

He Kāinga Rua:

A home away from home

Maia Ratana 1366183

Principle supervisor: Rau Hoskins

Associate supervisor: Renata Jadresin-Milic

An Explanatory Document submitted in partial fulfilment of the requirements for the degree of Master of Architecture (Professional). Unitec Institute of Technology, New Zealand 2020

“Ehara taku toa i te toa takitahi, engari takitini”

My success is not mine alone, it belongs to many

Whakarāpopoto (Abstract)

Māori professionals play a fundamental role in the growing aspirations of our communities. From health and wellbeing to economic and social development, it is evident that having Māori representation in all professional industries is essential in developing a truly bi-cultural society in Aotearoa.

For generations Māori have been marginalised within a Eurocentric education system creating various disparities and unequal opportunities for Māori. Treaty settlements and unrelenting Māori leadership have ensured a modest but significant Māori presence within tertiary education. Additionally, the increase in Māori student support programmes and initiatives has had a considerable impact on the number of Māori enrolling and completing tertiary qualifications. However, despite these positive steps forward, Māori continue to be under represented and face various hardships that inhibit their ability to complete tertiary study. This includes a lack of appropriate support, role models, housing and money.

This research examines these barriers to study through a historical exploration of Māori education and accommodation and interviews with current and past

Māori students. It also recognises the impact of preceding support schemes such as the trade training hostels which provided space for Māori in what had become a dominantly Pākehā world. Whilst these hostels were architecturally colonial and, in some ways, proposed as a means of racial assimilation, they ultimately created comradeship, safety and a sense of belonging for Māori away from their homelands. Furthermore, the hostels highlighted the positive effect secure housing can have on a student's ability to succeed and grow.

Using a Kaupapa Māori framework, the data gathered through these methods has been analysed to answer the question; how can Māori students be better supported through purpose-built housing? The design solution is a residential building that offers a holistic, supportive environment for Māori students to not only live and learn but thrive. It considers Māori ways of living, the diversity of Māori students, and the need to feel grounded and supported when away from home. The aim of this research is to create space for Māori in tertiary education and work towards mitigating the various negative impacts of colonisation.

Pepeha

Ki te taha o tōku koro
Ko Tiheia te maunga
Ko Rotorua nui a Kahumatamoemoe te roto
Ko Awahou te awa
Ko te Arawa te waka
Ko Ngāti Rangiwewehi te iwi
Ko Awahou te marae

Ki te taha o tōku kuia
Ko Taranaki te maunga
Ko Patea te awa
Ko Pukorokoro, Ngati Hine nga hapu
Ko Wai-o-Turi te marae
Ko Rangiharuru te whare
Ko Turi te tangata

Ko Maia Ratana ahau.

Mihi (Acknowledgements)

Ka tangi te titi, ka tangi te kaka, ka tangi hoki ahau. Tihei Mauri ora.

Tēnei te mihi atu ki a koutou kua tautoko i tēnei tuhinga whakapae. He maemae aroha tēnei ki ōku kaumatua ko Tumatauenga Ratana, Meteria Ratana, Maurice Graham rātou ko Noelyn Graham. E kore te puna aroha e mimiti.

There are so many people that I'd like to thank for their contribution to this project. Firstly, I would like to acknowledge and dedicate this work to my grandparents. Thank you for your continued encouragement and belief in me.

Thank you to my parents who have supported me in any and every way that you can. My partner Mala, thank you for being my backbone, my partner in crime and an amazing pāpā. This would not have been possible without you. My darling Anaheta. The love and joy you have brought to our lives over the past year has pushed me in new and exciting ways and I hope this contributes to creating a brighter future for you. He aroha mutunga kore mōu. To my siblings, in-laws, nieces and nephews, friends and extended whānau he mihi mahana ki a koutou.

A special thank you to Rau Hoskins, Renata Jadresin-Milic and Rihi Te Nana for your guidance and supervision. Also, to my mentors and colleagues Ana Heremaia, Ruby Watson, Felicity Brenchley, Jenny Lee Morgan and Tuputau Lelaulu. Your support and advice has been invaluable. Thank you.

He mihi nui ki a koutou ko Reuben Smiler, Hanna-Marie Monga, Kelsey Metcalfe rātou ko Kapotai Marino. Thank you all from the bottom of my heart, not only for your support during this project, but for providing each other with a safe, Māori space within our department. A huge mihi also goes out to the students who volunteered to be interviewed, your experiences have made this research that much richer and I am so grateful for your contribution.

Lastly, I would like to acknowledge past, present and future Māori tertiary students who constantly champion indigeneity within a colonial education system. Nā tō rourou, nā taku rourou, ka ora ai te iwi.

Glossary¹

Āhua *character/form/shape/nature*

Āki *encourage*

Haukāinga *true home*

Hui *meeting*

Kāinga Rua *second home*

Kaitiaki *guardian*

Kānohi ki te kānohi *face to face*

Karakia *prayer*

Kirikiroa *Hamilton*

Māra kai *food garden*

Manuhiri *visitors*

Māoritanga *Māori way of life*

Maramataka *Māori lunar calendar*

Matua *father / uncle*

Moe *sleep*

Otepoti *Dunedin*

Pā *fortified settlement*

Pā Harakeke *flax bush*

Papaioea *Palmerston North*

Pepeha *tribal affiliation*

Pōwhiri *formal welcome*

Rāwaho *outdoor area*

Rohe *area or district*

Rongoa *natural medicine*

Rūma kaukau *Bathroom*

Rūma horoi kākahu *Laundry*

Rūma ako *study space*

Rūma putunga *storage*

Te Whanga-nui-a-Tara *Wellington*

Tuakana / teina *in this context refers to mentor mentee relationship*

Tūpuna *ancestors*

Waharoa *main entrance*

Wāhi *area*

Whaea *Mother / aunty*

Whakamā *shy / embarrassed*

Wharekai *dining hall*

Wharepuni *main house*

Whanaungatanga *relationships*

¹ Māori Dictionary, accessed June 2, 2020 <https://maoridictionary.co.nz>

Table of Content

Whakarāpopoto (Abstract)	4
He Pepeha	5
Mihi (Acknowledgements)	6
Glossary	8
1. He whakatakinga (Introduction)	12
<i>Background</i>	13
<i>Placing myself in the research</i>	14
<i>Research Question</i>	16
<i>Project outline</i>	17

<i>Aims and objectives</i>	17	<i>Living situations</i>	59
<i>Scope and limitations</i>	18	<i>Spaces for Māori on Campus</i>	61
<i>Method</i>	18	<i>Support Systems</i>	62
<i>State of knowledge</i>	19	<i>Defining the Māori home</i>	64
2. Kaupapa Māori Methodology	22	<i>A home away from home</i>	65
<i>What is a Kaupapa Māori Methodology?</i>	23	6. Site Analysis	68
<i>How has Kaupapa Māori Theory been applied to this research?</i>	24	<i>Waipapa</i>	72
3. Literature Review	26	<i>Cultural landscape</i>	74
<i>Introduction</i>	27	<i>Urban Context</i>	79
<i>Māori education</i>	29	7. Design Process	84
<i>Accommodating Māori</i>	33	<i>Kaupapa Māori Framework</i>	86
<i>Te Ao Māori and architecture</i>	36	<i>Value Space Matrix</i>	95
4. Precedent study	40	<i>Brief</i>	96
<i>Carlaw Park Village</i>	42	<i>Design development</i>	98
<i>Share House</i>	44	8. He kōrero whakamutunga (conclusion)	112
<i>Waikato-Tainui College for Research and Development</i>	46	9. Final Design	Error! Bookmark not defined.
<i>Te Aro Pā Papakainga</i>	48	Bibliography	125
<i>Tapu Te Ranga – Pare-Hinetai-no-Waitotara</i>	50	List of Figures	131
<i>UTS Indigenous Residential College</i>	52	List of tables	134
5. Interviews	54	Appendix	136
<i>Introduction</i>	56		
<i>Barriers to study</i>	57		

1. He whakatakinga (Introduction)

Background

*"I do not advocate for the Natives under present circumstances a refined education or high mental culture: it would be inconsistent, if we take into account the position they are likely to hold for many years to come in the social scale, and inappropriate, if we remember that they are better calculated by nature to get their living by manual rather than by mental labour."*²

- School Inspector Henry Taylor, 1862.

The quote above clearly illustrates that from the beginning of New Zealand's colonial education system, Māori were considered incapable of succeeding in higher education. As far as colonial officials were concerned, Māori were an inferior race whom need only be educated enough to be employed as a labour force for new settlers. This prejudice against Māori has created many decades of cultural oppression and unequal opportunities for Māori. The absence of Mātauranga Māori in the schooling system has ensured a racial hierarchy whereby European concepts of academia are valued above indigenous peoples. As Leonie Pihama has said, "For generations the stories of how we have come to this context have been made invisible and continue to be invisibilised in our education system across the country."³ As a result, New Zealanders have a lack of understanding of Māori and Pākehā relations and are generally ignorant as to why Māori are represented poorly in education, employment, health and social statistics.

² Ross Calman, "Māori Education - Mātauranga - The Native Schools System, 1867 to 1969," Te Ara - The Encyclopedia of New Zealand, Accessed April 1, 2020, <http://www.TeAra.govt.nz/en/maori-education-matauranga/page-3>

³ Leonie Pihama, "Te Toka Tūmoana: Supporting the Navigation of Indigenous Wellbeing in Colonised Waters," LEONIE PIHAMA, Kaupapa Māori as Transformative

The progress that has been made for Māori in education has had a critical impact on Māori development. Within the tertiary sector there are various forms of support such as scholarships, institutional marae with Māori support staff and mentoring programmes. There are also resources to assist Māori entering tertiary education as well as Māori centered institutions, all of which have impacted the growing number of students graduating from tertiary education. However, it seems that these initiatives do not go far enough. As a consequence of generations of Māori not having equal access to higher education, there continues to be limited role models and culturally appropriate spaces in the tertiary environment. Furthermore, the societal and financial pressures that Māori students face can be overbearing and have a detrimental effect on their ability to succeed academically.

This research reaffirms that Māori students need to be supported financially, academically, emotionally, socially, and culturally and in a space that they connect to. They need to feel that they belong somewhere when they are away from home, where they can be Māori with other like-minded Māori. A place that is both for learning and for retreating and upholds a value system that everyone can relate to and respect.

Indigenous Analysis, November 21, 2018, https://leoniepihama.wordpress.com/2018/11/21/te-toka-tumoana-supporting-the-navigation-of-indigenous-wellbeing-in-colonised-waters/?fbclid=IwAR2P3_khRh-DUUtnmG5PA2RiB0W00AS4u20M84eOFhwDwhcYZhveDKvY1H4

Placing myself in the research

Not a day goes by that I don't think about the fact that I am a Māori woman and how that affects my work, my social life and the way someone looks at me when I walk into a room.

I grew up in Rotorua where Māori success was not unusual. I was a high achieving student who participated in a lot of extracurricular activities and had a large group of predominantly Pākehā friends, all of whom are high achievers themselves. At eighteen I left home, moved into a hall of residence at the University of Auckland and began a degree in Classical Music. Needless to say, I did not continue as a violinist professionally and have since spent over ten years navigating a career in architecture.

When I was at Music School, I was described as an 'upper class Māori' by a Māori friend. In fairness, being a classical violinist made me like no other Māori he had ever met but, while I laughed it off at the time, it is something I've never forgotten. Throughout my life, I have often felt that my intelligence has been based not on my academic credentials but on the fact that I am Māori. The bar that has been set for Māori, means that my advantages and my intellect make me different to what is considered normal by both Māori and Pākehā.

