
Ko Ngaitupango te Hapu
Ko Ngaitupango te Whare
Ko Kira te tangata
Ko Te Ngaere te Marae

Ko Whakarara te Maunga
Ko Matauri te moana
Ko Ngati Kura te hapu
Ko Ngapuhi te Whare
Ko Te Tapui te Marae

Ko Ngatiruamahue, Ngaitupango, Ngati Kura, Ngati Whakaeke, Ngati Rahiri, Ngati Torehina nga hapu

Ko Ngati Rehia, Ngati Kuri, Ngati Kahu, Ngapuhi nga Iwi

Ko Ngatokimatawhaorua, Mataatua, Mamari, Tinana nga waka

Ko Jayson Taiapo toku papa
Ko Donna Lum toku mama

Ko Jacqueline Paul toku ingoa
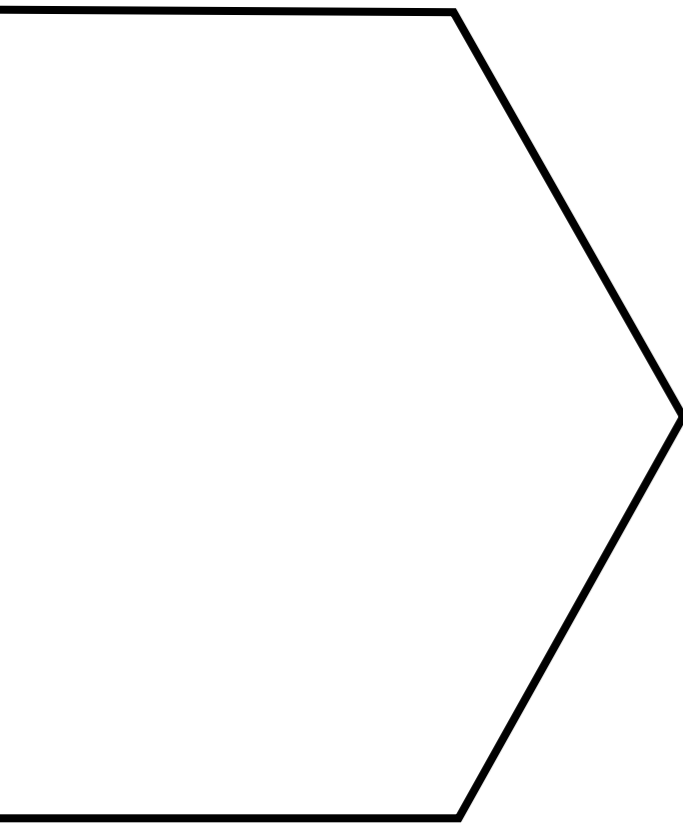
PROJECT BACKGROUND

The housing market in New Zealand has become a major key issue within Auckland. The effects are creating ripples throughout New Zealand. This is due to the dire lack of affordable and efficient housing. With so many social, cultural and economic issues around housing, it is important to start researching and finding solutions as to how we can approach the situation. With such a high demand for housing, there has been a great building boom taking place around New Zealand specifically in Auckland. A rapid rise in costs of development and particularly rise in land prices, has made housing unaffordable for many depriving people of the necessities of living a healthy lifestyle. Intensification of development is seen as the means to provide more affordable housing.

This document focuses on these current issues that we now face today, specifically where housing developments are unappealing and lack quality through poor fabrication and construction. With New Zealand being such a diverse multicultural country, solutions such as the Te Aranga strategies offer design to embed and recognise the cultural understanding of people and environment. When people are forced to live in fabricated homes it affects cultural and community values, so where do we find the balance. The average house price now in Auckland averages around $1,000,000 NZD and is now one of the most expensive cities to live.

Hanoi, Vietnam 2016

PROJECT BACKGROUND

Knowledge of Vietnamese intensification models and impacts of rapid urban sprawl that I learnt through an internship in Hanoi has demonstrated that there are significant issues found there. We can learn from these trends that are occurring overseas so that we can prevent those issues from happening here - collective urban housing suggests that there are proven international solutions which can help address the housing affordability crisis we are currently facing in this country.

This suggests that we need to understand how we can learn from the models shown from Hanoi trends and compare with Auckland's current situation. Many disadvantaged through housing costs are Māori so consideration of Māori typologies for medium density housing seems a possible beneficial response which has not been explored from a landscape architecture stance.
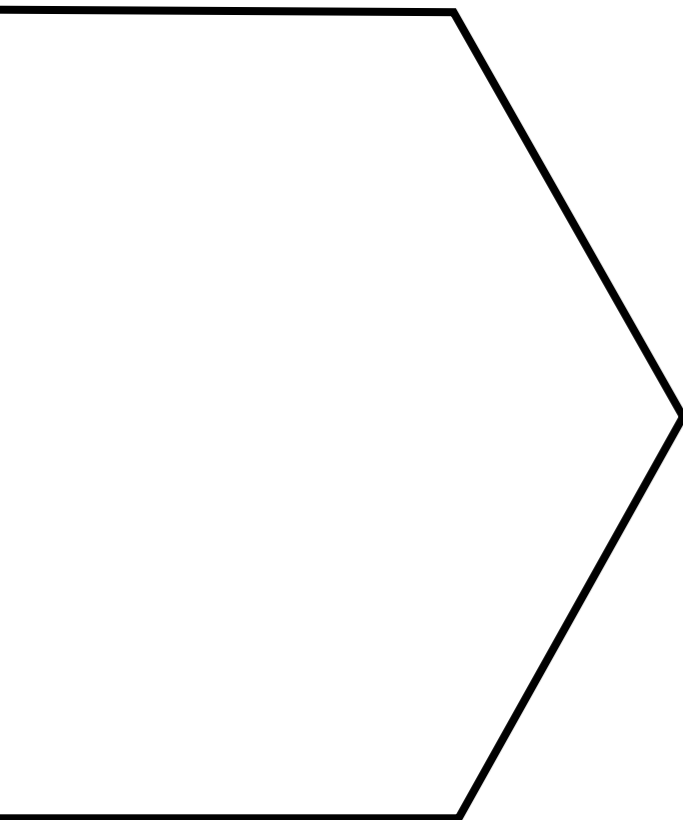
PROJECT BACKGROUND

ISSUES

• People experiencing homelessness
• Overcrowding
• Displaced Communities - Gentrification
• Affordable Housing

These are current issues I have explored as a foundation for this research project in general. They are so current and raw within our society that we need to be talking about these issues in the open and thinking about potential solutions. How might this collaboration between the community and those in governance work together to maximise better social outcomes?

These specific issues are based on preference due to personal passion. It is difficult to see Maori experiencing homelessness where alcoholism and drug abuse is evident just to keep themselves warm at night.

It might be living in overcrowded homes because based on Eurocentric worldviews we live in homes that do not accommodate our larger families so we need to shift to a more whanau centered development which embodies whanaungatanga.

Another example is watching the community uproar in Glen Innes in regards to the current regeneration project and how can we learn from those issues.

Lastly, affordable housing has just become non-existent in this housing market that us young people are beginning to lose hope in buying a home due to poor supply of housing stock

DISPLACED COMMUNITIES

News**hub.**

AKL°
16° 6°

BREAKING NEWS
Massive blaze engulfs London high-rise, people trapped

Tamaki housing scrap: 'They're shifting out the poor'

12/03/2017   Ruwani Perera

Like 1.1s

Tāmaki, in Auckland's east, will more than double its population in the next 15-20 years under an ambitious housing project.

Tāmaki Regeneration Company (TRC), jointly owned by the Government and Auckland Council, is demolishing existing state homes and building 7,500 new houses, including new social housing.

"Change is scary and it does come at a price, but ultimately we think this is the right thing to do. Auckland's got a housing crisis, we need thousands more homes, this is contributing to that," says Tāmaki Regeneration's CEO, John Holyoake.

Niki Rauti, 62, is one of 25 tenants who have to move out to make way for the new development.

Although she's been living at her 14 Taniwha Street address in Glen Innes for 21 years, her time is up despite trying to fight the eviction for years.

"It's all about other people too. It's not only about me, because there's a lot of frightened people out there...

Defining homelessness

A working group charged with the task of developing an official definition of homelessness was established in July 2008. This included Statistics New Zealand, Housing New Zealand Corporation and the Ministry of Social Development. The New Zealand Definition of Homelessness was published by Statistics New Zealand in 2009. Homelessness was defined as having no other options to acquire safe and secure housing. According to the working group, there are four categories of homelessness:

- Without shelter: No shelter or makeshift shelter. Examples include living on the street and inhabiting improvised dwellings, such as shacks or cars.
- Temporary accommodation: Overnight shelter or 24-hour accommodation in a non-private dwelling not intended for long-term living. These include hostels for the homeless, transitional supported accommodation for the homeless, and women's refuges. Also in this category are people staying long-term in motor camps and boarding houses.
- Sharing accommodation: Temporary accommodation for people through sharing someone else's private dwelling. The usual residents of the dwelling are not considered homeless.

HOMELESSNESS

The New Zealand Herald
No further homeless policies needed - Govt
By Isaac Davison

An Opposition-led inquiry into homelessness was partly prompted by concerns that a growing number of people were living in cars and ga... Oxenham

An unofficial inquiry into homelessness has not convinced the Government to take any further steps to tackle the...

The inquiry was held by Labour, the Greens, and the Maori Party last year after attempts to have a select committ... blocked by National.

The parties' final report in October made a series of recommendations which they said the Government should u... on New Zealanders have to live in garages, in cars, or on the streets".

http://www.ehinz.ac.nz/indicators/indoor-environment/household-crowding/

Household crowding

This section presents data and statistics on household crowding in New Zealand. Living in crowded houses increases the risk of infectious diseases spreading, particularly among children.

Household crowding is defined as needing one or more bedrooms; severe household crowding is defined as needing two or more bedrooms. Household crowding is measured with Census data, using the Canadian National Occupancy Standard. See information about the data below.

On this page

One in ten people lives in crowded conditions
Māori and Pacific are more affected
Many children living in crowded conditions
Household crowding is not evenly distributed in New Zealand
Other at-risk population groups
Health effects from household crowding

One in ten people lives in crowded conditions

In 2006, 10.4 percent of New Zealanders (390,000 people) lived in a crowded house [1]. This had increased slightly since 2001, when household crowding affected 10.1 percent of the population.

In 2006, 3.5 percent of people lived in severely crowded houses (needing 2 or more bedrooms), similar to in 1991.

Māori and Pacific are more affected

Many Māori and Pacific people live in crowded houses. In 2006, household crowding affected:

- 43 percent of Pacific people
- 23 percent of Māori
- 5 percent of people of European ethnicity.

The proportion of people living in crowded houses decreased in all ethnic groups from 1991 to 2006. However, ...

Table 1a

People living in crowded and not crowded households
By territorial authority area and Canadian National Occupancy Standard[1]
2006 Census

Territorial authority area	Crowded				Not crowded				
	1 bedroom needed (crowded)	2+ bedrooms needed (severely crowded)	Total		No extra bedrooms required	1 bedroom spare	2 or more bedrooms spare	Total	
	Number			Percent	Number				Percent
Far North district	4,780	2,950	7,730	16	11,760	13,940	14,810	40,500	84.0
Whangarei district	4,400	2,190	6,590	9.8	15,920	21,880	22,530	60,330	90.2
Kaipara district	960	410	1,360	8.4	3,530	5,020	6,370	14,930	91.7
Rodney district	3,040	920	3,960	4.7	18,080	29,970	31,810	79,860	95.3
North Shore city	10,280	3,490	13,760	7	49,640	71,120	62,230	182,990	93.0
Waitakere city	16,090	8,920	25,010	14.5	47,800	56,760	43,380	147,930	85.5
Auckland city	39,330	21,730	61,060	16.5	115,460	112,090	66,530	227,860	74.9
Manukau city	41,730	34,570	76,300	25.1	80,820	80,510	13,120	34,840	63.8
Papakura district	4,160	2,570	6,730	16.2	10,790	18,600	19,470	50,200	91.7
Franklin district	3,110	1,400	4,520	8.3	12,130	5,050	9,740	22,520	94.4
Thames-Coromandel district	990	350	1,340	5.6	7,770	5,300	6,170	14,870	92.1
Hauraki district	910	360	1,270	7.9	3,410	12,840	14,130	35,670	88.8
Waikato district	2,930	1,580	4,520	11.2	8,710	9,910	10,880	26,720	93.4
		710	1,900	6.6	5,930		33,550	105,590	84.4

Table 3b

People with Māori ethnicity living in crowded and not crowded households
By territorial authority area and Canadian National Occupancy Standard[1]
2006 Census

Territorial authority area	Crowded				Not crowded				
	1 bedroom needed (crowded)	2+ bedrooms needed (severely crowded)	Total		No extra bedrooms required	1 bedroom spare	2 or more bedrooms spare	Total	Total stat
	Number			Percent	Number				Percent
Far North district	3,220	2,190	5,410	27.7	6,020	4,920	3,200	14,140	72.3	19.5
Whangarei district	2,380	1,480	3,860	24.2	5,360	4,360	2,310	12,060	75.8	15.9
Kaipara district	420	210	620	18.3	1,080	1,020	670	2,770	81.7	3.3
Rodney district	680	310	980	14.2	2,150	2,360	1,460	5,960	85.8	6.9
North Shore city	1,010	470	1,470	12.9	3,810	3,620	2,330	9,960	87.1	11.4
Waitakere city	3,280	1,510	4,790	22.5	7,580	6,020	2,870	16,480	77.5	21.2
Auckland city	4,080	2,370	6,450	24.1	10,100	6,940	3,230	20,280	75.9	26.7
Manukau city	8,300	6,940	15,320	35.2	14,180	9,320	4,700	28,190	64.8	43.5
Papakura district	2,030	1,440	3,470	33.2	3,420	2,360	1,220	6,980	66.8	10.4
Franklin district	1,120	800	1,920	24.2	2,540	2,170	1,310	6,020	75.9	7.9
Thames-Coromandel district	450	190	640	17.6	1,220	1,070	680	2,970	82.4	3.6
Hauraki district	450	240	690	24.1	820	850	510	2,180	75.9	2.8
Waikato district	1,760	1,130	2,900	29.6	3,000	2,510	1,380	6,890	70.4	9.3
Matamata-Piako district	440	410	840	23.8	1,130	950	620	2,700	76.3	3.1
Hamilton city	3,900	2,150	6,050	27	7,700	5,920	2,740	16,350	73.0	22.
Waipa district	640	330	960	19.3	1,520	1,560	950	4,030	80.7	5.
Otorohanga district	270	170	430	22.5	520	620	350	1,490	77.5	1.
South Waikato district	850	460	1,310	21.1	2,030	1,870	1,020	4,910	78.9	6.
Waitomo district	450	360	810	24.9	920	950	570	2,440	75.1	3.
Taupo district	1,110	700	1,810	25.3	2,450	2,140	1,370	5,970	76.7	6.
Western Bay of Plenty district	950	680	1,630	25.9	1,900	1,670	1,100	4,670	74.1	6.

3.1.4 Levels of crowding

The level of crowding in New Zealand, as in most areas of the United States and most European countries, is relatively low, although Morrison (1994) notes that the "census figures suggest a marked slowing down in the rate at which crowding is declining". However, the reliability of census figures has been called into question. Kearns and Reinken (1994), for example, found a discrepancy of around 25 percent between 1991 census figures and 1992 registrations with the Hokianga Health Enterprise Trust. The discrepancies were greatest among those aged under 30, which the authors suggest may be due in part to the housing characteristics of the 15-29 age group, namely their transience and the fact that many live in buses or vans rather than permanent dwellings. Similar levels of under-enumeration have also been reported in the United States.

In Western countries, anything more than one person per room is generally considered overcrowded. In Fuller et al's (1993) Bangkok study, the average number of persons per room was 2.1. The authors point out that to have the same level of crowding in the United States (or New Zealand), a 1,500 sq ft house would have 17 people living in it. Despite the apparently high levels of crowding in Bangkok, the authors found that, contrary to expectation, persons per room had "no discernible effect on reported illness, propensity to become ill if another member of the household is sick, or the self-report of health". This suggests that higher levels of crowding in themselves do not necessarily contribute to poorer health. It is still unclear whether and at what level crowding that exceeds the norm for any given society will adversely affect health.

Morrison (1994) attributes the fall in crowding in New Zealand to a decline in average family size and an increase in average dwelling size. However, Morrison notes that between 1976 and 1981, crowding among Maori and Pacific households actually increased, partly due to the larger average household size among Maori and Pacific people. "The measure of crowding used by the Department of Statistics was the number of major rooms divided by the number of occupants (major remaining undefined)" (Morrison).

In the United States, crowding has also increased among some groups and in some locales (Myers et al 1996). The authors found increased crowding among renters, especially those living in high-cost areas and among those aged 35-44, when family sizes are likely to be the largest. Crowding was particularly high among recent immigrants, with Hispanic and Asian immigrants having the highest levels.

As a result of increases in crowding among particular groups, Myers et al propose that normative standards of crowding be reviewed. They do this on the grounds of housing policy (i.e. standards for allocating housing subsidies) not on the basis of presumed health effects. There is little research into whether increased crowding among particular groups has led to increased negative effects on health.

3.1.5 Issues of measurement

Finally, problems in the way health is measured and crowding assessed need to be taken into account. Many New Zealand and overseas studies are anecdotal or rely on self-report of health status rather than on medical records (Butcher 1998, Crothers et al 1993, Hyndman 1998, Kearns 1995, Maori Women's Housing Project 1991, Mortensen 1988, Smith et al 1992). Kearns (1995) acknowledges that this process of rating health is problematic but identifies a number of advantages with self-report. For instance, ailments might be self-medicated and not warrant medical consultation or people with health problems may delay or avoid medical consultations due to cost. In both these cases, information would not be captured in medical records.

OVERCROWDING

Affordable housing

New Zealand has no legislative or regulatory definition of affordable housing, but the term is generally used to refer to low- to moderate-income households requiring some form of assistance (a subsidy or intervention).

Affordable housing is usually targeted at those in household income bands from 80% to 120% of the median household income (MHI), who are not eligible for social housing but still need assistance to either secure home ownership or a long-term rental in the market. (In 2012 the MHI in Auckland is approximately $72,000).

The Six Dimensions of Housing Adequacy

Adequate food, shelter and clothing are the basis of the hierarchy of human needs.[1] The Universal Declaration of Human Rights affirms access to adequate housing as a vital part of human rights.[2] Housing fulfils the basic human physical need for shelter but also satisfies social requirements. A house provides a centre for an individual and the basis for family life, emerging as an important symbol of social standing and aspirations. Thus the fulfilment of housing needs is a complex process.

Where inadequacies exist in housing, they manifest themselves via readily recognisable elements; Statistics New Zealand describes six interrelated dimensions of housing adequacy:

Affordability
Income related.

Housing affordability relates to the ability of households to rent or purchase housing in a locality of choice at a reasonable price, the capacity of households to meet ongoing housing costs, and the degree that discretionary income is available to achieve an acceptable standard of living. Affordable housing should leave enough residual income to cover other basic living costs, as well as allowing households to save for irregular but unavoidable costs such as medical and dental care.

Suitability
Type of house. *New → Intergenerational* *multi-gen*

Housing suitability relates to the ability of households to access:
- housing that is appropriate to their current needs
- housing that is sufficiently flexible to cater for future requirements and long-term goals
- preferred tenure and dwelling type
- local opportunity (such as employment and education)
- local infrastructure and public amenities.
- infrastructure includes the components of network utilities (gas, electricity, telecommunications, water supply), transportation (including sea and air ports, roading (bridges, footpaths) and parking space), and solid and liquid waste management (such as water treatment plants, sewer, garbage services and recycling).

Habitability
Housing Conditions.

Housing habitability relates to:
- the physical condition of the dwelling (structurally, internally and externally)
- the existence of basic household amenities (such as cooking, washing and heating facilities)
- the condition of the environment surrounding the home.
- The essential components of habitability share that the house (and environment where relevant) is healthy to live in, is energy efficient (takes less energy to build and operate), and is resource efficient (uses fewer non-renewable resources and makes efficient use of renewable resources).

Community Housing Providers.

Tenure Security
Tenure security is one of the six dimensions of housing adequacy.

Security of tenure offers dwelling occupants the confidence that their tenure is guaranteed for a specified period of time

Housi... *Over...* *Home...*

The Need in New Zealand

Housing issues in New Zealand affect New Zeala wealth, health and quality of life.

As a result of unaffordable housing, overcrowding issues and a poor housing stock 300,000 New Z living in unacceptable housing conditions.

New Zealand has some of the least affordable housing in the developed world

A recent international survey rated housing in New Zealand as severely unaffordable.[1] 360 Cities w eight are in New Zealand - were surveyed and ranked by affordability. New Zealand ended up at this with Auckland being most unaffordable (347 out of 360) and Lower North Island slightly better (24 still seriously unaffordable. Even London was considered more affordable than Auckland.

Today a house could cost 6-8 times a household income

Rents and house prices in New Zealand have increased over the past twenty years at a much faste incomes. These days an average New Zealand house can cost six to eight times higher than house three times is considered affordable.[4]

The high cost of housing keeps a family in a cycle of poverty

Housing is a significant element of the household budget and an important determinant of the stan high cost of housing keeps families in a cycle of poverty, as insufficient income is left to meet othe food, clothing, transport, medical care and education.

Read more about affordability and the six dimensions of housing adequacy.

About 300,000 older New Zealand homes are un-insulated, damp a

A large number of people on low incomes live in older housing stock, which are most often cold a heating and insulation means that homes are ill-equipped to deal with winter temperatures. These linked to increased illnesses and infections, especially in young children. The flow-on effects from environment erodes families' hope and self-worth, and impairs children's ability to succeed in scho damp homes cost a lot to heat, which is unaffordable for many low income families.

10% of the New Zealand population lives in overcrowded homes

Many New Zealand families share their home with other families to save money, which leads to o recent statistics show that 10% of New Zealand households are overcrowded2. Overcrowding is Māori (23%) and Pacifica people (43%). Overcrowding also increases the risk of transmitting infe

Another aspect that feeds overcrowding is the unaffordability of heating a home; children and oth sleep in the same room to keep warm during winter which again stimulates diseases.

Read more about overcrowding and the six dimensions of housing adequacy.

Home ownership rates are decreasing

In 2013, 64.8 percent of households owned their home or held it in a family trust, down from 66

To what extent does the papakainga housing concept contribute to medium density housing typologies?

SUSTAINABLE DEVELOPMENT

This research question initiates discussion around how we respond to the housing crisis and other related issues and challenges identified. How might the traditional way of living be woven into the urban fabric of Auckland? How can we move from traditional lower density living environments to more denser places but still ensure our values and culture are preserved and protected? So what does that look like? These are the types of series of inquiries that I consistently think about throughout the process. Is it right for people? Is this a place where people will thrive? When we stop building subdivisions and start building communities ground up it brings hope for future generations.

As an overarching framework - I believe that the UN Sustainable Development Goals are a great foundation to think about how we respond to these key aspects. We should be thinking about these not just at a local and national level but also a global scale. These goals have the power the ensure that we as a country think about how we are contributing positive change in our communities.

This research study specifically looks at how the papakainga housing typology can contribute to the medium density housing typologies. It aims to think about UN GOAL 11 Sustainable Cities and Communities. The kaupapa Maori approach embeds Tikanga and Te Ao Maori into the way we shape the places we live in. Eurocentric models have been so detrimental to Maori people that we need to integrate and embed our faces into our places. I also believe that traditional sustainable models which are encouraged by western science can really help the diverse people we have in Auckland.

This research and design project will also aim to think about the following UN Sustainable Goals:

1 - No Poverty
2- Zero Hunger

As identified in earlier issues around people experiencing homelessness, this is a core goal as to how we can integrate the marginalized into providing for everyone. How can we start building better communities to reduce poverty?

"Material conditions for Kiwi kids are relatively poor. Average family incomes are low by OECD standards, and child poverty rates are high. ... In terms of child health, New Zealand has the highest rates of suicide in the OECD for youth aged 15-19. " OECD (2009).

This is so important when we think about regenerating neighbourhoods which are dominated by low socioeconomic families. How can we regenerate neighbourhoods and prevent gentrification so that we are protecting these vulnerable communities which can be highly affected? We need to ensure that resources and facilities are accommodated to support families. When we start designing our living environments we utilize the land to provide for people whether it is through gardens and orchards, improving waterways for fish to flourish etc.

As an overview, I believe that the papakainga way of living can be embedded within the urban fabric to encourage traditional ways of living off the land, looking after the environment and looking after people.

RESEARCH AIMS

The papakainga/wa kainga (traditional Maori communal based housing) is a model for community regeneration. Through the Te Aranga strategies which are integrated into the urban context through economic, social and cultural development that is co-designed with the community.

These will be achieved by:

1. Understanding the relationship Māori have to the land and the values that shape a Māori urban development proposal

2. Understanding the aspirations of stakeholders and mana whenua

3. Understanding community that identifies as Māori and utilises cultural values that are expressed through medium density housing that support both Maori and tauiwi (non-Māori people of New Zealand)

RESEARCH OJECTIVES

1. Contribute to medium density housing typologies

2. Preserve and embed culture and identity

3. Shape ways of community living

Wiri, Auckland NZ

1. Contribute to medium density housing typologies (through medium density housing/ papakainga or wa kainga models)

Auckland over the last decade has seen a dramatic shift in urban communities. The lack of housing choices and declining affordability impacts people's livelihoods.

The theme aims to use medium density housing through typologies such as terrace housing and papakainga models to offer low-income and/or deprived communities better living. Medium density housing offers a more collective way of providing and offering people a better quality of life in urban centers.

This way we can reduce overcrowding of housing by accommodating intergenerational living, increase housing choice to meet diverse preferences/needs and increasing housing supply by developing different models. Well designed homes are important for their hauora (Well-being) and can be enhanced through both built and natural environment.

Omaka Marae, Blenheim NZ

2. Preserve and embed culture and identity (through Kaupapa Maori and Te Aranga)

Auckland households of whanau and communities are very diverse. Housing development must accommodate different cultures with both small and large families.

Through the use of mixed Papakainga housing models in the neighbourhood, it should provide a place for people to thrive through different life stages. This strives to help Maori and tauiwi achieve affordable, healthy and sustainable homes which meet their specific needs.

By using Te Aranga and Kaupapa Maori research and knowledge we can use this to co-design with those who will inhabit the development so that they can be engaged in the process to work towards developing a place of identity and a sense of place.

This will be achieved by moving from euro-centric to whanau-centric models using Te Aranga.

TE ARANGA DESIGN

Te Aranga Design Principles is a cultural landscape strategy/approach to design thinking and making which incorporates a series of Māori cultural values and principles. These include; Mana, Whakapapa, Taiao, Mauri Tu, Mahi Toi, Tohu and Ahi Kā. The Te Aranga Design Principles address the processes of economic, social, environmental and spatial development changes. They are a set of outcome-based principles founded on Māori cultural values and formulated to provide practical guidance for enhancing outcomes for the design environment. The principles have arisen from a widely held desire to enhance mana whenua presence, visibility and participation in the design of the physical realm. This enables the development community to understand how all can positively engage with mana whenua and shape our built and natural environment.

For Māori, this means that their identity and well-being is being enhanced, they are able to participate in decision-making processes that affect the community and environment, spiritual connection and sense of belonging is preserved, reassertion of Māori voice in the landscape, and many other contributing beneficial outcomes which through Te Aranga Design they are able to develop.

For Tauiwi this means connection with Tangata whenua, education on alternative models of conservation and sustainability, encountering smoother development processes, working towards a better future for all parties, economic gain through marketing of identity and establishing a sense of unity for indigenous and western cultures, by creating a set of shared principles to demonstrate both Maori and Tauiwi perspectives.

TE ARANGA MĀORI DESIGN PRINCIPLES

	Nga Hua / Outcome	Ahuatanga / Attributes	He Tauira / Application
MANA Rangatiratanga Authority	The status of iwi and hapū as mana whenua is recognised and respected	• Recognises Te Tiriti o Waitangi / The Treaty of Waitangi and the Wai 262 Ko Aotearoa Tēnei framework for Treaty Partnerships in 21st Century Aotearoa New Zealand as the basis for all relationships pertaining development • Provides a platform for working relationships where mana whenua values, world views, tikanga, cultural narratives and visual identity can be appropriately expressed in the design environment • High quality Treaty based relationships are fundamental to the application of the other Te Aranga principles	• The development of high level Treaty based relationships with mana whenua is essential prior to finalising design approaches and will maximise the opportunities for design outcomes. • Important to identify any primary mana whenua groups as well as wider mana whenua interests in any given development.
WHAKAPAPA Names & Naming	Māori names are celebrated	• Recognises and celebrates the significance of mana whenua ancestral names • Recognises ancestral names as entry points for exploring and honouring tūpuna, historical narratives and customary practises associated with development sites and their ability to enhance sense of place connections	• Mana whenua consultation and research on the use of correct ancestral names, including macrons • Recognition of traditional place names through signage and way-finding • Use of appropriate names to inform design processes • through careful attention to naming
TOHU The Wider Cultural Landscape	Mana whenua significant sites and cultural landmarks are acknowledged	• Acknowledges a Māori world view of the wider significance of tohu / landmarks and their ability to inform the design of specific development sites • Supports a process whereby significant sites can be identified, managed, protected and enhanced • Celebrates local and wider unique cultural heritage and community characteristics that reinforce sense of place and identity	• Recognition of tohu, including wāhi tapu, maunga, awa, puna, mahinga kai and ancestral kainga • Allows visual connection to significant sites to be created, preserved and enhanced • Wider cultural landmarks and associated narratives able to inform building / spatial orientation and general design responses • Heritage trails, markers and interpretation boards
TAIAO The Natural Environment	The natural environment is protected, restored and / or enhanced	• Sustains and enhances the natural environment • Local flora and fauna which are familiar and significant to mana whenua are key natural landscape elements within urban and / or modified areas • Natural environments are protected, restored or enhanced to levels where sustainable mana whenua harvesting is possible	• Re-establishment of local biodiversity • Creating and connecting ecological corridors • Planting of appropriate indigenous flora in public places, strategies to encourage native planting in private spaces • Selection of plant and tree species as seasonal markers and attractors of native bird life • Establishment and management of traditional food and cultural resource areas allowing for active kaitiakitanga
MAURI TU Environmental Health	Environmental health is protected, maintained and / or enhanced	• The wider development area and all elements and developments within the site are considered on the basis of protecting, maintaining or enhancing mauri • The quality of wai, whenua, ngāhere and air are actively monitored • Water, energy and material resources are conserved • Community wellbeing is enhanced	• Daylighting, restoration and planting of waterways • Contaminated areas of soil are remediated • Rainwater collection systems, grey-water recycling systems and passive solar design opportunites are explored in the design process • Hard landscape and building materials which are locally sourced and of high cultural value to mana whenua are explored in the design process
MAHI TOI Creative Expression	Iwi/hapū narratives are captured and expressed creatively and appropriately	• Ancestral names, local tohu and iwi narratives are creatively reinscribed into the design environment including: landscape; architecture; interior design and public art • Iwi / hapū mandated design professionals and artists are appropriately engaged in such processes	• Mana whenua assist in establishing design consortia which are equipped to translate iwi/hapū cultural narratives into the design environment • Civic / shared landscapes are created to reflect local iwi/hapu identity and contribute to sense of place • Iwi/hapū narratives are reinscribed in the environment through public art and design
AHI KĀ The Living Presence	Iwi/hapū have a living and enduring presence and are secure and valued within their rohe	• Mana whenua live, work and play within their own rohe • Acknowledges the post Treaty of Waitangi settlement environment where iwi living presences can include customary, cultural and commercial dimensions • Living iwi/hapū presences and associated kaitiaki roles are resumed within urban areas	• Access to natural resources (weaving species, mahinga kai, waterways, etc) facilitates, maintains and /or enhances mana whenua ahi kā and kaitiakitanga • Civic/iwi joint venture developments ensure ahi kā and sense of place relationships are enhanced • Iwi/private sector joint venture developments enhance employment and ahi kā relationships

Source: Jade Kake, Nga Aho

Maori Values

Kotahitanga
Collective cooperative and effective partnerships and collaboration with community

Wairuatanga
Emotional connection with the environment that links people

Manaakitanga
Acceptance and hospitality given to visitors, and protection and security of community

Whanaungatanga
(process of establishing relationships, relating well to others)
Participation and membership in the
community and social setting

Kaitiakitanga
Protection of significant landscape features important to the local community

Rangatira
Community can take a lead and responsibility for creating and determining their own future

3.   Shaping the ways of community living (through cultural values and restoration of built and natural environment)

Through the articulation and incorporation of cultural values and kaupapa Maori methods, this will improve the output of design concepts which means Maori and Tauiwi can change the environments they live in. This can be achieved through the embodiment of the identified Maori values.

These key values demonstrate how community living can be moulded through place attachment and community cohesion. The collaboration of parties and groups work together effectively in order to ensure that there is community cohesion, things run smoothly and that resources are maintained. This model encourages that expression of Māori place and attachment through the Te Aranga Design Principles.

Kaupapa Maori

- Kaupapa: Māori philosophy and ethics, shaped by Māori beliefs
- Kaupapa shapes Tikanga: Māori beliefs inform Māori practices
- Mātauranga Māori is Māori knowledge, founded on
- Kaupapa and Tikanga, Māori philosophy and cultural practices
- This knowledge system evolved over the thousands of years of the Polynesia diaspora and settlement of Aotearoa

Kaupapa Māori Principles

- Kaupapa Māori principles guide research philosophy (ontology and epistemology), methodology and methods. I have developed these principles to inform my research practice:
- Is it by, with and for Māori, unless Māori decide otherwise
- How will it empower Māori
- How does it validate Māori language and culture
- In what ways will it result in positive outcomes for Māori people, language, culture and society

METHODOLOGY

This proposal aims to use Design by Inquiry and embed Te Aranga and kaupapa Maori through papakainga typology. using the key principles and framework of Te Aranga (Mana, Whakapapa, Mauri Tu, Taiao, Tohu, Ahi Kaa, Mahi Toi)

By using this framework it enables design using this process and provides guidance to deliver better outcomes in the design environment.

The principles have arisen from a widely held desire to enhance mana whenua presence, visibility and participation in the design of the physical realm. Parallel to using the Te Aranga framework I aim to incorporate Kaupapa Maori. Kaupapa Māori or also discussed as Maori Ethics is shaped by Maori beliefs.

This integrates Tikanga and Matauranga Maori. Mātauranga Māori is Māori knowledge, founded on Kaupapa and Tikanga, Māori philosophy and cultural practices.

Kaupapa Maori

- Design by Research - Kaupapa Maori
- Kaupapa Maori research is where Maori are significant participants
- Research where Maori analysis is undertaken
- Research where Maori knowledge is produced
- Research where Maori tikanga (protocols) and processes are followed throughout the research from the beginning to the dissemination of results to participants

KORU OF MAORI ETHICS
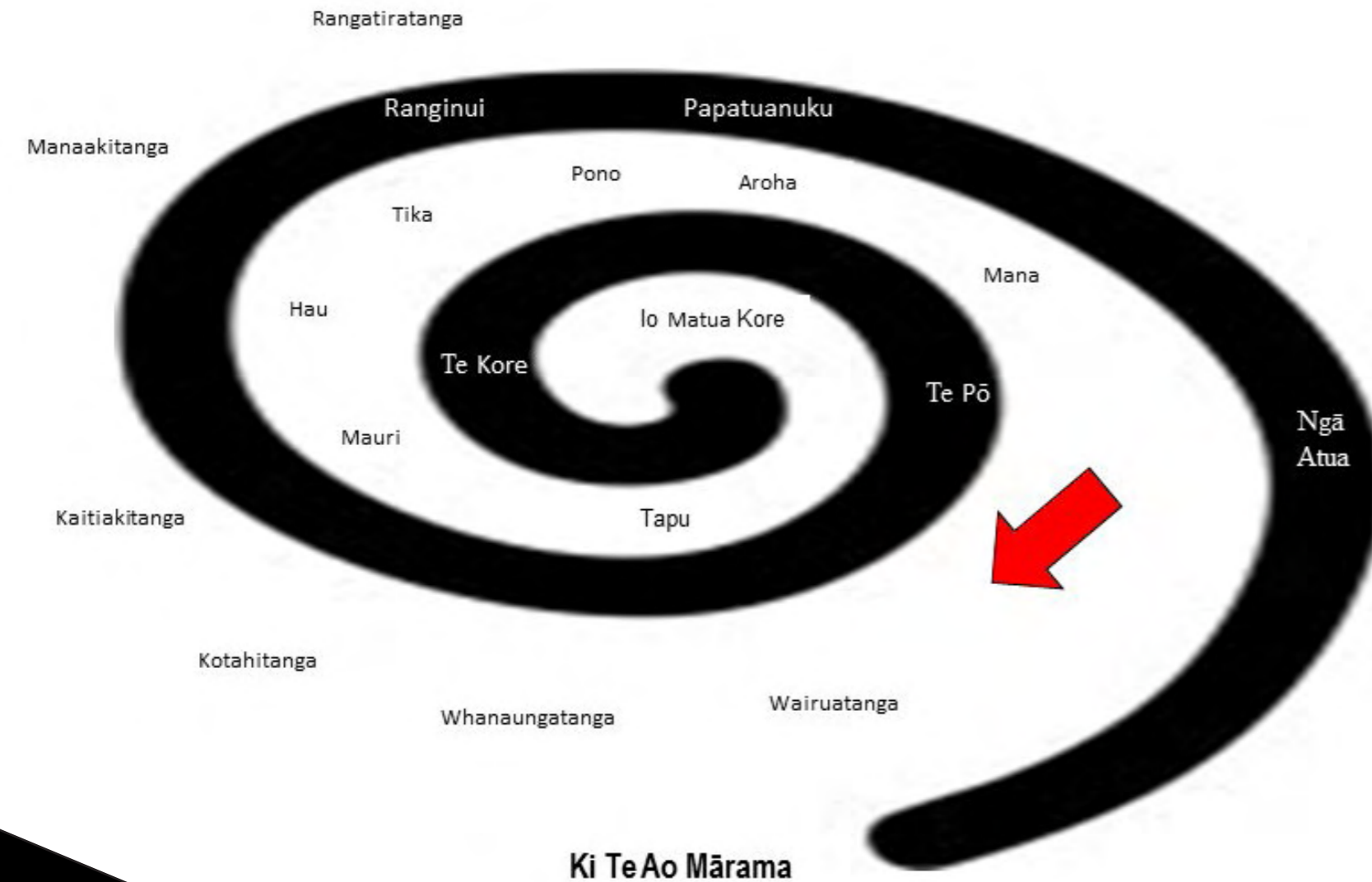
Source: Dr Ella Henry

ETHICAL CONSIDERATIONS

Ethics Application Approved: 10th July 2017
Approved by: Unitec Research Ethics Committee

Ethics Approval needed for:

- Engagement with People Experiencing Homelessness
- Co-design Workshops engaging with high school students 16-18 years old.
- Engagement and Consultation with Mana Whenua - Ngati Tamaoho

Discussion:

I have considered ethics during this research project as it is vital to community involvement in the project. It has been significant that I engage with a range and diverse group of people. Through a Te Ao Maori lens, the systemic and formalities of how we engage may change depending on individuals.