As the first in my family to go to university after high school, I felt an overwhelming sense of responsibility to not only make my family proud, but my community who looked to me as a representation of Māori success. Being in tertiary education should have ensured my skill set was fostered, instead I second guessed my talents and abilities because of a lack of role modeling and a hindering sense of belonging.

Not being a Te Reo Māori speaker also made me question my integrity and authenticity as a Māori voice in these predominantly Pākehā spaces. Recently my grandfather spoke about his experiences growing up and he told the story of his loss of Te Reo Māori. At six years of age and with no shoes and stale bread in his pocket, he attended the local board school with basically no knowledge of English, speaking only Māori at home with his grandparents. Teased and told he was dumb because of his lack of English by teachers and peers, he vowed to never speak Māori again. He never did, and his children did not learn, nor did his grandchildren. At such a young age, he would never have comprehended what a huge impact that that decision would have on future generations of his family. For years I have felt inadequate because of my lack of knowledge in Te Ao Māori but that is not because of a six-year old's decision seventy-five years ago. Decades of colonial oppression which persecuted his right to speak his native tongue, has determined that today, Māori struggle with our identity, our culture and our language.

Throughout my years of being in and out of tertiary education, I came to realise I was not the only one that felt this way. Many of my Māori peers faced similar struggles and in working with young Māori, I found that often, tertiary education was not an option that they had considered, regardless of their aspirations or abilities. It was also apparent that while there were issues within the tertiary institutes, the ability to be safe and supported outside of the campus was also concerning. This research provides me with a platform to explore how we can elevate the barriers Māori students face while offering readers the opportunity to better understand the underlying historical issues that continue to create academic inequities in Aotearoa.



Figure 1. Myself with fellow Māori students.

Research Question

How can Māori students be better supported through purpose-built housing?

Sub-questions;

How has colonisation impacted Māori education outcomes?

What are the barriers and challenges Māori students continue to face and what are their needs for success?

How can indigenous architecture improve Māori student experiences of tertiary education?

Project outline

The project outcome is a residential facility for Māori in tertiary education that is purpose-built to meet the needs of Māori students. It is located at 1 Churchill Road, Auckland CBD; the site of the Waipapa hostelry which housed visiting Māori from 1850 until 1966.⁴ This means that the project is not only significant because of how it could impact Māori in higher education, but also in how it pays homage to the legacy that Waipapa left behind.

⁴ Ben Schrader, "Native Hostelrys in New Zealand's Colonial Cities," *The Journal of New Zealand Studies*, no.25 (2017): 17, <https://doi.org/10.26686/jnzs.v0i25.4100>.

Aims and objectives

Creating safe space

This project looks at how purpose-built housing can mitigate some of the challenges and barriers Māori students face to be able to gain university qualifications. The aim is to create a Kāinga Rua for Māori students that is not only appropriate and healthy but offers residents the opportunity to live in an environment with likeminded students and wrap around support systems. Ultimately, this research proposes a place for Māori that allows them access to fundamental human needs as well as the support to succeed highly in their chosen fields.

A voice for Māori

This research creates a platform for Māori students to speak about their experiences in tertiary education and housing. Understanding what Māori need to be able to participate in higher learning is paramount to the design of a Māori residence. On a larger scale, it speaks directly to institutes providing information that can be used to better support Māori students within the tertiary environment.

The impacts of colonisation

The underlying objective of this research is to unpack the past so that we can understand more clearly the present inequities between Māori and Pākehā in tertiary education. Colonisation has had a detrimental impact on how Māori are represented in all areas. This project aims to decolonise space within a Eurocentric system.

Scope and limitations

Marae

This research does not set out to replace the role of the institutional marae or belittle the extraordinary work that Māori staff do to support Māori students. The relationship between the Kāinga Rua and the institutional marae will be important. Campus marae have played a significant role in creating Māori presence in what is otherwise a dominantly colonial environment. Whilst ensuring appropriate spaces and tikanga are implemented to be able to manaaki manuhiri, the Kāinga Rua focuses predominantly on creating a safe and supportive space for residents rather than a place to host events, hui and wānanga.

Literature and precedents

There are currently no examples of purpose-built Māori student accommodation and limited information about student living situations. Furthermore, there are very few examples of indigenous student housing worldwide with purpose-built examples still in concept phase. These limitations made this research challenging but at the same time created an exciting opportunity to design something that had never been done before.

Method

Interviews

Ethical approval was obtained to interview past and present tertiary students as a way to realise firsthand the struggles and needs of Māori students. Eight participants were interviewed via Zoom during February 2020. The interviewees had studied or were studying in Tāmaki Makaurau, Kirikiriroa, Te Whanganui-a-Tara, Papaioea and Otepoti and at varying levels. They were asked questions about their living situations, their ability to be Māori within tertiary institutes, and what kinds of spaces they thought would be important if an accommodation facility was designed to meet Māori needs. The interviews were undoubtedly the most compelling source of information. They were enlightening and highlighted both positive and negative experiences while studying in tertiary education. Further information about the interviews can be found in the appendix.

Site analysis

A deep cultural analysis of the site has also had a significant impact on the research. This was to recognise the layers of history, both Māori and European, and ensure that it is represented not only aesthetically but, in the buildings form, function and materiality.

Kaupapa Māori Methodology

Kaupapa Māori Theory has been an important part of this research. The interviews, the site analysis, the literature review and the design process have all been developed through the implementation of Kaupapa Māori Theory and practise. Section two explains briefly what Kaupapa Māori Methodology is and how it has been applied to this project.

State of knowledge

Māori are often encouraged into tertiary education by their communities believing the height of success is to be able to walk confidently in both the Māori and Pākehā world equally. “For Pākehā, advancement of the individual within a mainstream context is sufficient, and for Māori the same applies, excepting for the imposition of a dual role. Māori must assimilate two world views in order to make their way in the Pākehā world as well as in the Māori world.”⁵ However, in many cases, Māori find they don’t fit in to either; not Pākehā enough for the Pākehā world and not Māori enough to stand confidently there either.

This burden is one of many hardships that Māori students face in tertiary education. Living environments and a lack of role modeling and support both within the tertiary environment and at home often inhibit a student’s ability to undertake and complete tertiary qualifications. Students are going as far as to sleep in their cars in order to complete their studies as they are unable to cover travel costs or find suitable accommodation nearby. While there are initiatives and incentives being put in place by both tertiary providers and iwi to assist Māori in higher education, the number of Māori students enrolling and completing qualifications is still low.

Māori in tertiary education also look different. For one, Māori students have a more diverse age range than Pākehā students which makes age standardised statistical information inaccurate. Table 1 shows the percentage of Māori and Pākehā students in tertiary education based on their age group.

⁵ G. Raumati Hook, “A Future for Māori Education Part II: The Reintegration of Culture and Education,” *Mai Review*, no. 1 (2007): 3.

⁶ “Residence comparison chart,” The University of Auckland, accessed May 15, 2020, <https://cdn.auckland.ac.nz/assets/auckland/on-campus/accommodation/university->

It is evident that there are higher participation rates of Māori students in older and *younger* age groups than other ethnic groups who are represented predominantly by people in their early twenties. This means Māori students are likely to have varied situations that fall beyond the generic student lifestyle. As there are a larger number of older students, many will have children and therefore numerous obligations that they need to meet on top of their studies. It also means that accommodation options are limited as the majority of residential facilities cater for a young, single person. The recent addition of residences for families shows that there is a need to diversify student housing. There are two halls of residence at the University of Auckland that are specifically for more mature students and small families. Carlaw Park Student Village and Waikohanga House offer apartments at a rate that is less than the open market within easy access of university and childcare facilities.⁶

There are tertiary accommodation options specifically for Māori at some institutes. Some are a shared house typology while others have Te Reo Māori speaking floors within mainstream halls of residences. While some are popular and appropriately support students, they again cater to the younger, single population, are still within European constructs and are architecturally colonial. According to students, some of these facilities were less than satisfactory and, in some cases, felt tokenistic.⁷

accommodation/halls-of-residence/halls-of-residence-general-information/2020%20Residence%20Comparison%20Chart.pdf

⁷ Participant E, interview, February 21, 2020.

While still low, the number of Māori enrolling in higher education is rising and by 2014, 59% of Māori enrolled in a course were at level 4 or higher.⁸ Furthermore, young Māori were also less likely to be overseas following the completion of a higher-level qualification.⁹

Ensuring that these students are offered safe space and guidance throughout their tertiary experience will be hugely important in changing the perceptions and outcomes of Ngāi iwi Māori.

Population of students by ethnic group

	Māori	Pākehā	All NZ
Under 18	13.2%	5.6%	6.7%
18-19	34%	36.4%	36.2%
20-24	26.1%	32.1%	29.3%
25-39	17.4%	10.2%	9.8%
40 +	8.5%	2.7%	3.2%
Total	15.1%	8%	8.6%

Table 1. Population of students by ethnic group. Source: Data from Education Counts, Provider based enrolments, "Domestic students by ethnic group, age group and qualification type/NZQF level 2010-2019," (updated May, 2020) table 7.

⁸ The Ministry of Education, *Māori tertiary education students in 2014*, September 2015, 1, https://www.educationcounts.govt.nz/_data/assets/pdf_file/0004/164893/2014-Maori-Fact-Sheetb.pdf

⁹ The Ministry of Education, *Māori tertiary education students in 2014*, 1.

2. Kaupapa Māori Methodology

What is a Kaupapa Māori Methodology?

Kaupapa Māori Methodology is a transformative approach to research by which the research is done and used within the parameters of Kaupapa Māori principles. The term Kaupapa Māori captures Māori desires to affirm Māori cultural philosophies and practise.¹⁰ In Graham Smith's PhD thesis "The Development of Kaupapa Māori: Theory and Praxis", he developed six key kaupapa.¹¹

- Tino Rangatiratanga (the self-determination principle)
- Taonga Tuku Iho (the cultural aspirations' principle)
- Ako Māori (the culturally preferred pedagogy principle)
- Kia Piki ake I ngā raruraru o te Kainga (the socio-economic mediation principle)
- Whānau (the 'extended family structure' principle)
- Kaupapa (the 'collective philosophy' principle)

These principles have since been expanded by other Māori researchers such as Linda Smith, Leonie Pihama and Taina Pohatu to include;¹²

- Te Tiriti o Waitangi (the Treaty of Waitangi principle)
- Ata (the growing respectful relationships principle)

Kaupapa Māori research is specifically for Māori by Māori. A Kaupapa Māori approach requires a Māori researcher to think through ethical, methodological and cultural issues from all sides, before, during and after they have conducted their research.¹³ Kaupapa Māori Methodology focuses on history, the impacts of colonisation, language, culture, societal wellbeing and transformation within Māori communities. Ultimately Kaupapa Māori Methodology aims to create effective, supportive and authentic space for Māori academics working towards positive outcomes for Māori.

¹⁰ Fiona Cram, Leonie Pihama, Sheila Walker, "Creating Methodological Space: A literature review of Kaupapa Māori research," *Canadian Journal of Native Education* 26, no.1 (2002): 30.

¹¹ Graham Hingangaroa Smith, "The Development of Kaupapa Māori: Theory and Praxis," (PhD thesis, University of Auckland, 1997, 479.

¹² "Principles of Kaupapa Māori," Rangahau, accessed May 4, 2020, <http://www.rangahau.co.nz/rangahau/27/>

¹³ "Introduction," Rangahau, accessed May 4, 2020, <http://www.rangahau.co.nz/rangahau/>

How has Kaupapa Māori Theory been applied to this research?

The principles of Kaupapa Māori Theory have been used to develop this research and its architectural outcome. This research speaks directly to the inequities between Māori and Pākehā in Aotearoa, the injustices that Māori have faced historically and the negative impact this has on us today.

The aim of this research is to create a place where Māori are supported on their education journey which will have a positive impact on Māori communities across Aotearoa. When one succeeds, we all succeed. As a Māori researcher, Kaupapa Māori Theory provides a framework to ensure I stay accountable to myself and my community and continue to work towards creating intergenerational change.

Kaupapa Māori Theory has been applied across all parameters of this research. The literature review acknowledges the experiences of our tūpuna and provides a historical context for this research. The interviews were undertaken within a Kaupapa Māori framework using personal networks to select interviewees and a kānohī ki te kānohī approach when conducting the interviews. This method changes the research perspective to one that is inherently Māori where

information is gathered through whanaungatanga and whakapapa ensuring trust between the interviewee and the interviewer. The site analysis was comprehensive and explored the cultural landscape honoring significant Māori landmarks and events in the area. By doing this, it reminds us that this land is not unused or empty and in designing a new building, those layers of history must be recognised. Lastly, a Kaupapa Māori framework has been developed to analyse the data and understand how it can drive the design of the building.

For myself, learning about and using Kaupapa Māori Theory was an important process as it created clarity and space for me to undertake this research. It taught me that wanting to create change for Māori and approach research from a different perspective was supported and justified. I am still developing my skills as a Māori researcher and practitioner of Kaupapa Māori Theory, but this has been an invaluable learning experience and I am very grateful to those who have guided me through it.

3. Literature Review



Figure 2. The wharekai at Te Aute College.

Introduction

Understanding the barriers and challenges Māori students face in tertiary education requires knowledge of how these struggles came about. Over the past two hundred years, the racist treatment of Māori has caused significant disparities between Māori and Pākehā. As Ranginui Walker has said, “For Māori the most adverse effects of the colonial encounter included population decline, domination of chiefly mana by foreign power, political marginalisation, impoverishment, and the erosion of language, culture and self-respect.”¹⁴ The literature review aims to contextualise the disadvantages Māori continue to suffer from socially, economically and academically as a result of colonisation.

The information in this section refers predominantly to post-colonial Aotearoa. There has been a substantial amount published about Māori in education. Work by academics such as Ranginui Walker, Andrea Morrison, John Barrington and Tairahia Melbourne have been used in this text as well as data taken from

Statistics New Zealand and the Ministry of Education. In contrast, Ben Schrader’s publications about the Māori hostelry’s have been crucial to this research as there is limited academic writing about Māori accommodation and architecture published before Mike Austin and Deirdre Brown’s work started to appear in the seventies.

The literature review also contains a section pertaining to Te Ao Māori and architecture. This piece focuses on how contemporary indigenous architects, designers and researchers have developed resources and understandings of indigenous ways of living to better cater to the architectural needs of indigenous peoples. It also touches on the importance of protecting indigeneity and its authenticity thus avoiding tokenistic nods to indigenous art and culture. A relevant topic in the current political climate.

¹⁴ Ranginui Walker, “Reclaiming Māori Education” in *Decolonisation in Aotearoa: Education, Research and Practise*, ed Jenny Lee Morgan and Jessica Hutchings (Aotearoa: NZCER, 2016), 20.

Māori education

Precolonial education was not confined to the classroom but there were elements of structure and curriculum. As Taiarahia Melbourne has explained in his thesis *Te Whare-ōhia: Traditional Māori Education for a Contemporary World*, “Many aspects of teaching and conveyance of ancient Māori knowledge occurred as a natural process of day-to-day living. But even with the nature of daily social engagements were formal structures embodied therein, and these were generally referred to as Whare.”¹⁵ These Whare Wānanga were varied and specified and encapsulated teaching methods that included the development of not only the mind but the body, soul and spirit.¹⁶ Teaching was across a multitude of knowledge systems ensuring the continuation of traditional practises, stories, arts, language, medicine, navigation and beliefs.

Andrea Morrison explains clearly the impacts of colonisation on Māori in tertiary education in her thesis. With the arrival of Europeans came the implementation of a new colonial education systems. Policies were readily put in place and used as a weapon to assimilate Māori and alienate them from their land, language and culture. The goal was to create a process by which Māori became a working class, dependent on Pākehā for their existence.¹⁷ In the early 1800’s mission schools were set up, teaching Māori children literacy, arithmetic, religious instruction and manual skills in Te Reo Māori. Missionaries believed they could turn Māori into a civilised people through schooling and Māori were interested

in learning about Pākehā knowledge in trade, technology and weaponry. Learning to read and write in Te Reo Māori gave Māori access to a new way of communicating among one another. Not only did they write letters, but they began to write down their whakapapa as a means of recording knowledge.

When it became apparent that there was a lack of interest in sending children to mission schools, the colonial government set up boarding schools as it was thought that removing Māori from their homes would aid in their objectives for assimilation. Children were incentivised to become proficient in both English and English law at this stage. The underlying motive was to introduce Māori to the idea of individual property titles allowing easier procurement of land for new settlers. In 1862 the Native Land Act was passed ensured that land ownership was individualised under colonial law. Any land that did not abide by this law was deemed able to be confiscated by the Crown.

In 1867, Native schools were established under the Native Schools Act, in Māori communities across Aotearoa. Māori leaders were expected to ask the government to provide a school in their village and provide the land for the school however, they had no say in how the school was run or what was taught. “By 1907 there were 97 Native schools in rural Māori communities.”¹⁸ As more land was seized by the Crown, Māori believed it beneficial for their children to

¹⁵ Taiarahia Melbourne, “Te Whare-Oohia: Traditional Maaori Education for a Contemporary World,” (master’s thesis, Massey University, Palmerston North, 2009), 10, https://mro.massey.ac.nz/bitstream/handle/10179/1714/02_whole.pdf

¹⁶ Melbourne, “Te Whare-Oohia,” 11.

¹⁷ Andrea Morrison, “Space for Māori in Tertiary Institutes: Exploring Two Sites at the University of Auckland,” (master’s thesis, University of Auckland, 1999), 13,

http://www.rangahau.co.nz/assets//MorrisonA/space_for_maori_chpt1_and_2.pdf

¹⁸ Ranginui Walker, “Reclaiming Māori Education” in *Decolonisation in Aotearoa: Education, Research and Practise*, ed Jenny Lee Morgan and Jessica Hutchings (Aotearoa: NZCER, 2016), 24.

have a Pākehā education as a means of understanding the Pākehā mindset and ultimately for their survival. The Native Schools were to be taught in English by Pākehā and included subjects such as 'being good citizens' on top of reading, writing, math and manual labour.¹⁹ In the midst of the land wars and the continued agitation between Māori and Pākehā, these schools were set up as a way for the colonial government to assert social control. Pākehā teachers and European style buildings modeled what was considered civilised society thus encouraging Māori to abandon their language and customs both at home and in their communities. "The main aims of this educational policy were to 'Christianise and civilise' Māori, turn Māori into a manual labour force and wrest land from Māori."²⁰ Māori were educated enough to become a manual labour force for the many industries that were being established in New Zealand by new settlers.

In 1897, it was decided that the lack of progress in Māori students was due to their incompetency in English and teachers were instructed to encourage students to only speak English whilst at school. For decades, it was not uncommon for teaching staff to take this a step further and punish students (often physically) if they were caught speaking their native tongue. As said by the director of Education in 1930, T. B Strong, "The Maori language has no literature and ... the natural abandonment of the native tongue inflicts no loss on the Maori."²¹ Instead, the intended eradication of the Māori language has had extensive implications on future generations of Māori. Sustaining and revitalising the language has been one of the major challenges that Māori have faced ever since.

¹⁹ Andrea Morrison, "Space for Māori in Tertiary Institutes," 15.

²⁰ Andrea Morrison, "Space for Māori in Tertiary Institutes," 17.

²¹ John Barrington, "Separate but equal?: Māori schools and the Crown, 1867-1969," (Wellington: Victoria University Press, 2008), 191-192, <https://teara.govt.nz/en/maori-education-matauranga/page-3>

By the 1900's, Māori had lost around eighty percent of their land through the Native Land Court. At this point, education became a necessity to be able to cope with the growing power the colonial government had over Aotearoa. Māori attending mainstream schools were expected to relinquish their culture for a Eurocentric curriculum which caused agitation between students trying to hold on to what little of their mana they had left. The drastic impact this had on Māori wellbeing, culture and economic opportunities meant Māori desperately began to look for ways to survive and opportunities to fight back.

Māori Boarding Schools were established by the Government in collaboration with different church groups to "Christianise, civilise and assimilate Māori"²² further into colonial society. These included St Stephen's School in 1844, Wesley College in 1844, Te Aute College in 1854, Waerenga a Hika College 1856, St Joseph's Māori Girls School 1867, Hukarere Māori Girls School in 1875, Queen Victoria School in 1901, Hikurangi College 1903, Turakina Māori Girls College 1905, Otaki Māori College 1908, Te Waipounamu Māori Girls College 1909, Hato Petera 1928 and Hato Paora 1948.²³ The training was still aimed at creating a labour force encouraging agriculture and domestic service in the curriculum and two yearlong scholarships were made available on the assumption that most students would leave thereafter to join the workforce.

Nonetheless, in 1878, John Thornton was appointed principal of Te Aute College and implemented subjects such as Latin and Algebra into the curriculum. In 1894, Te Aute College student Sir Apirana Ngata, became the first Māori University graduate, followed not long after by Maui Pōmare and Te

²² Ranginui Walker, "Reclaiming Māori Education" in *Decolonisation in Aotearoa: Education, Research and Practise*, ed Jenny Lee Morgan and Jessica Hutchings (Aotearoa: NZCER, 2016), 25.

²³ Ross Calman, "Māori Education - Mātauranga - Māori church boarding schools," accessed April 1, 2020, <https://teara.govt.nz/en/maori-education-matauranga/page-4>

Rangihīroa Buck, all of whom became members of Parliament.²⁴ Needless to say, Pākehā officials were not impressed by this slip up in their intention to create an underclass and sought to restrict curriculum content within the church boarding schools. Māori were meant to work for Pākehā, not compete with them economically.²⁵ These restrictions ensured Māori students were taught only what was necessary to become a farmer or a housewife and thus it was fifty years before another Māori would graduate from tertiary education.

The first cohort of trained Māori teachers graduated after World War II due to the evident need for teachers at the isolated Native Schools across the country. These were the first graduates since Maui Pōmare and Te Rangihīroa Buck. The Māori teachers quietly began to implement notions of Te Ao Māori into the schools. Meanwhile Sir Apirana Ngata had worked towards the inclusion of Māori language and culture in tertiary education. He succeeded in convincing the University of New Zealand to recognise Te Reo Māori in 1926, albeit a foreign language, but Ngata's fight for its inclusion into the curriculum and the promotion of higher education for Māori continued. From the 1940's, a small number of Māori became a driving force in creating a Māori presence in tertiary institutes. Over time the teachings within Māori studies have grown from just the language, to other subjects such as whaikōrero, Māori politics and resource management.