In regards to the ethics, the process has been quite an interesting learning curve for me. However, to an extent, the application isn't flexible enough and some of the specifics it has made me more aware of how the process works. It has made me more aware of the processes we undergo prior to even engaging with our communities.

Personally, I don't think this process is ideal for the ordinary person as it becomes very complex. I found it quite difficult to understand the feedback and had preferred to meet with the readers for a further discussion. It made communication very difficult.

Also, I think that we need a standard set of template for consent forms etc. Similar to Auckland University of Technology forms where you can download these from the institution website.

As an overview, we must understand cultural sensitivity and appropriation when it comes to Maori. We are not educated enough in regards to how we engage with Maori efficiently and effectively. We don't have set guidelines to refer to or any particular framework which needs to be developed.

| Date: Week Starting >	3/1/2017	3/30/2017	4/1/2017	5/1/2017	6/1/2017	7/1/2017	8/1/2017	9/1/2017	10/1/2017	11/1/201
1 PROJECT MANAGEMENT										
1.1 Project Launch and Initiation										
1.2 Proposal Handin										
1.3 First Interim										
1.4 Second Interim										
1.5 Completion : Final Presentation										
2 METHODOLOGY										
Establish project challenges, brief and plans										
2.1 Research Phase										
Issues										
Research / evidence for case studies (international, national, local)										
Literature Review										
2.2 Site Context and Analysis										
Site Visit										
Mapping										
Site Context and Planning										
Collect and Analyse Base Data										
2.3 Community Engagement Phase										
Interviews and Small Workshops										
Co-Design Workshops										
2.4 The Plan and Process										
Identify and Evaluate potential										
Identify Key Design Requirements										
Community Collaboration aand Cohesion										
Putting it All Together: Te Aranga Desigh Principles										
Bottom-Up Build										
Design Strategy Learnings										
2.5 Design Phase										
Outcome from approach and community engagement										
Implement Te Aranga Design Principles										
Test tactical approach and its effectiveness										
Design Development										
Detailed Design										
Masterplanning										
Modelling										
Analyze and Evaluate										

PROJECT MANAGEMENT

This project time line identifies the process and deadlines throughout the year. It is very brief and simplified to demonstrate the management of this design by research.

Each phase has been set out in relation to the structure of this dissertation and colour coded to communicate where and how it fits into the process.

These projected frames are estimates in regards to meeting deadlines. Some results do vary.

Some key learnings from this based on time management is that research ends up taking longer than expected as evidence-based research can help you justify your design concepts. I have also learned that there is a range of methodologies in regards to both quantitative and qualitative research and both can take up a lot of time.

In general, I think that I have done pretty well-considering a lot of my travel and work commitments. Working both part-time and full-time work can be very hectic whilst working on this dissertation.
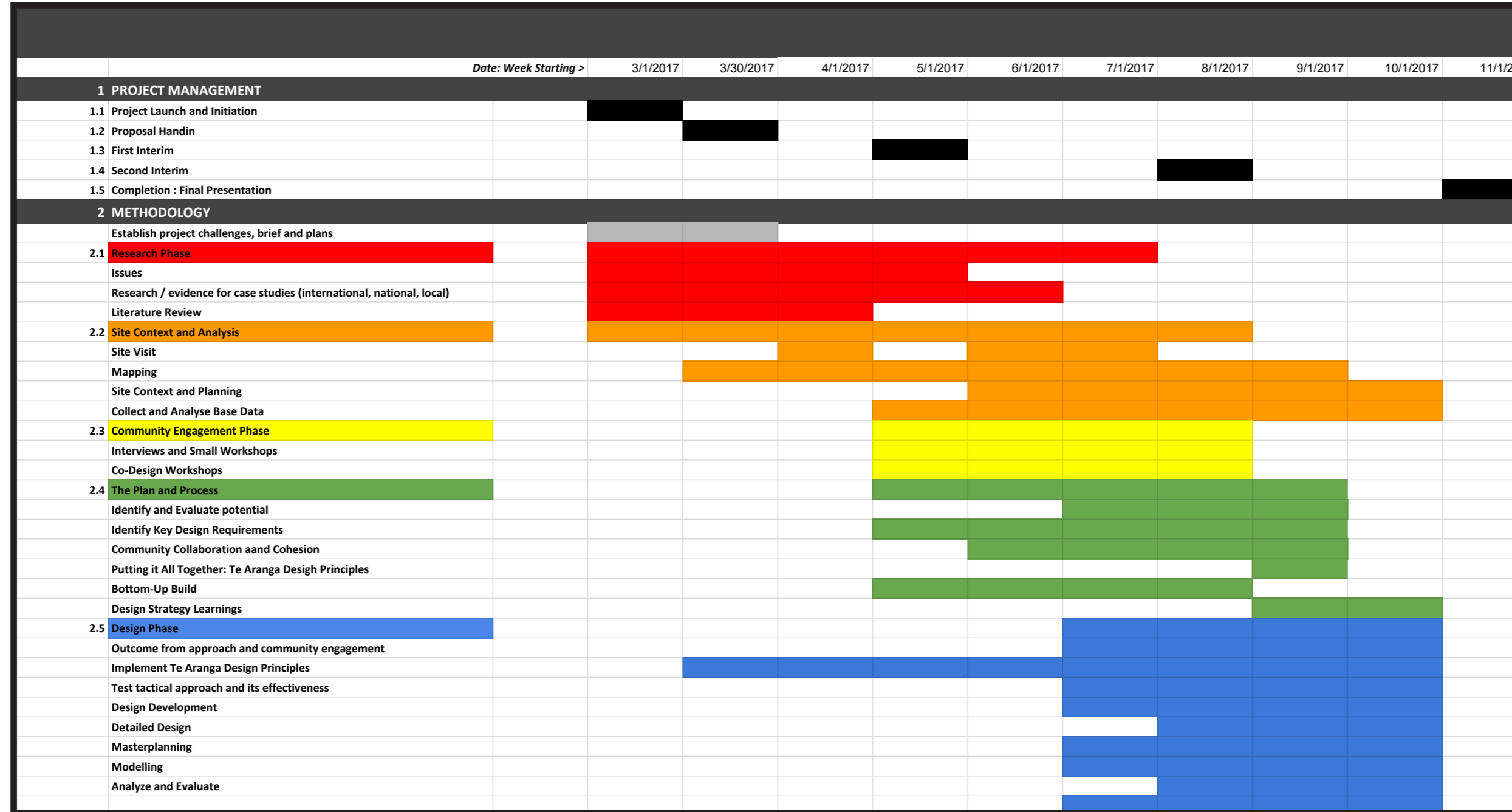
SECTION TWO: THE PRECEDENTS

1. Understanding theory and reviewing literature
2. Researching and analyzing case studies

Series of Enquiries
How does design by research influence the way we develop and inform
decision-making processes?

Understand how might we implement and learn from other case studies

Research Objective 1.
Contribute to medium density housing typologies

RUA 02

Understanding Theory and Literature Review

Extensive examples of the theory were read and analysed. I have selected a small portion of examples to share. These include both legislation and thesis papers. I felt like these two components demonstrate both policy and design and how that plays a huge role in the way we build communities and also being able to share learnings and knowledge.

From master-planning frameworks to human rights on a global scale right down to future proofing design found in particular thesis projects.

I think understanding kaupapa Maori as a theory to inform design processes and methodology and carrying that through to the end is commendable.

Understanding Theory and Kaupapa Maori Methodology

Design by Research

Co-housing is a semi-communal housing model, first developed in Denmark and the United States in the 1970's, that provides for individual ownership of a house and dwelling site coupled with shared ownership of communal land and facilities. A large common house provides the focus for communal activities and often includes dining, office/computer, childcare, teenager and entertainment facilities.

Co-housing bears a remarkable similarity to traditional Māori Papakāinga and provides a modern model of semi-communal living which is capable of being customised for Māori needs.

Co-housing has been found to be sustainable for 15 to 40 families and as this represents a reasonably large housing development, it has the capacity to provide for the economic provision of services, economies of scale in building materials and sweat equity with the replication of housing plans.

Other advantages of Co-housing include the option of shared dining on a nightly basis, access to larger outdoor communal spaces as well as communal gardens and orchards.

In a Māori model, the Common house could be replaced by an expanded Marae complex. Communal land ownership in conjunction with occupation licenses granted by the Māori Land Court could replace the ownership of individual lots.

A Kaupapa Māori Co-Housing model has the potential to combine the essence of traditional Papakāinga living with the economies and modern amenities of its Western equivalent.

Te tiriti o Waitangi

"Put Māori back into the story – We have vanished"
(Wānanga participant, June 2016)

1.2 A BETTER URBAN PLANNING SYSTEM NEEDS TO RECOGNISE PLANNING BASED ON MĀTAURANGA MĀORI

The 'Better Urban Planning' issues paper defines 'planning' as 'group of activities undertaken primarily by local government' (Productivity Commission, 2015) (p5). Feedback from the wānanga suggests that Māori organisations are also undertaking 'planning' activities. This has been recognised in the definition of 'planning' endorsed by the New Zealand Planning Institute which includes 'Iwi Management Plans' (Productivity Commission, 2015)p6).

In proposing reforms to the urban planning system, in a way that is specific to Aotearoa New Zealand, the Productivity Commission must recognise that dual planning systems operate in this country, encompassing concepts of 'ownership', knowledge, rights and responsibilities. Experience shows that recognising Māori values in planning is critical in complex urban planning processes and large- scale projects with significant impact on the environment. These processes and projects affect Māori rights and interests.

Wānanga participants support a review of the urban planning system to achieve a paradigm shift from a single planning worldview to a planning system that encompasses parallel worldviews. Wānanga participants committed to working together with central and local government to achieve this paradigm shift. Our aspiration is to encourage equal recognition of Māori in the planning framework, and mana whenua must be adequately resourced and funded to perform necessary tasks.

1.3 BETTER URBAN PLANNING MUST FOCUS ON HOLISTIC OUTCOMES

Translating to 'treasure handed down', the phrase 'taonga tuku iho' acknowledges whakapapa as the medium through which kaitiakitanga of land and resources is transmitted. In 1993 the *Te Ture Whenua Māori Act* (TTWMA) stated that land was of "special significance" to Māori, alluding to a unique understanding of the 'value' of land and connection to community:

"...whereas it is desirable to recognize that land is taonga tuku iho of special significance to Māori people and, for that reason, to promote the retention of that land in the hands of its owners, their whānau, and their hapū, and to protect wahi tapu: and to facilitate the occupation, development, and utilisation of that land for the benefit of its owners, their whānau, and their hapū:..." (Te Ture Whenua Māori Act, 1993)

The human right to adequate housing in New Zealand

Human Rights Commission
Te Kāhui Tika Tangata

What is the human right to adequate housing in New Zealand?

The human right to adequate housing is recognised in the 1948 Universal Declaration of Human Rights and in multiple international human rights treaties that New Zealand has ratified including the 1965 Convention on the Elimination of All Forms of Racial Discrimination, the 1966 International Covenant on Economic, Social and Cultural Rights, the 1979 Convention on the Elimination of All Forms of Discrimination Against Women, the 1989 Convention on the Rights of the Child, and the 2006 Convention on the Rights of Persons with Disabilities. Many of these treaties incorporate the right to housing into the right to an adequate standard of living. Other treaties refer to specific aspects of the right to housing such as the right to privacy.

The human right to adequate housing is binding legal obligation of the State of New Zealand. This means the State of New Zealand has agreed to ensure that the right to adequate housing is progressively realised in New Zealand. It is an "international obligation" that must be performed in New Zealand.

The State has a duty to protect the right of people in New Zealand to enjoy adequate housing and a responsibility to provide remedies.

The human right to housing...applies to everyone [and]... is of central importance for the enjoyment of all economic, social and cultural rights

It has been described by the most authoritative UN Treaty Body on economic and social rights as the right to live somewhere in security, peace and dignity.[1]

It must be provided in a non-discriminatory way. Everyone, regardless of income or economic resources, is entitled to the enjoyment of this right, without distinction, exclusion or restriction on the basis of any specific characteristic such as race, religion, age or sex.

As a State party to the international human rights treaties that protect the human right to adequate housing, the New Zealand Government (both local and central) has a duty to respect, protect and fulfil this right. The Government is not required under its human rights obligations to build housing for anyone or to own houses. Its duty is to ensure that all people in New Zealand enjoy their human right to adequate housing. It must do that or it will be in breach of its obligations.

Business – including individuals and organisations who are landlords - has a responsibility to respect the human right to adequate housing. If operations have a negative impact on the right to adequate housing business has a responsibility to remedy that negative impact.[2]

[1] United Nations Committee on Economic Social and Cultural Rights, *General comments No. 4* (1991) on the right to adequate housing and No. 7 (1997) on forced evictions http://www.ohchr.org/Documents/Publications/FS21_rev_1_Housing_en.pdf
[2] UN Guiding Principles on Business and Human Rights http://www.ohchr.org/Documents/Publications/GuidingPrinciplesBusinessHR_EN.pdf

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The human right to adequate housing does not simply mean a roof over people's heads. The United Nations has defined seven standards that must be met in order for housing to be adequate.[3]

Adequate Housing

Security of Tenure	Habitability	Accessibility	Affordability	Availability of services, materials, facilities and infrastructure	Location	Cultural Adequacy

▶ **Security of tenure:** Residents should be protected against forced eviction, harassment and other threats including predatory redevelopment and displacement.

▶ **Habitability:**
Housing must provide residents with adequate space that protects them from cold, damp, heat, rain, wind, and other threats to health, structural hazards, and disease.

▶ **Accessibility:** Housing must be accessible to all, and disadvantaged and vulnerable groups – including the disabled – must be accorded full access to housing resources.

▶ **Affordability:** Housing costs should be at such a level so as not to compromise the attainment of other basic needs. For example, people should not have to choose between paying rent and buying food.

▶ **Availability of services, materials, facilities and infrastructure:** Housing must provide access to services essential for health, security, comfort and nutrition. This includes water and sanitation, power and other essential utilities.

▶ **Location:** Housing should not be built on polluted sites or in immediate proximity to pollution sources that threaten the right to health of residents. The physical safety of residents must likewise be guaranteed. Additionally housing must be in a location which allows access to employment, health-care services, schools, child care centres, and other social facilities.

▶ **Cultural Adequacy:** Housing and housing policies must guarantee the expression of cultural identity and diversity, including the preservation of cultural landmarks and institutions. Redevelopment or modernisation programs must ensure that the cultural significance of housing and communities is not sacrificed.

[3] United Nations Committee on Economic Social and Cultural Rights, *General comments No. 4* (1991) on the right to adequate housing and No. 7 (1997) on forced evictions http://www.ohchr.org/Documents/Publications/FS21_rev_1_Housing_en.pdf

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Legislation

I have taken a key interest in how policy and legislation influence upon design and communities. These have derived from the issues discussed previously. This means that based on the extent of the social issues around housing specifically I have been quite intrigued during the process. From understanding that we have a housing crisis in Auckland with a high rate of people experiencing homelessness. So whose responsibility is it to take on? Is it the government issue or should we as a community be partnering up with other organizations to bring real changes and real results on the ground?

Globally understanding human rights to adequate housing and lack of affordability in Auckland creates so many further issues such as mental health and well-being conditions. There are so many related factors that I needed to understand how legislation can change in response to potential social housing law reform. Is there the potential to think about how might legislation reviews better our communities especially our marginalised and vulnerable peoples.

This literature review has really helped me think about things at an academic level and shows how design, research and policy are intertwined.

Master of Architecture Design Theses

The ideas I have explored are different housing typologies that might suit large families, smaller families and older people. How can we develop new medium density housing models through papakainga that express identity and culture? These following research papers have been reviewed and have somewhat influenced the development of this research. These include discussions about design methodology and approaches, sustainable architecture, contemporary Maori Urban Design, embedding cultural narratives into built and natural forms and different terraced models.

With Auckland housing crisis there is a high demand for more 'subdivisions' and high-density buildings which create significant environmental issues and a great impact on culture.

Many disadvantaged through housing costs are Māori so consideration of Māori typologies for medium density housing seems a possible beneficial response which has not been explored from a landscape architecture stance. The theses identified recognise different approaches from the architectural stance which explores different design methodology.

SUB URBAN DREAM -
R e i n t e r p r e t i n g t h e s u b u r b a n d r e a m i n
Auckland's medium density housing
Victoria University of Wellington, School of Architecture
Henry Read
2015

This thesis discusses how Auckland plans to address population growth plans through medium-density-housing and existing suburban centres. The current medium-density housing typologies fail to support the kiwi lifestyle. This provides the opportunity for us as young designers to develop new strategies and research how we can reinvent medium-density housing and contribute to shaping these spaces.

This thesis is an approach to suburban intensification which can achieve Auckland's required density, as well as the ideals of New Zealand's preferred suburban dream. Initial explorations highlight three key ideas from the suburban dream; independence, expansiveness, and community. These ideals are compromised in current medium-density housing and form key criteria for architectural critique throughout this research.

By using this past research project it provides an understanding of an architectural stance on medium-density. It uses an iterative design methodology explored how the relationships between, and configuration of dwellings could efficiently utilise both ground and vertical conditions to strengthen the key suburban ideals. If we understand how this can be done from the architectural stance it will provide a better understanding of how we can collaborate and demonstrate how papakainga housing concept may contribute to medium density housing typologies from a landscape stance.

The Garden of Knowledge
Sustainable Contemporary Māori development-Creating
new frontiers with a clear rear view mirror
Terry Marie Christopher Badham (Ngāti Whātua, Ngāti
Whātua o Orakei, Te Taou)
Master of Architecture (Professional), Unitec New Zealand,
2011

This thesis explores contemporary Maori urban design through
architectural development. " How can Architecture inform the
sustainability of contemporary urban Māori development?" I think this
shows an interesting approach to urban design which acknowledges
and recognises cultural values and principles. It discusses the
relationship Maori have with the land and how cultural values influences
the proposal right from the beginning It's a consistent process. It
integrates cultural, physical and historical dimensions.

This approach is significant for the shaping of my proposal. These
values and principles will recognise Maori culture and show how
important it is to acknowledge values through the master planning of
housing and communities.

Terry Christopher Badhams project was architecturally based - the key
is to use a similar approach for a landscape architecture project in Glen
Innes.

*Pehiāweri Marae Papakāinga - A Model for Community
Regeneration in Te Tai Tokerau*
Master's Thesis Explanatory Document
Master of Architecture (Professional),
Unitec New Zealand,
Jade Kake

This thesis by design explores the ways in which architecture can
facilitate the reconnection of Māori people to their lands, and the
resumption of ahi kā (or, a living presence). This project is based on
the philosophy that housing solutions for Māori should be integrated
with economic and social development initiatives that are co-created
and co-designed with the community. Through this research, the
papakāinga concept has been explored as a model for the cultural,
social, economic and environmental regeneration of communities
in Aotearoa New Zealand, and implemented through the design
of a papakāinga project located at Pehiāweri Marae in Glenbervie,
Whāngarei, Aotearoa New Zealand.

I really like the tukanga (process) that Jade goes through in terms
of how she might address the papakainga development and explores
different types of models/framework. I think this is an excellent
example of what I can work with. It goes into very deep details
about co-housing and how might we address these fundamental
issues of current housing development in Aotearoa. Jade develops
a marae papakainga in the final result - the models she explores
for community regeneration are definitely models to integrate into
the urban context. Jade also discusses the importance of kaupapa
Maori methods and how we might interpret this through the built
and natural environment. This is encouraged by the philosophical
approaches identified in her research. I would like to take a similar
approach but from a landscape stance and how might we embed
these kaupapa models parallel through Te Aranga Design Principles in
landscape architecture.

Image Source: Stevenslawson

Kainga Tuatahi, Ngati Whatua Orakei Papakainga- Medium density Urban Village. Bastion Point

Kāinga Tuatahi is an innovative residential development on Ngāti Whātua Ōrākei tribal land which embodies the principles, objectives and aspirations of the Building Better Homes, Towns and Cities: ko ngā wā kāinga hei whakamahorahora Challenge. Kāinga Tuatahi has, for the first time in New Zealand, unlocked how to build (and fund) quality homes on tribally owned land in a way that also enables members to grow and extract their personal equity. Most importantly, Kāinga Tuatahi has had a positive impact on the whole Ōrākei community. Healthy and safe homes, combined with the security of tenure, offers occupants (in particular the children) the best start to life possible.

The homes are designed to be:

Adaptable – to accommodate inter-generational living and the changing demographics of the whānau that live within them.

Affordable – all homes have been sold for less than $550,000.

Sustainable – significant features include high levels of insulation, double glazing, cross ventilation of spaces and communal vegetable gardens.

The built environment has embedded the cultural influences of the mana whenua through multiple strategies. It incorporates sustainable materials and works towards developing a sustainable environment.

So how can we use this model to integrate both built and natural environment to demonstrate the embodiment of Te Aranga and Kaupapa Maori? Does this case study already acknowledge these models? How can we transfer these ideas so that we can use this typology on non-ancestral land? I think these are the type of discussions to further develop and engage with.

Te Aro Pa - Urban Papakainga in Wellington, Roger Walker.

Te Aro Pā is Wellington's first city papakāinga. Papakāinga translates as 'nurturing place to return to' and reflects a type of housing development that is located on multiply-owned Māori or ancestral land. Te Aro Pā is owned by a private trust which represents the collective owners of the land. They have developed a contemporary kāinga (village) made up of ten three-bedroom units and four one-bedroom units for young families, kaumātua and professionals who have a connection to the original Ngāti Ruanui and Taranaki Iwi people of Te Aro Pā.

It is an urban papakāinga with a focus on whanaungatanga (kinship).

Currently being tenanted, 14 homes have been built with 10 three-bedroom apartments and four single bedroom properties. In his design of the papakāinga, Wellington architect Roger Walker drew upon the traditional Māori concept of whanaungatanga.

"I was envisaging that the descendants of Te Aro Pā who will live here have a whanau connection and so it was important to support social interaction with shared spaces." - Roger Walker

The contemporary approach of the papakainga has been integrated into the urban setting. I also like the idea of how the traditional Maori concept of whanaungatanga has shaped and developed this urban papakainga. I find this is really important in order to demonstrate the relationship with Maori and how these values are recognized and embedded into this development. This is really powerful. The Maori terraced housing has a great range of natural colours and materials which are divided by small Maara Kai (vegetable gardens) which divide and open the space between dwellings. It fits within the landscape and is facing the waterfront. This development does, however, have no backyard space but is located next to a playground and waterfront. The building heights create an interesting contrast in relation to the maunga behind.

Verto Apartments

CLIENT
Todd Property Group Limited

CATEGORY
Residential

ARCHITECTS
Warren and Mahoney

Verto apartments are located in the Stonefield development in Mt Wellington. Verto apartments consist of 1-2 bedroom apartments at five levels high. The 60 apartments are a response to the housing crisis and how we might develop medium density housing.

The new apartments hosted by Warren and Mahoney where they discussed the affordability of the apartments. In my opinion, at $600-$800,000, I don't believe that this is affordable. There are some great learnings from this development as we begin to think about how we create a shift in our built environment from traditional ways of living of lower density to medium density but also we can explore the opportunity of how papakainga could look like in the future. This also means that we need to think about how the landscape is able to support this development because green space and land availability are very minimal.

Key design elements and integration of street frontage and breezeway were some key learnings from this discussion. Thinking about how we move around a building from the street into the building but also how we can still provide a sense of private spaces and exploring what that may look like.

In regards to my project, I intend to integrate medium density up to 5 levels and this may influence the footprint and how we can develop more common spaces for residents.

Image Source: NZ Housing Foundation

Te Waimahia Inlet Residential Development
Jasmax, Paul Brown and Architects
Consortium – CORT, Maori Trustee, Social Housing Unit and NZ Housing Foundation

The Waimahia inlet development is located in Manurewa on the Weymouth Peninsula looking out onto the Manukau Harbour.

This development aims to provide high-quality housing, new parks, and open spaces. It will also include a community hub and local services.

This project will include affordable private sales, community rental, and social rental. The project provides the opportunity for families to rent to buy their homes. This is a great example as to how we can provide affordable housing solutions, especially in south Auckland.

The design team have considered how they have thought about and responded to the implementation of the Te Aranga Design Principles and used this strategy throughout their process. It also discusses and identifies key mana whenua design principles. This should be later assessed and evaluated on the success of these principles that are implemented. A matrix has also been identified where the principles and community feedback will inform design decisions.

As a personal view, I acknowledge the fact that residents were able to choose the interior features within their homes and I do understand that the external aesthetics of the houses were all categorised as it is easier for resource consent. I do think that there is the potential for more research into how we build communities. The houses all still look the same and look like every other subdivision. So whats the point of difference? How can we embed identity within the built and natural environment where it is visible?

Would like to also thank NZ Housing Foundation for taking the time out to share their experience with me and their knowledge as to how we can respond to housing issues through the community housing sector. There are some amazing people out there doing amazing stuff, we just need to get under one umbrella and continue to work together to provide homes for the vulnerable, low-socioeconomic families and future generations.

Devine Legacy, Phoenix AZ

Client: Native American Connections
Architect: Perlman Architects of Arizona

Project Cost: 13.7 Million USD

We visited the mixed-income housing development during our Nga Aho tour. This is located in the north-south light rail line of central Phoenix. The development consists of townhomes, lofts, and flats at 90 percent affordable and 10 percent market rates.

It is high density at 6 storeys high with 65 units. Devine Legacy is transit-oriented which makes it easier for those people on low incomes to get to places without having to own a car.

The colour scheme has a high significance to indigenous people in the area and has several communal spaces throughout the entire development. It is a great innovative idea in regards to how we can respond to the demand for housing and a great example of providing affordable housing. It also is LEED certified and meets the needs of the working families.

I really enjoyed viewing this development because it provides evidence that affordable housing can be done well where the integration of indigenous people are embedded within the built environment. It is very innovative and shows how sustainable housing community in Arizona is done especially with financial partners who have supported this project. Also as a young person, understanding that Arizona State University also partnered up with this project proves that those relationships can help educate young people and how they can learn from local projects and get involved in the process.

Image Source: Tim Hillier

Heller Street Park & Residences in Melbourne designed by Six Degrees Architects

Architect: Six Degrees
Builder: McCorkell Constructions
Landscape Architect: Simon Taylor Landart
Completion date: 2011
Cost per sqm: $2,000[1]

This project explores a new model of medium density housing that utilizes disused, contaminated land for public and private use. The site (a former tip) is remediated and developed into a new public park with ten generous townhouses at its rear.

"We could have put more on if we had have made them flats, instead of what is essentially a contemporary three-story terrace house. However, this would have gone against the intention of family-centric medium density housing, as any upper storey residents wouldn't have direct access to the park and everything would start to get a bit tight. If we had have put less on, then the dwellings would have been huge. As it is they are a good size for a family of five with all living spaces spilling out onto the park." James Legge, Six Degrees

The award-winning sustainable architecturally designed homes is a new design approach to how we might develop a new model of Papakainga typology and how this might contribute to the urban setting. This may influence the spatial configuration of how we can utilise open spaces in relationship to housing development and how we can provide a safe and active environment. Even though this is a more modern model it could have a significant overlay of cultural fabric. I also feel like the design team and developer this project were very socially conscious and the focus of family-centric through medium density housing was really important. This type of approach where development is whanau centre can change the way and the look of how we design.

1   Architecture and Design. (2013, July 24). Heller Street Park and Residences | Architecture And Design.

Image Source: Rebecca Kiddle

Place of Hidden Waters | Puyallup Longhouse Senior/Family Housing and Community Center

Designed by 7 Directions Architects
Client: Puyallup Tribal Housing Authority
Location: Puyallup Reservation - Tacoma WA

Culturally and environmentally responsive new housing development for the Puyallup Tribe in the Pacific Northwest.

This project seeks to design climate responsive through green architecture which embeds principles to drive sustainable design. It also reflects and celebrates a culture of diverse communities. This is achieved through design methodology which is involving the community who will inhabit these homes.

If we can use our design methodology of Te Aranga and Kaupapa Maori to incorporate participatory process so that those will live here will shape their communities directly.

The integrative design process was key to the design from the beginning to the completion of the project.

The design integration of culture has been the drive for this project which is seen in the community centre designs which embodies the traditional multifamily longhouses. There are shared common areas to encourage community interaction. When start normalizing human-centred design then we can maximise social outcomes and provide better quality environments for people. I think this is very important especially in Auckland. We build cities around infrastructure because we are so reliant - so how do we change behaviours and living environments through better urban design?

Nageezi House, Navajo

Client: Mary and Kee Augustine
Architect/Developer: Arizona State University Stardust Center
Development Partner: Navajo Nation Authority

As a part of the Nga Aho study tour, we visited Mary Augustine at her detached home in Navajo Nation.

The Nageezi House is a sustainable and affordable design/build project of the Arizona State University (ASU) Stardust Center. It was the first home to be built using Navajo FlexCrete, a subsidiary of the Navajo Housing Authority. The home was designed and built with a Navajo elder family in Nageezi, NM with a team of professionals and students from ASU's Department of Architecture. The project was a collaboration with the Navajo Housing Authority.

This a great example in response to how a collaboration between the tribal housing authority and Arizona State University can provide new models for housing. The design encompasses a very culturally responsive housing development.

This is what good culturally responsive design looks like so how can we in New Zealand learn from these types of examples where we continue to develop homes which embody cultural values and principles and how might that contribute to the housing sector. This also includes the innovation around tribal materials and how we can potentially understand Te Ao Maori and embed that within in practice to continue to develop sustainable materials. This is how we can celebrate traditional Maori culture through embedding preserve and embed culture in the built and natural environment. This also further develops the discussion around multi-generational cluster development which is the Navajo spatial constructs which are similar to our papakainga development. The orientation and flow of the house are based on axial connections to wider connections where rooms are shaped around open communal spaces.

Continuing to explore innovative approaches to housing development through the lens of Te Ao Maori is significant throughout the process.
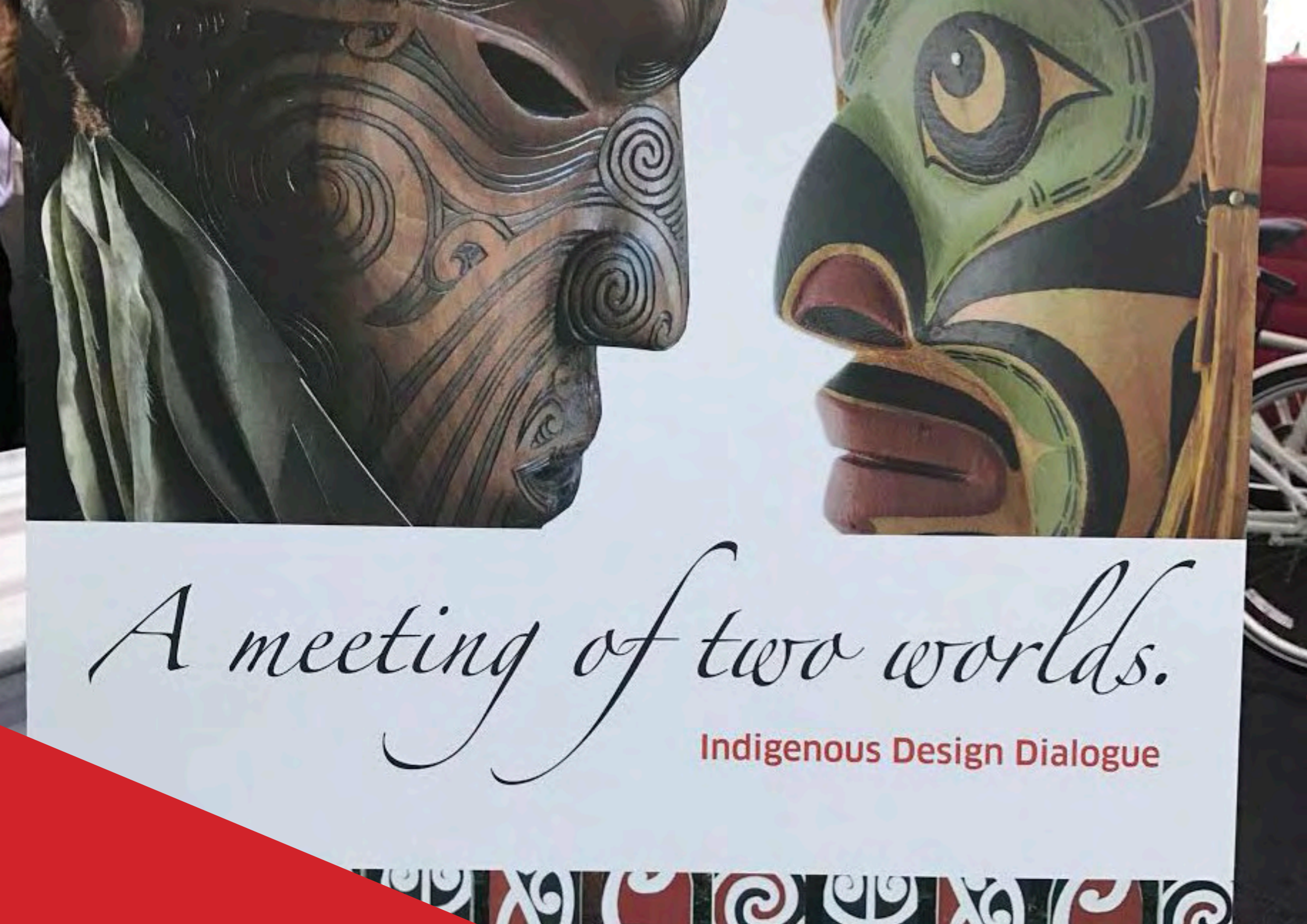
A meeting of two worlds.

Indigenous Design Dialogue

Case Study Findings
Key Learnings

These case studies that I have visited have been a great experience to understand what international and national examples are out there. The Indigenous Housing study tour this year has really encouraged me to continue to think about how we can learn from these models to inspire the way we build communities here in Auckland. Specifically Devine Legacy was a great example which I could familiarize myself with and how Maori could improve Maori housing here in New Zealand.

I also enjoyed the visit to the Navajo nation as we met with residents to listen and hear their story from living in homes designed by indigenous architects. I have learned that as much as architects and landscape architects we may think we have a great design but the outcome isn't actually what we think it is compared to the users perspective. What that means for my project is that when we can engage with the users or residents of the space or place, is that when we collaborate effectively we have better outcomes and work together in partnership.

In response to the national case studies, it's great that we have projects here and there but I think we need to be sharing knowledge and working in partnership so that we can learn from each other's knowledge and learnings from projects. For example, the Kainga Tuatahi project is a great multi-family development led by iwi for iwi.

So how can we learn from this process and integrate it into the common development? What's good for Maori is good for everyone.