The Hunn Report in 1960 was the first official publication to outline the disparities between Māori and Pākehā. Although useful, the report did not attribute these inequities to the treatment of Māori by colonial powers over the

²⁴ Ranginui Walker, "Reclaiming Māori Education" in *Decolonisation in Aotearoa: Education, Research and Practise*, ed Jenny Lee Morgan and Jessica Hutchings (Aotearoa: NZCER, 2016), 26.

²⁵ Andrea Morrison, "Space for Māori in Tertiary Institutes," 18.

past one hundred years. The report did however set in motion numerous initiatives, some better than others, to try and mend the gap. By 1969, 79% of Māori students still left high school without any qualifications.²⁶ But as the 1970's arrived a push toward biculturalism based on the partnership signing under Te Tiriti o Waitangi meant much more substantial measures were put in place. We start to then see the establishment of institutional marae, Māori language and tikanga implemented into mainstream curriculums and eventually the formation of Kōhanga Reo, Kura Kaupapa and Whare Wānanga centering Māori learning and academia.

Whare Wānanga started to appear in the late 1980's and early 1990's giving Māori the opportunity to access tertiary qualifications within a Māori environment and alongside like-minded peers. Te Wānanga o Aotearoa, Te Wānanga o Awanuiarangi and Te Wānanga o Raukawa have pioneered higher learning for Māori prioritising Māori world views and knowledge. "It was thought that perhaps Māori in a Māori setting might do better and indeed this has proven itself to be true time and time again."²⁷ Māori Wānanga have been popular among Māori offering a place of learning for those who could not see themselves in mainstream adult education. What this means however is that Wānanga have not only provided a safe place for Māori but have had to mitigate the negative impacts mainstream education has had on Māori. Students are often older with limited secondary school qualifications and a lack of belief in their ability to succeed academically. Nevertheless, Whare Wānanga have had a hugely positive impact on Māori tertiary education providing a variety of courses and learning platforms all within a Māori context.

²⁶ Ranginui Walker, "Reclaiming Māori Education" in *Decolonisation in Aotearoa: Education, Research and Practise*, ed Jenny Lee Morgan and Jessica Hutchings (Aotearoa: NZCER, 2016), 31.

²⁷ G. Raumatī Hook, "A Future for Māori Education Part II: The Reintegration of Culture and Education," *Mai Review*, no. 1 (2007): 5.

Whilst Aotearoa has come a long way in its offerings for Māori in education, in many ways the colonial government succeeded in their plight to create a manual workforce. Māori are still encouraged into the trades and our statistics reflect a demographic who continue to suffer from generations of oppression under colonial rule. In a recent interview, Jacinda Ardern was asked what the Labour Government had done for Māori during her term as Prime Minister. Her answer was that Labour had delivered a lot for Māori communities. "In fact, when you look at unemployment, we've got the lowest rates of unemployment under this government than we've had in a decade, we've seen more young Māori in apprenticeships. We know there is more work to do but we have made good progress."²⁸ It is important to take note of the impact of that short statement and the underlying prejudice that it implies, whether it be intentional or not. Success for Māori is not in higher education or the professional realm. Success is employment. The so-called progress that has been made is minimal and it continues to communicate to Māori, and the wider New Zealand population that as long as Māori have a job, the box is being ticked. This formulated mentality has created an ignorant Pākehā society and generations of Māori with a lack of self-esteem, courage and ambition.

For those Māori who do enter into mainstream tertiary education, the impacts of colonialism and racism have created a marginalised group of Māori within the academic environment. In a study done at Massey University, Jhanitra R. Gavala and Ross Flett looked at the correlation between academic enjoyment and

psychological wellbeing. The report suggested that there is a strong link between students feeling in control and comfortable at university and their academic success. "Individuals reporting high stress, more feelings of discomfort at university, and a lower sense of academic control, were significantly more likely to be experiencing a lowered sense of well-being, and reduced feelings of academic enjoyment and motivation."²⁹

It has been proven time and again through numerous research projects that closing the gap between Māori and Pākehā in education will have a significant impact on Māori incomes, job prospects and mental and physical wellbeing. "When we compare Māori graduates' earnings with the national median earnings for all Māori, we find a higher premium than for non-Māori. This suggests that tertiary education qualifications tend to reduce the disparities between the earnings of Māori and non-Māori."³⁰ Māori enrolling and completing qualifications is increasing, partly due to the large percentage of Māori youth (52% of Māori are under 25 (2014) compared to 35% of the overall population.³¹) It is imperative that as these numbers grow, the institute grows with them, ensuring that the spaces and curriculums that the institutes offer are reflective of Māori values and worldviews.

²⁸ "PM Jacinda Ardern speaks at Rātana Pā," *RNZ*, January 24, 2020, sec 6.

²⁹ Jhanitra R. Gavala and Ross Flett, "Influential Factors Moderating Academic Enjoyment/Motivation and Psychological Well-being for Maori University Students at Massey University," *New Zealand Journal of Psychology* 34, no. 1 (2005): 56.

³⁰ The Ministry of Education, *The outcomes of tertiary education for Māori graduates*, June 2014, 1,

https://www.educationcounts.govt.nz/_data/assets/pdf_file/0003/147243/The-outcomes-of-tertiary-education-for-Maori-graduates.pdf

³¹ The Ministry of Education, *Māori tertiary education students in 2014*, September 2015, 2, https://www.educationcounts.govt.nz/_data/assets/pdf_file/0004/164893/2014-Maori-Fact-Sheetb.pdf

Accommodating Māori

Accommodation for Māori in the cities has played a significant role in Māori education and employment. During the establishment of some of the major colonial settlements, Māori would travel from other regions to trade goods with local Māori and Pākehā settlers. However, with a class system that excluded them from hotels and boarding houses because they were seen as socially inferior, many ended up sleeping in their waka or under bridges. This became a concern among both Māori and Pākehā and so, in the mid 1800's, not long before the land wars began, the government built hostels for Māori on Native Reserve land in five of the main colonial townships across Aotearoa.

The first was in Nelson in 1842, built at the site of the ancient pā of Pohea, who had been the first to settle there in around 1450.³² A cluster of three European buildings were built to accommodate different tribal groups as well as a wall to display their produce for sale. Waipapa hostel in Auckland was built in Mechanics Bay in 1849. The hostel was a U-shaped building with a market running along the road front. "Compartments for sleeping formed the sides of the U, with bundles of flax serving as beds."³³ The central courtyard was used for living, cooking and socialising. The Wellington hostelry was erected in 1856 in Thorndon. It was an H shape with a wide verandah along all but the south side of the building. This was an unusual feature in Wellington but is thought to have been an attempt to create a covered outdoor space for Māori to socialise. In the South Island, Māori pushed for the establishment of Māori hostels in the main cities. The Dunedin Hostelry was opened in 1860 and another in Lyttelton in 1862, however neither lasted longer than six years. The Lyttelton hostel was

repurposed to become part of the orphanage and the Dunedin hostelry removed to enable the road to be widened.

As with education policies and initiatives, the underlying motive for the hostels was to provide an opportunity for Māori to assimilate into European society. The hostels were colonial buildings with stringent rules in place, often enforced by the Police, to ensure unsatisfactory behaviour was not conducted within the premises. Matangi Awhio in Nelson also became a hospital for Māori with the provision of a bed for sick patients, everyone else was expected to sleep on mattresses on the floor. A report in 1919 characterised the hostel as being "in very good order" but that two more beds should be provided for visitors who were considered "fairly Europeanised"³⁴ implying that non-Europeanised Māori were not worthy of a bed. Arguably, the hostels also provided a way to keep the indigenous peoples separate and contained within what was considered the height of white civilisation; the city. Hoteliers no longer had to worry about the reputation of their establishments with accommodation now provided for the native population.

Waipapa in Tāmaki Makaurau and Matangi Awhio in Nelson stayed operational until the mid 1900's. It can be assumed that at this time, visiting Māori would stay with whānau who had moved to the city in search of work and a better education for their children. In 1945, 74 percent of Māori lived in rural areas but by 1966, the year Waipapa closed, that number had dropped to 38 percent illustrating the huge urban migration that took place over that period.³⁵

³² Ben Schrader, "Native Hostelries in New Zealand's Colonial Cities," *The Journal of New Zealand Studies*, no.25 (2017): 17, <https://doi.org/10.26686/jnzs.v0i25.4100>.

³³ Ben Schrader, "Native Hostelries in New Zealand's Colonial Cities," 19.

³⁴ Ben Schrader, "Native Hostelries in New Zealand's Colonial Cities," 28.

³⁵ Deirdre Brown, *Māori Architecture: from fale to whareniui and beyond* (Auckland, NZ: Penguin Group, 2009), 125.

In 1959, the government launched an initiative to encourage young Māori into the trades. The Māori Trade Training Scheme grew rapidly and by 1970, 1100 teenage boys had been recruited into carpentry courses through the scheme.³⁶ Because of its success other trades were added such as plumbing, electrical, mechanics, engineering and plastering.

Many of the young Māori in the programme traveled from small towns to the cities to undergo their training and so hostels were set up to house them. "The success of the schemes is due in no small measure to placing the trainees in suitable hostels where they receive the benefit of close but friendly supervision and helpful advice and guidance."³⁷ There were seven hostels; four in Tāmaki Makaurau (Owens Road, Domett Avenue, Gillies Avenue and Dominion Road), one in Lower Hutt (Trentham Immigration Hostel) and two in Ōtautahi (Rehua and Te Kaihanga).

A resident at Rehua hostel in Ōtautahi called Norm Dewes said "I tell you, the key to the success of the scheme was the kaupapa-based pastoral care. When we finished our days at work we went back to the hostel, had a hot shower, plenty of good kai, a warm bed and spent quality whānau time with the other boys – we always left the hostel clean and with a full stomach."³⁸ Another resident described how the man in charge of pastoral care at the hostel he attended, traveled the country to meet all of the boys before they arrived in

³⁶ "Laying the Foundations," Kōkiri, June-July 2009, <https://www.tpk.govt.nz/en/mo-te-puni-kokiri/kokiri-magazine/kokiri-15-2009/laying-the-foundations>

³⁷ "Special Apprentices Hostel's," Te Ao Hou, The New World, no. 55 (June 1966): 8, <http://teaohou.natlib.govt.nz/journals/teaohou/issue/Mao55TeA/c7.html>

³⁸ "Laying the Foundations,"

Ōtautahi and how that provided comfort once he did arrive. That level of care continued at the hostel. "Bill Cox was tenacious about empowering young men to make decisions about their well-being. We had a social committee, a council and a law-and-order committee,"³⁹

The boys would stay in the hostels for two years, with second year students acting as tuakana under the guidance of people like Bill Cox. From there, many of them would flat together while they completed their apprenticeships. Barry Baker who was a resident at Te Kaihanga hostel, continued to be actively involved in the hostel long after he moved out. He would coach rugby and helped with the running of the Rehua marae. He was disappointed and upset when the hostels closed. "Where do our kids go now? They're high on the suicide list. The hostels exposed us to diversity and whanaungatanga. I believe pastoral care and mentoring was the key to the success of our guys, many of whom run their own businesses now."⁴⁰

Boarding schools, specifically Māori boarding schools have been accommodating students for decades. Often multiple generations of one family have attended a Māori boarding school, continuing a legacy that began in the early 1900's. Moana Maniapoto speaks of her time at St Joseph's Māori Girls School in an E-Tangata article in 2015. She describes the pastoral care she received from the nuns during her time there in the 1970's. "The truth is the nuns were feminists. They showed us that girls *can* do anything."⁴¹ "There wasn't much they couldn't do. Hell. They could keep nearly 200 Māori girls in line. And

³⁹ Bradford Haami, "The second migration: stories of urban Māori," E-Tangata, February 25, 2018, <https://e-tangata.co.nz/reflections/the-second-migration-stories-of-urban-maori/>

⁴⁰ Haami, "The second migration: stories of urban Māori."

⁴¹ Moana Maniapoto, "The joys (and trials) of boarding school," E-Tangata, October 3, 2015, <https://e-tangata.co.nz/comment-and-analysis/the-joys-and-trials-of-boarding-school/>

when the odd one came back to school pregnant, the nuns didn't bat an eyelid. They got out their knitting."⁴²

There is not much information about the boarding houses themselves with articles and texts written predominantly about the experiences of attending Māori boarding schools rather than the architecture. But Te Aute College does boast a beautiful wharekai adorned with motifs on the ceiling. "The ceiling has been painted in panels, and their circular arrangement constitutes a journey through the ecological landscapes of the old time (and more modern) Māori."⁴³ Interestingly, the form of the wharekai is oval in shape inspired by the Samoan longhouse rather than a traditional Māori wharekai. Regardless, the combination of cultures creates a beautiful, light space for residents of the school.

Today the options are pretty slim in terms of finding appropriate accommodation away from home specifically for Māori. There are some mainstream tertiary residences that offer dedicated floors or flats for taira

Māori, but they seem to come and go depending on the demand. The United Māori Mission continues to offer accommodation to Māori, often to give youth the opportunity to attend good schools when they live out of zone. They have in 2020 opened a residence on Khyber Pass Road for wāhine Māori who are studying at a tertiary institute or at a trade training facility. It has been refurbished to cater for sixteen women in four units and there is a focus on offering good care from pastoral to financial literacy. "The aim of 'Tiroroa Residences' is to provide a safe, familiar environment where whānaungatanga is lived everyday within the student community. 'Together we become strong.' Working together as whanau, helps to ensure success in 'getting across the line' while helping to solve any problems that may occur along the way."⁴⁴

From the information available, it is clear that providing Māori with accommodation has resulted in positive outcomes for Māori both individually and as a community. While there is limited architectural information about the buildings, it is evident that the pastoral care that these hostels offer, have and continue to positively impact Māori students.

⁴² Maniapoto, "The joys (and trials) of boarding school."

⁴³ "Wharekai," Te Aute College, Accessed April 10, 2020, <https://teaute.maori.nz/wharekai>

⁴⁴ "Who we are," Tiroroa Residence, accessed April 1, 2020, <http://tiroroa.nz/who-we-are/>

Te Ao Māori and architecture

At the beginning of this chapter, the word 'whare' was used to describe a type of school. Whare is typically known as the Māori word for building or structure however, according to Tairahia Melbourne, whare can denote other notions such as vision, time and focus.⁴⁵ Therefore, whilst we assume a whare to be a building it might actually concern the place where and how learning happens, whether that is indoors, outdoors, physically, mentally or spiritually. It concerns how a student engages with learning and how they look at the world differently depending on their discipline. Whare can also refer to a person as a holder of knowledge similarly to how a womb is known as the whare tangata; the house or holder of life.

It is no surprise then, that some wharenuī are said to represent the human body of an ancestor. As described by Deirdre Brown, "In this context the koruru (gable head) is the head; the maihi are the arms; the raparapa, at the end of the maihi are the fingers; the tāhuhu (ridgepole) is the ancestor's backbone; the heke (rafters) are the ribs; and the poutokomanawa (main internal support post) is sometimes characterised as the heart."⁴⁶ Damien Skinner describes a wharenuī or whare whakairo by saying, "the whare whakairo isn't a building so much as an ancestor. And in turn, this ancestor is filled with other ancestors, who are embodied in the art form of carving, weaving and painting."⁴⁷ The customs that apply to the wharenuī reflect the respect that is shown to the building as a holder of knowledge and guardian of Māori lineage.

⁴⁵ Tairahia Melbourne, "Te Whare-Oohia: Traditional Maaori Education for a Contemporary World," (master's thesis, Massey University, Palmerston North, 2009), 10, https://mro.massey.ac.nz/bitstream/handle/10179/1714/02_whole.pdf

Despite such intricate interpretations of education and architecture, early settlers considered Māori buildings primitive and merely a solution to basic survival needs. In more recent years, Māori art and design has been seen as a decorative element but still not recognised as having any architectural merit. A past head of Architecture at the University of Auckland commented that;

*"The Māori race, dominant in some other fields, had little architectural influence. They have it is true, a native architecture interesting and valuable from a historical point of view, but it served a way of living entirely opposed to the British civilization. Apart from some influence in detailed ornament it could have little effect upon contemporary design."*⁴⁸

Deirdre Brown, the current Head of the School of Architecture, at the University of Auckland, has reneged such bigoted perspectives by discussing at length the treatment of Te Ao Māori and architecture across her publications. She is joined by Māori architects and designers who over time, have proven that bi-cultural architecture is more than an aesthetic application of Maori art.

These professionals are creating more authentic examples of Māori architecture in our built environment whilst at the same time, providing resources that offer guidelines for how to design buildings and spaces that are culturally sensitive and represent Te Ao Māori authentically. The Te Aranga Design Principles for example, were created by Māori practitioners and are based on core Māori

⁴⁶ Deirdre Brown, *Māori Architecture: from fale to wharenuī and beyond* (Auckland, NZ: Penguin Group, 2009), 52.

⁴⁷ Damien Skinner, *The Māori Meeting House*, 13.

⁴⁸ Knight, C.R., 1840 and After. 180.

values such as rangatiratanga, kaitiakitanga and mātauranga, set out as a way to engage with mana whenua and authentically incorporate Māori design into the built environment.⁴⁹ The seven guiding principles are; mana, whakapapa, taiao, mauri tu, mahi toi, tohu and ahi kā.⁵⁰ Together they enhance mana whenua presence, visibility and participation in the design of the physical realm.⁵¹ The guidelines are now being used as part of the design process for a range of civic buildings and public spaces across Tāmaki and versions of the principles are being developed in other cities both in Aotearoa and globally.

It is important to describe briefly the urban migration of Māori to the city predominantly between the 1930's and 1980's. Māori were encouraged to do so by the Government who attributed Māori unemployment and poverty on the fact that they were geographically isolated.⁵² Many Māori were housed in state housing scattered across Tāmaki Makaurau. This housing model was designed to accommodate the European nuclear family, not catering to Māori cultural practices or concepts of tapu and noa. "The typical three-bedroom state houses did little to support Māori ways of life."⁵³ Furthermore, the pepper-potting of Māori whānau meant that they were disconnected, dividing Māori communities socially and culturally. As a result, Māori constructed urban marae as a communal place to congregate and continue traditional practices. These marae were and continue to be integral to the longevity of Māori knowledge, customs and values within a dominantly, colonial context.

⁴⁹ "Te Aranga Principles," Auckland Design Manual, Accessed May 1, 2020, http://www.aucklanddesignmanual.co.nz/design-subjects/maori-design/te_aranga_principles#/design-subjects/maori-design/te_aranga_principles/guidance/about

⁵⁰ Auckland Design Manual, "Te Aranga Principles.

⁵¹ Auckland Design Manual, "Te Aranga Principles."

In 2002, a report called *Ki te Hau Kainga* was developed by Rau Hoskins, Rihi Te Nana, Peter Rhodes, Philip Guy and Chris Sage for Housing New Zealand. It outlines design considerations that mitigate the culturally inappropriate configuration of state housing. Included in the report is a table which sets out a framework for how certain functions should be kept separate to retain appropriate principles of tapu and noa. "Careful planning with due regard to issues of tapu and noa will ensure that Māori cultural practices are facilitated and maintained."⁵⁴

In today's tertiary environment, nods to Te Ao Māori are becoming more prevalent as institutes aspire to diversify and create spaces that better reflect the students. Most campus's now have an institutional marae, and students will have had the opportunity to be welcomed to their respective institutes through a pōwhiri process. These marae play a fundamental role in creating Māori presence within the campus environment and by formally welcoming students in this traditional way, the institute is adhering to its own value system or tikanga by giving students the opportunity to pay respect to the mana whenua of that land and the history of that place. The marae as a place, as a structure and as a symbol has become a mechanism for biculturalism within our Eurocentric institutions.

Creating buildings that not only look Māori but feel Māori is crucial to shaping an indigenous identity in a prevailing European context. Māori have used architecture not only as a function but as way to tell stories and ensure

⁵² Rebecca Kiddle, "Māori Placemaking" in *Our Voices: indigeneity and architecture* (China: Oro Editions, 2018), 47.

⁵³ Kiddle, "Māori Placemaking," 48.

⁵⁴ Philip Guy, Rau Hoskins, Peter Rhodes, Chris Sage, Rihi Te Nana, *Ki te Hau Kainga: New Perspectives on Māori Housing Solutions*, Housing New Zealand, 2002.

indigenous presence in an ever changing landscape. “While the meeting house was - and is - a Māori form of architecture and art, their history is entangled with the complicated and contested interactions of Māori and Pākehā over the past two centuries.”⁵⁵ Whilst not always appreciated, architecture has helped sustain traditional Māori values and practises and has ensured Māori have always been present even when other parts of the culture have been lost.

	MAIN ENTRY	LAUNDRY	TOILET	BATHROOM	LIVING RM	DINING RM	KITCHEN
BEDROOM	X	~	~	~	~	X	X
KITCHEN	~	X	X	X	✓	✓	
DINING RM	~	X	X	X	✓		
LIVING RM	✓	X	X	X			
BATHROOM	X	~	X				
TOILET	X	X					
LAUNDRY	X						

Table 2. Tapu and noa planning matrix from Ki te Hau Kāinga.

⁵⁵ Damien Skinner, *The Māori Meeting House*, 22.

4. Precedent study



Figure 3. Carlaw Park Student Village (Photo by author)

Carlaw Park Village

Student accommodation, Tāmaki Makaurau

Warren and Mahoney, 2014

Carlaw Park student accommodation is located along the border of the Auckland Domain in Parnell and is the University of Auckland's first student accommodation designed as apartments specifically for third year, fourth year and postgraduate students. It was built in 2014 and designed by Warren and Mahoney as a showcase for the future of student accommodation.

The public accessway that continues through the middle of the campus, creates an interesting juxtaposition between private and public space making the residence feel as if it is part of a community and not shut off from the city. This is comparable to the Kāinga Rua which will need to sit naturally within the surrounding green spaces.

Each apartment has a shared kitchen and living spaces but, there are also large communal areas on the ground floor which can be used for socialising but also offer the opportunity for further learning be it study groups or cooking lessons.

A design consideration that is relevant to this research, is that Carlaw Park caters to families as well as singles. While there are a mixture of two, three and four bedroom apartments, and the majority are rented out as single bedrooms within a shared space, a two bedroom apartment can be rented by a small family for \$480.00 per week.⁵⁶ To find a modern, private rental at this rate in Auckland CBD would be near impossible making this an affordable option for parents studying in the city.

⁵⁶ "Carlaw Park student village," The University of Auckland, accessed March 25, 2020, <https://www.auckland.ac.nz/en/on-campus/accommodation/university-accommodation/self-catered-accommodation/carlaw-park-student-village.html>



Figure 4. Public access through residence. (Image by author, Adapted from Warren and Mahoney, *site plan*.)



Figure 5. Communal kitchen and dining.



Figure 6. Interior view of Share House.