As a general overview, a lot of the research from each of these case studies have to an extent been further developed into ideas as to how it could potentially shape the way we view papakainga development. Right from the approach, research, conceptual phase right to the master-planning phase.

SECTION THREE: THE PLACE

1. **Site Context**
2. **Site Analysis**

This section discusses and analyses the Barrowcliffe site in Manukau south of Auckland. Provides an understanding of the regional and local context.

How might the issues that we face in south Auckland be addressed through a kaupapa Maori approach to urban development?

With such high social housing demographics how can we accommodate the needs of multi-generation families?
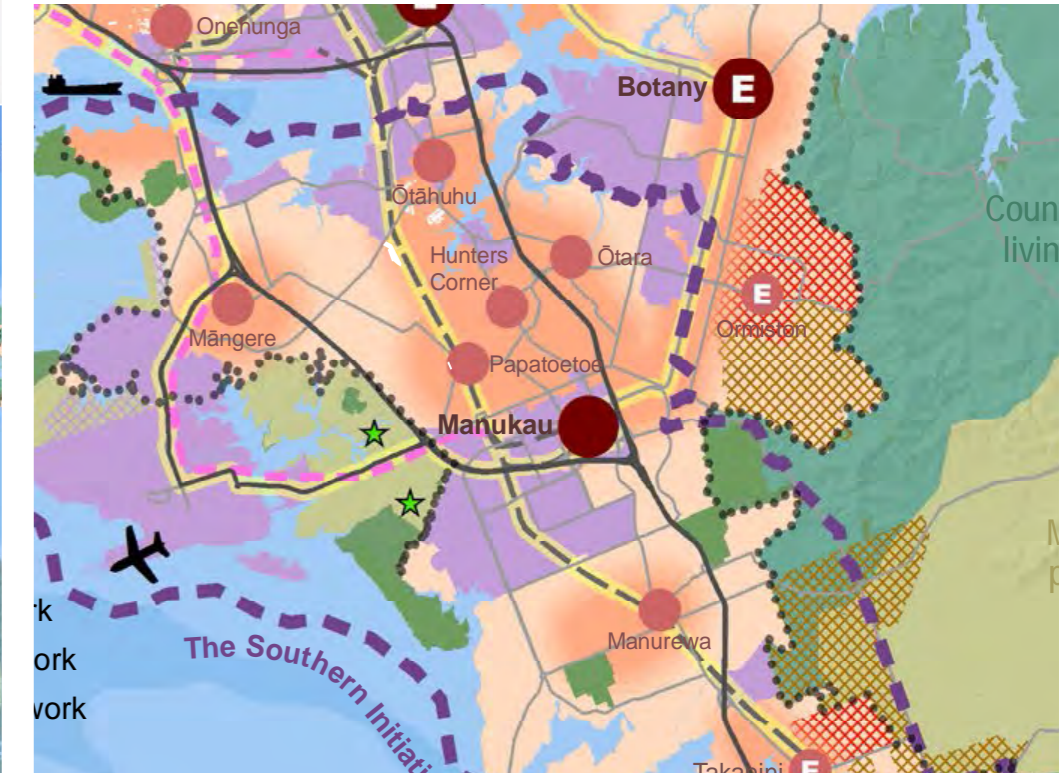
TORU 03

Site Context

Barrowcliffe Place, Manukau

6 Hectares of Land

1 Hectare designated for Ngati Tamaoho

2 Hectares of Storm water and reserves

3 Hectare remaining up for redevelopment
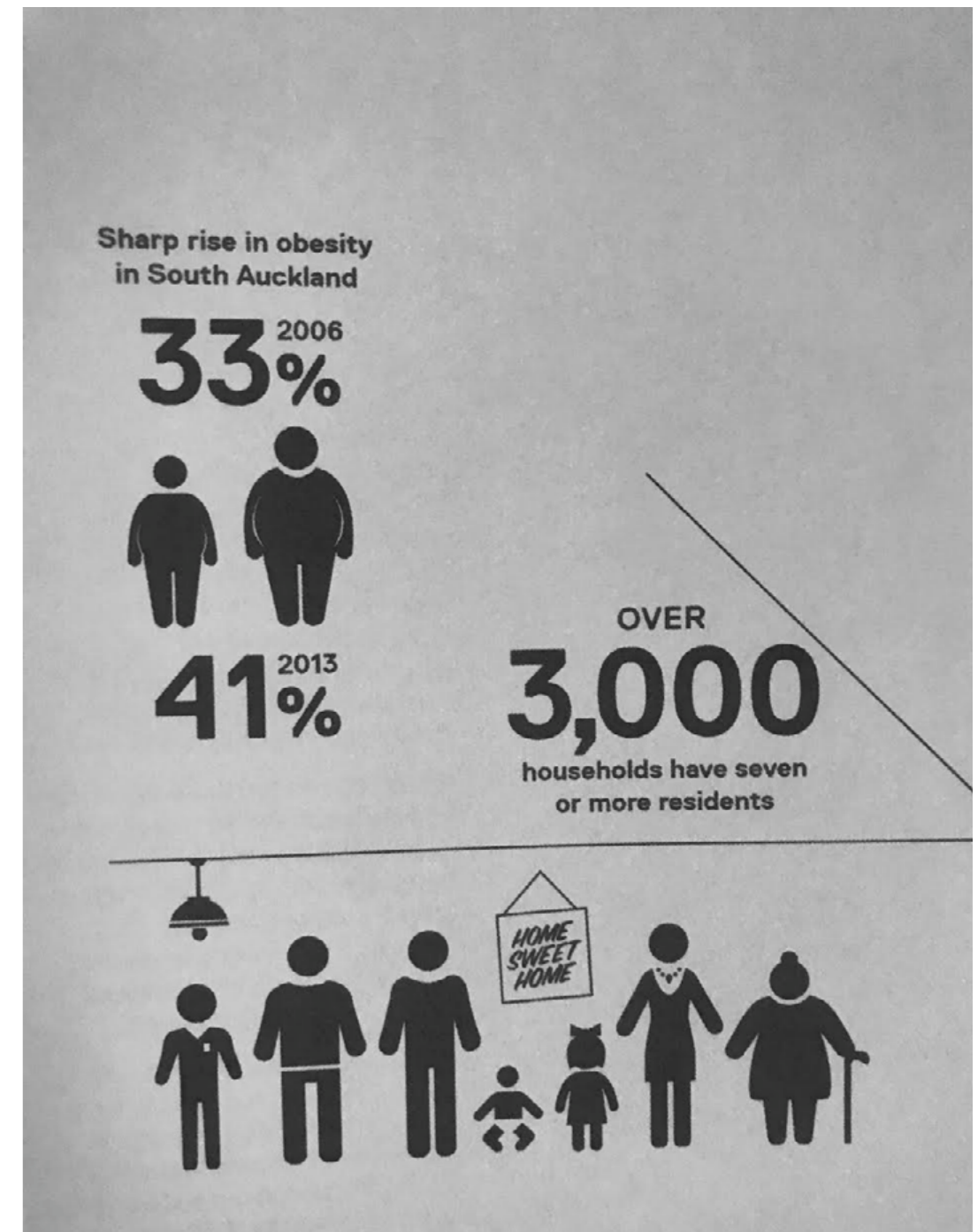

D.2   DEVELOPMENT STRATEGY MAP
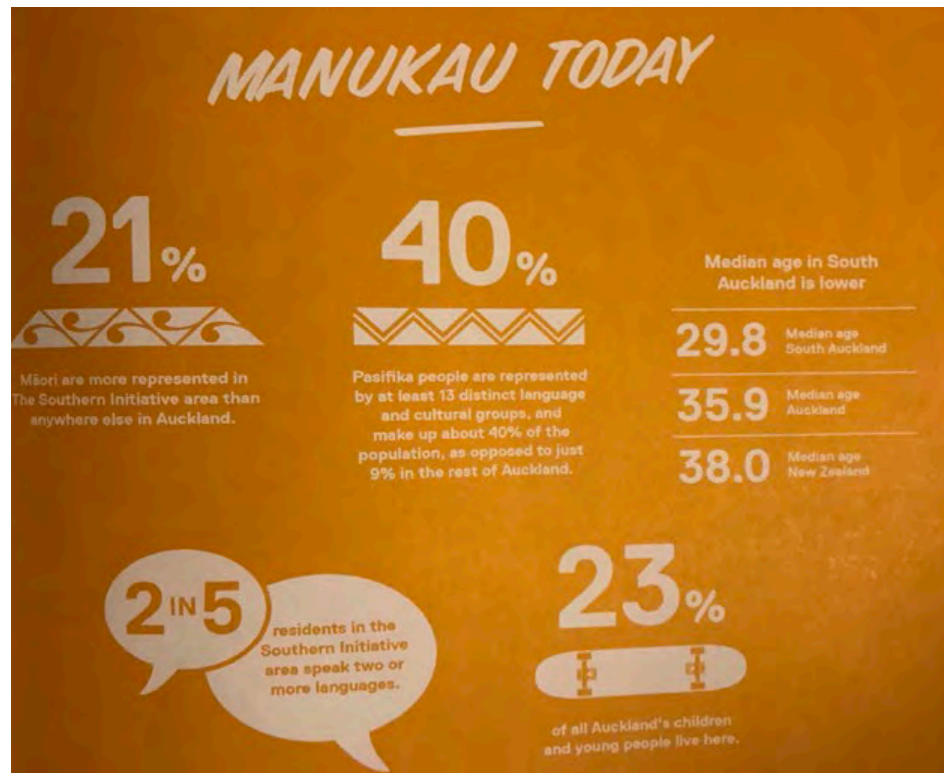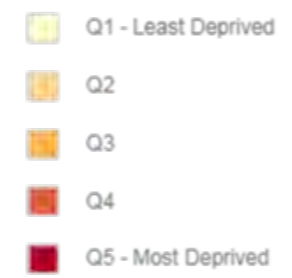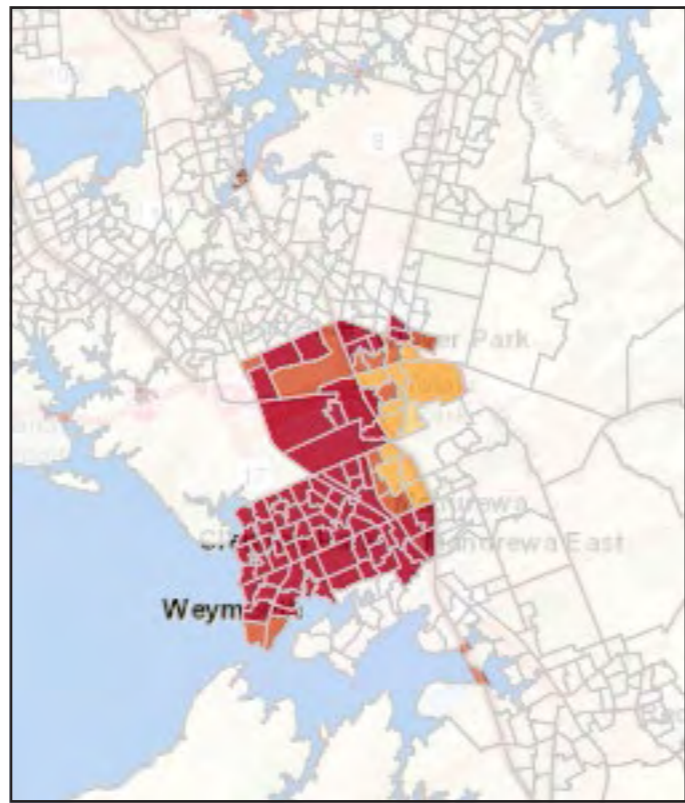(URBAN CORE)

Planning Context
Urban Core Strategy Map
Source: The Auckland Plan

LOCAL DEMOGRAPHICS

Data and statistics all sourced from Panuku Development Manukau Transform document.

8.5%
unemployed
South
Auckland

vs

4.8%
unemployed
rest of
Auckland

B+

More South Aucklanders are getting qualified overall, but the area is still falling behind the rest of Auckland

71% with qualifications

14% no qualifications

Home ownership rates are as low as

50%

1972

By 1972, there were over 50,000 Pasifika people living in New Zealand (up from 3,600 in 1951).

×2 young people

A disproportionate share of the Southern Initiative's young people aged 15 to 24 years are not in education, employment or training (NEET); double the rate of the rest of Auckland.

Sharp rise in obesity in South Auckland

33% 2006

41% 2013

OVER **3,000** households have seven or more residents

HOME SWEET HOME

MANUKAU TODAY

21%

Māori are more represented in The Southern Initiative area than anywhere else in Auckland.

40%

Pasifika people are represented by at least 13 distinct language and cultural groups, and make up about 40% of the population, as opposed to just 9% in the rest of Auckland.

Median age in South Auckland is lower

29.8 Median age South Auckland
35.9 Median age Auckland
38.0 Median age New Zealand

2 IN 5 residents in the Southern Initiative area speak two or more languages.

23% of all Auckland's children and young people live here.

Deprivation Map for the Manurewa Electorate Area

Q1 - Least Deprived
Q2
Q3
Q4
Q5 - Most Deprived

Social and housing demographics

Local demographics are so important in the way the community is regenerated. When we gain an understanding of people and place we consider these factors into the design process. Through research understanding the Waimahia case study, there has been a generated statement in their reports. Both sites are in the same Manurewa local board area.

Over-crowding is a particular issue in the area, whilst over 60% of households are Māori or Pacific Island, and consequently, it is expected that these cultural groups will form a large part of the proposed new community.

- Māori = 33% of the population; Pacific Islanders = 28% (total 61%)
- Area of high deprivation; heavy concentration in decile 8 to 10
- Benefit income is the sole income source for 27% of households, almost double the Auckland average
- 32% of the population have no formal qualification
- High levels of youth (< 24 years) unemployment
- High levels of unemployment (approx 9%)

- Employment predominately: trades, labouring, machinery operations, administration, retail services
- In the 2000's the area experienced some of the fastest rates of population growth in the Auckland region, but little new housing
- 44% of Weymouth households made up of 4 or more people, Auckland's average household size is approx 2.4 people
- 28% of all households have more than 5 people in the home
- Yet only 25% of all houses have more than 3 bedrooms
- 55% of housing stock consists of 3 bedroom properties
- 73% of households have children or young adults
- More than 40% of all households rent, Auckland average 36%
- 27% of all renters rent from HNZC
- HNZC Manurewa/ Clendon A/ B waiting lists are large, end of June 2012 = 147 houses (Mangere/Otara = 71)
- 58% of all households have been at their address for 4 years or less

Sources: 2006 census updated where possible, plus Ministry of Health, MSD, HNZC, Auckland Council

Waimahahia inlet report 2013.

Urban development has been taken place so rapidly within the past two decades and intensification on metropolitan centres. These images show a transitional of land occupation time-line via aerial views.

Aerial view of Barrowcliffe at 1959
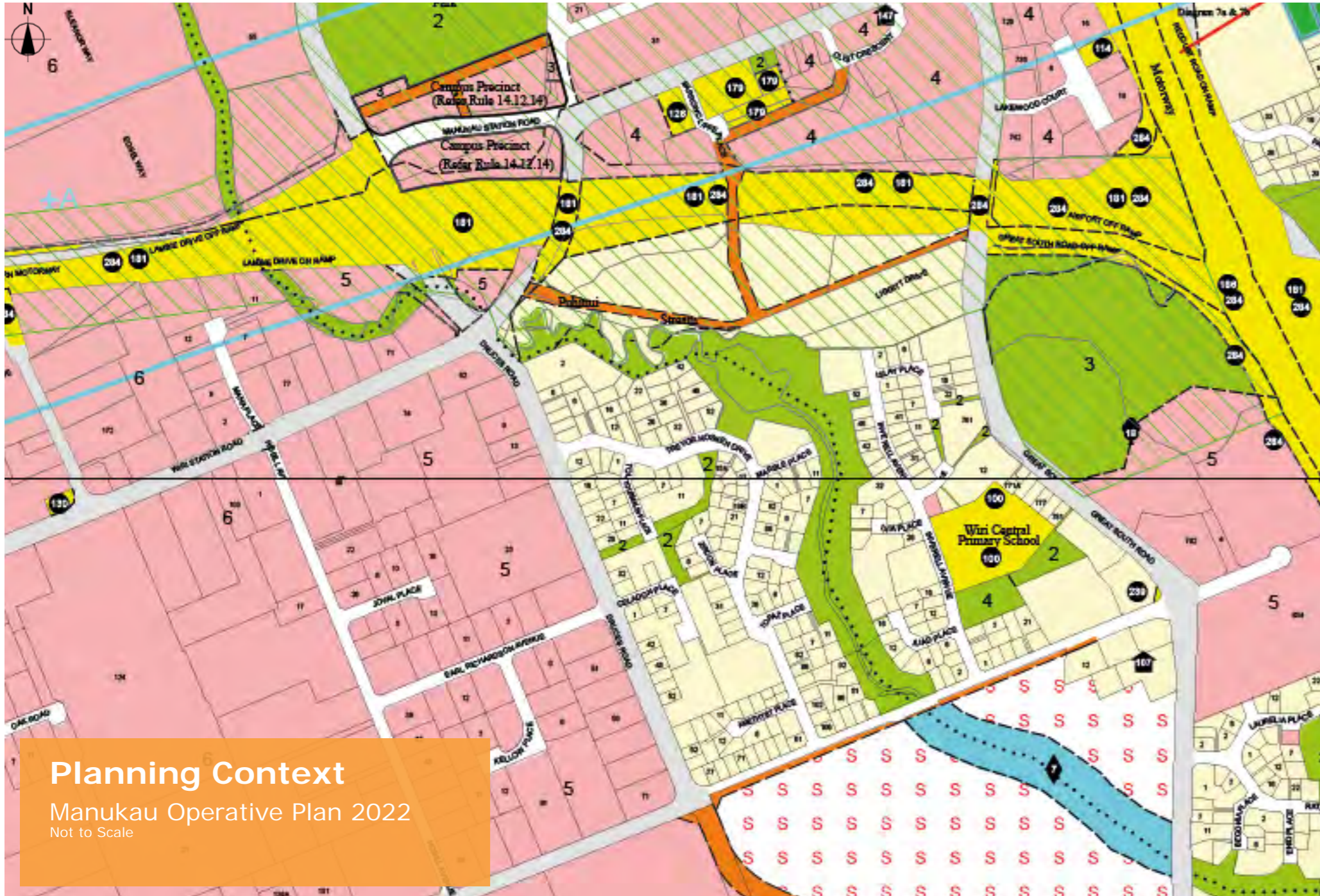

Aerial view of Barrowcliffe at 2006

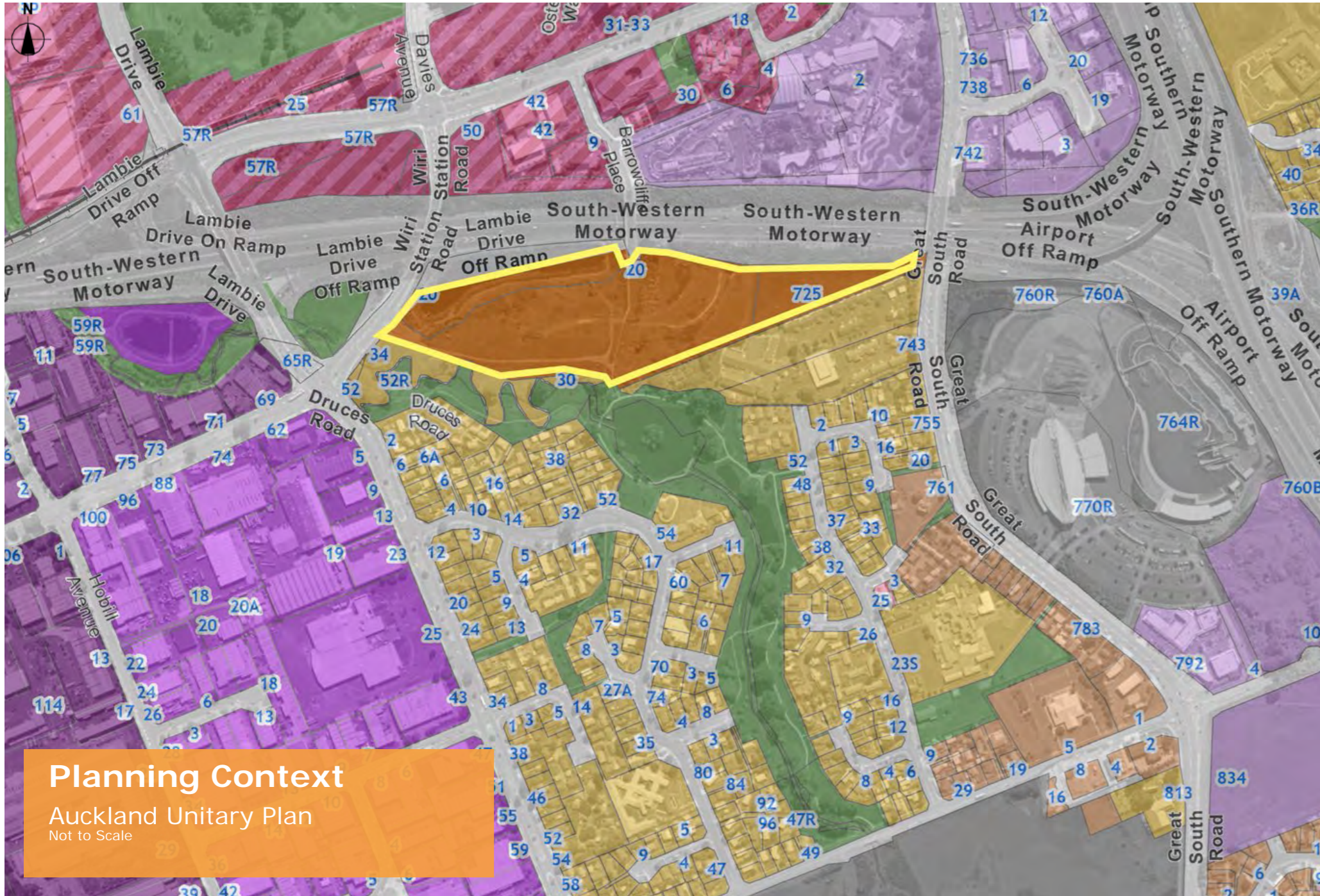*Aerial view of Barrowcliffe at 2008*

Aerial view of Barrowcliffe at 2010

Aerial view of Barrowcliffe at 2013

Manukau Operative District Plan

Planning Context
Manukau Operative Plan 2022
Not to Scale

Business 1 Zone	
Business 2 Zone	
Business 3 Zone	
Business 4 Zone	
Business 5 Zone	
Business 6 Zone	
Beachlands Village Business Centre Zone	
Clevedon Business Zone	
FBNC Flat Bush Neighbourhood Centre Zone	
FBTC Flat Bush Town Centre Zone	
IH Business Ihumatao	
K Business Kirkbride	
O Business Oruarangi	
R Rail Zone	
Whitford Business Zone	
Public Open Space 1 Zone	
Public Open Space 2 Zone	
Public Open Space 3 Zone	
Public Open Space 4 Zone	
Public Open Space 5 Zone	
Public Open Space 6 Zone	
Public Open Space 6 Overlying Area	

Main Residential Zone
Residential Settlement Serviced Zone
Residential Settlement Unserviced Zone
Integrated Intensive Housing
Residential Heritage 1 Zone
Residential Heritage 2 Zone
Residential Heritage 3 Zone
Residential Heritage 4 Zone
Residential Heritage 6 Zone
Residential Heritage 7 Zone
Residential Heritage 8 Zone
Beachlands Residential Zone
Clevedon Residential 1 Zone
Clevedon Residential 2 Zone
Flat Bush Residential 1 Zone
Flat Bush Residential 2 Zone
Flat Bush Residential 3 Zone
Flat Bush Residential 4 Zone
Whitford Residential Zone
Whitford Saleyard Residential Zone
Future Development (Stage 1)
Future Development (Stage 2)

Rural 1 Zone
Rural 2 Zone
Rural 3 Zone
Rural 4 Zone
Clevedon Rural Zone
Mangere Puhinui Rural Zone
Special Rural 1 Zone
Whitford Rural A
Whitford Rural B
Animal Village Zone
Clevedon Community Zone
Community Health Facility Zone
Community Health Support Zone
Education Zone
Explosives Zone
Flat Bush Countryside Transition Zone
Flat Bush Countryside Transition Zone - Gracechurch Heights Area
Hospital Zone
Mangere Puhinui Heritage Zone
Maori Purpose Zone
Papakaianga Zone
Quarry Zone

Designated Area
Primary Road Zone
Secondary Road Zone
Proposed Road, Service Lane and Road Widening
Boat Harbour Zone
Coastal Marine Area
Geological Area
Mooring Management Area
Pine Harbour Marina Zone
Surface Of Rivers
Stormwater Management Area
Stormwater Management Area (Proposed Stormwater Pond)
Conservation/Stormwater Management Policy Area
Manukau Rapid Transit Link Overlying Zone
Mineral Extraction Buffer Area Refer Appendix 9
Sensitive Ridge or Coastal Margin Area
Special Policy Area Boundary
Stability Area
Waahi Tapu
Archaeological Sites
Building
Tree

Area affected by Non Aeronautical Ground Light Requirement (Designation 232)
Building Line Limitation
Coastal Marine Boundary
Coastal Marine Boundary in Dispute
Overhead Transmission Line (applying to Favona Structure Plan Area only)
Recreational Trail
Recreational Walkway
View Shaft
Zone Boundary (unrelated to lot boundary)
Airport Noise Notification Area (refer Appendix 2F)
Medium Aircraft Noise Area (refer Appendix 2F)
High Aircraft Noise Area (refer Appendix 2F)
Breakwater
Wetland
Lodged Notice of Requirement

Planning Context

Auckland Unitary Plan
Not to Scale

Site Context
Planning Context

Auckland Unitary Plan

The first draft (non-statutory) of the emerging Auckland Unitary Plan was released in March 2013
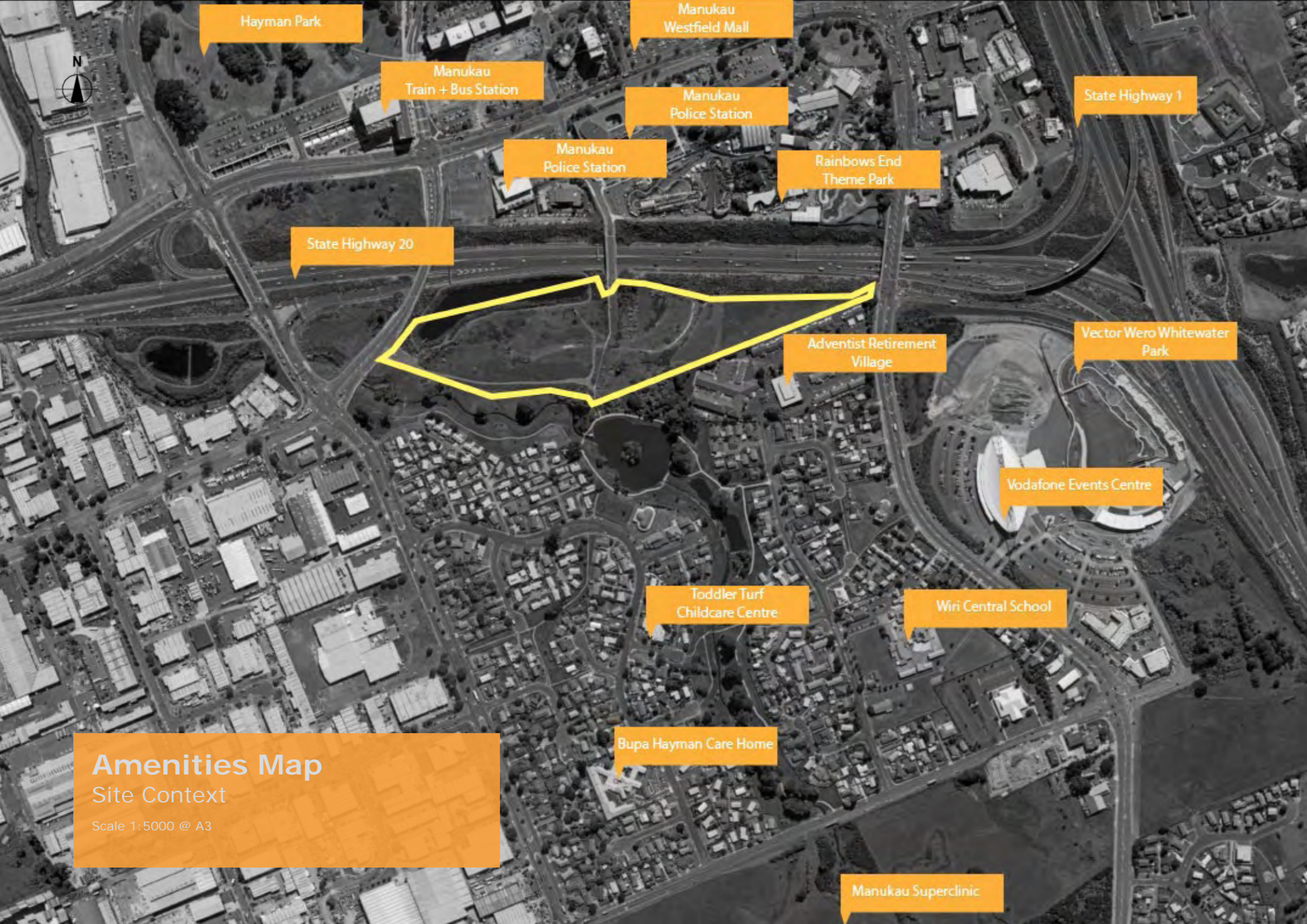
The Barrowcliffe site is zoned for Terrace Housing and apartment buildings. it is adjacent to zones the large lot of social housing and public open space - Puhinui reserve.

Across the western motorway highway 20, the metropolitan centre is north of the site where Manukau Westfield is located providing great access to the supermarket and other amenities for the future development. To the west, we have a high industrial zone which is quoted extensively within the Wiri area.

To the south, we have the special purpose zone owned by DHB which has been proposed for future housing development which will occupy vacant land adjacent to the local hospital.

The site is an ideal location with access to all amenities and infrastructure needed. it would be very suitable for low socioeconomic families with no cars as it is very easy to get around.

Great opportunity to explore the potential of providing both medium and high-density living of affordable housing and aiming for strategic UN Sustainable goal 9.

Amenities Map
Site Context

Scale 1:5000 @ A3

Hayman Park

Manukau Westfield Mall

Manukau Train + Bus Station

Manukau Police Station

Manukau Police Station

State Highway 1

Rainbows End Theme Park

State Highway 20

Adventist Retirement Village

Vector Wero Whitewater Park

Vodafone Events Centre

Toddler Turf Childcare Centre

Wiri Central School

Bupa Hayman Care Home

Manukau Superclinic

Site Context Analysis

The site lies approximately 400m south of the Manukau metropolitan centre.

There are a number of schools within close proximity of the site, whilst Hayman Park, Totara a park of regional significance containing a wide array of informal and formal spaces to play and the wero recreation water park less than 1km to the east

Transport hub located within 600-800m walking distance from the core of Barrowcliffe.
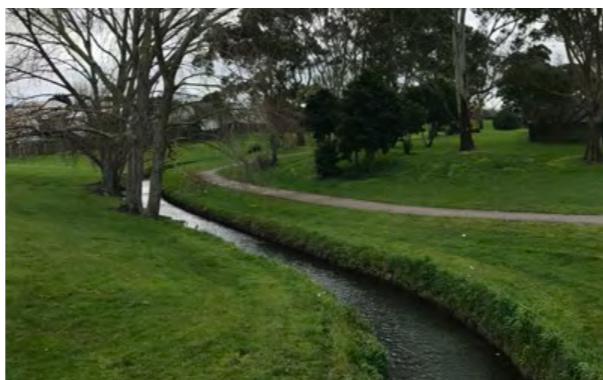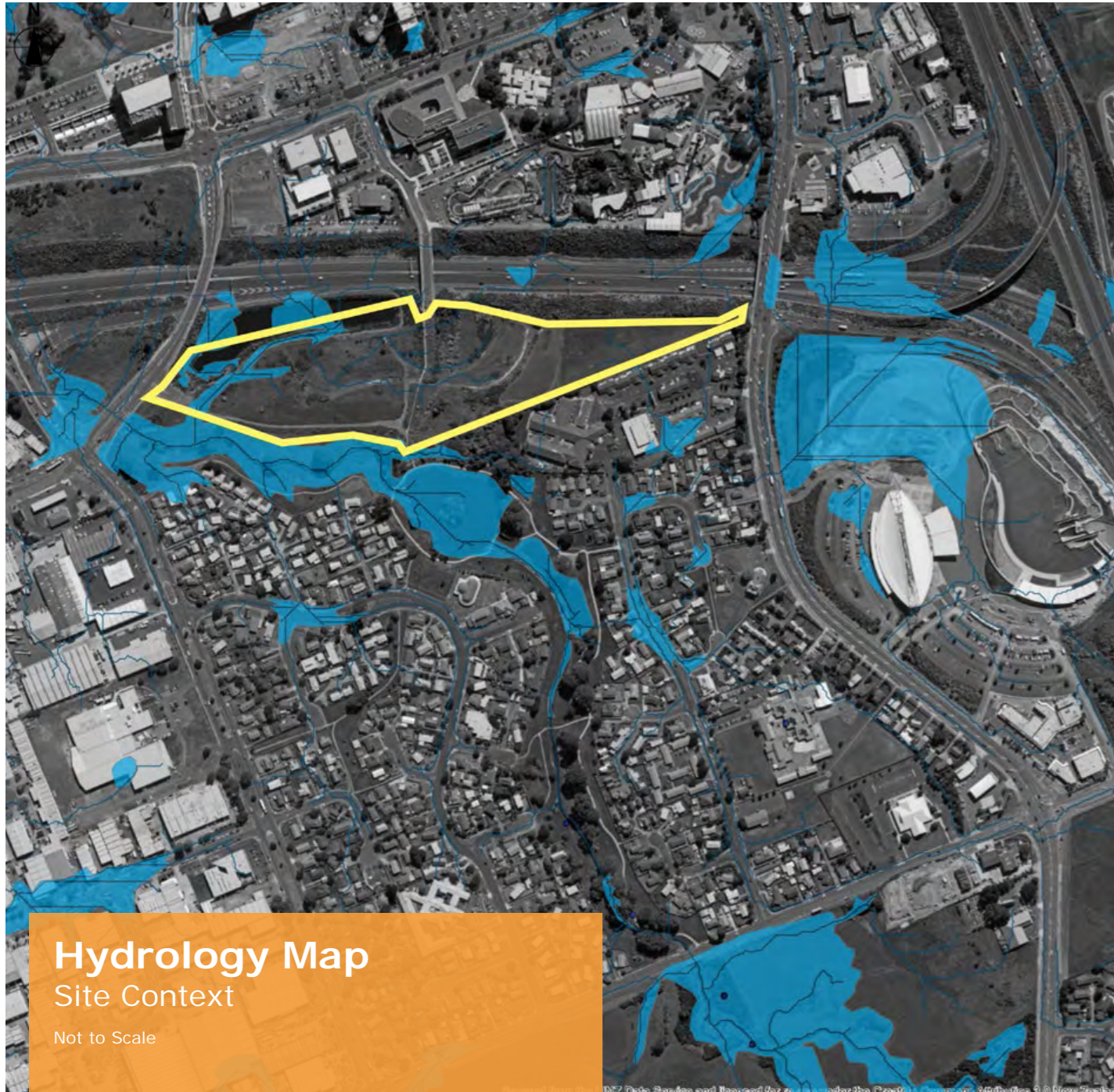
Aircraft Noise Overlay Map
Site Context