Share House

Shared occupancy housing, Tokyo

Naruse Inokuma Architects, 2013

Share House in Tokyo is not an example of student housing; however, it does challenge the norm in terms of designing for communal living. This building was designed by Naruse Inokuma Architects as a response to a growing number of people wanting to live together rather than in separate, small apartments. The architect's idea was based on "complete strangers to naturally continue to share spaces with one another."

The building is made up of thirteen bedrooms of exact proportions that are linked by communal spaces. From the outside it is a simple cube but, on the inside, warm, light colours are broken up by different ceiling heights and mezzanine spaces. Residents are encouraged to spend time together around the kitchen and dining table whilst being able to retreat into their bedrooms. There are no hallways but the entrance into each bedroom is offset causing one to turn a corner to enter thus creating a threshold between public and private spaces. Some bedrooms are also accessed via a narrow staircase. Each space in the Share House has a different sense of comfort and energy which influences the purpose.

This design resonates with much of what the interviewees have said about finding balance between private and public spaces and creating pockets of space for socialising that can be adapted depending on its use. The Share House is an example of shared living design that is interesting, flexible and practical.



Figure 7. Turning points into bedrooms. (Image by author, adapted from Dezeen, *Share House LT Josai* by Naruse Inokuma Architects, fig. 3.)



Figure 8. Exterior view of Share House.



Figure 9. Aerial view of Waikato-Tainui College for Research and Development.

Waikato-Tainui College for Research and Development

Indigenous higher education campus, Ngaruawahia

Rewi Thompson, 2000

The College was the vision of Sir Robert Mahuta, the major negotiator for the Waikato-Tainui settlement in 1994. As part of the settlement, Mahuta wanted an endowment college to foster Māori academics and create future leaders.

The college is designed to hug the contours of the hillside and throughout the building there are glimpses of the maunga and awa through tall, narrow windows. One design feature that Sir Robert Mahuta wanted to replicate from his time at Wolfston in Cambridge, England, was comfortable breakout spaces or lounges. He was known to have spoken about the intellectual conversations he and fellow students would have while sitting cosily in arm chairs around a fire. He wanted to create spaces that encouraged the same kinds of conversations and so more intimate living spaces occur between bedroom wings for guests to interact with one another during their stay.⁵⁷

The Waikato-Tainui Endowment College is the best example of purpose-built Māori student housing. While accommodation is not its priority, it has forty six bedrooms with an ensuite, queen size bed, a small kitchenette and a study desk. All of the rooms open to the outdoors connecting residents to the whenua and significant Waikato-Tainui landmarks. Guests can stay up to three months for a writing residency but generally the rooms are used for shorter conferences and events.

⁵⁷ Aubrey Te Kanawa, Personal Conversation, November, 14, 2018.



Figure 10. Intimate lounge encouraging conversation with other residents.



Figure 11. Entrance to the College.

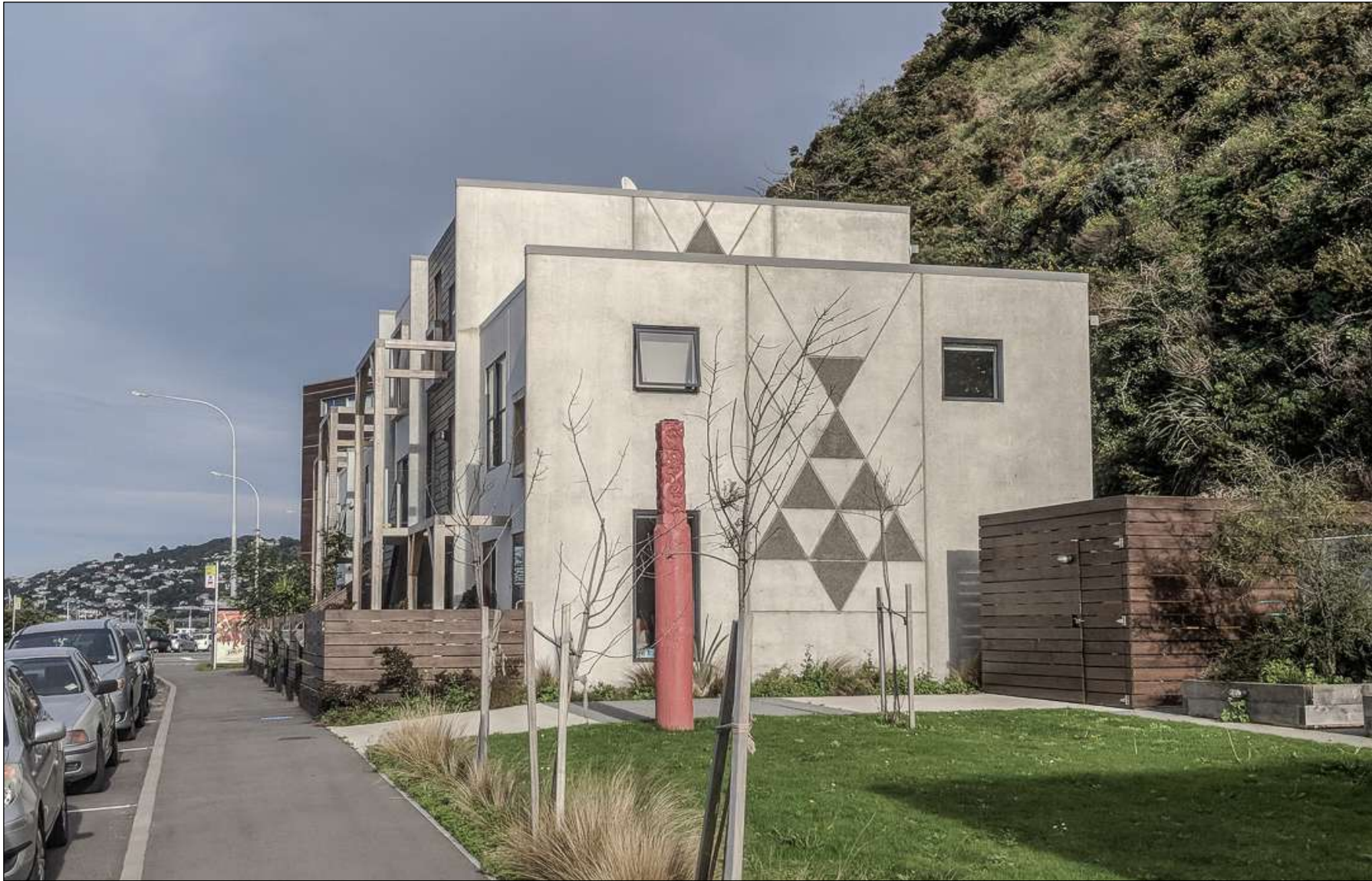


Figure 12. Te Aro Pā Papakainga, view looking past the communal green space to the southern block of flats.

Te Aro Pā Papakainga

Urban papakainga, Te Whanganui-a-Tara

Roger Walker, 2016

Te Aro Pā was once a thriving settlement in downtown Wellington but with the growing settler population, the occupants were forced to give up their prime location in the late 1870's.

In the 1990's, the descendants of the pā were allocated land at Greta Point and they soon set about designing a papakainga for their whānau. The three storied building uses a mixture of materials such as timber and concrete to break up the square profiles of the building. There are fourteen flats made up of three bedroom and single bedroom typologies. A focus was given to communal spaces creating outside areas for kids to play and for families to plant gardens. There are also pou and Māori designs etched into the concrete precast panels so that when people drive past they know that it is a place of significance.

The papakainga is relevant to this research for a handful of reasons. It is an example of contemporary Māori housing in an urban setting that also fronts the harbour. Its position on a main Wellington road means that it has presence and people notice it as they go past. Lastly, it represents the repatriation of Māori to their ancestral lands despite it not being in its original location. The Kāinga Rua is similar, in its use, position and representation of Ngāi Māori.



Figure 13. Architectural render of the urban papakainga.



Figure 14. The papakainga is broken up into single and three bedroom units. (Image by author, Adapted from Homestead construction, *Whataitai housing*, fig. 1)



Figure 15. View when approaching Tapu Te Ranga.

Tapu Te Ranga – Pare-Hinetai-no-Waitotara

Urban Marae, Te Whanganui-a-Tara

Bruce Stewart 1974

Tapu Te Ranga was the vision of the late Bruce Stewart. He had been helping Māori who had been disenfranchised due to urbanisation and was approached by the Wellington mayor to aid in finding a solution to the growing crime and homelessness issues in the city. He set about creating a place where Māori could embrace their culture and whakapapa and feel safe and secure.

The site was gifted by the Sisters-of-Compassion and with a twenty-five-dollar budget, Bruce and his team began to build their urban marae using only salvaged materials. The main whare, Pare-Hinetai-No-Waitotara, was an architectural feat. With eleven stories and nine wharepuni stacked on top of each other, the building rose to 26.5 meters in height making it the largest and tallest building in the world made from recycled timber. The spaces within the building were organic, beautifully crafted and spoke of the love and hard work that went into creating it. Bruce was well known for saying; “Those who built the house are built by the house.”⁵⁸

Sadly, Tapu Te Ranga was destroyed in a fire in 2019, leaving many people devastated. There are plans in place to rebuild the marae and continue to provide a home away from home for all those who visit.

This marae is significant to this research as it is a building that met a need but in doing so inspired generations of urban Māori. This is what I hope would be a major outcome of the Kāinga Rua.

⁵⁸ “Hītori,” Tapu Te Ranga Marae, accessed May 1, 2020.
https://www.taputerangamarae.org.nz/1_28_h-tori.html



Figure 16. Wharekai highlighting use of recycled building materials.



Figure 17. People constructing the foundations for Tapu Te Ranga.



Figure 18. Concept render of UTS Indigenous Residential College

UTS Indigenous Residential College

Indigenous student accommodation, Sydney

Expected to open 2023

UTS has committed to building the first Indigenous student accommodation in Australia. The indigenous residence has not yet been built but aims to be an exceptional example of indigenous student housing. It is expected to cost around 100 million dollars and will offer wrap-around services above and beyond housing. The college will give out scholarships and build partnerships with potential employers mitigating many of the barriers that indigenous students often face. The hope is to create a platform for indigenous knowledge to be nourished and supported resulting in future generations of leaders and professionals.

There are only concept design images currently available but the residence will provide accommodation for approximately 250 students (predominantly indigenous but not exclusively) and a mixture of private and public spaces all of which are informed by indigenous design and designers.

While the design of the building is still in development phase, the ideas and aims for the residence align with the Kāinga Rua that I am designing. UTS aims to increase the number of indigenous students participating in higher education, increase the success of indigenous students in higher education, increase indigenous economic inclusion and employment, promote graduate success and leadership, build a more inclusive nation and celebrate indigenous cultural and design excellence.⁵⁹ These impacts are inherent across indigenous communities around the world who, like Aotearoa, are trying to mitigate the impacts of colonisation and ensure better access to higher education for indigenous peoples.

⁵⁹ "Impact," UTS, accessed March 30, 2020, <https://www.uts.edu.au/partners-and-community/initiatives/indigenous-residential-college/impact>



Figure 19. Interior render showing communal spaces.



Figure 20. Interior render showing double height communal space.

5. Interviews



Figure 21. Understanding whakapapa. Myself with fellow students at Ihumaatao.

Introduction

Eight interviews were undertaken as a means of understanding first-hand the challenges and needs of Māori in tertiary education. The interviews were one on one using Zoom and lasted approximately an hour. As mentioned in the method, interviewees were a mixture of past and present Māori students in tertiary education. They studied at different institutes across Aotearoa, in a mixture of disciplines and at varying levels of undergraduate and post graduate study. A Kaupapa Māori approach to interviewing ascertained trust between myself and the interviewee before any questions were asked. This was done by selecting interviewees based on existing relationships and through a process of whakawhanaungatanga at the beginning of each interview to ensure interviewees felt comfortable sharing their experiences.

This section delineates some of the main topics based on the questions that were asked and how they were answered. This includes the barriers to study, students living situations and the kinds of spaces and support systems available to Māori students. Students were also asked about what it is like to be Māori and if a Kāinga Rua would be or would have been of benefit to them. Quotes have been used throughout to ensure that this research provides a voice for Māori students about their tertiary experiences. The insights from the interviews have been integral to the design of the building and also reiterates the hardships that many Māori face in higher education outlined in the literature review.

Barriers to study

The challenges Māori face to be able to enroll in and complete tertiary qualifications are vast. This was evident in participants experiences of tertiary education as they spoke of financial hardship, whānau responsibilities and a lack of support both within the tertiary environment and beyond. Interestingly, the interviews also revealed underlying issues that are less well known.

Many Māori students are the first in their families to undertake tertiary education. According to those interviewees who fell into this group, whilst they felt immense pride, there was also a huge sense of responsibility to their wider communities as the 'change maker'. Going to university was not often a decision they made for themselves but a step towards creating change for their whānau, their iwi and Māori as a whole. In this sense, many of the interviewees felt that going to university had never been their decision but the path was set for them.

"I don't even know if it was ever a decision. It was kind of just assumed. Probably by me, by my teachers, by my family."⁶⁰

"The biggest thing for me is no one in my family has a university degree. Like, I was the first out of all my cousins, none of my auntie's or uncle's, none of my grandparents, like nobody."⁶¹

"They wanted better opportunities for us because they never got that chance."⁶²

⁶⁰ Participant H, Interview, February 20, 2020.

⁶¹ Participant F, Interview, February 18, 2020.

⁶² Participant B, Interview, February 25, 2020.

That sense of responsibility continued within the tertiary environment where some students felt the weight of being a minority and therefore a face for Māori. One student noted that, as a Māori, choosing subjects and essay topics was not as simple as choosing something interesting. For her, the environmental and economic issues that her whānau were facing in their haukainga had dictated her study field.

"The level to which your identity, your community and who you are is politicised without your consent. So, the luxury of choice that you have for the pathway you want to take is dictated by that politicisation."⁶³

Interviewees also felt a lack of support and role modeling finding solace in friendships with other Māori students. There was an obvious need for guidance but with many being the first in their whānau to study as well as their being very few Māori staff (especially in subjects such as architecture and surveying), students felt ill prepared for tertiary study and quickly became overwhelmed.

"I had no idea of this world and then they're like "you've got to have this, you've got to have this, you've got to have this" I don't understand what all of these things are."⁶⁴

⁶³ Participant A, Interview, February 24, 2020.

⁶⁴ Participant D, Interview, February 17, 2020.

Some students felt that their ideas were not valued by non-Māori staff members and because of a lack of Māori support, it made them question their validity within their chosen field.

"It kind of diminishes your idea. Maybe our ideas aren't good enough. Maybe we shouldn't be doing that. If we had that kind of support maybe they'd āki us."⁶⁵

For those who lived away from home, there were continuous sacrifices made to ensure they did not burden their whānau even if they were struggling financially. For one student who moved from the Far North to Otago to study, the cost to travel home meant he could only visit twice a year.

"The guilt as well, like if I did go home, I couldn't afford to fly Dunedin, Auckland, Kaitiā. But I could go Dunedin, Auckland, so then it meant someone had to drive four to five hours to the airport to pick me up."⁶⁶

Others talked about the cost to find appropriate and affordable housing and feeling ill equipped for adulthood.

"Financial literacy was just not a thing the first time around and I wasn't able to just like, oh my god my power bill is \$300 can someone pay it for me, like, I think a lot of that stress would override my classes and assignments."⁶⁷

⁶⁵ Participant B, Interview, February 25, 2020.

⁶⁶ Participant H, Interview, February 20, 2020.

⁶⁷ Participant E, Interview, February 21, 2020.

⁶⁸ Participant D, Interview, February 17, 2020.

For those who lived at home, access to technology and study space was a barrier. Many who needed specific software to complete assignments, often did not own a personal laptop and in a large, multi-generational family, found that space and time to study was basically non-existent at home.

"I never studied at home. It was so hard. Cause all of our family was there, like all of the kids were there. And there was just always something going on in that house."⁶⁸

Money was a barrier for all of the students but surprisingly it wasn't the biggest issue. A lack of support, role models, confidence and the sense of responsibility to their whānau and wider Māori communities had a more adverse effect on interviewees ability to study. It led to students feeling completely overcome under the pressure of being in tertiary education. As one student mentioned, she would "undercut" herself because she did not feel as intelligent or well-connected as her classmates.⁶⁹ Another said that sometimes she wouldn't hand in assignments despite being a high achieving high school student because she was whakamā about sharing her thoughts.⁷⁰ The barriers to study depict how diverse the challenges Māori students face are and how financial aid is not necessarily the best and only solution.

"Basically, if you're not a middle class Pākehā student, university is really hard."⁷¹

⁶⁹ Participant F, Interview, February 18, 2020.

⁷⁰ Participant D, Interview, February 17, 2020.

⁷¹ Participant A, Interview, February 24, 2020.

Living situations

The interviewees had a variety of living situations during their studies. Some started in a hostel or hall and then moved into flats while others stayed living at home. Those who lived at home or with extended whānau said that while there was comfort in being in a family environment, there was a lack of freedom to be a student and to make your own decisions.

“Living at home, although grounding, and you've got someone there to hold space for you and to come home to and all of that it's hard to actually put time aside to do the work at home.”⁷²

As mentioned in the previous section, there are often wider responsibilities that come with living at home, and an expectation to fall into the whānau rhythm and routine. This was challenging for the interviewees as they could not find physical or mental space to study nor could they experience their new-found adulthood alongside their friends.

One interviewee discussed his experience of living in Dunedin as a student. The Dunedin student experience is notorious however the reality of living in substandard housing is alarming when heard firsthand. He described the three flats he lived in after his first year in a residential hall as being borderline unlivable but that the culture and people he lived with made it okay.

⁷² Participant D, Interview, February 17, 2020.

⁷³ Participant H, Interview, February 20, 2020.

“They were really, really cool flats. Oh, not physically. Terrible, terrible physical condition. But the kind of vibe, the flat vibe, the social side of it, the cultural side of it didn't matter, it didn't matter that it was shit.”⁷³

Flating in Dunedin requires students to sign up for a year-long lease, regardless of the academic calendar. The housing is so competitive, students put up with terrible housing in order to be a part of the Otago student atmosphere located close to the university campus.

“I still think there's that sense of landlords know they've got the power. They know that there's twenty thousand students here and most of them need to rent a house and they'll keep quiet.”⁷⁴

One of the flats he lived in charged a combined weekly rent of \$380.00 per week (2012) and was in such bad condition, he was surprised to see it still standing recently.

“I remember it was really windy and we were just watching snowflakes like get blown down the hallway...there was one day it was 3 degrees in my bedroom.”⁷⁵

In his final year of study (2019), the interviewee lived in a postgraduate residence, which gave him the opportunity to live comfortably and with like-

⁷⁴ Participant H, Interview, February 20, 2020.

⁷⁵ Participant H, Interview, February 20, 2020.

minded students. He was worried that the university might close it soon as he believed it probably did not make a profit like other halls of residence because students did not have to sign up for a full academic year. They were able to come and go depending on the nature of their studies.⁷⁶

Another interviewee made the decision to study away from home but had to travel back and forth due to family commitments and finances. Initially he did this daily and then boarded with family friends for a period. However, when he decided to continue with a postgraduate degree, he realised driving back and forth would not be viable nor could he afford to pay for accommodation.

“Going through bachelor’s was kind of difficult because I’d spend a long time, 4 days away from my family and then return on the weekends. But once I got to postgrad and the allowance stopped, I didn’t really have any options in terms of accommodation...so that’s why I went up and started living in my car.”⁷⁷

This interviewee resorted to sleeping in his car or staying up all night in a lab when he could not afford to drive back and forth or rent a room. For him, accepting these conditions and being away from his family to study were all about the bigger picture. A university qualification would enable him to provide a better future for his children.

Three of the interviewees lived in Māori student housing but they ranged in how well they were designed and supported. While one felt well supported by staff and peers and overall had a positive experience, the other two felt that the

⁷⁶ Participant H, Interview, February 20, 2020.

⁷⁷ Participant C, Interview, February 18, 2020.

housing was a token gesture and did not meet their needs as taura Māori. Architecturally they had no reference to Te Ao Māori and it seemed they were only described as being Māori because of those who lived there.

“They had like no central spaces or like nowhere for Karakia. They didn’t have a joint wharekai there was no karakia before you eat you just go for a walk and then you cook in your little kitchen. The only communal part of it was living in a house with other people and sharing the bathroom. There wasn’t even Māori art.”⁷⁸

This student described her living situation as being toxic due to the power dynamic between tuakana and teina and the lack of pastoral support. Whilst she lived in accommodation specifically for Māori students, she felt that as an eighteen-year-old straight out of boarding school, there was very limited guidance in all areas from study to wellbeing and safety.

“We never had an R.A who would come around to our accommodation or anything and so if the older students would say ‘oh well, yeah after this exam we’re gonna have a party at your house’ there would be a party at our house.”⁷⁹

It is clear that the pastoral support evident in some of the Trade Training hostels is not always apparent in the options for Māori students today. Some of the living scenarios of the interviewees were alarming and portrayed the varied issues Māori face to be able to study. It is evident that many of the current accommodation options for Māori students are not appropriate and therefore hinder their ability to study well.

⁷⁸ Participant E, Interview, February 21, 2020.

⁷⁹ Participant E, Interview, February 21, 2020.

Spaces for Māori on Campus

There was a mixture of experiences when it comes to finding and holding Māori space on campus. Some tertiary institutes had established Māori spaces that were well supported and created positive networks for Māori students. Others said there were fewer options and they preferred to study in quiet parts of the library or at home once the kids had gone to sleep.

“One of my favourite spaces was this corner in the library because no one could see me. I liked spaces where I couldn't be seen or heard.”⁸⁰

Those who studied subjects with very few other Māori students or staff said that claiming space for Māori was really difficult within their discipline and as a result, they felt quite lonely. It was not prioritised by the faculty to create a designated space as there were so few to fill it.

“It's been a very, very long process to find some kind of a community at university.”⁸¹

⁸⁰ Participant D, Interview, February 17, 2020.

⁸¹ Participant A, Interview, February 24, 2020.

One student spoke about the suitable study space available specifically for Māori students where she studied. It was connected to the Māori student accommodation but was available to all students allowing for a middle ground between living and learning. She said that it meant they could still host taura Māori who did not live in the Māori student accommodation without it intruding on their private spaces.

“It was open to all Māori students but because it was next to our hostel, we kind of felt a lot more ownership over it.” “People would come to our space but actually the Māori study room was bigger and actually, better so that kind of became the hub.”⁸²

Many found comfort in each other. Some spent time at the institute marae, finding a community there amongst Māori students and staff from other faculties. Not all of the students felt comfortable in those spaces though and treated university like a nine to five, preferring to spend their free time with family and friends outside of the university campus.