Scale 1:5000 @ A3

State Highway 20 - Motorway Noise

Legend

UP_AircraftNoiseOverlay

Land-cover (2012)
Site Context

Not to Scale

Hydrology Map
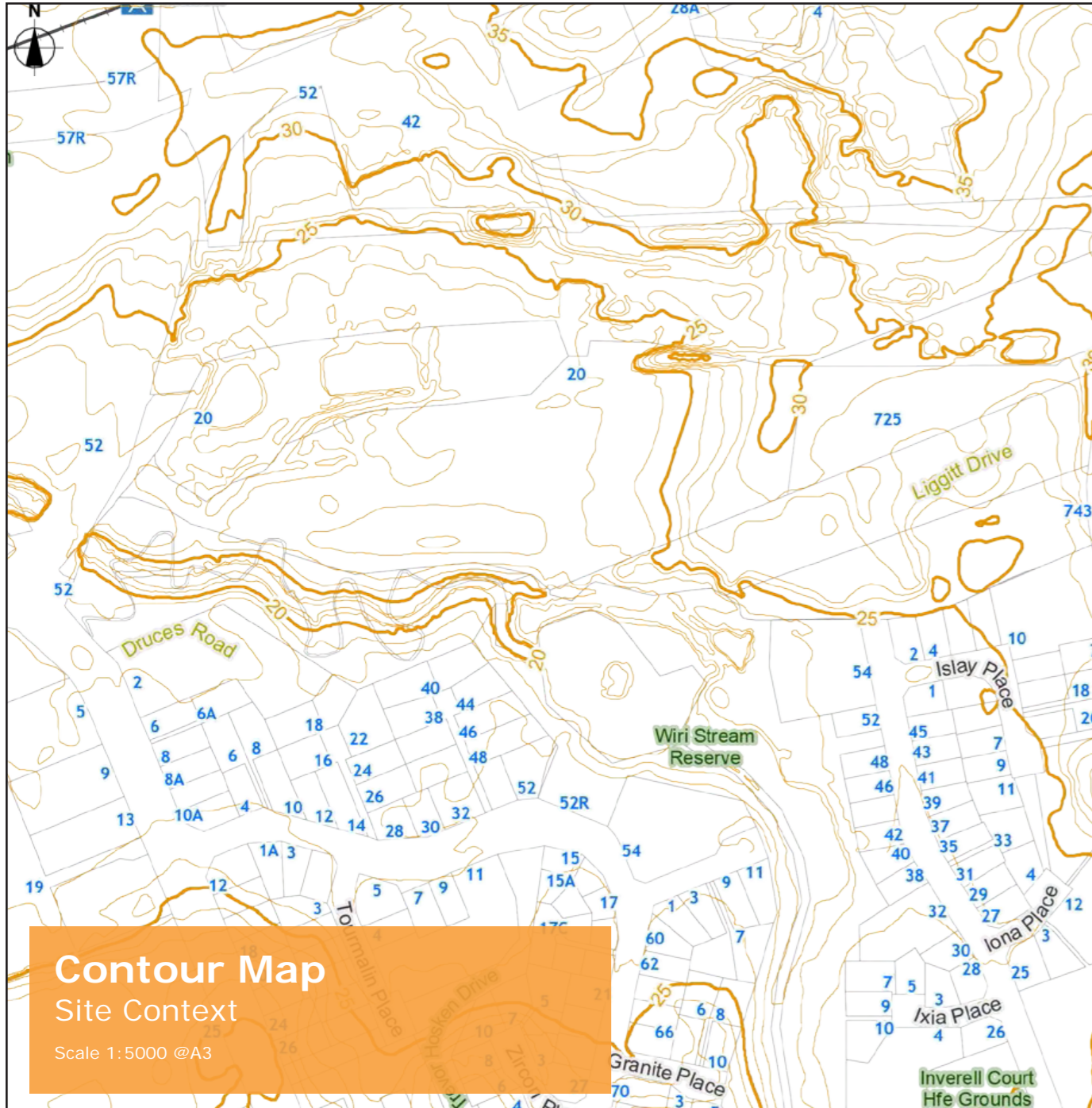### Site Context
Not to Scale

Legend

- MASTER_EnvironmentalActivitySitePoint
- MASTER_MonitoringPoint
- MASTER_OverlandFlowPathsDissolved
- MASTER_CoastalInundation
- MASTER_EM_EvacuationZone
- MASTER_FloodProneAreas
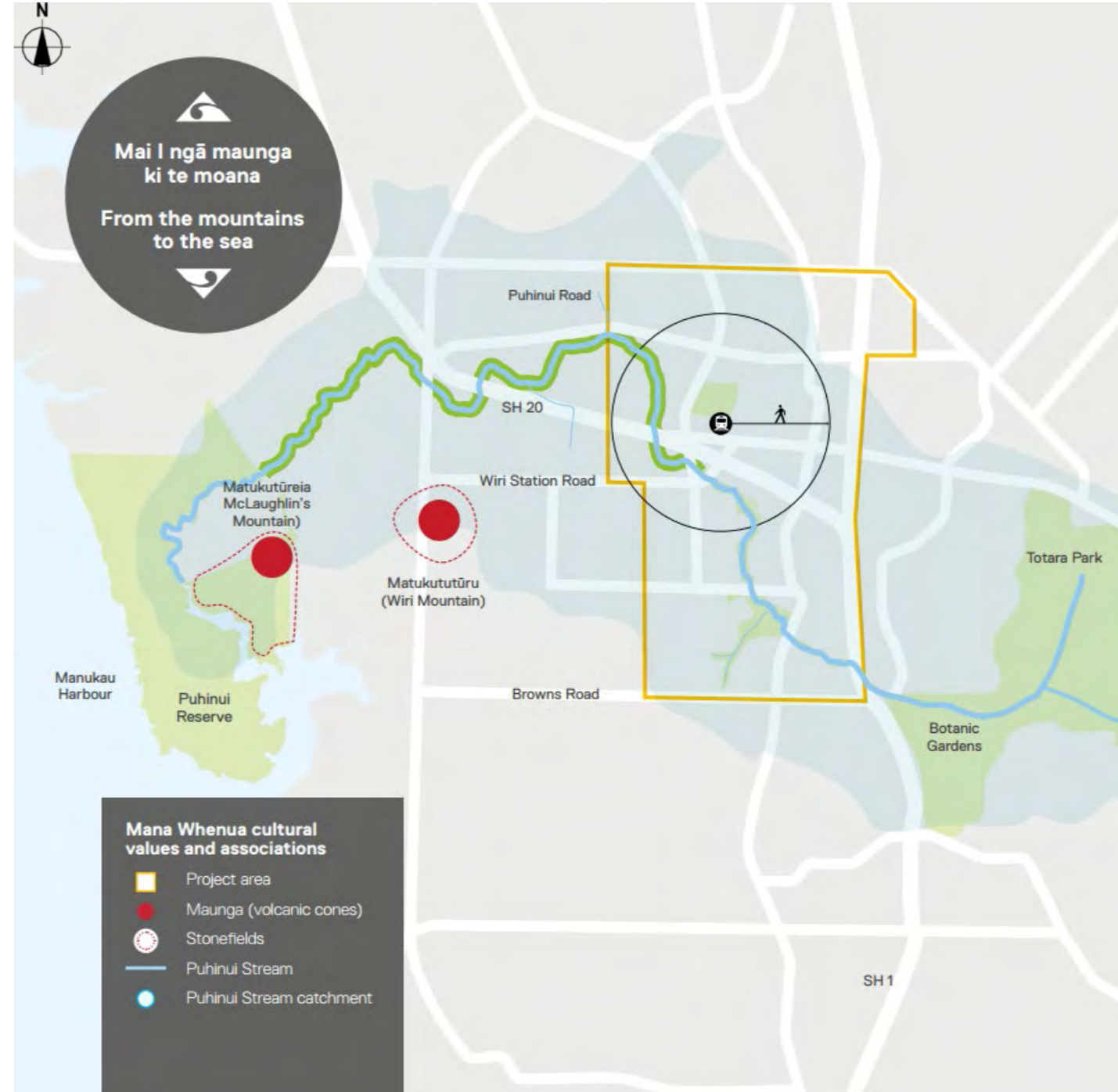- MASTER_FloodSensitiveAreas

Auckland Council Property
Site Context
Not to Scale

Legend

- Auckland Council Property

Building Footprints
Site Context

Not to Scale

Sun Map
Site Context

Not to Scale

NOON

SUNSET

SUNRISE

Contour Map
Site Context

Scale 1:5000 @A3

Address
 Address
Contours
 Contours
Contours
 Contours
Place Name (25,000)
 Place Name (25,000)
Rail Stations (8,000)
 🚉 Rail Stations (8,000)
Railway (28,000)
—— Railway (25,000)
Auckland Council Boundary
 Auckland Council Boundary
Roads (8,000)
 Roads (8,000)
Parcels
 Parcels

Mai I ngā maunga
ki te moana

From the mountains
to the sea

Puhinui Road

SH 20

Wiri Station Road

Matukutūreia
McLaughlin's
Mountain)

Matukututūru
(Wiri Mountain)

Manukau
Harbour

Puhinui
Reserve

Browns Road

Totara Park

Botanic
Gardens

SH 1

**Mana Whenua cultural
values and associations**

☐ Project area
🔴 Maunga (volcanic cones)
⊚ Stonefields
— Puhinui Stream
● Puhinui Stream catchment

Designated hectare for Ngati Tamaoho

Main stormwater pond onsite

Smaller inlet stormwater pond

Barrowcliffe site looking east - Panuku portfolio

Puhinui reserve and stream

SECTION FOUR: THE PEOPLE

1. Mana whenua - Ngati Tamaoho
2. People experiencing homelessness
3. Young people of Auckland
4. Stakeholders and Partners

This section discusses the people who I have engaged with and integrated into the process of this project. Exploration of how those within the local area and our most vulnerable communities can contribute to shaping the places we live in. So often we struggle to consult and engage with people who live in these communities and are affected the most. So how can we change the way we design for people and work with people. Through better-integrated processes, we can understand the values and principles of people.

I have selected these focus groups and have ensured all ethics forms are approved and consented to any information shown.

WHA 04

Mangatangi Marae
Kirikiri Wharenui
199 Mangatangi Valley Road, Pōkeno

Nga Hau e Wha Marae
Nga Hau e Wha Wharenui
Beatty Road, Pukekohe

Ngati Tamaoho Area of Interest/Rohe
Image source: Te Puni Kokiri

Whātāpaka Marae
Tamaoho Wharenui
Whatapaka Road, Karaka

Ko Maungaroa te Maunga
Ko Waikato te Awa,
Ko te Manukanuka o Hoturoa te Moana
Ko Tainui te waka
Ko Mangatangi ko whatapaka ko Nga Hau E Wha nga Marae

Background

Ngāti Tamaoho is a Waikato-Tainui hapū and is beneficiaries of both the Waikato Raupatu Claims Settlement Act 1995 (Waikato Raupatu Act) and the Waikato River Settlement Act 2010 (Waikato River Act). Ngāti Tamaoho has three maraes represented on Te Kauhanganui (the Waikato-Tainui Parliament).

The Ngāti Tamaoho area of interest includes the Manukau Harbour and extends to Franklin, the Hūnua Ranges, Awhitū Peninsula, the Waikato wetlands, Tīkapa Moana (Firth of Thames) and north to central Auckland including Remuera and Ellerslie. Historically the tribe also maintained ancestral connections (through their Ngariki and Ngaiwi antecedents) with the North Shore and Waiheke Island.

As a brief introduction about Ngati Tamaoho, they are a Tainui based tribe but have links to the wider Auckland area. They are the identified mana whenua group relevant to this Barrowcliffe site as they have been allocated a hectare of the site under treaty settlements.

The hapu has quite an interesting background considering they are known as a landless tribe but now have the opportunity to explore the potential of the site through papakainga development. I think this is a great chance to understand how Ngati Tamaoho might create something amazing within this space.

Ngati Tamaoho has significant connections within the local and regional context of Barrowcliffe. These are identified in the mana whenua maps. These connections will also inform the design connectivity and wider links to the site. These include both maraes identified and may potentially add to the materials palette.

HOUSING FIRST

Housing is a basic human right. Every person deserves a safe and healthy place to live. The Auckland City Centre Housing First Programme is a partnership between Lifewise and Auckland City Mission. This Programme works with people experiencing chronic homelessness in the city centre.

Lifewise and the Auckland City Mission have more than 100 years' experience working with people experiencing homelessness and hardship living in central Auckland. Our two organisations are drawn together by common values and a shared commitment to end homelessness.

We recognise the complex nature of homelessness and the additional challenges of long-term homelessness in the city centre. We understand that in order to be effective this must be a collective endeavour.
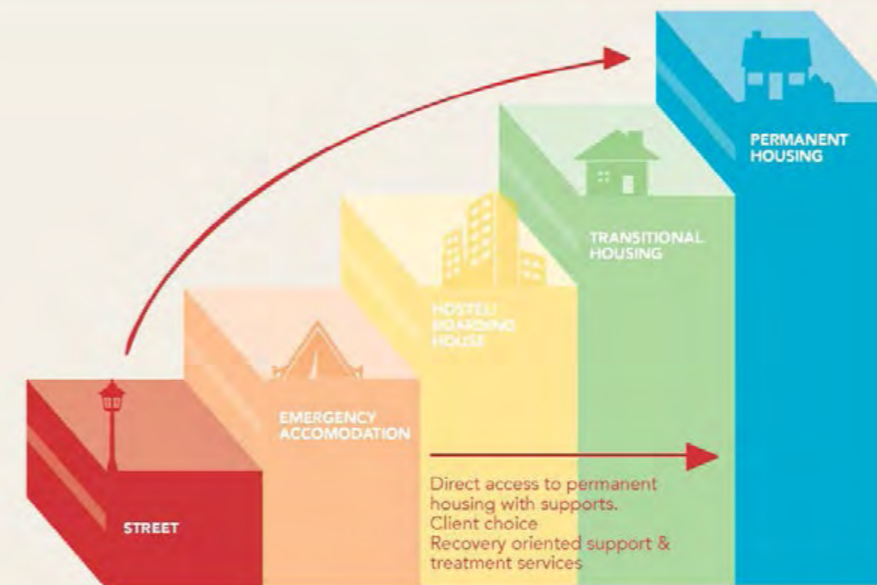
This includes the involvement of people with lived experience of homelessness at all levels. Their participation and involvement are crucial to ensuring the voice of the "rough sleeper" community is incorporated from the outset.

Equally important is the voice of Tangata Whenua, and this programme will have a strong kaupapa Māori approach. We have used a co-design process to adopt the Housing First Model to the unique inner city Auckland and Māori context.

HOUSING FIRST MODEL

Direct access to permanent housing with supports.
Client choice
Recovery oriented support & treatment services

LIFEWISE
turning lives around

PEOPLE EXPERIENCING HOMELESSNESS

Research Identified Issues:

- Housing Affordability
- Homelessness
- Overcrowding
- Displaced Communities

I have engaged with people experiencing homeless in regards to our current homelessness issues in Auckland. Our most vulnerable people living out on the street with no home to go but the front door floors of shops, parks and alley ways etc. It really affects me, as a young Maori woman seeing other people living in these conditions.

New Zealand has the worst homelessness rates in the OECD according to OECD org. 41,000 people in New Zealand are classified as homeless and 24,000 of those people are in Auckland alone.

How did we get to this stage? We have a shortage of homes and we definitely need to be doing more to accommodate our most vulnerable communities.

I believe that we should be thinking of inclusiveness during the regeneration of our communities and respond to this critical issue through providing better housing models from emergency right through to permanent housing. So often our vulnerable people from the streets are put into compact non-suitable housing without a longevity plan which can be very unstable.

So how can we ensure that there is a range of market, rental and social housing in order to support local communities? How might we respond to this through landscape architecture and urban planning? These are several series of enquiries I continue to challenge throughout the process.

This has been a very heart warming experience learning more and more about how I can support the kaupapa and movement. Would like to thank Sophia Beaton and the Lifewise/Housing First team for providing direct input into the work they are doing as an organization.

YOUNG PEOPLE OF AUCKLAND

Engaged with young people to understand what the future of our cities and communities may possibly look like. This also provided an opportunity to co-design this research project and test some of their initial ideas and concepts.

Provides a platform for these young people who may think about continuing further into tertiary in design but also to understand the potential they have to have a voice and contribute to shaping the places we live in now and determine the future.

So often young people have been left out of the process and planning stages which leaves very little room for opportunity for them. We have the elder generation design places for young people rather than with. So how might we change the processes and approaches so that young people are integrated into the engagement process? I think that young people are very open and transparent about what they want and can bring a lot of value to the table. This also brings the further discussion around social investment and how are we providing opportunities for young people through projects whether it be employment, internships, work experience etc. We need to normalize the integration of social investment and values to help communities actually feel like a community.

Method:

1. Co-Design Workshop
2. Focus groups
3. Potential one on one interviews

Manurewa Youth Council

Rosehill College design and visual communication students

Auckland Youth Advisory Panel

NEW ZEALAND HOUSING FOUNDATION

Auckland Council
Te Kaunihera o Tāmaki Makaurau

NGĀTI TAMAOHO TRUST
WHĀTAPAKA, MANGATANGI & NGĀ HAU E WHĀ MARAE

Panuku Development Auckland
An Auckland Council Organisation

Current stakeholders and potential partners involved in the development of Barrowcliffe. I have met with all organizations and discussed the opportunities and constraints of this site.

Previous plans had already been developed and put forward for consent but the process has been slow due to the economic and financial constraints. This is still in the phase of finding other community housing providers and developers.

Thank you to all parties who have taken out the time to contribute to help myself understand the political context of the site and future opportunities.
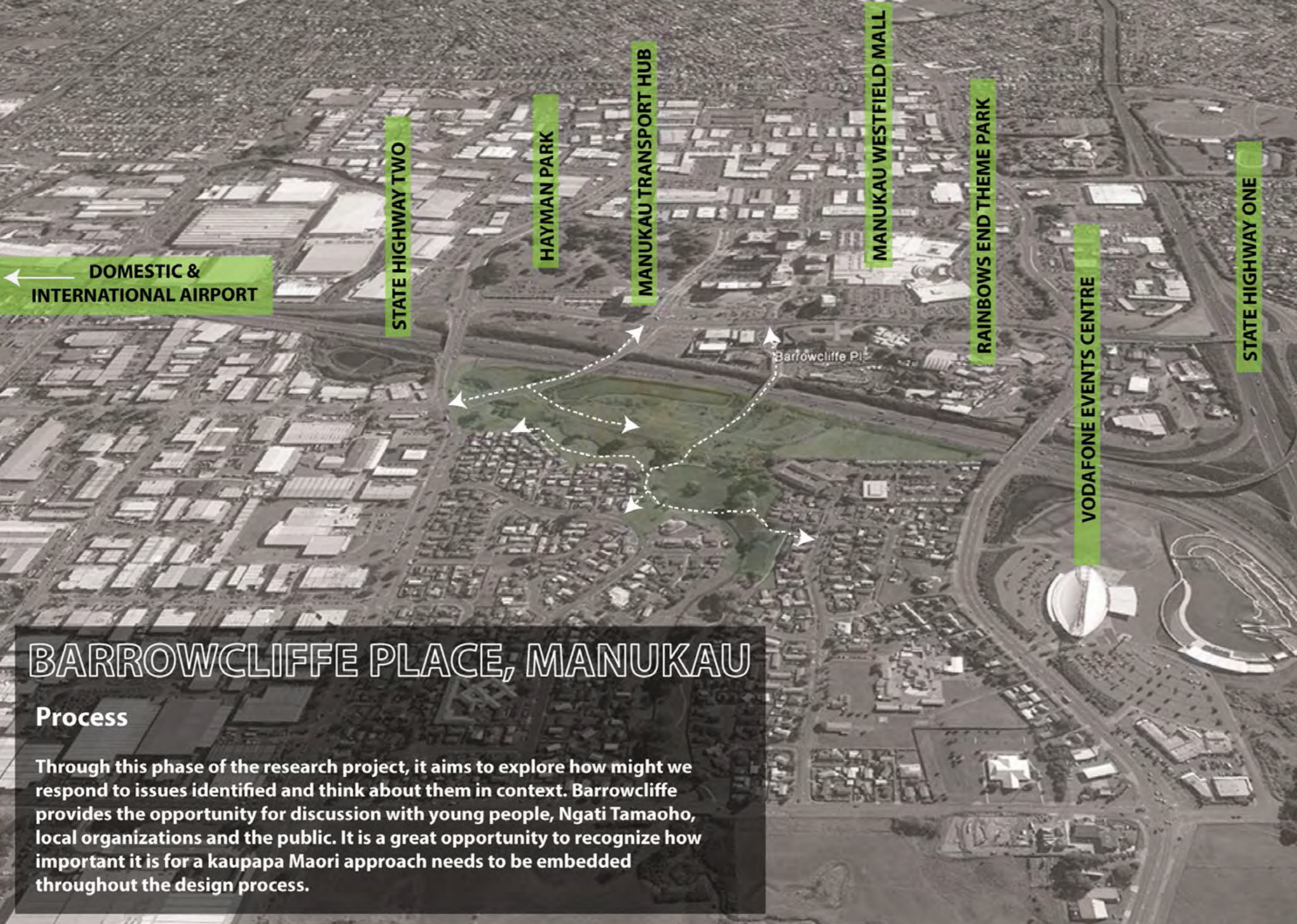
SECTION FIVE:
THE PLAN AND PROCESS

1. Understanding the process and design strategy
2. Part A: Community Collaboration and Cohesion
3. Part B: Te Aranga Toolkit
4. Part C: Bottom Up Build

This phase is the key strategy approach post research and prior to design in order to understand organizations and local groups in response to the future development of our communities.
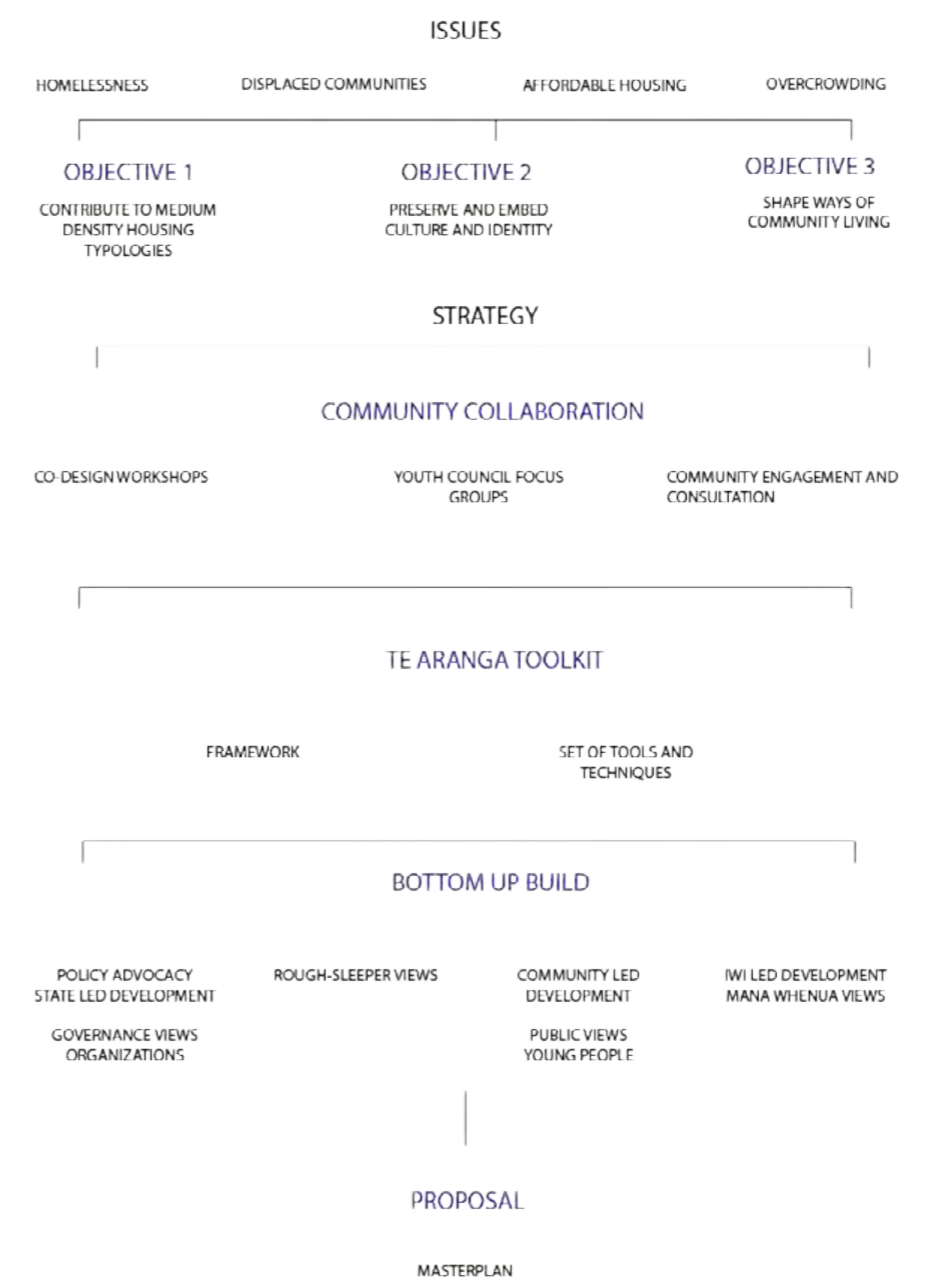
RIMA 05

STATE HIGHWAY TWO

HAYMAN PARK

MANUKAU TRANSPORT HUB

MANUKAU WESTFIELD MALL

RAINBOWS END THEME PARK

VODAFONE EVENTS CENTRE

STATE HIGHWAY ONE

← DOMESTIC & INTERNATIONAL AIRPORT

Barrowcliffe Pl

BARROWCLIFFE PLACE, MANUKAU

Process

Through this phase of the research project, it aims to explore how might we respond to issues identified and think about them in context. Barrowcliffe provides the opportunity for discussion with young people, Ngati Tamaoho, local organizations and the public. It is a great opportunity to recognize how important it is for a kaupapa Maori approach needs to be embedded throughout the design process.

DESIGN STRATEGY

ISSUES

HOMELESSNESS	DISPLACED COMMUNITIES	AFFORDABLE HOUSING	OVERCROWDING

OBJECTIVE 1	OBJECTIVE 2	OBJECTIVE 3
CONTRIBUTE TO MEDIUM DENSITY HOUSING TYPOLOGIES	PRESERVE AND EMBED CULTURE AND IDENTITY	SHAPE WAYS OF COMMUNITY LIVING

STRATEGY

COMMUNITY COLLABORATION

CO-DESIGN WORKSHOPS	YOUTH COUNCIL FOCUS GROUPS	COMMUNITY ENGAGEMENT AND CONSULTATION

TE ARANGA TOOLKIT

FRAMEWORK	SET OF TOOLS AND TECHNIQUES

BOTTOM UP BUILD

POLICY ADVOCACY STATE LED DEVELOPMENT	ROUGH-SLEEPER VIEWS	COMMUNITY LED DEVELOPMENT	IWI LED DEVELOPMENT MANA WHENUA VIEWS
GOVERNANCE VIEWS ORGANIZATIONS		PUBLIC VIEWS YOUNG PEOPLE	

PROPOSAL

MASTERPLAN

DESIGN STRATEGY

This phase of the project takes you through the process of understanding the social issues communities face and how that fits into the scope and vision of this research.

The scope and vision encompass the three key objectives identified parallel to the aims too. From this framework, a design strategy has been developed.

The first approach includes community collaboration thinking about how we can socially include our community into the planning processes and contributes to shaping the places we live in.

Secondly, a Te Aranga Design toolkit is generated to further develop current frameworks and resources available. A generated inventory of data from case study research will be collected and included into each principle where it is relevant.

Further to this strategic point, an approach understanding bottom-up approach vs. top-down between community and governance will be explored.

From this data collected, I have then analysed and will generate key design concepts as a result of this date. It is then further developed a landscape framework plan.

SECTION FIVE
PART A:

Community collaboration and cohesion

What is community collaboration about?

This approach is the way we have collaborated with our communities through cohesive co-design workshops and focus groups. It provides an opportunity for us to engage with our community through better interactive processes.

It is about conversation and ideation in order to get our community into design thinking. What might the spaces we live in look like if our community is integrated into the design process so that they can contribute to shaping our environment?
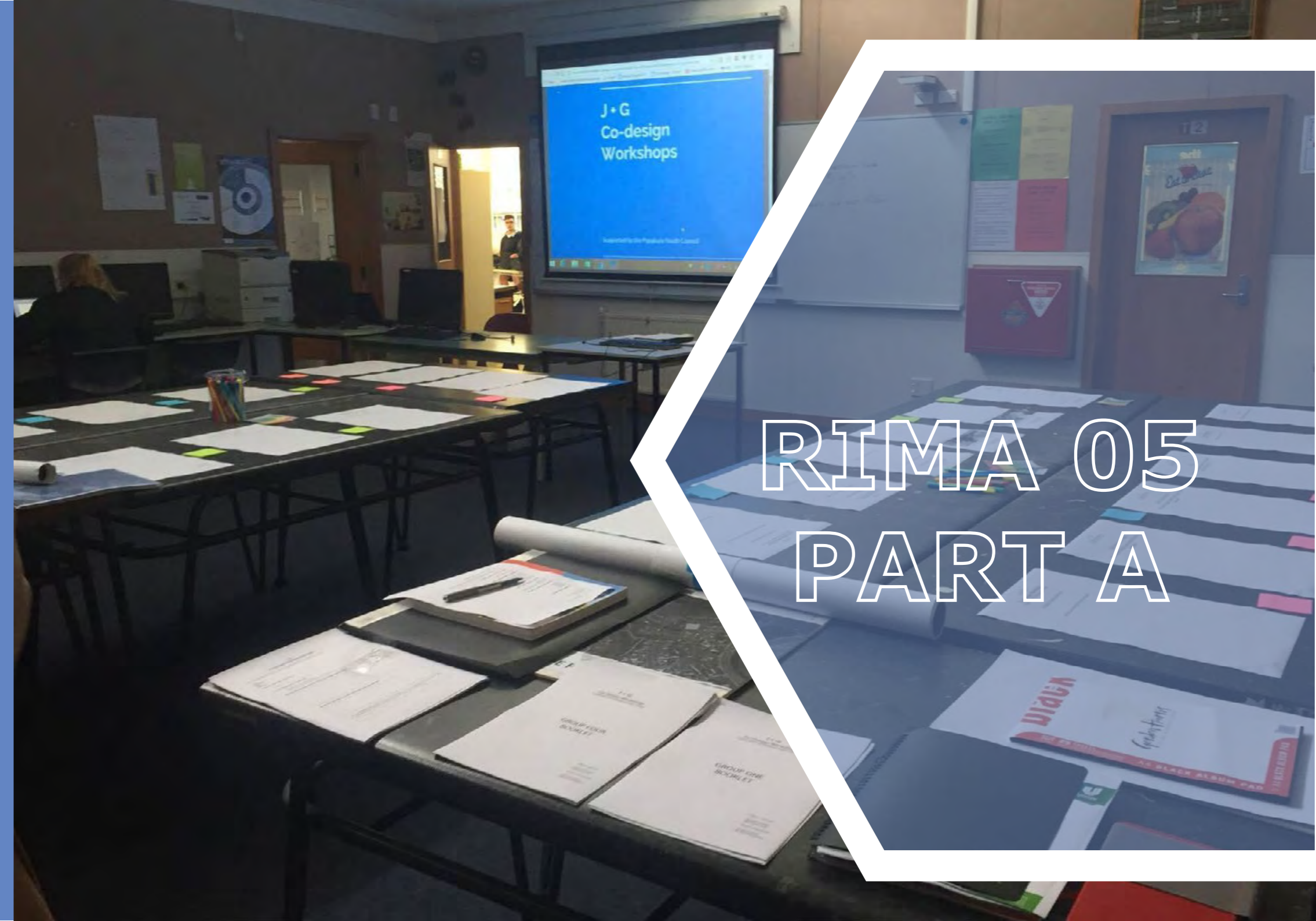
RIMA 05
PART A

Rosehill College students master-planning

Rosehill College Co-Design Workshops

A co-design workshop was held in July 2017 at Rosehill College, Papakura. This was facilitated by Jacqueline Paul, with Georgina Dean (a fellow colleague) and the Papakura Youth Council.
We gave a brief introduction to design and visual communication students ranging from 16-18-year-olds. We discussed who we are, what we do and why we were there.

We aimed to encourage youth to think about youth participation in shaping the places we live in and how young people can have a huge influence on the development of our communities.

We developed a series of questions and provided the opportunity for the students to respond to these. Ideas included their thoughts on homelessness, mental health, and housing. At this stage, we stimulate their thinking about societal issues and what young people think about in this day and age.

The class was then split into groups to work on the two projects provided. The key project I led was based on my negotiated study - Housing. I provided research and background information along with maps of Barrowcliffe which is currently up for development.

This activity aims to make students think about what their communities might look like if they had the opportunity to design this. We provided several modelling materials to help them develop a concept, they then presented their concept to the class and explained their design moves.

For example, they discussed issues around compact housing and that a lot of the new subdivisions taking place are all too close together. So in the concept developed all the homes were more spatially apart.

Co-design workshop
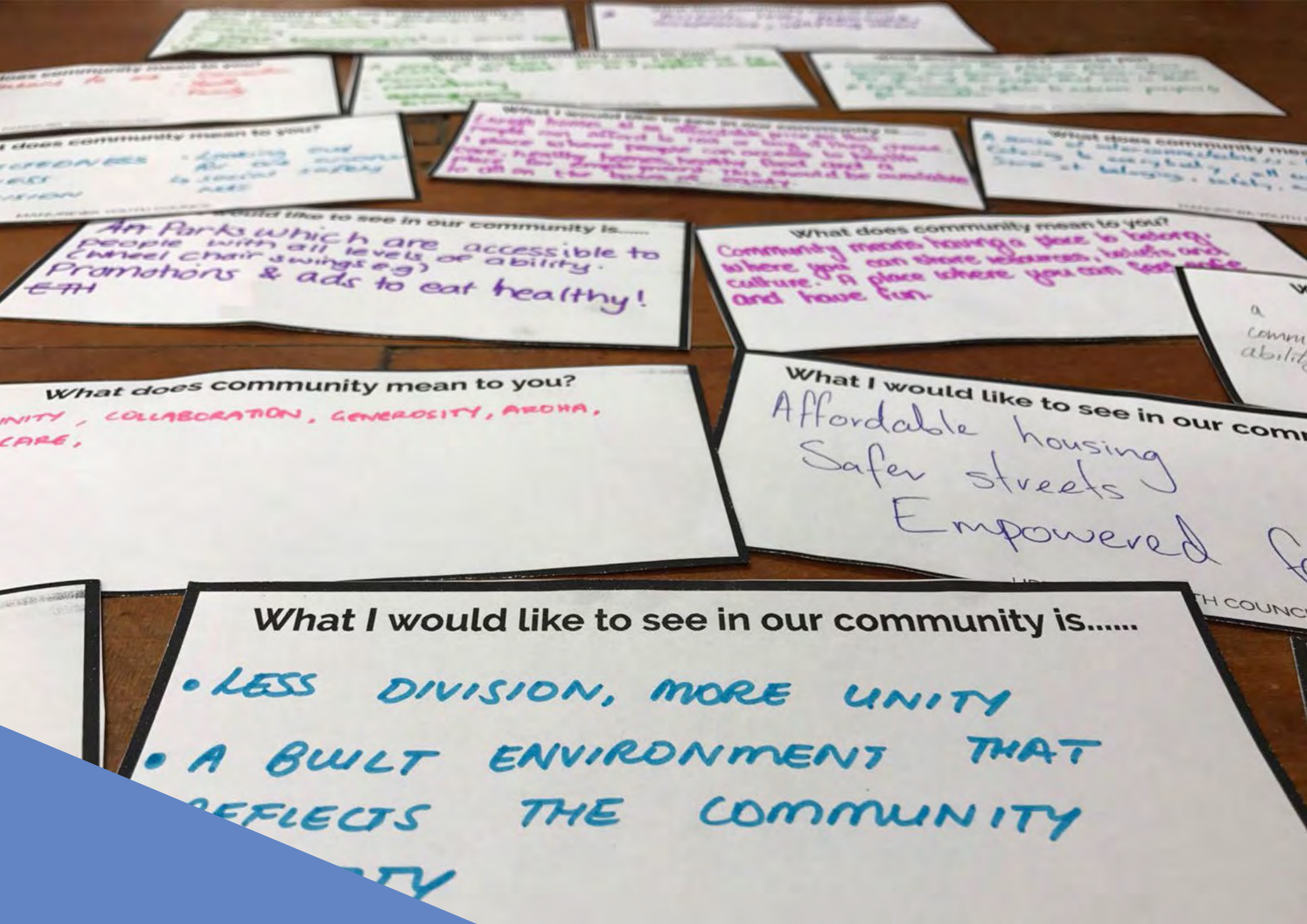
Papakura Youth Council

Focus Group

I held a small focus group with the Papakura Youth Council where we discussed two key statements:

1. What does community mean to you?
2. What I would like to see in our community is...

As shown in the image to the right - these are some of the responses.

I think that this has been a key learning to engage with young people as they bring a different perspective. There are the ones engaging in the community and they know what the community needs.

Some of the responses act as evidence of what we really need to be supporting and responding to through better urban planning and design.

"A built environment that reflects the community identity"

So how can we embed the diverse cultures into the built and natural environment? How might place-making encourage community engagement?

I think when we start approaching a community design project that it is human-centred and from a holistic approach it becomes more inclusive and changes the dynamics. We start thinking about intergenerational thinking and sustainable futures and challenging systemic methodologies.

Our generation needs affordable housing.

We need to have a sense of belonging to the places we live in..

Manurewa Youth Council

Focus Group and Co-design

I held a small focus group with Manurewa Youth Council and local board member Sarah Colcord.

This small focus group/co-design workshop was particularly important because of the proposed Barrowcliffe site is in the local board area Manurewa. I thought it would be awesome to discuss what community looks like to them and how they might contribute to the way their community looks and feels.

There was some interesting talk about social investment and how young people needed to be more involved in the planning and projects within their local board.

In regards to my research project specifically, I provided some site photos and asked them to design and give images life and think about the potential this site has. I found that diversity within the area is so important and that we should be designing for all cultures. Environmental issues were also another key factor they spoke about as they had been involved previously at Puhinui Stream clean up.

Manurewa Youth Council

COMMUNITY MEANS...
PRIDE

COMMUNITY MEANS...
AROHA

Understanding what community means to our young people and how intergenerational voice can help provide better futures for our young people to thrive

Manurewa Youth Council sketches
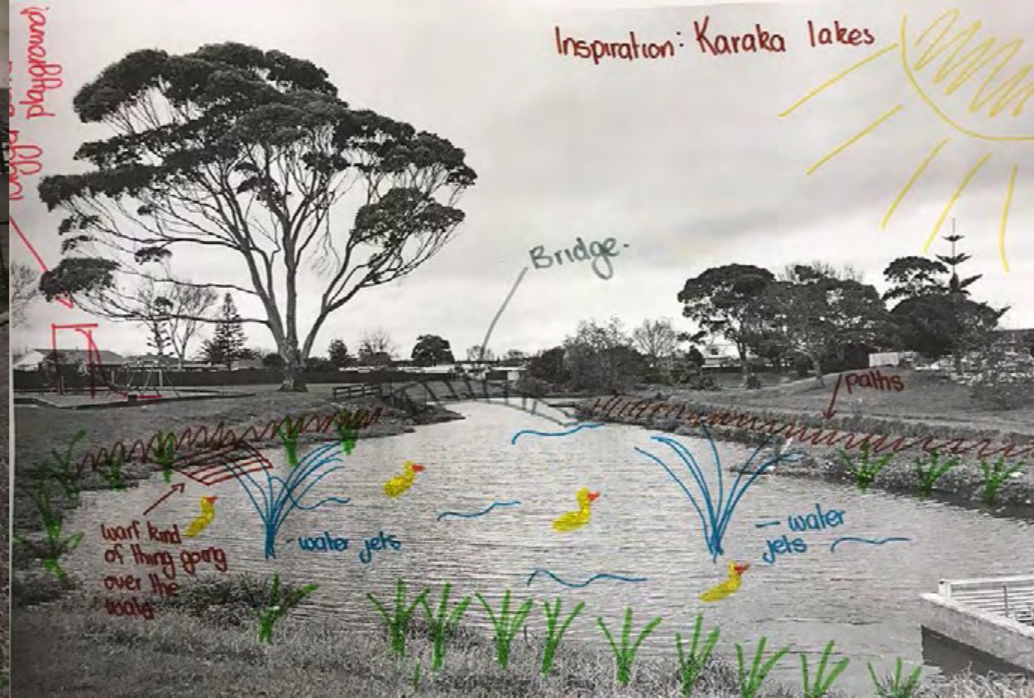
How might young people contribute to shaping the places we live in?

Key aims are:

- To support the practice of co-design creation where non-expert designers can contribute to housing and site design.
- Provide the opportunity for young people to contribute to real-life projects
- To regard young people as actors of their own solutions, which affect their lives.
- To raise awareness of sustainable lifestyles.
- To encourage experience in collaboration.
- To align with crafting and the design of 'do-it-yourself'.

Outcomes include:

- Provide awareness that Landscape Architecture, Urban Design and Planning exists so that they future design opportunities should they ever consider pursuing a career in these specialized areas
- Provide an insight into preparation for university
- Provide the opportunity for young people to contribute to real-life projects
- Assist in the current design skills and bring a perspective of ways to do things but also encourage them to explore their own.
- Encourage students to have fun in the design process - several occasions designers tend to get consumed with their work.

This co-design workshop included - model making, spatial agency, design drawing etc.

This process has been supported and funded by Papakura Local Board, Papakura Youth Council and Manurewa Youth Council.

Key Learnings from Co-design

Te Aranga Design is at such a political level that it has not yet been introduced to high school students. I think it would be a great way to educate young people about design principles and values in order for them to understand how that may provide inspiration in the way we design.

Throughout the discussion of housing, I have learnt that location is key for young people which suggest there is a high need for transit-oriented development which is close to schools and places with employment opportunities.

I showed housing case studies and this group of students identified that the Addison Development in Takanini is very small, too compact, too identical, not aesthetically pleasing and has a stigma around "rich people housing".

They also believe that south Auckland is a good community and has decent places to eat as well as being diverse and rich in culture.

However, there is also stigma identified around criminal activity, congestion, stereotypes, and pollution etc.

Some key issues these young people have identified include housing prices, housing supply, increase in popularity, traffic congestion, - high need for better transport, pollution and criminal activity

There is a rapid building boom in Papakura and a lot of the subdivisions built are very compact with limited or no space with next to no privacy.

SECTION FIVE

PART B:
Te Aranga Tool kit

What is Te Aranga Toolkit about?

The Te Aranga Toolkit is a set of range of tools and techniques which can be used to encourage the implementation of the Te Aranga Design Principles.

Theory

Te Ao Maori and Kaupapa Maori has been a key approach to the way I have developed this project. It has been so important to understand how we shift from Eurocentric to whanau-centric development models. So how might indigenous knowledge create a shift in our built and natural environment?

Based on research the discussion around Te timatanga Maori Creationist theory demonstrates the way we view people, land, and environment etc. This has further developed ideas around Te Ao Marama, Te Ao Turoa and Taonga tuku iho - intergenerational equity for natural resources.

So how can we develop an inventory of resources to help both Maori and non-Maori understand the importance of the relationship Maori have with the land? This suggests how might we develop a toolkit which is enabled by the Te Aranga Design Principles and how can we tie in a lot of this information that we are doing in our communities.

RIMA 05
PART B

Mana

Outcome

The status of iwi and hapū as mana whenua is recognised and respected

Definition

Mana in Maori can mean to have authority or presence which is about respect. It is an honour to have mana and pride for Maori.

Attributes:

• Recognises Te Tiriti o Waitangi / The Treaty of Waitangi and the Wai 262 Ko Aotearoa Tēnei framework for Treaty Partnerships in 21st Century Aotearoa New Zealand as the basis for all relationships pertaining development
• Provides a platform for working relationships where manawhenua values, worldviews, tikanga, cultural narratives and visual identity can be appropriately expressed in the design environment
• High-quality Treaty based relationships are fundamental to the application of the other Te Aranga principles

Method and Process

In response to the methodology and implementation of this principle, it is about partnership and collaboration.

Application

A culturally sensitive and kaupapa based approach where qualitative methodology encompasses Maori based evaluation processes and criteria.

The development of high-level Treaty based relationships with mana whenua is essential prior to finalise design approaches and will maximise the opportunities for design outcomes
Important to identify any primary mana whenua groups as well as wider mana whenua interests in any given development

Discussion

I believe that mana is so important to uphold when taking on challenges working with multiple mana whenua groups. As a landscape architect, it is our responsibility to ensure that there is a level of collaboration and longevity in the partnership. So often mana whenua are over consultation and that can have a huge influence on the way people will work.

Aim to build genuine relationships and set guidelines to ensure there is a balance within the working environment. This may also include the setting where meetings are held so that both parties are comfortable. It can change the dynamics based on where hui are held. This also means that as a level of respect we ensure that people are paid for their time during the consultation and make sure knowledge shared is protected and shared appropriately.

Mana whenua should always be involved in the decision-making processes form the beginning to maximise design outcomes.

Potential tools include:

• Guidelines and set framework
• Maori Responsiveness Framework
• Wananga - face to face interaction - Protocols
• Potential formation of an advisory group if there aren't any mana whenua representatives available to maintain
• kaitiaki relationship
• Relevant research objectives
• Preserve and embed culture and identity
• Shape ways of community living

Ahi Ka

Outcome

Iwi/hapū have a living and enduring presence and are secure and valued within their rohe.

Definition

1. (noun) burning fires of occupation, continuous occupation - title to land through occupation by a group, generally over a long period of time. The group is able, through the use of whakapapa, to trace back to primary ancestors who lived on the land. They held influence over the land through their military strength and defended successfully against challenges, thereby keeping their fires burning

Attributes:

• Mana whenua live, work and play within their own rohe
• Acknowledges the post-Treaty of Waitangi settlement environment where iwi living presences can include customary, cultural and commercial dimensions
• Living iwi/hapū presences and associated kaitiaki roles are resumed within urban areas

Method and Process

Ahi Ka is driven by tikanga Maori and taking a holistic aprpoach towards the way we design and practice. This will encourage whanaukataka to really develop a sense of place and identity.

Application

• Access to natural resources (weaving species, mahinga kai, waterways, etc) facilitates, maintains and /or enhances mana whenua ahi kā and kaitiakitanga
• Civic/iwi joint venture developments ensure ahi kā and sense of place relationships are enhanced
• Iwi/private sector joint venture developments enhance employment and ahi kā relationships

Discussion

There is an opportunity for mana whenua to make commercial investments in development and social housing. It provides the opportunity to really embed live work and play within the barrowcliffe site.

Potential tools include:

• Practical tool
• Holistic tool
• Relevant research objectives:
• Contribute to medium density housing typologies
• Preserve and embed culture and identity
• Shape ways of community living

Whakapapa

Outcome

Aims to encourage Maori names are celebrated.

Definition

In a traditional sense whakapapa according to the Maori dictionary:

" genealogy, genealogical table, lineage, descent - reciting whakapapa was, and is, an important skill and reflected the importance of genealogies in Māori society in terms of leadership, land and fishing rights, kinship and status. It is central to all Māori institutions. There are different terms for the types of whakapapa and the different ways of reciting them including tāhū (recite a direct line of ancestry through only the senior line); whakamoe (recite a genealogy including males and their spouses); taotahi (recite genealogy in a single line of descent); hikohiko (recite genealogy in a selective way by not following a single line of descent); ure tārewa(male line of descent through the first-born male in each generation)."

Attributes:

- Recognises and celebrates the significance of mana whenua ancestral names
- Recognises ancestral names as entry points for exploring and honouring tūpuna, historical narratives and customary practises associated with development sites and their ability to enhance sense of place connections

Method and Process

In response to the methodology and implementation of this principle - First and foremost you need to understand the place and the people that have ties there. Through the lens of Te Ao Maori it is ideal to understand a kaupapa Maori approach and how might that initial approach lay the foundation.

To listen and understand by engaging with mana whenua to share their stories of place. This should include both tamariki, rangatahi, and kaumatua, It provides an intergenerational voice into shaping the places Maori live in.

 If we as designers, planners and architects can understand that story of place then that in itself can inform the way we approach to design thinking and inform further design processes and decisions.

Application

As identified in the Auckland Design Manual the application of signage and way-finding tools may be integrated to demonstrate this principle.

Personally I think that a holistic approach to the way we design should encourage more design moves around the articulation of this principle.

I know that it because of the whakapapa principle it enables good engagement and consultation. How these partnerships are established and the longevity of relationships are played out. We need to be genuine, authentic and very transparent with mana whenua in order to maximise good design outcomes.

If we think about interpretive and interactive materials to share the narratives of mana whenua. For example, we currently name a lot of traditional street names and continue to think how might we start to think about dual place names too. For example, identifying community gardens as Maara Kai or potentially terminology that relates to narratives. From parks to streets to community spaces.

What visualization tools can we potentially develop to envisage what this might look like?

Te Korowai Aroha o Aotearoa identifies several qualities which we should be thinking about in regards to whakapapa:

- Whakapapa is a tool for engagement. It provides the necessary starting point for an alliance of interest and a centrifugal bond within whanau, hapu and iwi.

- The reciprocity and obligatory nature of whakapapa mean that it can be used to create productive and enduring relationships that support change. Whakapapa establishes connections and relationships and brings responsibility, reciprocity, and obligation to those relationships.
- In a practical sense, the practitioner must confer with and involve others in the therapeutic relationship when operating from a whakapapa base in order to infer a collective responsibility.
- Whakapapa has a collective quality. We look for relationships between things but not at the expense of individuality. The relationship is the more vital force in the universe.
- Whakapapa informs a person about being human, being a person, being of a culture, being of a place.

Discussion

As a young woman of Maori decent I think about whakapapa as a connection to our ancestors and for myself in an identity sense, the ta moko demonstrates whakapapa perfectly.

"Tāmoko is a name for Māori tattoo and the culture that surrounds it. It is a reflection of whakapapa (genealogy) and history. It symbolizes Māori identity and marks in time one's journey in life"- TAHAA NZ

So if we think about the importance of Maori and the land - what does that mean to embed the identity within our skin through tamoko. How might this process influence and change the thinking of the way we design. If we start designing neighbourhoods and streets as if it were our skin then what could that look like? If we can create a shift in the way we plan our environments and move from the grid cities and start embedding our identity into the whenua.

Another example of how traditional practices may influence the public realm are carvers and weavers. If we can provide more opportunities for mana whenua to shape the places they live in and embed their whakapapa through their Mahi then that is how we can continue to build capacity within the public realm. Let's start supporting local talent and get people involved in the process so that we start really integrate intergenerational living and thinking.

Relevant research objectives:

Preserve and embed culture and identity

Mauri Tu

Outcome

Environmental health is protected, maintained and/or enhanced

Definition

In this context, we discuss the meaning of life and the way you live which is reflected in the health of the environment.

Attributes:

• Development area and all elements and developments within the site are considered on the basis of protecting, maintaining or enhancing mauri
• The quality of wai, whenua, ngāhere and air are actively monitored
• Water, energy and material resources are conserved
• Community wellbeing is enhanced

Method and Process

Monitoring and environmental resources
Mauriometer could provide assistance
Initiatives around sustainable water

Application

Daylighting, restoration and planting of waterways
Contaminated areas of soil are remediated

Rainwater collection systems, grey-water recycling systems and passive solar design opportunities are explored in the design process
Hard landscape and building materials which are locally sourced and of high cultural value to mana whenua are explored in the design process

Discussion

Barrowcliffe will need to remediate the soils through vegetation due to previous land use of the site.

Sustainable practices - rainwater systems will be integrated into the site

Design - use - measurement and monitoring of the site.

Establishing that set of guidelines or framework when environmental health is deteriorating.

Excavation of any fill should aim to be reused on site

Managing storm-water and groundwater due to both water bodies on site

Local scoria and basalt rock could be locally sourced from the quarry

Restore current water passages as they are very polluted and contaminated

Protecting the overall landform from physical to visual effect.

Aim to restore water quality to drinking water

Relevant research objectives:

Preserve and embed culture and identity
Shape ways of community living

Te Taiao

Outcome

The natural environment is protected, restored and/or enhanced

Definition

Te Taiao is specifically about the natural environment in which our role is to protect it from degradation.

Attributes:

• Sustains and enhances the natural environment
• Local flora and fauna which are familiar and significant to mana whenua are key natural landscape elements within urban and/or modified areas
• Natural environments are protected, restored or enhanced to levels where sustainable mana whenua harvesting is possible

Method and Process

Te Ao Maori and knowledge of ecosystems is an approach to create a shift between modern approaches and return back to a more sustainable way of how we manage our land.

Application

Re-establishment of local biodiversity

Creating and connecting ecological corridors

Planting of appropriate indigenous flora in public places, strategies to encourage native planting in private spaces

Selection of plant and tree species as seasonal markers and attractors of native bird life

Establishment and management of traditional food and cultural resource areas allowing for active kaitiakitanga

Planting appropriate indigenous flora in public places

Discussion

Potential tools developed could include resources around the mauri model - what if we can generate a similar system around the success criteria of how the principles are measured? It could be something to explore.

Understanding of potential landscape riparian tools may also help encourage a community member to be able to have guidance and support in how we monitor and look after the land and water.

Te timatanga model

Relevant research objectives:

Shape ways of community living

Mahi Toi

Outcome

Iwi/hapū narratives are captured and expressed creatively and appropriately

Definition

Mahi Toi is defined as the craft or creative expression - so thinking about how creative we can build the places we live in. It may even mean how can local artists and community contribute to shaping these environments.

Attributes:

- Ancestral names, local tohu, and iwi narratives are creatively reinscribed into the design environment including landscape; architecture; interior design and public art
- Iwi / hapū mandated design professionals and artists are appropriately engaged in such processes

Method and Process

Research, education and communication methods will encourage this specified principle.

Applying the narratives but understand and listening to them first. Think about how we translate the stories of the people about their place and how landscape architecture can preserve and embed them within our communities

Application

Mana whenua assist in establishing design consortia which are equipped to translate iwi/hapū cultural narratives into the design environment

Civic / shared landscapes are created to reflect local iwi/hapu identity and contribute to a sense of place

Iwi/hapū narratives are reinscribed in the environment through public art and design.

Discussion

Recognition of identity
Continue to think about how we can apply to the narrative.

Potential tool:

Placemaking tool
Communications tool - Ensuring intergeneration voice is heard throughout the process - children, youth, wider whanau, and kaumatua.

Relevant research objectives:

Contribute to medium density housing typologies
Preserve and embed culture and identity
Shape ways of community living

Tohu

Outcome

Mana whenua significant sites and cultural landmarks are acknowledged

Definition

Tohu is defined as a sign, mark, symbol, emblem, token, qualification, cue, symptom, proof, directions, company, landmark, distinguishing feature, signature.

This also aims to preserve and conserve.

Attributes:

- Acknowledges a Māori world view of the wider significance of tohu / landmarks and their ability to inform the design of specific development sites
- Supports a process whereby significant sites can be identified, managed, protected and enhanced
- Celebrates local and wider unique cultural heritage and community characteristics that reinforce a sense of place and identity

Method and Process

Application

Recognition of tohu, including wāhi tapu, maunga, awa, puna, mahinga kai and ancestral kainga

Allows visual connection to significant sites to be created, preserved and enhanced

Wider cultural landmarks and associated narratives able to inform building / spatial orientation and general design responses

Heritage trails, markers and interpretation boards

Discussion

This principles explores the way we use signage and way-finding tools. It may have interpretive material to name streets, house numbers, trees, parks etc. For example we may name landscape typologies in a bi-cultural format which add cultural value and a sense of identity and place.

Allow visual connections and narratives to inform building and spatial arrangements. Based on the barrowcliffe site and mana whenua research - water has a strong influence on who they are as people. These connections will allow design moves to be informed by drawing connections and access points to enhance significance. For example connection to Totara Park and Manukau Harbour, understand water movement to shape the where buildings are located and how I can draw on that in regards to the movement as well as flow.

Relevant research objectives:

Preserve and embed culture and identity
Shape ways of community living

Bottom Up Build

What is the Bottom Up Build?

Bottom-Up Build is about understanding how we approach the way we think and the way we design. So how we might design our future cities through a more bottom-up approach? How can communities lead development compared to state-led development? So often we live in a society where top-down authorities take advantage and make most decisions which means the community is occasionally left out.

According to European LEADER Association for Rural Development, the bottom-up approach means that local actors participate in decision-making about the strategy and in the selection of the priorities to be pursued in their local area. Experience has shown that the bottom-up approach should not be considered as an alternative or opposed to top-down approaches from national and/or regional authorities, but rather as combining and interacting with them, in order to achieve better overall results.

So through this process, we understand the marginalized and minorities in our society, those in the wider community and people in governance to understand what their thoughts are on working together to maximize social outcomes and respond to social issues.

CHRISTCHURCH REBUILD 2017

RIMA 05
PART C

Interviewee: Gordon

People Experiencing Homelessness

This is Gordon. He's from the east coast of New Zealand and he is currently experiencing homelessness on the streets of Auckland City. He has been out here for two years now and enjoys hanging out with his street whanau.

I asked him a series of questions and had a great conversation to understand his story. We discussed a lot of housing environments and shared his thoughts on apartments which he wasn't really a fan of. He did explain to me that he had previously lived on his whenua down the coast but there wasn't much to do.

I asked - So what do you like about this city?
He says that it's the people. Most of the street whanau are Maori but there are occasionally some European too.

We also talked about the need for lockers and showers for the whanau out on the streets. I had previously met with a councillor from Auckland Council and what they were doing to help.

People out on the streets don't have anywhere to store their stuff so usually, they just carry everything from a place to place otherwise it gets taken.

I started thinking about how we as young people can advocate for more assistance of our marginalized people but also as a young Maori designer - what can we do through tactical urbanism to potentially develop temporary installations?

I found it quite interesting as Gordon did find it difficult to respond because he hadn't really thought a lot about what I was asking. Like "what does it mean to be Maori to you?"

Something interesting he shared that he noticed was that people from the streets who end up getting homes still come and hang out on the streets even though they have homes. He explained that he hasn't actually even thought about going back into a home. He has never owned a home but is willing to find work to start rebuilding his future.

Nga Mihi Gordon.

BUILDING COMMUNITIES

WHAT ARE THE MOST IMPORTANT THINGS FOR YOU IN A HOME?

SAFETY

FAMILY

WARMTH INSULATION

FOOD WATER

ELECTRICITY

BUILDING COMMUNITIES

WHAT ARE YOUR EXPERIENCES OF LIVING IN UNSUITABLE HOUSING?

LIVES IN A COMPLETELY UNINSULATED HOME AND IT WAS FREEZING IN WINTER AND NOT ANY WINDOWS IN MY ROOM SO GOT VERY DAMP AND AS A RESULT I WAS SICK OFTEN THAT YEAR

OVERCROWDING HAD BEEN A MAJOR PROBLEM THROUGHOUT LIFE. I COME FROM A BIG FAMILY, WE LOVE LIVING AND BEING THERE FOR EACH OTHER. HOWEVER, WE'VE ONLY BEEN ABLE TO AFFORD A SMALL HOUSE - LEADING US TO BECOME SUSCEPTIBLE TO COMMON DISEASES AND ILLNESSES.

ROOMS DRAMATICALLY VARIED IN SIZE. MISUSE OF SPACE. MINIMAL INSULATION. TOO MANY LIGHTS WITH POORLY INSTALLED WIRING. NEIGHBORING HOUSES TOO CLOSE AND BACK YARDS NOT HAVING CORRECT DRAINAGE CAUSING BOGGY GRASS.

MOULD AND WATER DAMAGE, ROOF LEAKS, LACK OF INSULATION LEADING TO LESS SHELTER FROM THE WEATHER.

BUILDING COMMUNITIES

WHAT ENVIRONMENTAL AND CULTURAL VALUES ARE IMPORTANT TO YOU?

SUSTAINABILITY

WHANAU

KAITIAKITANGA

WELL-CONNECTED COMMUNITY

Community Led Development

I carried an online public survey using survey monkey to engage with others to get their views on housing within New Zealand. So often as designers we design for our communities rather than with our communities. So how do we change the processes by empowering our people to get involved and enable opportunities to encourage future development?

I used a range of questions both standard and complex to stimulate peoples minds in order for them to use their imagination and think about what the future of our cities look like. How can we learn from our past experiences and change the way we live for a better sustainable life. How can we change our behaviours towards being reliant on cars and become more active in our communities?

I think it is so important that in order for us to be developing better cities for the next generation to thrive, that we need to include young people in the process.

This also means thinking about the marginalized people living in streets and cars throughout our cities. Why are we not doing enough to provide the basic human needs to support our people and how might architects, planners and designers respond to these issues through better urban design.

Through a more holistic approach, I believe that we can change the world. For the better. But we need to act now. We need to start from the bottom focus on how we can expand and build more community-led development and community-based projects.

Invest in our people and together we can instigate change.

Question: What are the most important things for you in a home?

- Warmth, safe, no mould
- People feeling safe and loved, warm and dry in winter, secure.
- Strong foundation, good location
- Warm, dry, safe
- Clean warm dry with lots of natural light. Good access to public transport and amenities like libraries
- Liveable, healthy
- Being in a safe area
- Well serviced by public transport or bike lanes, i.e. not car dependent. Warm and dry. Otherwise, doesn't have to be flash or big, we can make do.
- That I have a home
- Warmth and protection against the elements and dampness.
- Convenience
- No mold, dry, insulated, affordable
- Water power
- Loving and supportive parents, food, happiness, and Whānau.
- Security-that if you are a good tenant then you can't just get given notice / being able to own.
- Warm, clean, no mould etc. Safe
- Comfortable and welcoming communal spaces, as well as warm and comfortable private spaces (rooms to relax in the quiet).
- Comfort, Family, Warmth
- Cost, functionality, ease of use, warm, safe, comfy
- Warmth (insulation), enough rooms and a good use of space.
- Ventilation, insulation, gas stove, sunlight/natural lighting
- Water heating insulation power
- A good kitchen and a lot of windows. Insulation for cold nights.
- Affordability, Warmth and Age/Condition of house
- Warm, oriented towards the sun with space for activities both indoor and out. Safe and private.
- Warmth (insulation) and windows so light can come through.
- Space and separate rooms for each person. The ability to have a place that's dedicated to you.
- Family, heating, a place to cook, a place to sleep
- Family, being close to work and friends, well connected for transport.
- A healthy home! Warmth and healthy ventilation.
- Rooms with all the necessities to thrive - kitchen, bathroom, bedroom and lounge area for comfort. The home's should be warm, and an inviting space. Functional fixtures are also key, so that basic needs can be met.

- Heat, space, a warm shower, carpet
- Warm, dry, cooking facilities, space to live in, bathroom, the place to sleep
- Insulation so that my house can be warm, dry, and hence not a detriment to my health!
- Location, location. And hot water would be nice
- Warmth, safety and dry. Insulated or sufficient heating.
- Comfort, water, power, and space
- Family Electricity Food Water

Question: If you had the opportunity, how would houses for you be different?

- Different exterior (brick), low maintenance, location
- It must have all the necessity required for a comfortable home to live in
- Easier access to amenities (Supermarket, Schools, bus stops etc.)
- Without the rent or house price is through the roof. Electronic lock, hand swipe or pin code.
- Weather tight, Fully insulated and internal heating being standard in all housing.
- Houses should all be insulated and oriented towards the sun to make maximum use of free and natural heating, as well as being more
- Pleasant to live in.
- Houses would be insulated so you wouldn't have to pay a lot of money for heating. Doesn't need to have an excessive amount of windows but enough to air rooms out to avoid dampness
- They would be cheaper, possibly by having less land and apartment block style accommodation.
- They would rather be apartments which take up less room and be more affordable
- I would like to experience co-housing and a living community, in houses that are designed with the current and future weather issues and changes in mind.
- Either a bigger and affordable home or just affordable houses in general for smaller families who want to venture on their own.
- Houses would be a bit more minimalist and using space to the
- Housing, to consider sustainability. However, people should also be comfortable. So houses need to strike a balance between extravagant, practical, and livability.
- The heaters installed in houses would be electric not gas, the carpet would provide some warmth in some way, hot water cylinder would continue to circulate hot water throughout the entire house.
- They would be more space and energy efficient - more would be fitted into the same amount of land and they would be designed to catch natural light and warmth more easily
- I don't mind closer. They should all have small gardens, fruit trees, insulation and passive heating and cooling (facing the sun i.e.), proximity to great public transport and a safe bike line to get the kids to a great school close by.
- Small affordable houses with shared land for green space and food
- The minimum standard of installed heating, tenants and landlords discussing the results of each 3-monthly inspection, and tenancy "police" where tenants can get help with poor landlords - maybe helping to upkeep an established appropriation of tenancy standard.

- There would be a mandated level of quality a home would need to meet before being put on the rental market, which would include an appropriate amount of insulation. Ideally, all homes should be double glazed. There should also be more options in terms of typology within our cities. The single family home with the garden is not the perfect fit for everyone anymore- it would be nice to see more quality town-houses and apartments.
- Warmer houses would be nice. And one secure from burglars, one I can have a pet or two in
- Heat pumps for all homes, warm and safe. Rental warrants of fitness.
- have two bathrooms
- it would be more affordable to rent thus be more sustainable for my family
- They'd all have access to light, all be warm, dry, and have all the amenities needed. Rates would be cheap/non-existent.
- They would be more sustainable yet still provide the basic necessities of daily living as well as being cost efficient (rent, maintenance)
- smaller, shared gardens, limit vehicle access, get everyone onto bikes, bring the infrastructure of transport closer to the housing.. Eliminate vehicles on roads
- More room for backyards to encourage children/people to go outside for entertainment. Definitely increased insulation to reduce sickness and minimise electricity usage. If it were feasible I would suggest solar panels to be installed in every home. Also have some uniqueness to design, there's a lack of character nowadays
- Smaller, affordable, warmer, shared spaces and even going up instead of out. Too much wasted space in today's houses
- Affordable housing should definitely be improved as well as
- Comfortable housing where homeowners don't try to cram tenants into rooms for profit.
- The environment of the house is natural
- All rental houses would meet a minimum requirement in terms of
- Insulation, no leaks etc. Also rent would be centrally controlled (by the government)
- Cheap warm transferable weather proof fire proof
- I suppose more Whānau Planning around Communal gathering
- Places where we have Generational Interaction as we did in the
- Marae days
- I would own them and maintain properly.
- Simple, cheaper but comfortable
- More environmentally friendly in their structures and better use of space

Question: What are your experiences of living in unsuitable housing?

- Flatting in my 20s and 30s. Mainly OK but hard to heat.
- Damp and unsealed house, the uncaring landlord
- Cold mouldy flat in Ponsonby. Great location but the power bill was horrendous and the ceiling in one bedroom started disintegrating due to a combination of damp and mould
- Cold mouldy homes
- None since being a uni student 25 years ago
- I grew up in a house so cold there was ice on the inside of the windows in our bedrooms in winter. But I think it's worse living in a suburb with no shops or services just a bit far out with no buses, to be honest, it's just so time-consuming and expensive to do anything.
- My housing has always been suitable even when I was technically homeless but lived in a really good camper-van while holding down a really good job in Wellington. I made do with what I had and what I could afford
- I once lived in a room with a 0.5m by 1m window providing the tiniest amount of sunlight thus creating a cold and damp environment.
- Annoyed by bad water and electricity systems
- I have lived in a house where the wall was rotting away. It was a mates rates situation so we didn't confront the landlord about it.
- Cold no power
- HNZ -Overall it was pretty OK but the black mould that would grow in full force every year was yuck.
- I've moved from place to place and stayed with friends when I had nowhere else to go
- Cold, amp, no insulation or light.
- Cold, Damp, High Costs, Maintenance
- We have no hot water right now, and it's been off for a year. The walls are not insulated, the roof leaks, but it's sturdy and needs TLC
- Trying to cope with what we have in front of us an make do with what we have
- Leaky ceilings, lights kept needing to be fixed.
- Not enough space for family
- Our house was mouldy and cold without full insulation when we bought it, however, have been able to renovate cheaply and now it's great.
- Personally, I have been fortunate to live in fairly good housing, but there have been experiences in housing that was damp and cold - making life uncomfortable. I've also had experience in a house with a poor layout. It had narrow and sharp corners throughout, and rooms

were tucked into these corners as almost an afterthought.
-
- Living with mould in the ceiling. I have permanently damaged lungs from breathing in the spores
- I've been lucky enough to have homes where they were
- Comfortable and safe.
- Leaking roof, dangerous electrical wiring, cold, damp. Have lived in homes which caused sickness.
- Not enough space for all the whanau

"When searching for a rental saw just how bad the market was. We initially applied for a house that had mould all across the walls in 3 of the bedrooms as it was the best we had seen up to that point in our price range ($150 per person per week). As a teenager, I lived in a cold unit that ended up with a crack in the wall you could see outside through following the Christchurch earthquake. This was not fixed at least until we moved out, a year and a half later, and even prior to this had been freezing with mould, and condensation on inside walls forming in winter."

"I've lived in state housing all my life and in one of the houses was a wooden furnished floor which made the entire house colder, and more dangerous for my grandma who is fragile, and Ill as the fall risk is quite high. But the cold circulation of air was always constant, and the length of time that heat would stay in the house would be very short".

Question: What environmental and cultural values are important to you?

- Whanau above all and community. Sustainability is also very important in terms of recycling and energy.
- Everyone has the right to practice their culture in their homes. The environment should be taken care of sustainably and effectively.
- Sustainability, family, things that don't produce too many emissions
- A conscious and ongoing relationship with the land and ecosystem I am one part of, leading to a mass reduction in damaging forms of energy production and ultimately more responsible lifestyles of reduced consumption due to a more accurate understanding of true value.
- -Family -Health and wellness -decent socio-economic living standards -equity and equality
- I think green housing is very important. We should respect the environment and be aware of sustainability with increasing houses without eradicating the environment. Cultural values important to me is maintaining
- Family connections. Whanau is important to be included in housing designs (in my opinion).
- Good local amenities and celebration of place
- Biodiversity - lots of different species of plant will support lots of little creatures. Cultural diversity (the north shore frankly gives me the creeps). A community that works together valuing everyone's diverse skills and resources.
- RESPECT for all is important to me regardless of whether that's environment or people and cultural beliefs.
- Family first, NZ receive benefits before the foreign people with money, Make a healthy and stable presence for a better future for my kids.
- Whanaungatanga and manaakitanga
- Crikey that's a big question. Living a sustainable compassionate life, caring for our earth and each other. Celebrating human creativity and human curiosity. Supporting human rights.
- Sustainability, it's always nice to see heritage buildings
- Vague question. The environment is very important, so anything biodegradable, and/or sustainably and/or locally sourced is great. Culture varies greatly, but for each individual, it needs to be acknowledged and respected.
- Houses that are easy to heat/cool so you don't use too much electricity, easy options for using public transport. Good libraries, schools etc in the area

Question: What environmental and cultural values are important to you?

- Facing North to maximize the sun, cultural values are being mindful where the wharepaku is in relation to the kitchen and also sleeping area. Sharing facilities i.e. laundry and TV room is good. Off-grid- solar and low powered lights and appliances shared common grass areas for BBQ and communal sharing and living
- For me, gardens and scenery are important and access to public transport which goes to community areas.
- All members can often meet together
- It is important to me that family can live together. I think that there should be no limit on the number of people per house. In saying that, a greater number of affordable homes would prevent overcrowding and allow families to live near each other.
- If you take things from the environment replace it whatever you use it for recycling it as for values well your way out of your league it's what our ancestors want back ..... land
- Whakapapa, Te Reo and the interaction of Inter-generational Whānau living… More green areas for
- Communal gardening
- Not sure. Cultural- I worry about my people being on the streets as most of the homeless community are Maori. I want to help in some way but not sure how
- The house and land provide what the family and community needs (power, food etc.) They have common spaces for family and friends to meet.
- Whanau, natural systems, support, manaaki, respect for land and people
- Waste management is key along with recycling and re-purposing, mixing kaumatua with couples and children is good for the body mind soul, keeping people connected in communities through shared utilities is key.
- Minimising the use of electricity and/or obtaining it from renewable sources. An emphasis on family in terms of housing that would be an open space for the kitchen and living area to share time together.
- Economic strains on my commute/ travel time etc. Would like to have local sports parks and other recreational parks to be maintained and close to my home
- To ensure that it's healthy to live in and no ghost live there
- Environmental values - appreciation of natural resources, and being mindful of our waste for food. - That (even as polluted as it is in some areas) our air is fresh and breathable Cultural - respect is not only a value, but an action that is expected of you to show in all situations - you are not a representation of yourself only, but everyone who has come before you
- A sense of community and preserving our environment
- Would love to see a growth of the passive house movement in New Zealand. In terms of housing, the only cultural habit that I can think of for me personally that could be better accommodated for is that of removing shoes before entering. Most New Zealanders don't seem to do this, but
- Europeans and Asians tend to. It would be nice if more houses had entrance-ways designed to accommodate for storage of shoes. Another habit that does not affect me personally but I think is important for NZ society is to provide for extended families. Most houses seem to be constructed on the model of the 'traditional' European nuclear family, of 2 parents and kids. However many New Zealanders have large extended families and this housing model does not accommodate them. Hence why you sometimes see families utilizing garages as extra living space, even though it would be better if the actual house could be more flexible and accommodate.
- Keeping NZ green and preserving our culture
- Sustainable housing. Housing which allows larger families to live together healthier. More economical friendly housing which includes means for the tenant to grow their own Kai also
- a good backyard
- Don't really have any.. Take your shoes off when you enter a home

Question: Are these reflected in communities and housing that you know of?

- Only in co-housing initiatives. The Daisy apartments by
- Ockham set good environmental standards.
- Rarely. Housing is built on the cheap these days, which means things are not strong or long-lasting and are often imported. Cultural respect comes about through conversations, which I believe don't often happen between landlord and tenant.
- You only get this stuff if you have money. I do but I pay 40% of my after-tax salary in rent so I will never be able to save a deposit to buy in that kind of neighborhood
- Some, not most
- Grey Lynn is close to everything and has great public transport and good schools. But it's waiting for bike lanes that are safe, and gentrification is nudging some of the residents out and lowering diversity.
- They are starting to be. In fact, co-housing is but a modern version of marae and pa living
- Yes (sorry I'm not sure what this question directly asks for)
- Function and architectural art of the house
- No, many families are forced 'overcrowd' houses (i.e 10+ people in a 2 bedroom house), because housing is too expensive. They are then This puts them at risk of eviction as there are rules about how many people in each house. Many people are between a rock and a hard place.
- Yes a large percentage
- I know that one or two have been developed in Hastings with great success. Now a Kura Kaupapa has been added to the Area, with a Kohanga and Marae . as the basis.
- Hit and miss really. Depends on the people.
- No

- Yes, in some. Smaller towns usually
- Yes some houses I know of
- Not really, Because of the rising rent and house prices, there are so many families living in their cars. If the prices are still rising from here to later then there is no future for my kids and I have to send them to Korea.
- No!!
- Not sure
- Not all houses are environmentally friendly and in terms of whanau as long as the kitchen is big enough to feed everyone and there's enough room for people to gather in your home. I feel like this is done well in my experience.
- I don't know.
- No
- No
- Some are, others could have a greater community feel.
- They are evident in "integrated" areas like Avondale where the balance in the diversity of both age, and culture is quite even.
- Sometimes, not necessarily
- There are some passive and eco-houses, but the amount is still small in New Zealand.
- No
- No
- Yes south Auckland
- Environmental sustainability is reflected in homes that are made out of recycled materials e.g tires. Also, homes that create their own power with the wind turbine or solar power
- Papakainga, island villages, "family" homes that bring
- Together the extended/family unit
- Not in houses, I've been in. An overuse of lights etc. In my old house, our living area/kitchen had about 7 lights and lighting was still poor. And small kitchens etc

"Not particularly, however, certain public services have shown culture and heritage in their structure. Also, I have noticed that it has become more popular to build houses that are more sustainable. i.e solar panels."

"Somewhat yes specifically papakainga models marae communities, eco-villages, co-housing, smaller country setup, yes these ideas are reflected in the design and planning"

"I would comment 'No'. From observing housing in our communities, I see greed. Multiple houses being built on small lands and cheap quality materials being used To build these houses. I don't think these housing investors are thinking of the future. Just the profits they will gain in the short term".

What could be improved?

- Education and government support to help aid new home builders make their home environmentally sustainable
- About housing? Everything! Affordability, energy efficiency, sustainability of building processes, integration of productive green space into the urban fabric….
- How land is divided and the practicality of houses
- See above
- Public transport access and connectivity design standards
- More options focus on good community design for the greater good
- Bike lanes! Bus stops, light rail. Create healthy communities women can traverse at any time of the day safely.
- Everything, from design, affordable materials, councils pulling their finger out and stop looking for $ from people wanting to build i.e. development levies and consents for Africa. Central Govt., the supply of a prefabricated modular housing, taxes should be taken off systems like that coming into NZ cause Fletcher CCH have the market screwed up having the monopoly on housing supply. Kainga Whenua loan scheme from HNZ needs to be greatly improved so Maori can build on Maori land
- Land and space being used in gardens and for trees rather than houses being built on the maximum amount of land possible.
- The environment of the house is natural
- There should be way more affordable housing. Last time I checked, NZ was short 16000 homes and our population is only growing.
- rent extra rooms
- More consultation with the environment and cultural factors within the planning.
- Education, breaking cycles that are not prospering people - AFFORDABLE housing that the average person can buy.
- A lot
- Instead of being the meeting house, have enough space for everyone to live on that piece of land too. Have space so that it doesn't feel overcrowded, provide landscape, gardens (edible too), and public amenities. Safety is also desired.
- Affordability, improvement of social, cultural and ecological amenities, safer communities (kotahitanga)
- Cost of Materials and Supplies are too expensive in NZ. Allow more players in the market, to drive down Materials and Supplies. Also, need to free up Building Codes and District and Local Council Regulations, to make building an easier process.
- Infrastructure. Roads to be specific

- The standards of health and safety for everyone
- Cheaper housing. More help that is government funded. There could be some now but obviously, it is not enough because the homeless rates are still rising.
- Aggressive checks on state housing tenants to ensure the property is kept to a certain standard
- ..
- Not building on historical or spiritual sites, there needs to be a greater sensitivity and respect for that.
- I don't know.
- They could be better positioned so that more houses can be built or apartments could be built
- The collective values and thus actions of those communities.
- Building quality 'homes' not cheap houses.
- I think we need to work on the disconnect that is currently upheld in current housing - embracing each person's community and culture.
- Everything. The housing development sector is one that in previous years, many people have said that they have an answer to the issue of housing. But in their answers, they neglect the future proofing of these models, and miscalculate, or underestimate the growth of the NZ population moving forward. So any change or development for the better is highly sought.
- More community programs to facilitate togetherness and get the community to know each other, community spaces to hang out
- Regulations desperately need to be put in place for the quality of rentals. Zoning should call for an increase in density, whilst retaining quality. There should be more apartment and town-house options available, however, "shoebox" apartments should not be allowed to be constructed. Co-housing could be considered as a possible model to accommodate for various living situations. Extended families could occupy different parts but still share common spaces. This may also suit younger generations.
- I don't like how neighborhoods have the same kind of people in them .e.g. North shore are rich white families and south Auckland is the poor Maori families
- Better watch over the condition of housing
- Housing prices. Anybody think we all rich able to afford these houses
- The price and sustainability

What are some of the best things about housing you have lived in?

- No mould. Clean. Decent room size. Homey feeling. Close proximity to public transport
- Gardens. History (I love old houses). North facing windows with deep eaves for winter sun and summer shade.
- I think the use of space in housing has been pretty impressive
- Spacious, well-lit. Outdoor living space, trees present.
- Good locations around transport hubs, walkable to everywhere I need to get regularly
- Location, warmth, character
- The community and area.
- Big tatty cold houses where we only heated one room and all shared bedrooms but full of love, pets, artwork. Walking distance to school.
- That it was owned by myself or my whanau
- BIG WINDOWS and also individual toilets which are separate from the bathroom as well as gardens which feature many fruit trees such as figs, feijoas, lemons, limes, grapefruit etc.
- A lot of tree around the house
- It is now required by law that houses must be insulated to a certain level. I have been lucky to live in well-insulated houses. However, despite this requirement, many houses are exempt (e.g. old villas).
- A roof over your head fireplace
- Neighborhood and community resources. Schools, amenities and close proximity to Shops
- Having a roof of mine and my families head that safe and dry to rest in.
- Fireplaces. Grass space.
- Space (trees, little hills etc.) to play outside as a kid growing up. Communal spaces for food and gathering. Outdoor communal spaces for the summer, food, and extended family and friends.
- Open plan, indoor-outdoor flow, family sized sections, space, privacy, warm, sense of place and kainga
- Single floors, clever designs, clever space, limited internal structure, open plan, somewhere to sit outside
- We had a two story house with 5 rooms and a big lounge and double garage. We had 11 people living there at one point and there was enough room to all have our own space but still have a nice whanau atmosphere. It was also situated in a cul de sac style communal driveway with 4 other houses. We all knew each other and it felt very safe.
- Location.
- Looks warmth health and safety
- The sun came in my room every morning so I didn't need an alarm.

- Warm every night, bright lights, big lounge, outside area had a veranda and pool, roofing for the outside area, BBQ pit.
- Fully carpeted
- Great deck spaces, safe car parking and yard space for kids to play, the inside can be modified to suit individuals as we have renovated ours. Enough bedrooms to suit.
- Dining room big enough to fit everyone in for a feed
- The large outdoor areas that have room for parties.
- It has good access to public transport, the roads aren't too congested, it's not overcrowded and all of our family members can have their own space
- Family, location, and connection to transport.
- A family is able to stay together -having a roof over our head -not being homeless
- Space for everyone in the family, with nice kitchens and bathrooms. Feels secure inside the house, with a good mix of privacy and community.
- The front and backyards. They provide safe space for play with our younger children and easily become fond memories for them when they grow older
- It's warm!! There's space!! Dry
- I have enjoyed living in houses (and an apartment) that had expansive kitchens. These accommodated for my social needs, but would also be useful to anyone living in an extended family situation.
- The location and the water cylinder
- Large yards and plenty of room
- Close to shops and schools and friends
- Family makes it a home, not the house.

What design aspects are important to you for affordable housing?

- Having my own space
- Simple thoughtful design and the best balance between cost and sustainability of materials. Prefabricated designs would improve affordability.
- Personally, a house that is structured to within stand weathering i.e. double glazing.
- Lots of natural lighting and good insulation. A sense of community is important, so shared spaces around housing areas contribute greatly to feelings of safety and community.
- Warm dry, not cookie cutter each house should look different. Building in energy saving easy maintenance
- Location, health, connection to amenity and pt
- Heating, safety, and privacy.
- They must stay "affordable", i.e. only ever be a certain percentage of the average house price. This affordable for the first owner only business is a JOKE. Affordable housing needs to be properly accessible to the communities that need it most, well advertised, equity in the entrance. Apart from that, I like fruit trees/insulation/ proximity to jobs and transport.
- That it is warm, functional, quality and affordable
- BIG WINDOWS and also private quarters for each person while no more than 3 people are crammed into a bathroom.
- The green area in the house
- Houses need to be well designed in terms of insulation and waterproofing. If houses are well insulated then people don't have to spend as much heating them. Also, a warm dry house is less likely to get mould, so people wouldn't have to spend as much on health care.
- More rooms location space
- Simple open plan living and rooms with use of reusable building materials.
- Warm, dry, clean. Slanted roof so it doesn't hold water.
- Warmth and safety.
- Aesthetics as well as landscaping and details. That it doesn't look like it's 'cheap', nor a large social housing development. Also, it needs a lot of greenery to make the development look less harsh, less slum-like. Details as in materials, and how they are presented in the design.
- Sustainable practices (easily sourced materials), acknowledgment of surroundings
- Design for kaumatua, design for families, design for couples and design for singles. Don't design a cookie cutter

- More rooms needed, and of a standard size. Open plan for easier and cost-effective heat distribution in winter
- Single storey, brick exterior, low maintenance in terms of the land it's on e.g. no large trees. No grass. (Needs to be a park nearby though)
- As long as it's suitable to live in I'll be happy
- Spacious rooms, Insulation, Disability access.
- Solar heating n power, double glazed windows
- Designed for the sun, convenient living with open plan spaces and indoor-outdoor flow as well as plenty of storage
- Functional kitchen and not dark colors as this makes the room feel and look smaller.
- Small compact spaces.
- Practicality, ease of access. Both to your house as well as to places you may go such as shops or work
- Ability to shelter in climatic environments and temperatures currently untested and soon to be realized, location, culture, warmth, efficiency, beauty.
- -Family orientation -keeping warmth in - cold out -space!!!
- Should be cost-efficient and easy to maintain, but still have the basic facilities of a functional house
- Space, and sturdy materials. The production rate of housing and demand for it must be high, and fast but if it's at the expense of having smaller rooms, with paper thin walls is it really worth it?
- That living in them is also affordable - they are designed to be inexpensive to heat etc.
- Even if rent is cheap, housing should still have a liveable quality. This means primarily that they should be required to have an appropriate level of insulation. Personally, I also like having at least some outdoor space- even if just a deck or edge of a driveway- for planting vegetables. Incorporation of growing space into buildings keeps living costs down for the user.
- Building up. The kiwi mentality of living in a house with a garden etc. doesn't matter when you're living in a garage. Why use the same amount of land to build 4 houses supporting around 15 people when you can build an apartment block supporting a hundred?
- Sustainable / eco. Solar panels, water tank etc.
- Space, and rooms
- We pay a big amount of money for small houses which don't help bigger families. So it's not the design of the housing.

In a great community, there would be more....

- Affordable housing!
- Connection.
- Houses for everyone!
- Trees and shared spaces, and less high fences.
- Footpaths, trees, pocket parks with play areas. Cafés and places to hang out. People focussed not car focussed, garbage hidden away not dominating
- Amenity in walking distance i.e. playgrounds, shops
- People working together
- Sharing of resources - fruit, vegetables, skills (put the rest home next to the creche and school) services (why don't we carpool more)…
- Interaction and caring for each other and our environment
- Community interaction and unity.
- Greenhouse
- Affordable housing, shared resources (e.g. a community garden), areas for children to play safely,
- Consolidating
- Sustainable employment and educational avenues.
- RESPECT and Affordable housing!
- Kind people
- Playspaces for kids. The sense of safety and security, as well as good neighborhood relationships. More greenery, and spaces that surround food. Food facilities.
- Social interaction and acceptance of people's values and perceptions. Respect for others and support for one another.
- Footpaths, greening, shared garden, shared workshop for creating stuff, an awesome play picnic area safe, community events, getting to know your neighbours, shared kai, meet and greet, never leave kaumatua on their on, someone should always check in, never leave animals on their own, someone should always check in.
- Camaraderie. Gone are the days that neighbors spend time getting to know each other. Everyone's so disconnected.
- Pop up supermarkets, activities/school trips for Govt. funded ECE centers in the school holidays.
- Homes available for the ones who need it the most but these days they seem to pick and choose who can get a home that's why we have a lot of people out there that are homeless not a good look I think
- Playgrounds, rubbish bins, bus stops, events, and volunteers
- Family orientated areas e.g. Parks BBQ areas rubbish bins emptied 2times a day
- Money! Higher wages to suit the higher cost of living or more houses at

a lower cost (without sacrificing living standards)
- More housing for those who are homeless. The community would come together and look after each other.
- Tolerance
- Parks, parking spaces, friendly neighbors, quality schools and places for employment
- Compassion and empathy, both looking out and in.
- Safety Inspiration Affordable homes
- Cultural respect and clever housing plans that maximize the area.
- …. Safety?
- Communication and togetherness
- Greenery. I have moved from Mt Roskill to Greenlane, and it is amazing to see the difference in the number of trees between the two suburbs. Driving around both Auckland and Christchurch seems to demonstrate that there is a correlation between wealthier suburbs having more greenery. It would be nice to see this in lower income suburbs as well. Greenery filters air lowers our perception of noise and makes us happier. It would be nice if some street side planting could be edible as well, for example, fruit trees lining pavements and areas for community gardens.
- A sense of community and resources
- Fruit and vegetable gardens. More open spaces which are for the community and projects
- Reduced prices on houses and add an extra bathroom.
- Affordable housing and more community-based help.

What are your views about affordable housing?

-
- It is not affordable in Auckland. I am a student who lives in STUDENT accommodation, yet my rent is $518 a fortnight and is set to increase to $544 a fortnight in 2018. These prices are not student friendly and accommodation allowance and student allowance doesn't increase but the rent cost does
- Desperate need in Auckland. Poor quality houses are ruining lives and exorbitant house prices are creating a generation of permanent renters
- I think unfortunately there has been a decrease in affordable housing and there is a need for more houses however we must be willing to sacrifice the amount of land we get with it
- Another vague question. It is good. I'd imagine difficult to get a balance between price and quality.
- It needs not to be ugly. Affordable can be stylish and practical and a pleasure to live it. Affordable neighborhoods are key so there are parks and schools and shops and people can walk places!!!
- Desirable but tricky to achieve
- A great idea if done right, not so good if it's low-quality housing.
- It needs to stay "affordable" for its whole life like they do in other countries, i.e. always cannot be sold for more than a certain percentage of the average house price. Right now they are secret ballots hidden in websites so all the developers mates know about them, but no one who actually needs them or deserves them. Their privileged kids get helped into these little gold mines and sell them two years later at a vast profit. And then there's no more affordable home. What's the point?
- Our building standards in NZ is substandard in compared to overseas and our climate, materials are crap and everything including council consents is in a time warp from the 80's nothing including our building practices has changed. We need suppliers from overseas to bust up the supply monopoly. We need changes to make off-grid living an incentive and advantage instead of paying the infrastructure power company council controlled games. We need to go up and make sure our spaces are well designed
- I'm pretty scared to go and have to buy a house or attempt to because there's no financial support in regards to affordable housing for a just graduated university student and on top of that I also have to worry about student loans so whilst I would like to own a house and live in a nice thatched cottage and ride vintage bikes and have bushels of lavender hanging from my kitchen roof, there's not much

information and support for my age demographic.
- The environment of the house is natural and all members can often meet together
- I think affordable housing is a human right. It is also important that it is 'affordable' for the planet. We need eco-friendly housing.
- Preposterous
- If it's planned properly with a view to future generational use.
- There is none!!!!! Not even in rural N.Z anymore. If you are lucky enough to find a cheap rental it's falling apart and in the middle of nowhere with no mahi (work) at all.
- I think affordable housing is what Auckland really needs
- Affordable housing medium to high density usually looks just like that - affordable. One that I recently went to, it felt like a lot of homes were just stacked into a small space. There was no greenery, and the overall master-plan didn't aid good neighborhood relationships, nor the sense of safety.
- My views are that some affordable housing is sometimes not as affordable as we think
- Awesome, everyone wants somewhere to live, but... It's no point living somewhere if you have to travel 2.0hrs to get to work. so it's a 20 / 20 situation. Affordable housing areas may be off the transport main links, there are many considerations in the planning
- That housing is not affordable. People want an immense amount of money for houses that still need work to be fully liveable. It's bullshit. New Zealand families should be the priority, not investors and foreigners.
- Needs to meet basic living conditions. And you need to be able to pay your rent/mortgage for it without putting yourself into financial hardship. If you cannot do this then need to look at other options whether it be moving locations downsizing or asking for support from friends or relatives in the meantime
- The cheaper the better things these days are becoming expensive and keeping up with day to day things is hard enough
- Not enough in Auckland. Many in Hamilton. Move to Hamilton.
- Low deposit fair interest rates
- Not really available anymore but obviously required as there is a huge demand
- Affordable housing in Auckland is rare, what you can afford ends up being so cramped and run down and anything nice is ridiculously priced. So you opted for an affordable house that is uninsulated and runs down.
- We first need more houses before the current house prices will be able

to decrease.
- It should be accessible to everyone who needs a home
- Everyone has the right to shelter and the right to be a part of a community if they so wish.
- I dream to be able to afford a home in Auckland. It is home but unfortunately housing market has prevented my family and me from being able to afford. Affordable housing would be a huge relief!!
- Affordable housing is a need of society, but we should not let the word affordable make us forget about comfort and well-being of individuals inside the house.
- That it should exist
- Very important!! Needed in Auckland
- Currently, it does not really exist in Auckland. It should be something that someone receiving minimum wage, student loan, or a benefit should be able to afford without having to forego other basic necessities such as food. Hence, our current housing model needs to be evaluated - more (and different forms) of housing needs to be constructed, and restrictions put in place on investors. Vancouver has done this by placing hefty fines on homeowners that do not rent out empty properties. In addition, the condition of New Zealand's current housing stock is appalling. The Tenancy Act should be reviewed and altered to provide more support for rental tenants. Tenants should be able to expect a decent quality of life, and not have to live in homes that make them sick.
- There is no such thing as affordable housing these days. We work and work day after day just to pay our rent. Even if you can afford to rent a house you are up against heavy competition for every house you apply for. I feel New Zealand should at least temporarily stop letting people into the country with exceptions and focus on building housing to support the population expanding. Our government has allowed hundreds of thousands of immigrants into the country and haven't spent a moment's thought on how they will house these people
- Prices don't match the houses sometimes
- Affordable housing is where families can pay their rent every week and still be able to feed their family.

Public Views - Online Survey

Process and key learnings

This open public survey online was quite an interesting experience from gaining perceptions of the open public online where I shared on survey monkey. Based on the analysis of the feedback it has encouraged a lot of my design moves which have been proposed. There were several trends and similar ideas in regards to what the future of our communities look like.

I have included this qualitative data as evidence of the methodological approach.

Key factors that I found from this research was the high demand for affordable housing, how personal and cultural values influence the way we live. So how might we respond to these issues through landscape architecture?

These discussions and stories shared are all anonymous and will be further developed to encourage initial design to understand how research-based evidence can inform future policy and community development.

WHAT?

- A distinctive neighborhood
- Neighbourhood character incorporating
- Puhinui Stream and (Wiri) Stream Reserve
- Reflected in street furniture, art & other public design aspects

Which is a safe...

- Good outside lighting
- Careful landscaping
- A good relationship with the police station
- Units well-positioned on sites
- A mix of those at home in the daytime and those not
- Good sight-lines
- No through traffic
- Car parking clustered

- Medium-high density
- Affordable and social
- Small (1-3 BR)
- Housing units
- With some small-scale commercial on the northern edge

COMMUNITY

- Integrate with and extend existing neighborhood
- Promote shared resources and spaces
- Design for a complimentary social mix
- Maintain on-going Tamaoho presence to promote community identity
- Community housing provider – emphasis on those who want to make changes to improve their lives
- Managing existing community center
- Small new community facility on the northern edge
- Shuttle to shopping centers
- Council to provide a basic recreation center
- Bounded by arterial routes physically, and by character/ community metaphysically
- Need good linkages to adjacent areas
- No roads crossing the neighborhood
- Need good sound buffers on the periphery
- Encouraging minimal reliance on cars
- Residential parking clustered
- Pedestrian rights of way
- Good bike and pedestrian paths

WHO?

- People at transitions in life:
- Renters and owners
- Low (social housing) and medium-income
- Retired, independent individuals and couples
- Adult students
- Solo parents and other small families
- Professional couples

SUSTAINABLE DEVELOPMENT

- Incorporating eco-friendly features
- Collection and shared use of rain water
- Solar power
- Composting
- Garden allotments
- Native plant landscaping
- Shared-use public spaces
- Communal laundries In homes
- Maximise natural heat & ventilation
- Solar power
- Showers instead of baths
- Low VOC finishes
- Good energy star appliances (rental)
- Retractable clothes lines
- Front-end investment to minimize long-term costs and maintain desirability: quality, durable low-maintenance materials
- Flexibility to accommodate changing needs, including TAB: basic, minimalist design

Iwi Led Development

Ngati Tamaoho is the mana whenua who have gained 1 hectare out of the 6 hectares available at Barrowcliffe. Panuku own the other 5 hectares.

Ngati Tamaoho has developed a document called **Toetoe: A Residential Neighbourhood.** This document has been able to demonstrate the values and aspirations of the hapu. All content identified are of Tamaoho property.

Christine Herzog from Ngati Tamaoho has touched base with us in regards to the stages Ngati Tamaoho are at. She also advised that due to limited capability and capacity we were unable to hold a focus group or potential meeting with the roopu (group).

Based on the understanding of mana whenua values they will be underlying principles in the design process which I aim to achieve outcomes around how these values can be embedded within the built and natural environment but also protect and preserve culture.

We need to be thinking about our faces in our places in order to start seeing visible examples of cultural identity.

Ngati Tamaoho - Chief Financial Officer Christine Herzog describes an "urban, not suburban" development where you wouldn't drive up to your door, fitting with the iwi philosophy of stopping the housing sprawl onto green fields. It's in talks with two other iwis interested in working together, and with financiers. BUT - not for $22m.
"We couldn't do that," she says. The iwi doesn't want any favors and is prepared to pay true market value, but it was also thinking in the range of $12 - $15m - given that the end game is sustainably affordable housing.

"We've been working on this with them (Panuku) for 18 months ... it's been a long slog. This is the third time we've been through the process .. the devil is in the detail."
Herzog would like the council to get its philosophies lined up with its policies. "The council has all these objectives all over the place, and we would like them to tie them up," she says. For example, when it comes to planning, the site should be looked at for its proximity to public transport and the second biggest business district in the city.

Christine Herzog - *Chief Financial Officer, Ngati Tamaoho*

"Auckland Council wants to see affordable housing yet (it) wants to maximize the return from every square meter we own," says Newman.
"We have a budget under stress. But either we maximize the sale price, or we take a haircut on the sale price to unlock the land for the delivery of affordable homes.

"We have to make a hard call ... if you look at the community around here ... no one around here is going to be able to afford to house at the market price. It's time for the council to clarify that it's willing to allow its land holdings to be sold below market price if we can get partners who can deliver affordable housing.

"Could it be that the governing body is part of the problem here, in that we have these divergent policy objectives? We need to clarify that we will not demand top dollar from Panuku for everything." Newman says some sites around the city obviously are premier ones and "of course" we should push for top dollar for those.

Daniel Newman - *Manurewa Papakura ward councillor*

State Led Development

During this phase, I have been in contact with local politicians, local board members and councillors. We have created a discussion around what everyone is doing in regards to community regeneration and trying to provide affordable houses.

We have a high demand for affordable housing especially for our low-socioeconomic families in south Auckland. However, state-led development has not been as successful as intended. For example, Tamaki Regeneration Company has created an uproar in the Glen Innes where the displacement of communities and gentrification occurred. So how can we regenerate and transform our cities and prevent gentrification?

There has been a great political discussion around the Barrowcliffe site where several issues have been identified. This has been problematic for both iwi and the local community.

Hearing from local councillors I do look forward to hearing whether the local boards are successful securing 30% affordable homes for Barrowcliffe.

Key Learnings

Political Values and Discussion

This phase of the project has been of great value in regards to understanding bottom-up and top-down approaches. It has been an honour to be able to work with our vulnerable communities and partnering up with local organizations to contribute to this research project from community level right through to governance.

Firstly working with Lifewise and housing first to understand the struggles that people experiencing homelessness are facing and how we can continue to advocate for better solutions and make local government accountable. Being able to share stories with our vulnerable people and hear how organizations are taking a kaupapa Maori approach in order to change the system and maximize social outcomes. The system doesn't work for everyone and that is evident when we have a high population of Maori living on the streets. These types of conversations are what has continued to keep me motivated on this journey.

Secondly, community input has been able to support and encourage this evidence-based research. It also supports the ideology behind the kaupapa methodology around how we can create a paradigm shift in the built and natural environment and think about what a sustainable community looks like through better understanding of places and people.

Lastly, to local councillors and politicians who have been able to share knowledge about current issues within the local south Auckland area. Being able to converse and discuss potential opportunities to be involved in the conversation around what our communities are and could be doing. Further opportunities from this have arisen and I will continue to push this conversation beyond this negotiated study project.

This has been a very complex but valuable process in conjunction with the project as a whole.

SECTION SIX: THE PROPOSAL

1. **Phase one - Conceptual Ideas**
2. **Phase two - Design Development**
3. **Landscape Framework**
4. **Conclusion and Reflection**

This section explores and tests the design response which has been developed throughout the process. From the initial research phase right down to design and development. This also includes key ideas that have been generated from discussion through collaborative efforts.

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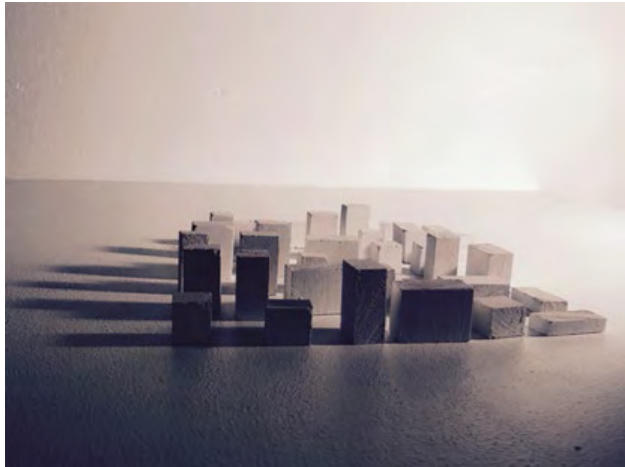
What might the future of our cities look like?

Fabricated compact city
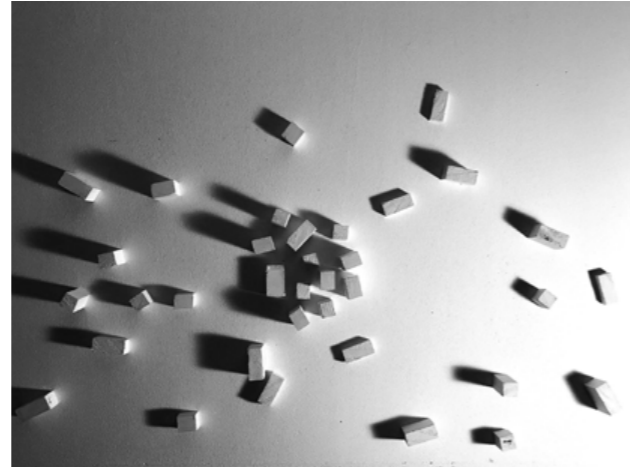
Urban vs Rural
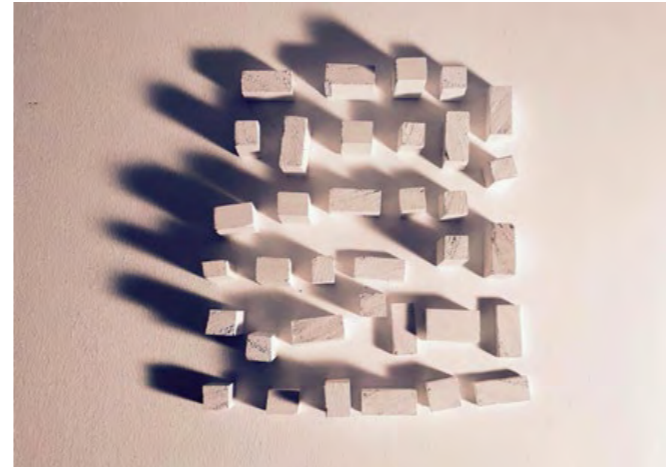
Living life in a grid

Villages
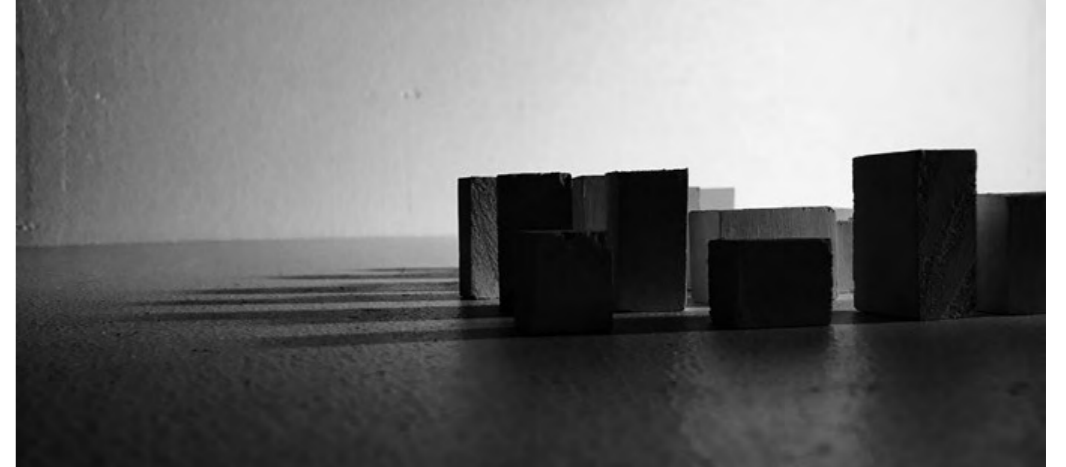
What do hybrid cities look like?
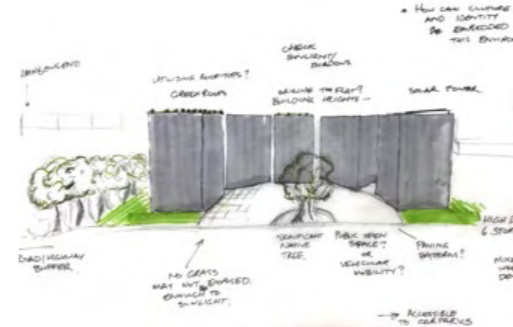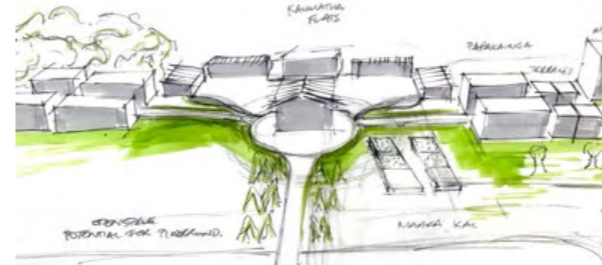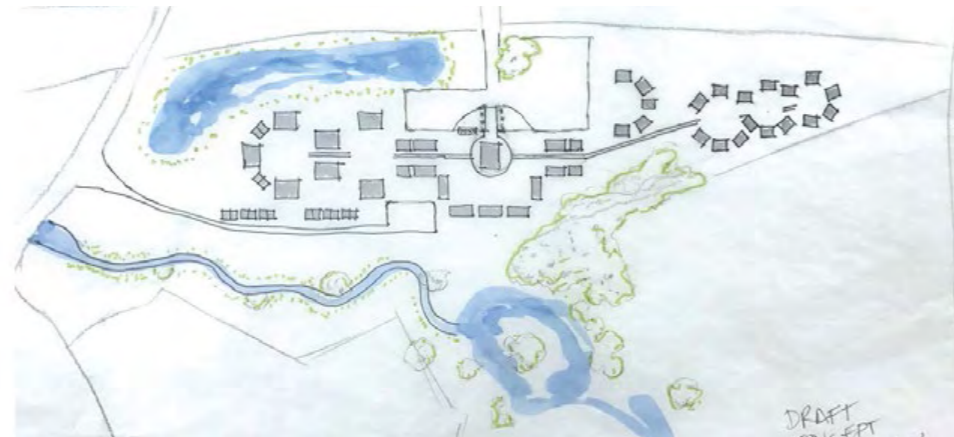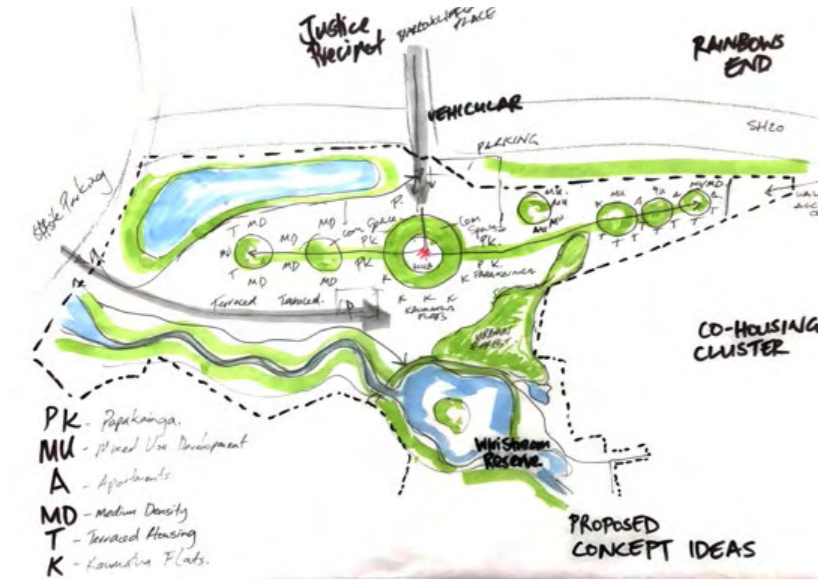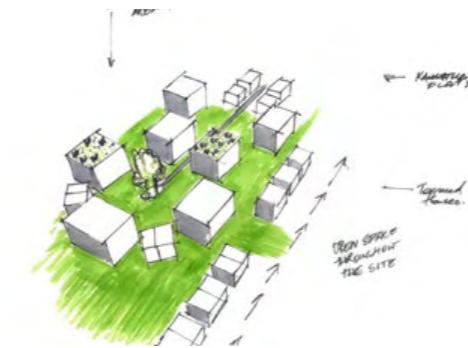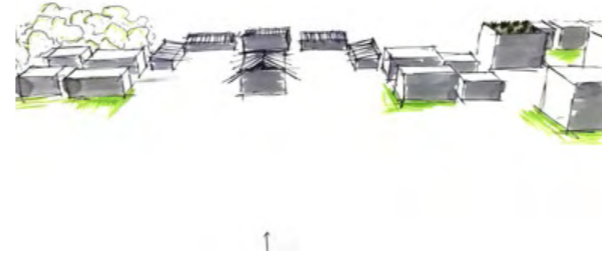
CONCEPT PHASE ONE
Exploration of ideas

During this first stage of concept development, I explored the spatial configuration of cities and the current development within Auckland. This is shown through photographed modelling previously which has helped me explore how we shift from the grid type cities within the built and natural environment where village typologies are integrated into our everyday planning.

So how might papakainga contribute to medium density typologies?

As an overall approach that question is quite broad and throughout this initial approach, I have understood that as the role of a landscape architect that we can encourage the development of papakainga within the urban context.

But what does that look like and how can landscape typologies align with identified aims where we shape the way of community living and preserve and embed culture?

So as a first stage basis thinking in an abstract form were to think about compact and dispersal spaces. I further develop this idea with the initiation around marae spatial and social constructs. Using this idea as a foundation to work with and start to generate ideas around what might the future of our cities look like as a hybrid? What if we can integrate and weave both into one framework plan.

As I continued to work through this process it then develops into how medium density typologies can transform our traditional low-density living spaces. We live in a city which is rapidly growing and intensifying, however, spaces are so limited that we could be building up but still providing and maximizing open green and public spaces.

Concepts shown to the left are rough sketches during early stages in order to understand this about this arrangement and how landscape can transform the way we build better sustainable communities.
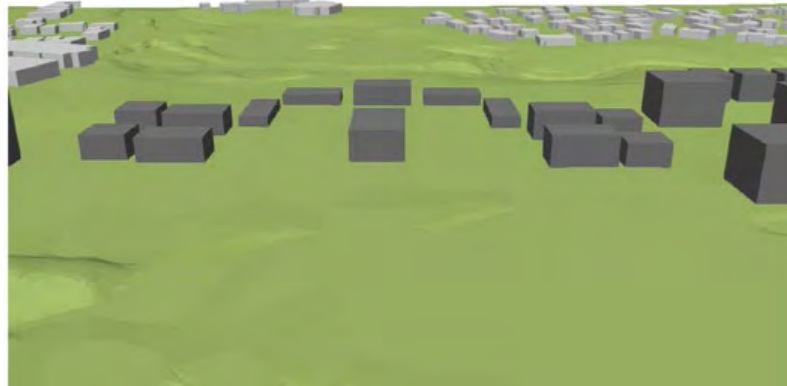
Initial idea of community hub
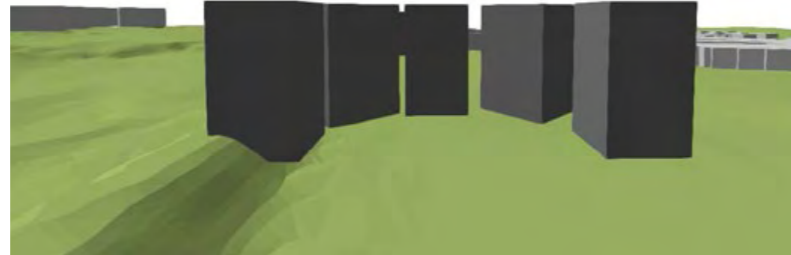
High density closer proximity to town centre and motorway
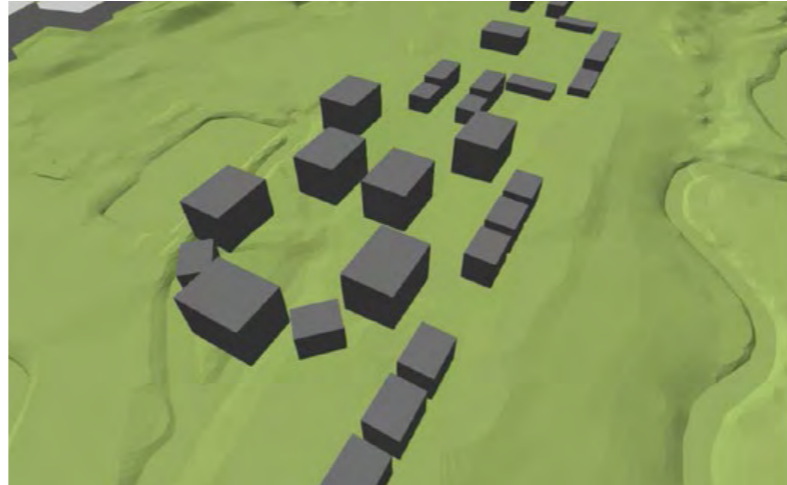
*Buildings and landscape elements -
understanding how it fits existing typography*

CONCEPT PHASE ONE

Three-dimensional modelling created on Vectorworks to gain an understanding of building heights and landscape within the local and regional context.

How can we integrate this proposed development within the existing urban fabric?

Aim to protect and preserve the natural character of the site through low urban impact development keeping significant areas protected from urban footprint.

*Understanding conceptual ideas within local context
Integrated neighbourhoods*

CONCEPTUAL MODELLING

Initial testing of the overall master plan through physical modelling. This helps understand space and how people move throughout the site and to gain a sense of feeling in regards to what it might be like living here.

Conceptual master-planning stage

*Exploring green roofs on buildings -
Future of community gardens in the city*

Exploring morning light

Hand modelled details

First phase conceptual ideas exploring potential configuration

Second phase development: drawing physical and cultural connections

DESIGN DEVELOPMENT PHASE

These conceptual ideas shown are a summary of the transition from the beginning of the project - initial approach right through to the proposed design. The concept has evolved in response to stakeholder and partner aspirations but also based on wider connections the site has within the local context.

Third phase development: exploring potential landscape typologies

Understanding open space and how might the community use and occupy the land to improve living conditions e.g. fruit trees and culturally relevant resources
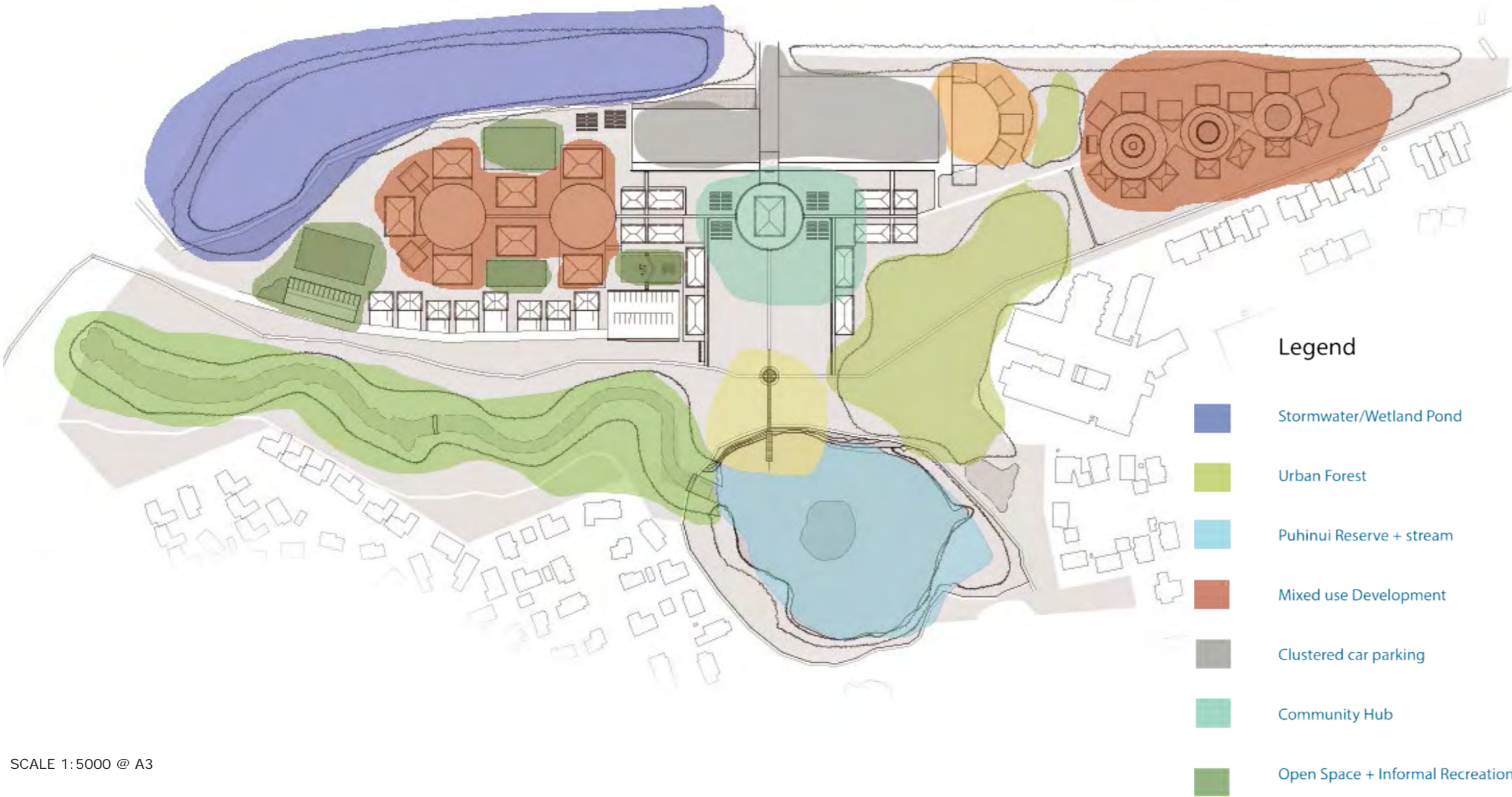
SCALE 1:5000 @ A3

Legend

Stormwater/Wetland Pond

Urban Forest

Puhinui Reserve + stream

Mixed use Development

Clustered car parking

Community Hub

Open Space + Informal Recreation

ZONING PLAN

Conceptual strategic zones have been developed to understand key areas of the site and how they fit together as a whole. A range of elements is also identified to develop a better understanding of how the whole site will work. A range of both medium density and landscape typologies integrated into landscape framework plan.

MIXED USE DEVELOPMENT

Retail
Commercial
Residential

CLUSTERED CAR PARKING

Encouraging minimal reliance on cars

OPEN SPACE + RECREATION ZONE

Green spaces and recreational areas allocated next to the wetland/stormwater pond for public amenities.

PUHINUI RESERVE + STREAM

Restore and enhance the mauri of the natural environment in order for ecology, biodiversity and the community to thrive.

COMMUNITY HUB

Core to the proposed site is a community hub which is embedded within the co-housing initiative that consists of a community facility and communal garden allotments

KAUMATUA HOUSING

Providing intergenerational living within the urban wa kainga where kaumatua are well looked after within the community

STORMWATER POND

Mitigate adverse effects of increased development and enhance water Sensitive design through wetland planting and stormwater management

INFORMAL RECREATION

Providing open spaces and recreation infrastructure for communities to play within their communities

RESIDENTIAL DEVELOPMENT

Terraced Housing
2-3 Storeys
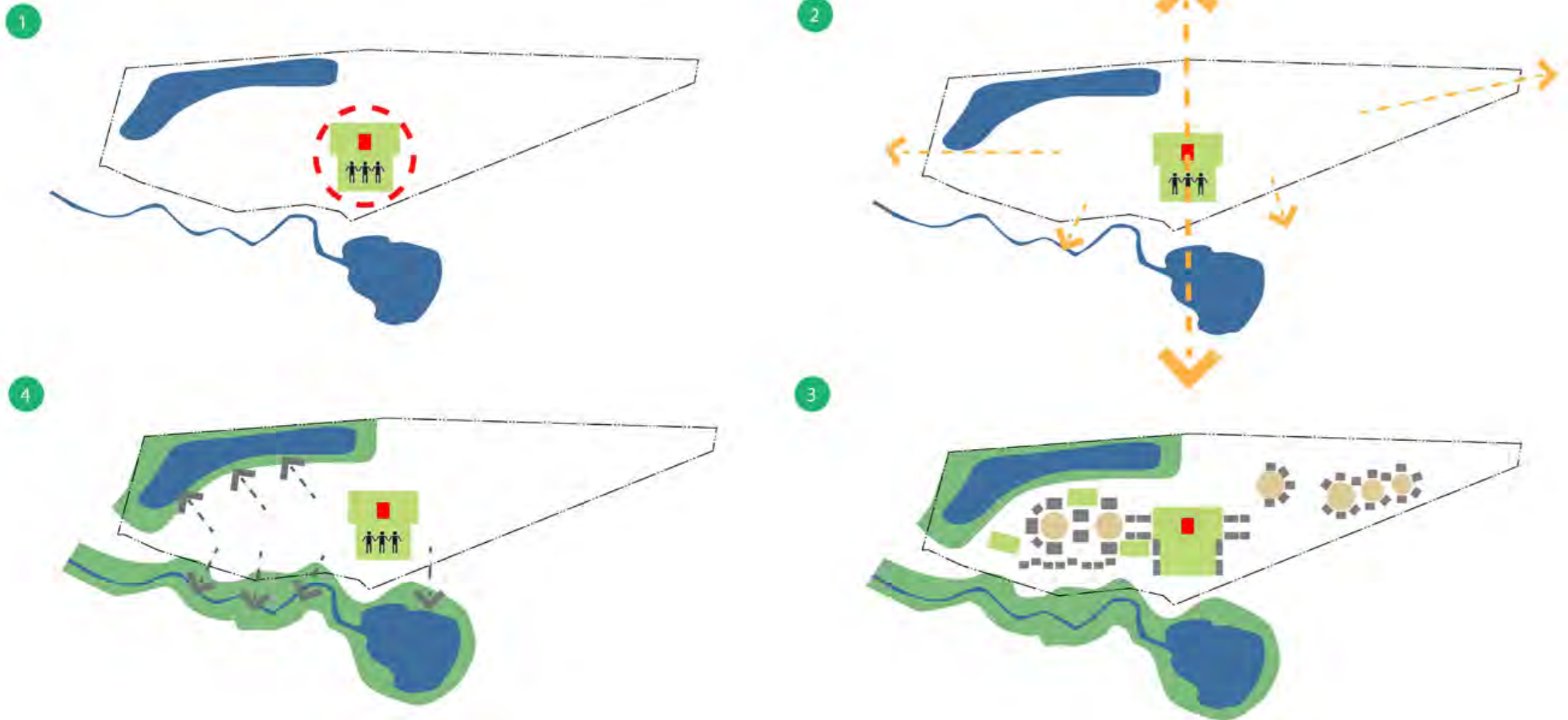
Key Design Moves

1. Establish a community/ whanau hub central- south of the Barrowcliffe site. Maximising site connection with the Puhinui Reserve and stream

2. Create a strong pedestrian axis with the community hub, Puhinui Stream, Manukau city centre and existing neighbourhoods

3. Create and enhance Puhinui stream and wetland frontage

4. Establish papakainga/village type neighbourhoods with communal and play spaces.

5. Enhance environmental and cultural resources for the community to thrive

DESIGN MOVES

Rationale

Key design moves have been developed based on partner and stakeholders aspirations site context and analysis.

Connectivity

The site sits within proximity of the local Manukau town center, transport hub, motorway on-ramps to both north-south and western highways, domestic and international Auckland airport etc. The site aims to increase accessibility and connectivity routes through a more active mode of transport.

Open Space and Recreation

It is local to Hayman Park, Rainbows end, Totara and the velodrome - several open spaces and recreation areas within the local and wider context. How do we draw a connection with those spaces and embed these typologies within Barrowcliffe?

Water Bodies

Water is a very important cultural element and has high value to the Ngati Tamoho hapu. These key design moves aim to think about how we can draw those connections with both Totara Park- where Puhinui stream begins which travels through Barrowcliffe and later out the Manukau Harbour. How can this larger ecosystem be enhanced through Barrowcliffe?

Community

Key aspect based on this research project as a whole.

Based on research evidence community values and constructs are not embodied within the natural an built environment. What does community mean and how can we shape an entire neighborhood based on community values and living?

Community hub established to provide a shared space for events and communal gatherings enhancing community cohesion.

Culture

Understand mana whenua values and tauiwi - how can we embed these aspirations and principles through landscape architecture?

Through papakainga living and establishment of micro-neighborhoods within the urban fabric incorporating communal resources and play spaces. This also means thinking about how we can still live off the land within the urban context because land is very difficult to access and grow food or resources.

Integration of Te Aranga principles will encourage this framework plan development.

STORMWATER POND

MEDIUM DENSITY

BARROWCLIFFE PLACE ENTRANCE

MIXED USE

OPEN SPACE

COMMUNITY HUB

URBAN FOREST

PUHINUI RESERVE

PUHINUI STREAM AND
RIPARIAN MARGIN

SECONDARY ENTRANCE

NEIGHBOURHOOD PARK

TERRACED HOUSING

SCALE 1:5000 @ A3

LANDSCAPE FRAMEWORK PLAN

1. **Land Use**
2. **Open Space**
3. **Landscape**
4. **Pedestrian Access and Connectivity**
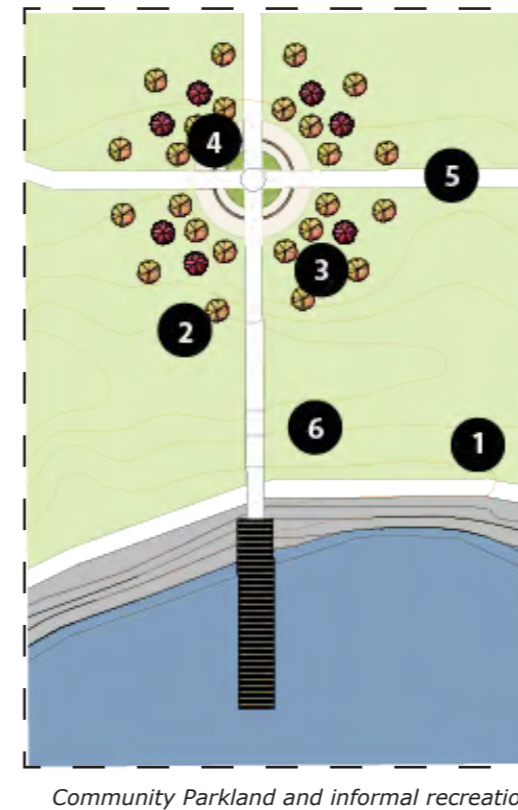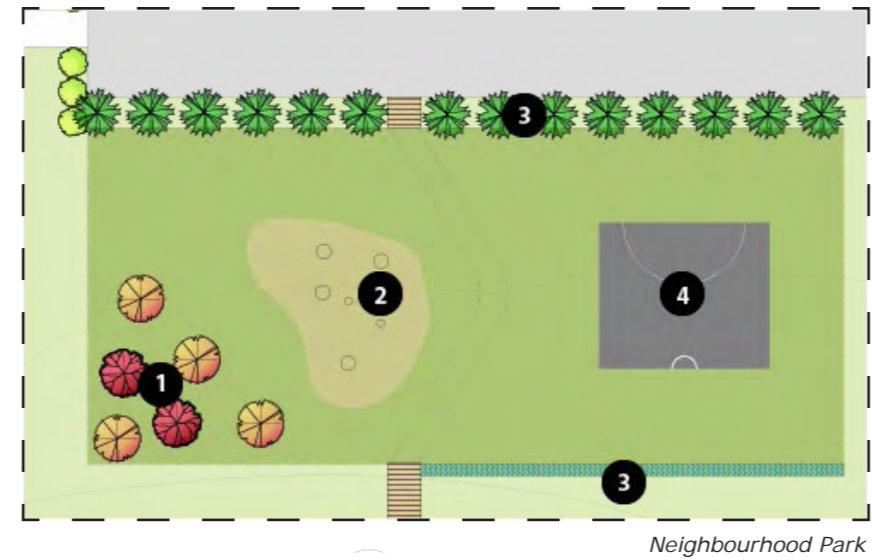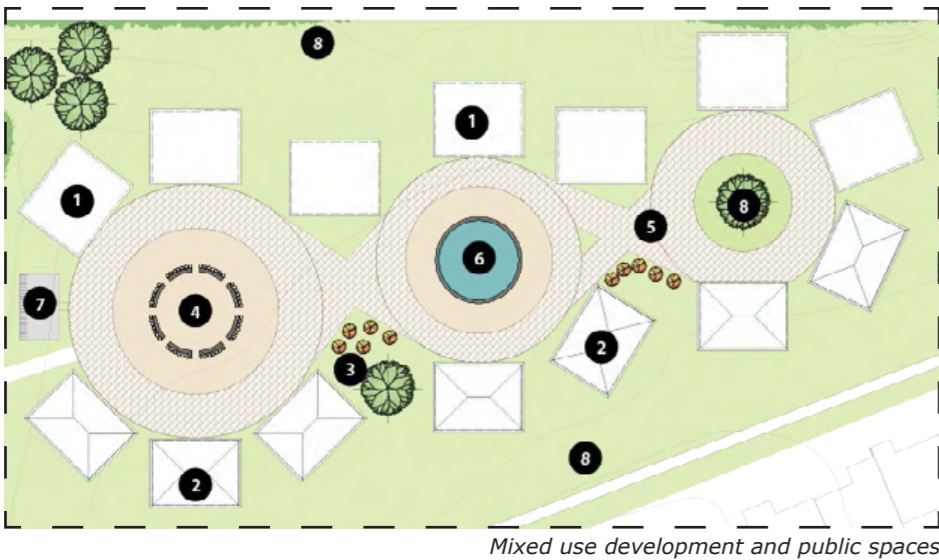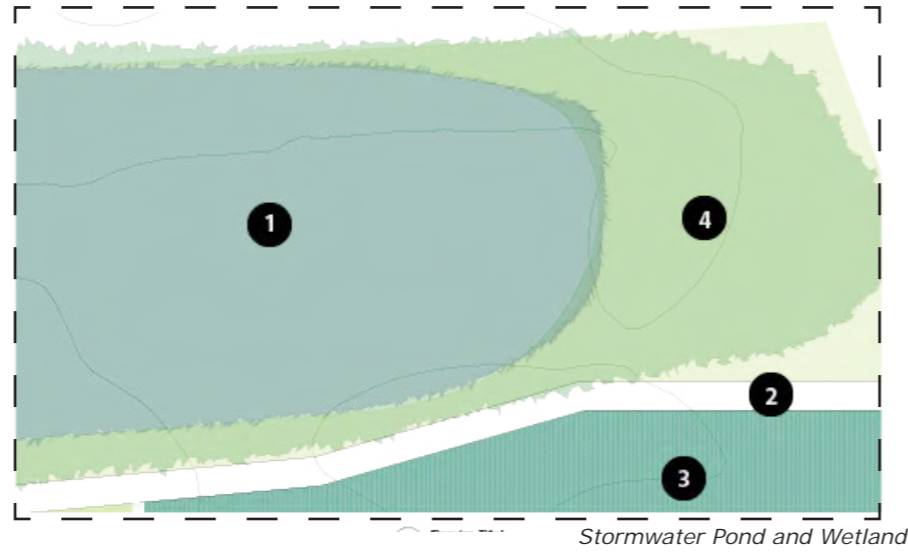5. **Housing**
6. **Sustainability**

This framework plan aims to provide a guide towards how might we change the places we live in where we move from subdivisions to traditional settlements. What does this look like and how can plan our cities better for the future?

This is a strategic outline which demonstrates my thinking and how research has informed by design process and output. This framework plan is also encouraged and supported by the Te Aranga design principles and Maori values. These design principles are incorporated into the framework plan to ensure integration of future growth that respects Maori and non-Maori and how we can accommodate this.

To support this framework the strategies encourage and aim to reflect a pedestrian-oriented, culturally and environmentally responsive community. This should inform future decision making around how we build and regenerate communities as a long-term vision through better whanau-centered design.

The concepts within the plan allow for future adaptability of the community in case there is future development and it can continue to change over time

Community Hub

Stormwater Pond and Wetland

Mixed use development and public spaces

Neighbourhood Park

Community Parkland and informal recreation
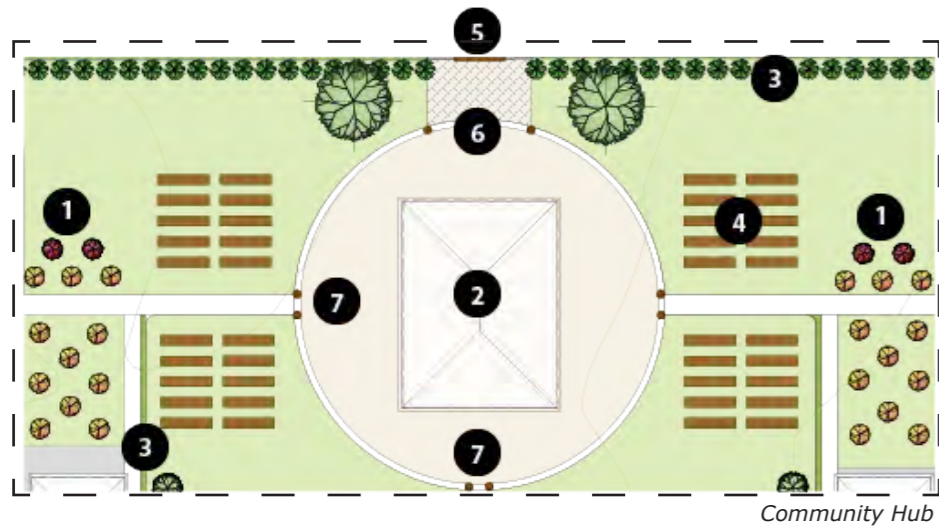
DETAILED DESIGN PLAN

Discussion:

These plans have been extracted from the landscape framework plan to be further developed and explored in detail. This aims to provide a sense of what these spaces feel like on a human scale. They will then be further developed into detailing and sections to provide context and heights.

Relevance:

These concepts explore and integrate the key aims around how we can preserve and embed culture and identity as well as shape ways of community living. When we think about how we shape our communal environments through shared recreation and play spaces as well as communal gardens then we enhance and accommodate the needs of neighbourhoods. By providing them with the infrastructure to build self and others.

We build 'urban wa kainga' on the basis of providing cultural and environmental responses. Through food security, less reliant on cars, sustainable energy and many more. Traditionally Maori have been raised embodying whanaungatanga and kaitiaki. If we can provide the means for neighbourhoods to become sustainable communities with basic resources it enables and empowers people to build better futures for the next generation.
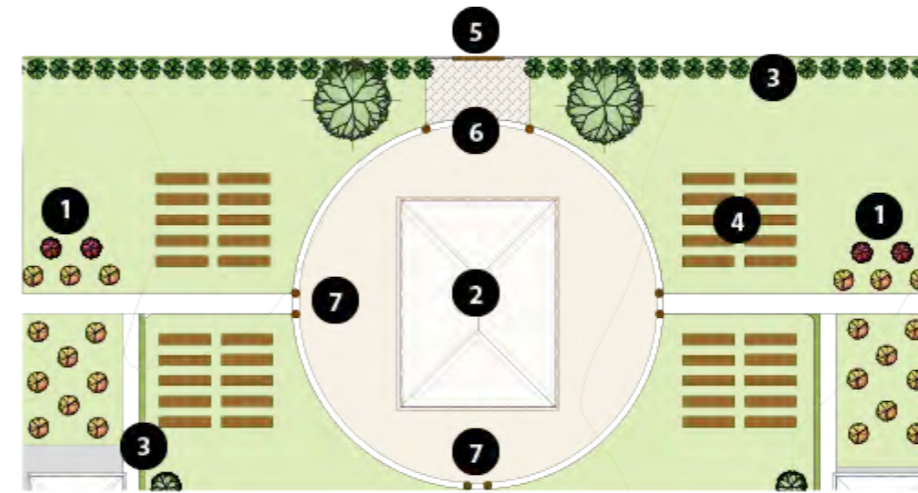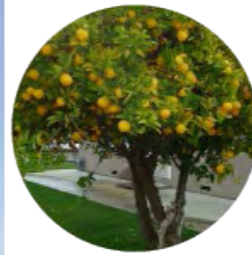
COMMUNITY HUB

Legend

1 Fruit Trees

2 Community Facility

3 Water Management - Swales

4 Community Gardens

5 Waharoa

6 Atea

7 Pou Whenua

Community Hub + Gardens and Green Roofs

Community Gardens

Fruit tree and garden beds located within the perimeter of the community building and core to the central hub for Barrowcliffe. Allows central focus for the community to come together and work on allocated allotments. Great opportunity for young people and generations to engage.

Two key significant trees located at the entrance of the community gateway. Potentially Pohutukawa and Kowhai trees.

Community Centre + Facility Building

Whanau hub and center core and the key to entire development. Embodies the value of a marae for people to come together and share spaces. Provides communal spaces for cooking, sleeping and eating for the neighbourhood.

Located centrally to site where it is the meeting point of all connecting axis on a wider scale. Waharoa, atea, and entrance to the north and key access routes run parallel to this hub. Potential for pou whenua to be embedded into permeable paving space external to the building.
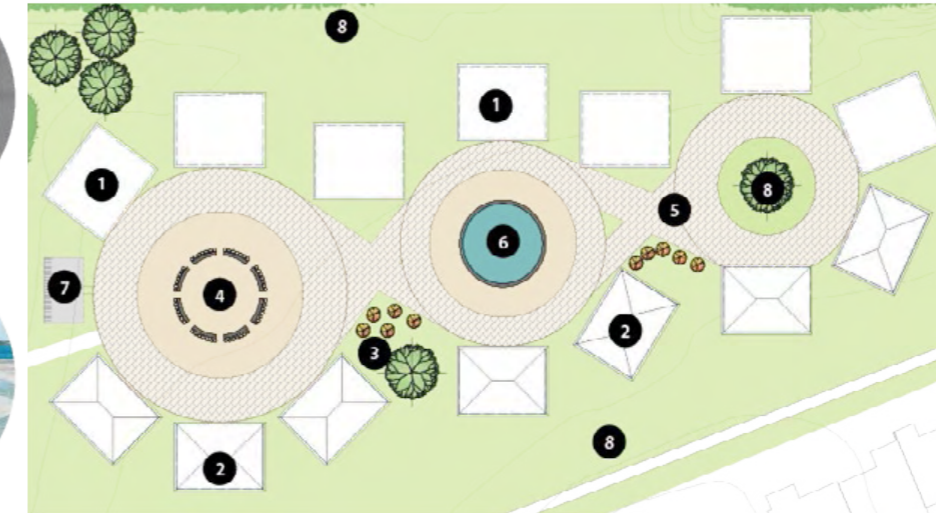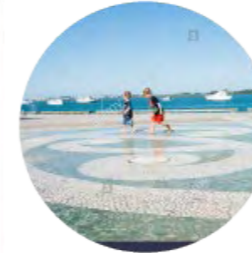
Water sensitive design - swales/rain gardens

Pa harakeke and swales located north to site plan identified for the local clustered car park to withhold and filter contaminants.

Low key swales parallel to shared paths both east and west side of site plan shown for storm water runoff from roofs and surrounding impervious surfaces.

SHARED PUBLIC CIVIC SPACE

Mixed Use Development

Civic space - Tangata Zone (People)

Open public and communal space for a place of gathering. Multi-functional space used for seating, day to day use to eat, event space and markets. Portable furniture including seating with planter boxes. Embodies the notion of the puku, a place to eat and share food with people. The largest component of the triple pikorua.

Informal Play + Recreation - Wai Zone (Water)

### Significant Open Space - Whenua Zone (Land)

The smallest component of the interconnected pikorua, the whenua space includes an iconic significant tree which may be a Pohutukawa or Kowhai tree located centrally to this zone. Provides an open space for local users and the community to share space to relax and engage with nature within this dense environment.

Planting

Citrus fruit trees such as oranges, mandarins, and lemons will be located within the mixed-use development zone with a composition of both Puriri and Titoki street trees.

Legend
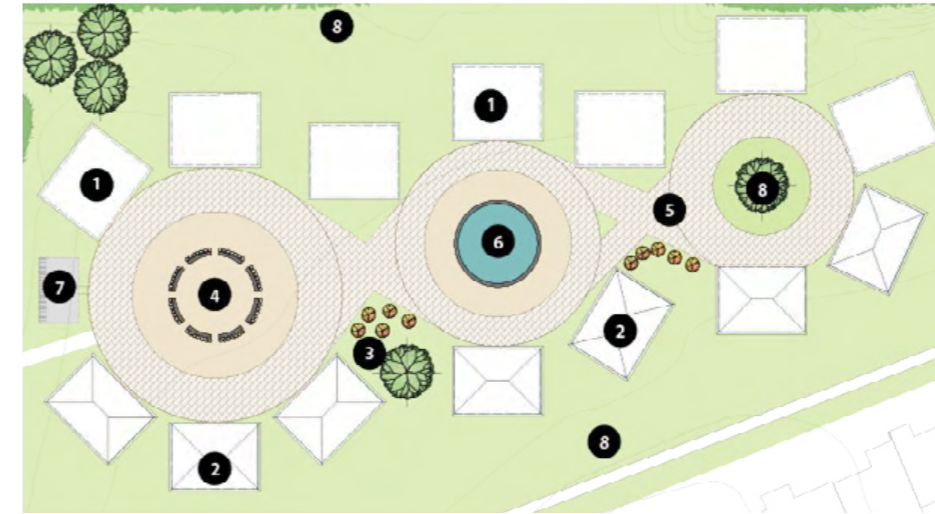
1 Mixed Use Development

2 Medium Density Residential

3 Fruit Trees and Vegetable Berms

4 Civic Space - Seated Area

5 Shared Public Space

6 Informal Play

7 Bicycle Parking

8 Significant Open Green Spaces

PUBLIC OPEN SPACE - PLAY

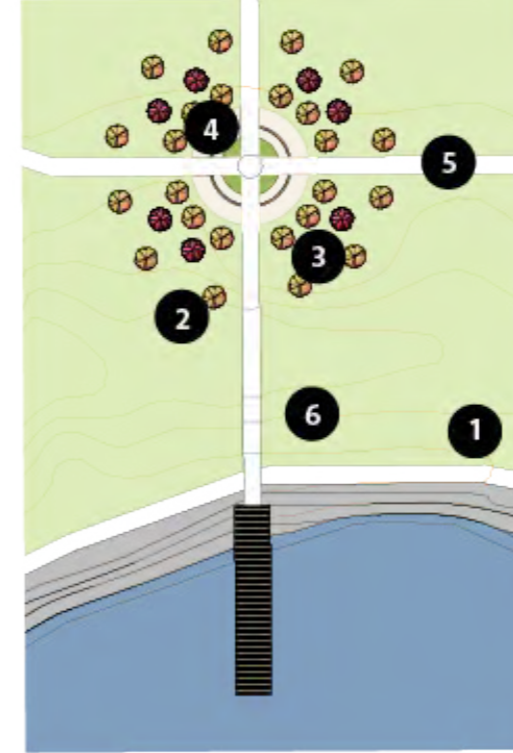Land Use + Housing:

Public Open Space

As discussed previously this is a perspective of the wai zone 6 where informal play has been embedded within the mixed-use development space to provide a play space for the community. Water is a significant element both environmental and cultural purposes so thinking about how we can bring that into the urban fabric.

Informal Play + Recreation - Wai Zone (Water)

An element of water significant to Ngati Tamaoho which is apart of the connected pikorua form related to people and the land. These three areas determine the way in which space works and how it can bring people together.

Planting

Citrus fruit trees such as oranges, mandarins, and lemons will be located within the mixed-use development zone with a composition of both Puriri and Titoki street trees.

Legend

1   Mixed Use Development

2   Medium Density Residential

3   Fruit Trees and Vegetable Berms

4   Civic Space - Seated Area

5   Shared Public Space

6   Informal Play

7   Bicycle Parking

8   Significant Open Green Spaces

Legend

1 Puhinui Reserve

2 Informal Play + Recreation
Tidal Stairs

3 Fruit Trees and Vege Berms

4 Seated Area

5 Shared Path

6 Low wharf

Landscape + Open Space
Community Parkland

Connectivity - Pedestrian walking and cycling

Shared paths meeting at this central point in the community parkland - access to north, south, east and west areas of Barrowcliffe.
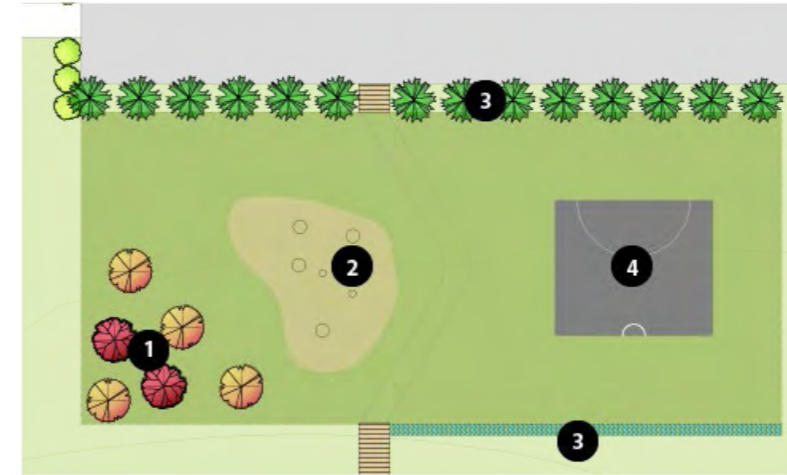
Planting

Citrus fruit trees such as oranges, mandarins, and lemons will be located centrally to the seating place with a low shrub or herb/vegetable planting at the core of the pedestrian intersection.

Informal Play + Recreation

Tidal steps on the Puhinui Reserve bank to create a place for water play for the neighbourhood. Also provides a low wharf on a key axis connection central to the site. Staggered tidal steps in relation to Maori symbolism.

Seating

Central seating area for users to rest and sit and eat within the parkland.

NEIGHBOURHOOD PARK

Neighbourhood Park

Outdoor Recreation

Half-court Basketball located on the east side of the pocket park. It is fairly flat across the pocket park.
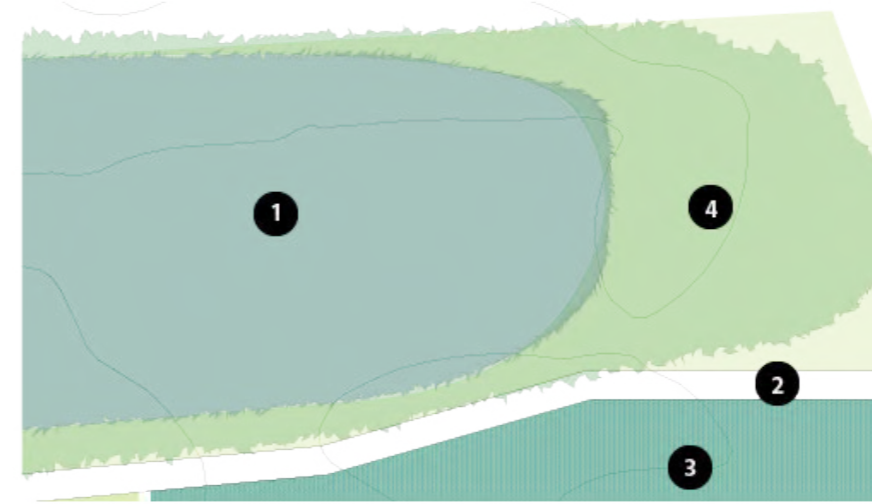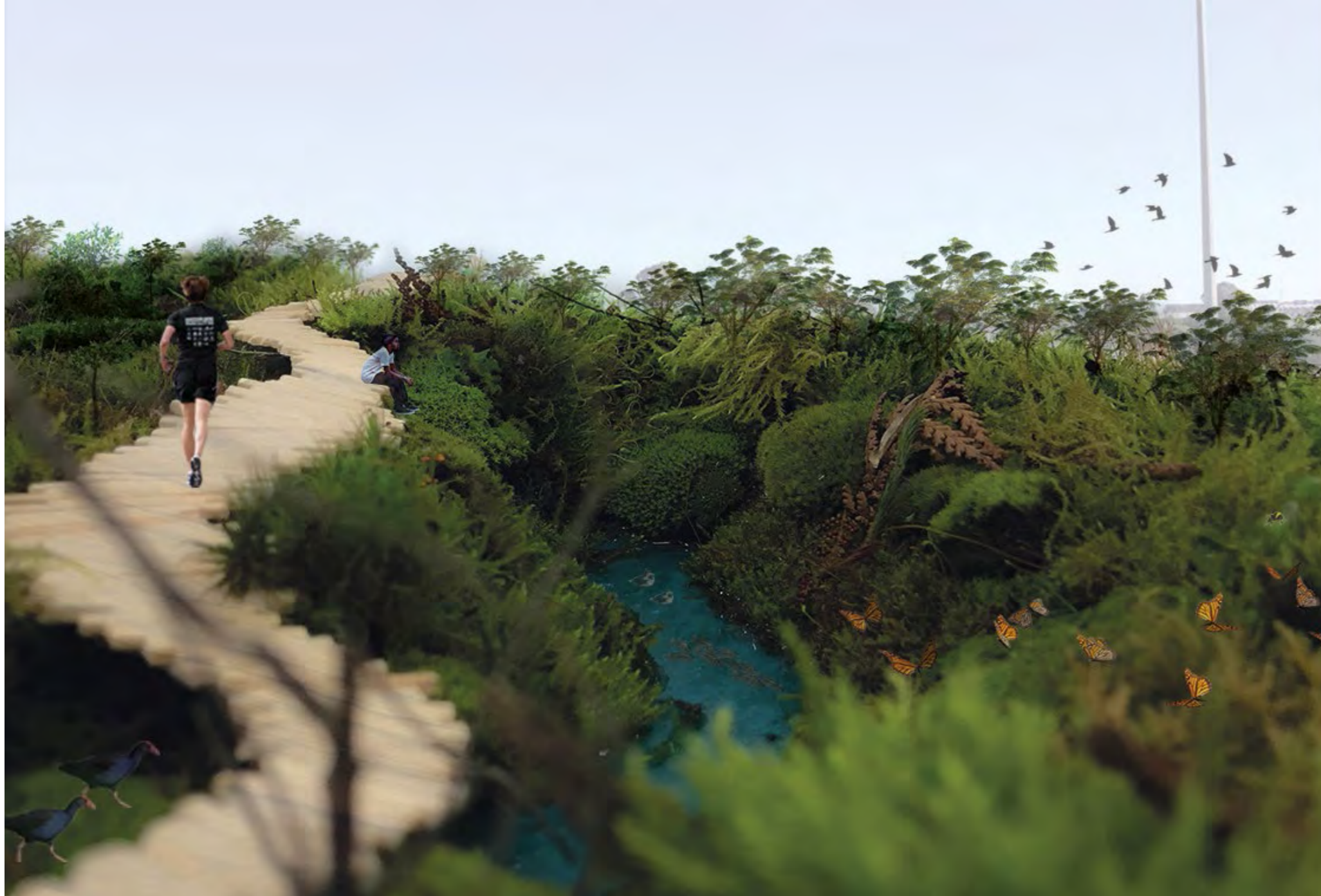
Planting

Citrus fruit trees such as oranges, mandarins, and lemons will be located in the south-west corner of the pocket park to allow for direct sunlight and easy access for children adjacent to playground spaces.

Informal Play

A composition of the sand pit and natural trunk trees cut for kids to use as stepping stones.

Water sensitive design - swales/rain gardens

The pocket park will have a linear arrangement of pa harakeke swale for any overflow- north of the site and south-east end of the park will include a swale for run-off from basketball and other hardscape surfaces. Filtration prior to distribution to wetland or stream however water could be used to water the citrus fruit trees.

Legend

1 Fruit Trees

2 Play Space

3 Water Management - Swales

4 Outdoor Recreation Space

Stormwater Pond/Wetland

Water Sensitive Design - Rain Gardens

A rain garden that stores storm water and allows it to infiltrate into the soil. Located adjacent to the clustered parking to accommodate the storm water run-off from carpark which enters into the rain garden then into the storm water/wetland pond for further filtration before being distributed into the Puhinui stream and then Manukau Harbour.
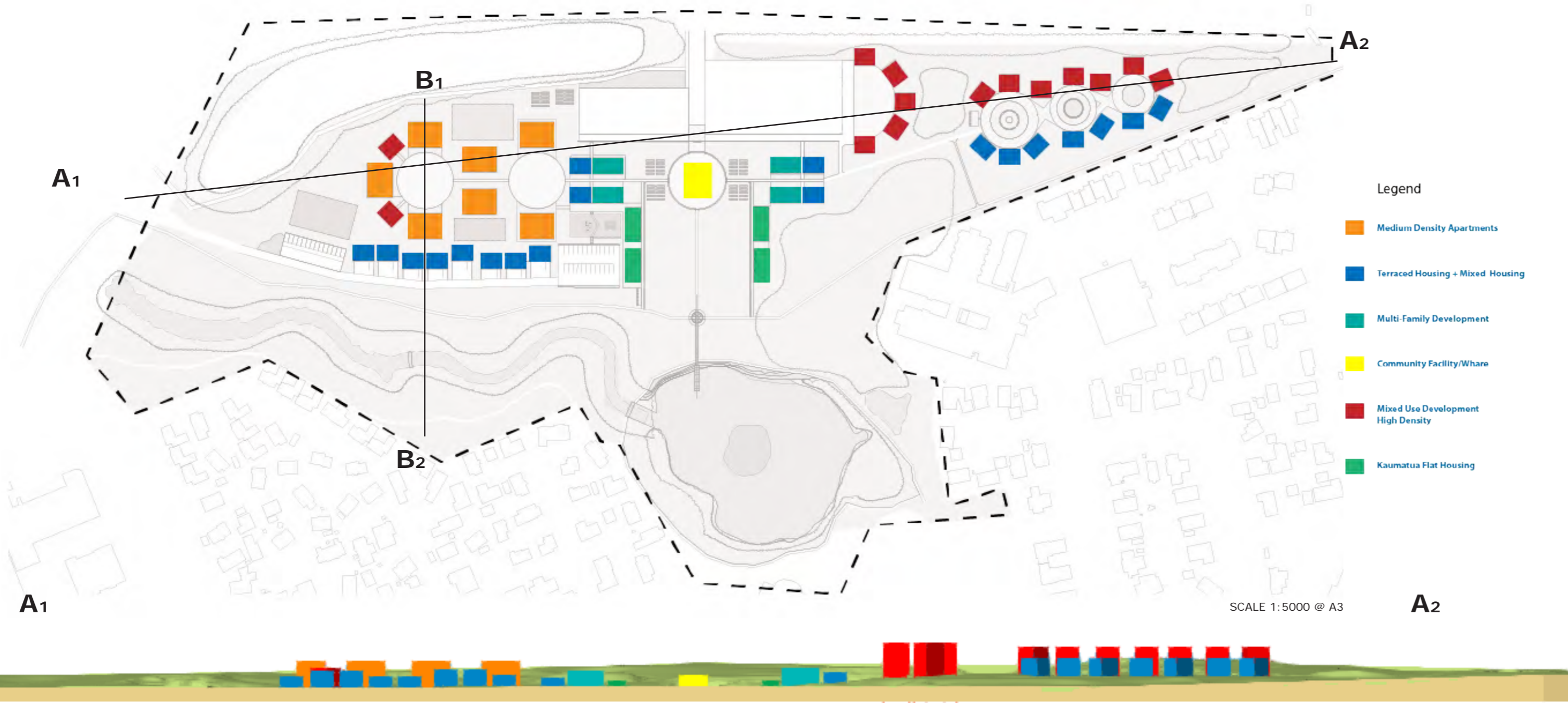
Water Sensitive Design - Wetland

Enhancing wetland design to mitigate adverse effects from development and add environmental value to the area.

Wetland also acts as a public amenity for social use and encourages ecological diversity to be brought back into the area.

This planting mix is identified in the storm water mix in the plant strategy.

Shared Board walk - Pedestrian Access

Providing pedestrian access from north and east of the site throughout the wetland zone. Encourages local community to walk and cycle and immerse themselves in the natural environment.

Legend

1 Wetland/stormwater pond

2 Boardwalk

3 Rain Gardens

4 Wetland Planting

B₁

A₂

A₁

B₂

A₁

A₂

SCALE 1:5000 @ A3

Legend

■ Medium Density Apartments

■ Terraced Housing + Mixed Housing

■ Multi-Family Development

■ Community Facility/Whare

■ Mixed Use Development High Density

■ Kaumatua Flat Housing

Housing:
Density Plan

This a density plan which I have developed in order to understand the potential of the Barrowcliffe context. This was to encourage my understanding of the master-planning scale and how we may develop communities through environmental and culturally responsive design. Through the basis of understanding architectural techniques and typologies in order to integrate landscape typologies through the site has been a very important process and phase in itself. I think when we can move from plan views to human scale in order to get a sense of feeling in how and what the place might look and feel like.

Some key learnings during this phase included thinking about building heights and the arrangement in which we place and locate them. We are so conformed to infrastructure that we continuously build on road infrastructure based environments. So during this, I started thinking about how papakainga and marae spatial constructs can inform the way we plan our new integrated communities. How can concept drive the way we live and shape our environments?

The community whare is positioned core to the site and at the main entrance into Barrowcliffe. This is in relation to the traditional marae setting and where it has been positioned. To the north of this community, the facility is by the clustered car park where you enter through the waharoa/gateway and into the community building. A lot of the design moves have been driven by aspirations of stakeholders, partners and mana whenua research.

The papakainga as a whole is located in village/co-housing clusters with shared communal spaces but with private areas also. We encourage that fencing is minimal as they create barriers to community cohesion.

The papakainga consists of multi-family development in response to overcrowding, kaumatua flat housing as intergenerational living, terraced housing for both mana whenua and tauiwi families, medium density and high density for affordable housing options and emergency providers.

Mixed use is also included due to economic development for the community

Legend

Medium Density Apartments

Terraced Housing + Mixed Housing

Multi-Family Development

Community Facility/Whare

Mixed Use Development High Density

Kaumatua Flat Housing

Mixed Housing

Low rise terrace housing
Detached Dwellings
Multi-family Development
3-5 bedrooms
108m2 - 162m2
2-3 storeys

Mixed Use Development High Density

Retail
Commercial
Residential
1-2 Bedrooms
6 storeys
120m2-360m

Kaumatua Flat Housing

180m2
One bedroom - Two persons
Single storey units potentiall two storeys based on kaumatua capability.


Medium Density Apartments

300m2
3-5 Storeys
2-5 bedrooms

Housing:
Density Plan

Housing element strategies include:

1. Develop housing choices and amenities to meet affordable housing and private market demand
2. Understand and use sustainable and traditional practices to inform the construction and design process
3. Locate housing with access to recreation opportunities, public transport, and facilities.
4. Plan and develop housing neighbourhoods that offer a variety of housing options and amenities. From kaumatua to terraced and mixed-use apartments
5. Construct housing to accommodate accessibility for all types of residents. E.g. elderly and people with disabilities
6. Configure housing to provide both communal and private spaces
7. Connect pedestrian routes and improve accessibility to housing neighbourhoods.
8. Design housing that enables community interaction and engagement
9. Foster private/public partnership opportunities to construct affordable housing options for people experiencing homelessness, students, and mana whenua groups.
10. Configure housing developments and units that provide a sense of privacy within this very communal based development

A₂   A₁
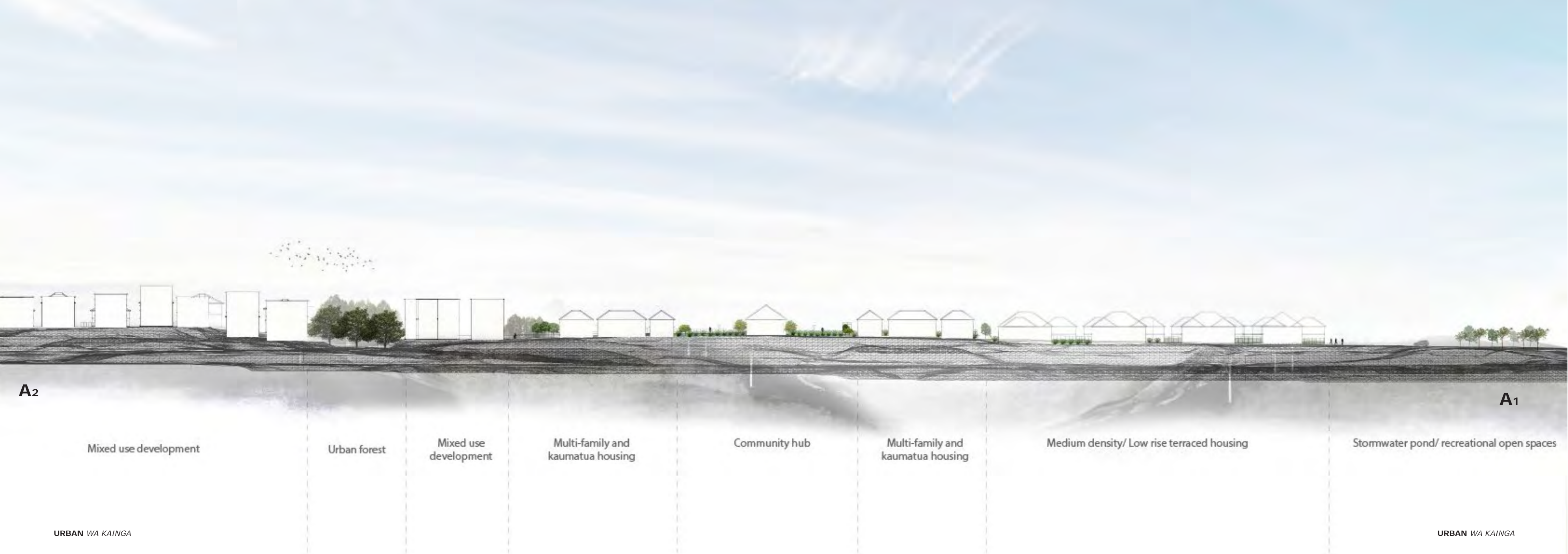
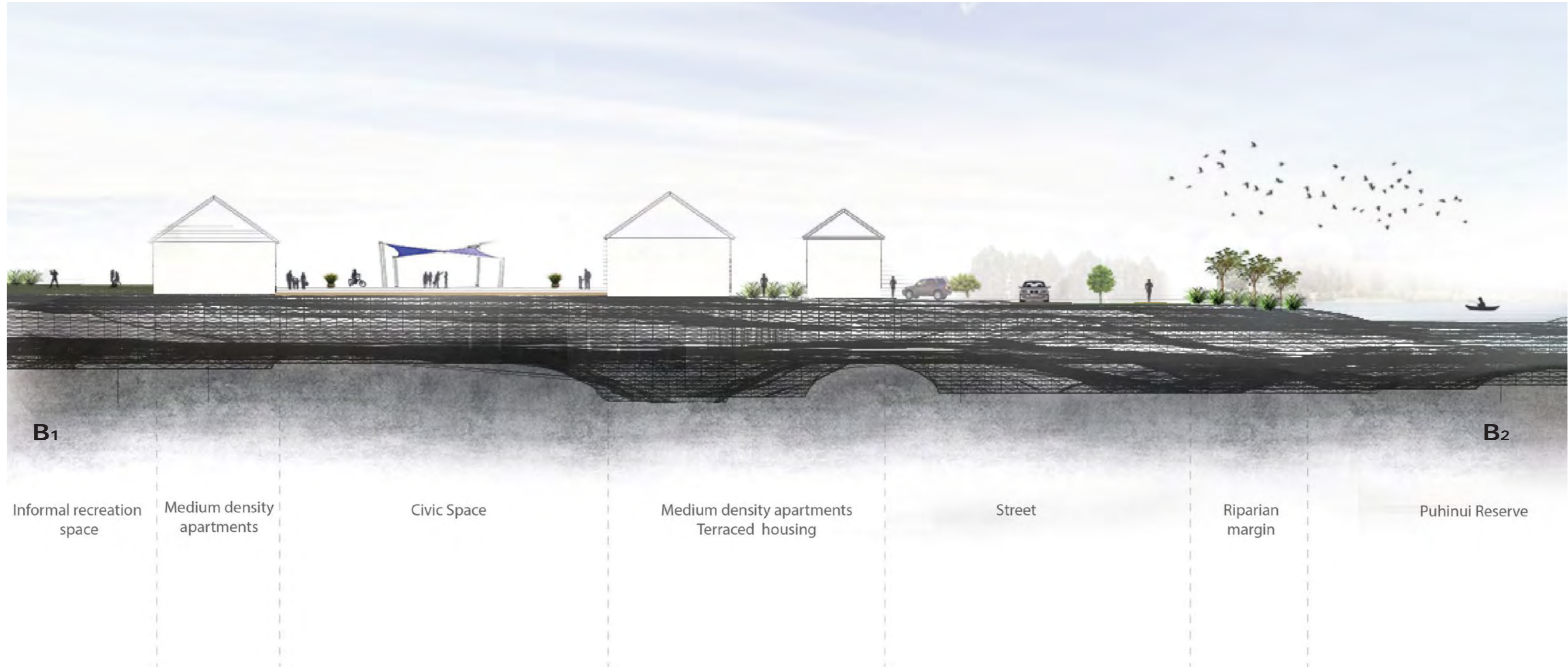Mixed use development   Urban forest   Mixed use development   Multi-family and kaumatua housing   Community hub   Multi-family and kaumatua housing   Medium density/ Low rise terraced housing   Stormwater pond/ recreational open spaces

B₁

B₂

Informal recreation space

Medium density apartments

Civic Space

Medium density apartments Terraced housing

Street

Riparian margin

Puhinui Reserve

LIVING MODEL GALLERY

This is a physical hand made model crafted with timber, live moss and other materials to enhance the realistic feel of this living environment.

Enhancing the storm water pond and revitalizing it into a natural wetland flourishing with native plants and local ecology and biodiversity


Testing what the site might look like at human scale and how can we understand landscape typologies

Community parkland creating a connection to the Puhinui Reserve which is a significant landscape to Ngat Tamaoho - importance of water to people.

A compilation of both physical modelling and use of photoshop to enhance human scale view and understand what it might be like to live here
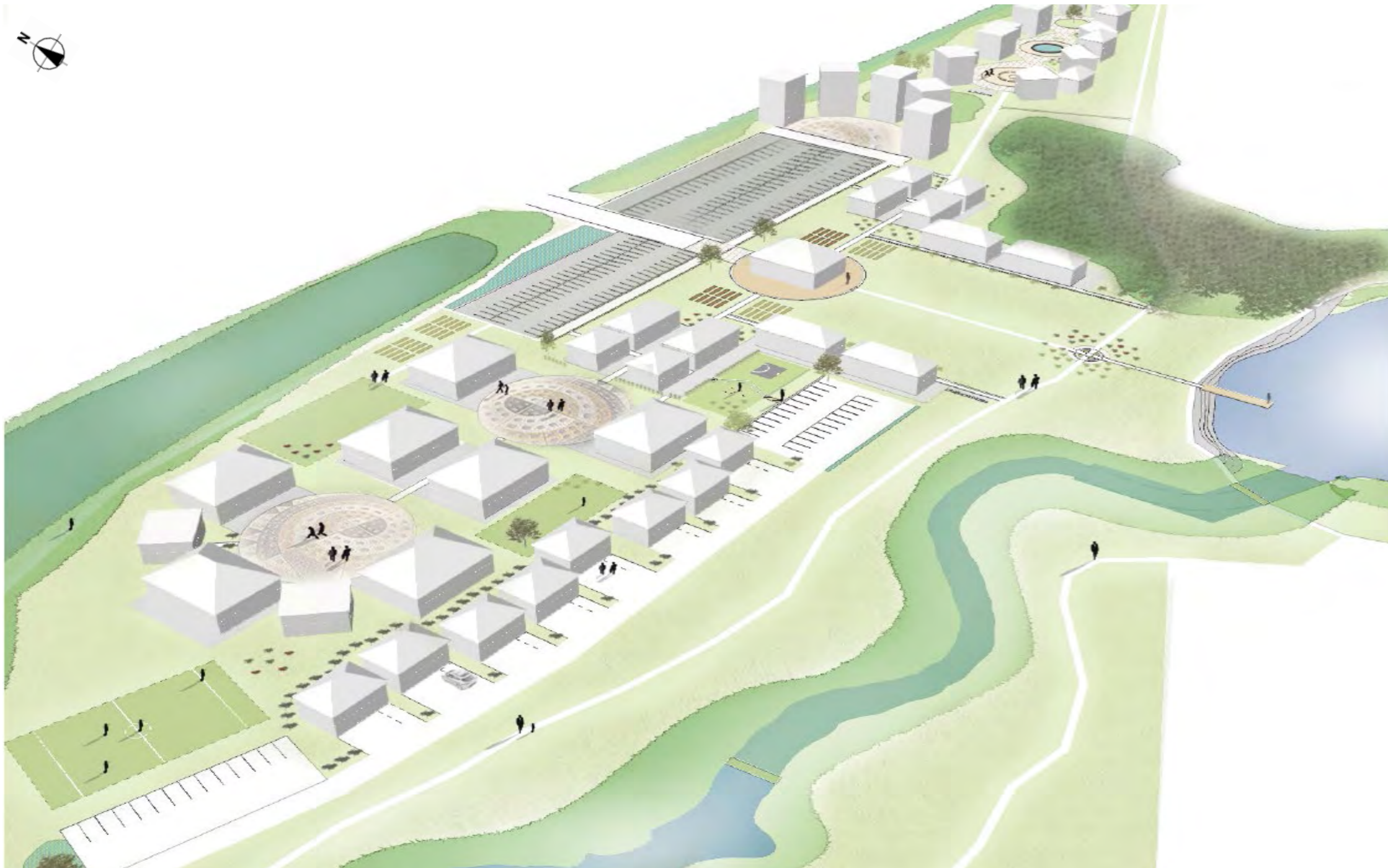
MODELLING VECTORWORKS

This three-dimensional model developed on Vectorworks software aims to demonstrate an overview of the entire site and understand what the proposed looks like at a bird's eye view.

Key connectivity routes throughout the site are evident, clustered car-parking and minimal vehicle access into the site are proposed as Ngati Tamaoho has identified that these are aspects they would like to see but also thinking about the potential of this site as it is transit-oriented and how can we change behaviours of people to move from driving to using public transport, walking or cycling.

All water bodies in the site - wetland, reserve and stream area ecosystem in itself which we aim to protect, preserve and enhance through a revitalization of the area.

I think this also creates a great view of how the buildings are positioned in relation to human scale and open space. So often we see new subdivisions and intensification done so compact that we have very limited open space.

Key axis points throughout the site - main entrance from the north side connecting with the Manukau Westfield shopping centre which provides great infrastructure for the community to access that only walking distance - appropriate for low-socio-economic families with no cars. If we provide the suitable infrastructure for women then they are able to get around easier to support their families.

Majority of the site coverage is public open space and civic plaza specifically for community gatherings. Whanaungatanga has played a significant influence in the way this proposal has been shaped. Whanaungatanga embedded within the built environment creating community a community hub and throughout all the landscape typologies. This includes community gardens and fruit trees located throughout the site. These moves have been derived from the collaboration process and research undertaken earlier in the stages of this project and have been carried through.
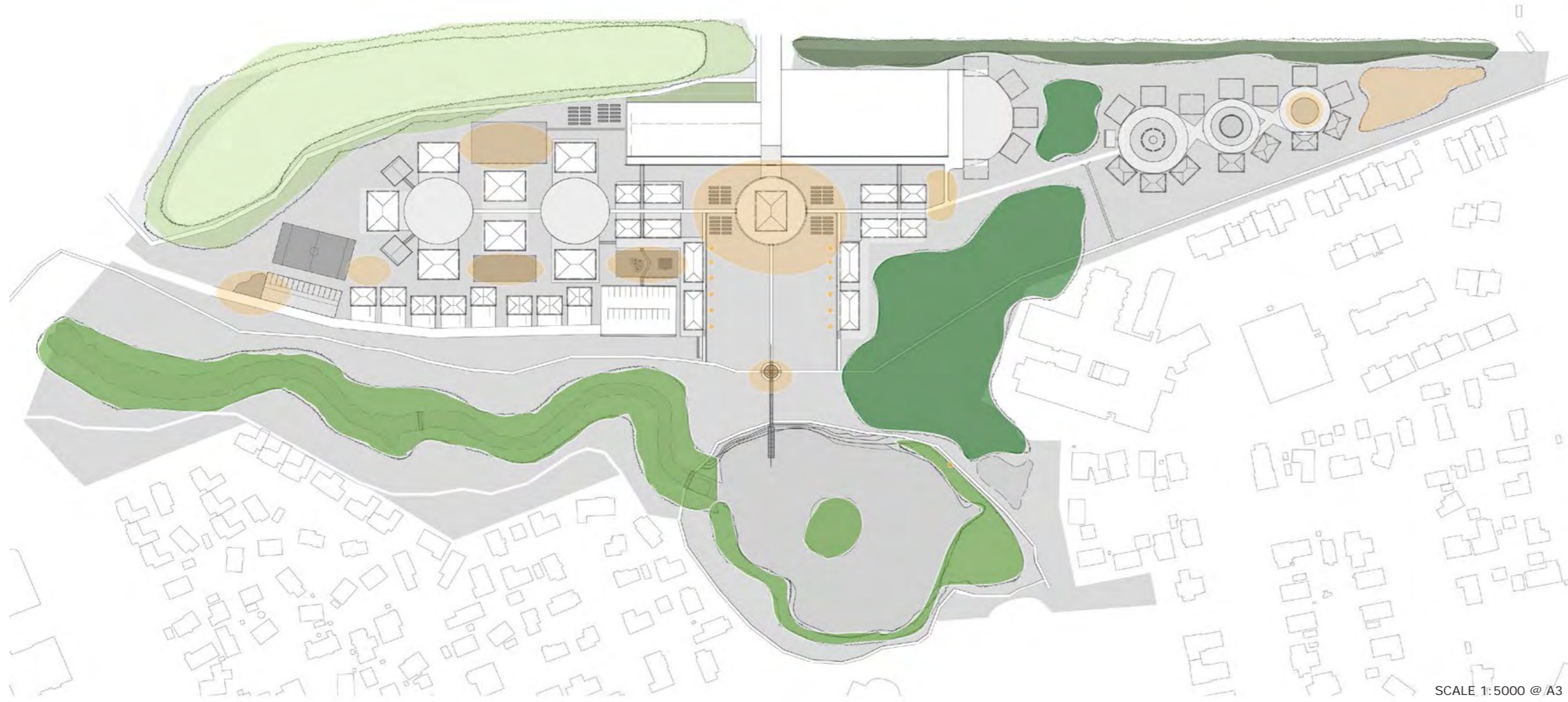
SCALE 1:5000 @ A3

PLANTING CONCEPT PLAN

This initial concept plan is based on mass planting scale due to the large area of the Barrowcliffe site. The current strategy has undertaken consideration of existing and local native plants from Totara Park, through the motorway corridor right down the to Manukau Harbour. This planting concept plan is a concept and maybe further developed parallel to the schematic of specified planting plans of all zones.

There are five specified planting mixes integrated into the concept plan plus the existing motorway corridor planting scheme. All plants to be locally eco-sourced and approved by an ecologist.

These specified areas include:

Riparian Margin
A riparian mix for a 10-15m buffer along the Puhinui Reserve and stream bank. All plants are identified in the planting strategy.

Urban Forest
An urban forest to be located adjacent to the Puhinui Reserve - trees and plants will be of high cultural and environmental value as they will need to provide for potential traditional Maori practices. - e.g. Maori medicine, carving, and weaving. Trees and plants should have ID tags to educate the local community.

Stormwater/Wetland Mix
As identified in the planting strategy, wetland planting will enhance the ecological and environmental value within the area. All contaminants and run-off should be directed into rain gardens then filtered into the wetland pond for further infiltration and then slowly released into the Puhinui stream.

Street Planting and Fruit Trees
Minimal street planting identified and several fruit trees integrated into public areas for community purposes. Food security is a significant move where fruit trees are for everyone to access within the community.

Existing Motorway Mix
Planting strategy has been informed by existing schematic plans within the area in order to connect current corridors. All areas identified integrated into Barrowcliffe site.

Legend

- Riparian Mix
- Urban Forest
- Stormwater/Wetland Mix
- Street Planting
- Existing Motorway Mix

PLANTING STRATEGY

A palette of native planting designed to create a naturalistic experience within the urban fabric.

Indicated species only.

STREET TREES/PARK MIX

Lemon Trees
Citrus limon

Mandarin Trees

Orange Trees
Citrus sinensis

Feijoa Trees
Acca sellowiana

Puriri
Vitex lucens

Titoki
Alectryon excelsus

RIPARIAN MIX

Cabbage trees
Cordyline australis

Flax (Harakeke)
Phormium tenax

Kahikatea
Dacrycarpus dacrydioides

Karamu
Coprosma robusta

Kowhai
Sophora microphylla

Lancewood, Horoeka
Pseudopanax crassifolius

Pukio
Carex secta

URBAN FOREST/NGAHERE

Cabbage trees
Cordyline australis

Flax (Harakeke)
Phormium tenax
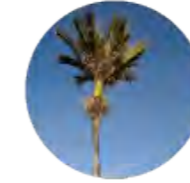
Karaka
Corynocarpus laevigatus

Karamu
Coprosma robusta

Lancewood, Horoeka
Pseudopanax crassifolius

Taraire
Beilschmiedia tarairi

Nikau Palm
Rhopalostylis sapida

Kowhai
Sophora microphylla

Kahikatea
Dacrycarpus dacrydioides

Kauri
Agathis australis

Totara
Podocarpus totara

Kawakawa
Macropiper excelsum

Puriri
Vitex lucens

Pohutukawa
Metrosideros excelsa

STORMWATER AND WETLAND MIX

Oioi / Jointed Wire Rush
Apodasmia similis

Purei
Carex secta

Auckland Council Youth Advisory Panel member Jacqueline Paul says homelessness is one of the issues she wants to address.

A 'leader of her generation'

NIGEL MOFFIET

Homelessness is just one of the big issues Jacqueline Paul is about to tackle.

The 23-year-old Papakura student is a newly appointed member of the Auckland Council Youth Advisory Panel.

She is among 20 other young Aucklanders aged 16 to 24 who were selected on the panel with a town Hall inauguration ceremony last month.

The group was chosen from the city's 21 local board areas, making it the largest of the council's six advisory panels. It was established by former mayor Len Brown in 2011.

Paul, who is studying landscape architecture at Unitec, is researching indigenous models of housing through a traditional Maori approach.

She recently travelled to Canada and the USA to learn more about indigenous housing schemes and attended the Indigenous Design Symposium in Ottawa where she spoke. It's about addressing issues such as homelessness, overcrowding and displaced communities, Paul says ...

"It strives to create a shift ... from Eurocentric ideology to whanau centric models. By understanding this kaupapa and thinking about how we can embed these hybrid systems into our cities ..."

Paul's research was assisted with a $2000 Papakura Youth Scholarship and she hopes to share her findings as a member of the youth panel.

"I will use this opportunity as a platform to motivate and inspire youth. I am tired of listening to people say things based on assumptions on what youth want when we don't even have a seat at the decision-making tables," she says.

Papakura Local Board member Katrina Winn says Paul is among an "impressive group of young people" who is "driven to be a role model and leader of her generation".

Auckland mayor Phil Goff says the youth panel is about making sure "the voices of all communities are heard". "Our advisory panels exist to help ensure that leave nobody out, that everybody is equally respected and taken into account, and that they can influence and inform the decision making process," he says.

Other advisory panels include disability, ethnic peoples, Pacific peoples, gay, lesbian and transgender communities and seniors.

Lifewise
Yesterday at 7:00 PM

"I am tired of listening to people say things based on assumptions on what youth want when we don't even have a seat at the decision-making tables," says Jacqueline Paul. Her words ring true for Victoria Hearn, who leads the design and development of Lifewise's youth housing service.

"Young people know the systems," says Victoria, "they know what works for them and they know what doesn't. There's no point designing accommodation and support services for young people who are homeless if they don't meet young people's needs. And the only way to know that is to have them involved in the planning and decision making."

https://www.stuff.co.nz/auckland/local-news/papakura-courier/94582544/jacqueline-paul-says-homelessness-will-be-a-focus-on-youth-panel

Discussion:

Using social media to create awareness and educate others about how we as a community can respond to social issues. When we share the conversation we are able to learn and share knowledge with others. The exposure from media helps to see who else is on the same journey and how we can move forward to build capacity. This experience has definitely been worth the investment poured into this research.

Architecture + Women NZ
2 hrs

Some great advocacy happening for homelessness by the youth voice, particularly this up and coming Landscape Architect, student Jacqueline Paul.

Jacqueline Paul says homelessness will be a focus on youth panel
stuff.co.nz

POLICY ADVOCACY - POLITICAL VALUE

There has been a great learning experience from how this negotiated project has developed political discussion and become very valuable. From the initial approach to the issues, this project discusses of homelessness, overcrowding, displaced communities and affordable housing. With these issues being so current and so evident and problematic in communities nationwide. It has been a great foundation where we begin to develop these conversations and continued to drive this research project from the beginning. Based on personal experience where Maori are on the high deprivation scale this has been an underlying driver towards building better communities. From discussion with both local and central government politicians about this research project there has been a high interest which has been of great value not only for myself but for our communities out there suffering. Making those at the decision making tables accountable for lack of response and continuing to push for better social outcomes.

I have been very privileged to be elected to the Auckland Youth Advisory Panel which was driven parallel to this research project. On this programme, I have been able to push for affordable housing and homelessness on our work programme and has been very successful. As I have continued to work in local youth governance and work on this project I have gained so much knowledge and a better understanding of how might landscape architects play a role in responding to social issues through better urban planning and landscape design. I think it has been a very powerful experience and has definitely recognized that this research project is more than just an academic paper or a great design but more of a catalyst to spark conversations around how young people can advocate and develop a movement to instigate change and better our communities.

"Continue to instigate change and serve our communities"
- Douglas Cardinal

Conclusion + Reflection

This research project has been a year-long process which has contributed to my personal and professional development. I have thoroughly enjoyed the learning experience through design by research. I have become more educated in the way we integrate Te Ao Maori within the way landscape architects practice and what their role is.

I have been privileged to be able to travel internationally this year to learn and gain experience of international housing models. Our small nation faces so many issues and throughout this process, I have been able to continuously think about how we can respond to these issues through better urban planning.

I have been very confident in the discussion around my negotiated study through media and have had great feedback from those in the community and politicians. It provides an opportunity to be able to share and start these conversations and think about how we can work collaboratively.

A key aspect I think that is worth discussing is how we can use this project as a catalyst to talk to our communities especially vulnerable people living in our neighbourhoods. Through the ethics application process, I have become more aware of the sensitivity issues that we need to consider whenever working with people. We are in the position to be very respectful, transparent and honest with those we are working with. I have also enjoyed working with young people to understand what we can do to embed and integrate future thinking into our living environments.

As a young Maori landscape architect student it has been an honour to share this research and design work with those from all over the country and the world.

As an overview of the Barrowcliffe site, I am hoping that it will be developed with a 30% margin of affordable housing because our low-socioeconomic communities need help. They need warm, healthy homes where they can live in sustainable environments.

The issues south Auckland faces has been a huge drive for me during the negotiated study and will continue to advocate and push for better social outcomes for our people.

Nga Mihi,

Jacqueline Paul

Advocate for young people in decision-making

Advocate for Maori voice and representation

Advocate for vulnerable and disadvantaged communities

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