⁸² Participant G, Interview, February 18, 2020.

Support Systems

As mentioned under barriers to study, the kinds of support students had, had a huge impact on their ability to study successfully. In fact, it was likely the most important factor. It was evident that those students who felt well supported and cared for had a much more positive experience of tertiary education than those who did not.

One interviewee did not complete her studies when she enrolled straight out of high school but has now gone back to university in her late twenties. Reflecting on her first time at university she realises how unprepared she was and how naive she and her friends were, especially when it came to men and keeping themselves safe. This was particularly distressing and started a discussion around mana tāne and mana wāhine and the need for tikanga around such issues.

Others spoke about the benefits of being connected through Māori student associations and peer support groups however, this often required guidance in the first instance to point them in the right direction. For most of the interviewees, this did not happen well. None of the students felt that they had the confidence to seek and access those services and groups without someone to initiate the first meeting.

“Even the Māori student advisors and stuff like that, I don’t think I would have connected in with them if I hadn’t been connected straight into the Māori hostel and Māori student association.”⁸³

⁸³ Participant G, Interview, February 18, 2020.

“I suppose in a way it was really important to connect with the Māori Center in first year so that when I went flatting and lost the hall supports, I could still connect with the Māori Center.”⁸⁴

It was evident that in order for students to continue to access the support available, they needed to be introduced to it right from the beginning of their academic journey. They also needed it to feel like it was a safe space where they were respected and valued no matter their age, understanding of Te Ao Māori or time in university.

Interestingly, all of the students who were now studying as mature students felt a responsibility to be a role model for younger students regardless of whether they had had a good experience or bad experience in the past. They either wanted to feel as supported as they had felt or they wanted students to have a better experience than they had had.

It was apparent that both academic support and pastoral support were a huge factor in student success. Those who felt they had had that support had a much more positive experience at tertiary education both socially and academically. They created life-long friendships, became active members of student associations and acted as tuakana for the next cohort. All of the interviewees who had good support while at university, went on to postgraduate study and successful careers in their chosen field.

⁸⁴ Participant H, Interview, February 20, 2020.



Figure 22. A Māori home is shared with friends and whānau.

Defining the Māori home

According to the interviewees, upholding tikanga and practising kaupapa Māori principles within the household is what makes a home Māori. The architecture was not really considered but after generations of living in colonial housing, this is not surprising. Indigenous peoples are used to having to make do within the constraints of Europeanism.

Every interviewee who had lived in a flat usually lived with other Māori students and talked about the ease of coming home knowing that shoes would be off at the door and no one would be sitting on the table. There was comfort in knowing that everyone had an understanding of Māori principles and tikanga.

“Nothing was said but it was just because everyone shared the same values and stuff, it was just done.”⁸⁵

The other prominent theme was manaakitanga (sharing one's mana) and being able to accommodate for more than one's immediate family or those living

permanently in the house. Everyone discussed the importance of being able to host extended whānau for kai, hui or sleeping and understanding space was shared.

“My upbringing we had to share a lot...sharing spaces...and then we had cousins and aunties and uncles that would move in now and then for like stints, periods of time, like a few months, years.”⁸⁶

“What makes a home (Māori) would definitely be the people, not necessarily the building itself. The building can help by catering to large activities, interaction between people.”⁸⁷

“It is food and it's being able to manaaki your manuhiri and like having an open door. There were times when one of us would have family over and it might not have been convenient for others, but you never say no kind of thing.”⁸⁸

⁸⁵ Participant G, Interview, February 18, 2020.

⁸⁶ Participant B, Interview, February 25, 2020.

⁸⁷ Participant C, Interview, February 18, 2020.

⁸⁸ Participant F, Interview, February 18, 2020.

A home away from home

When interviewees were asked to consider how the Māori way of living can impact architecture, various ideas formed around the size, feel and use of spaces within the Kāinga Rua. Kai was a priority for all of the interviewees, whether that be the ability to share kai or grow kai. More than one interviewee talked about having a maara kai not only so that they could grow their own healthy and affordable food, but also for their mental wellbeing.

"I love the idea even if it could, if we could grow a lot of our own kai, you don't have to pay money to just get fed...and that way you can also learn about the maramataka; going back to well-designed sustainability principles, which is inherently indigenous."⁸⁹

"A garden or something where there's nature or harakeke because I find that a lot of the time when we're stressed, we tend to gravitate towards the environment."⁹⁰

Unlike mainstream student accommodation, it was clear that a Māori accommodation facility would need to consider how to accommodate visiting whānau. Interviewees talked about how they would store a mattress behind their bed, or they'd take one from another room whenever someone stayed over.

"Can you like, have a hybrid wharehau where mattresses are stored so it's a shared kind of guest room so that you don't have to get a

mattress out into your little single bedroom. That anyone whose got guests they can host them in that space but during the day or whatever you can partition off part of it or move the mattresses out."⁹¹

While hosting manuhiri was a key concern, some of the interviewees also talked about finding it hard to escape the responsibilities of manaakitanga and so finding a balance between public and private spaces would be beneficial. Creating separation between community, study and sleep would allow students to break away when necessary.

"Not every Māori likes being in a collective bunch kind of thing, so I think having some places where they can go away and be by themselves. You know if they need quiet or need their space. But I think yeah, most of the time you know pretty much like marae styles aye, open areas, shared kitchen shared communal area."⁹²

"Being able to get away from my family and just focus on my schoolwork. Whenever I came home it was just like a different world for me."⁹³

It is important to note that some of the interviewees had children which can limit their options when seeking accommodation during tertiary study. Data shows that the age groups of Māori in tertiary education are much more diverse than the wider population.⁹⁴ In order for the residence to cater to this broad spectrum

⁸⁹ Participant A, Interview, February 24, 2020.

⁹⁰ Participant E, Interview, February 21, 2020.

⁹¹ Participant H, Interview, February 20, 2020.

⁹² Participant B, Interview, February 25, 2020.

⁹³ Participant C, Interview, February 18, 2020.

⁹⁴ The Ministry of Education, *Māori tertiary education students in 2014*, September 2015, 2, https://www.educationcounts.govt.nz/_data/assets/pdf_file/0004/164893/2014-Maori-Fact-Sheetb.pdf

of Māori students, it will need to accommodate Māori in varying situations including small families, couples and singles.

*"If there's some way of designing spaces that are moldable. So, it might be that this year we've got heaps of singles so they can have single units but then next year we've got a couple of families so we can actually take 3 single units and reconfigure the internal walls and ways that it can function as a little family unit."*⁹⁵

This could mitigate not only housing issues but support systems allowing for families to support one another.

*"If the facility drew in more people that were, like in the same situation as me, that way we would have been able to share taking kids to Kōhanga, taking kids to...you know. You can share those kinds of responsibilities with people that are in a similar situation as you."*⁹⁶

According to the interviewees, they required guidance by someone other than older students and faculty staff. Someone who will remind them of their responsibilities not only to their studies but to the wider community within the Kāinga Rua and ensure tikanga is upheld. They felt that that person needed to be accommodated at the residence.

*"Needing someone to hold space for you. That you could connect to kanohi ki te kanohi. Ehara I te mea he māmā, engari orite te mauri."*⁹⁷ (not a mother figure but someone with the same manner)

⁹⁵ Participant H, Interview, February 20, 2020.

⁹⁶ Participant C, Interview, February 18, 2020.

⁹⁷ Participant D, Interview, February 17, 2020.

Interviewee's also wanted the residence to feel organic, homely and welcoming. They talked about how beautiful spaces can have an effect on people's ability to feel at ease in a new place and around new people.

*"People want to live in open spaces, they want to feel ora. .If they're failing and they've got a space like that, that's not because of their environment."*⁹⁸

Finally, interviewees talked about the repercussions on their wider whānau and on future residents. They imagined the legacy that a place like this could have on future generations and how the building could encourage students to attend university knowing that older siblings, parents, aunties and uncles had attended and stayed in the residence.

*"You say that you stayed at whatever this thing is, the new student housing and people say 'oh yes' like nodding, like they know where you're from."*⁹⁹

*"I don't want the metric of success to be, have they graduated? I want the metric of success to be, are we proud of them?"*¹⁰⁰

Based on the answers given by the interviewees, it is clear that the majority have experienced well-founded hardship during their tertiary education. While some of the challenges described by students can be seen across all ethnicities, it is clear that the tertiary environment does not reflect Māori or Māori needs. There is much to consider from both the positive and negative experiences of the interviewees in designing the Kāinga Rua.

⁹⁸ Participant D, Interview, February 17, 2020.

⁹⁹ Participant F, Interview, February 18, 2020.

¹⁰⁰ Participant A, Interview, February 24, 2020.

6. Site Analysis

1 Churchill Street, Mechanics Bay, Tāmaki Makaurau.

“There is no such thing as an empty landscape”

Kevin O'Brien



Figure 23. View of Waipapa and Te Toangaroa, with Rangitoto in the distance, 1877.

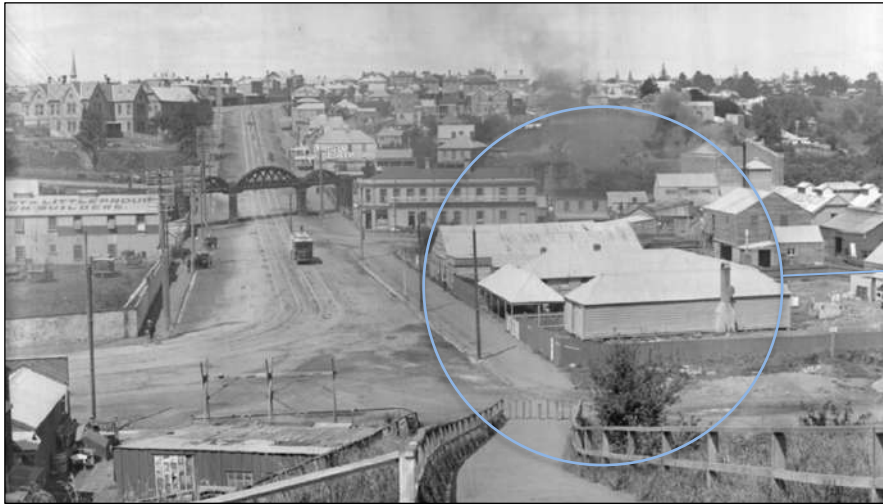


Figure 24. Looking from Constitution Hill at the first Waipapa building in 1903, just before it was demolished.

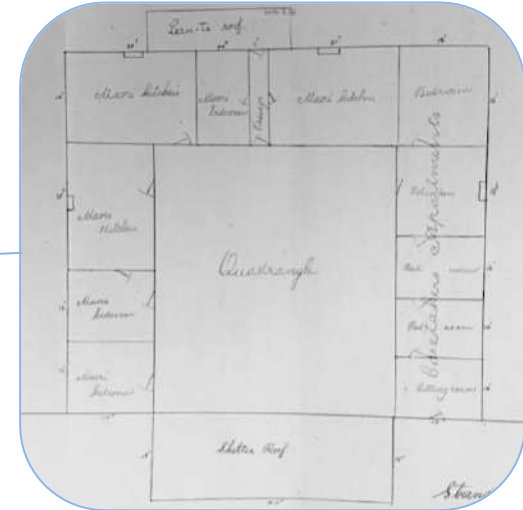


Figure 26. Floorplan of the original building.



Figure 25. Looking from Constitution Hill at the second Waipapa building in 1904, just after it was built.



Figure 27. Aerial view from 1940 showing wharekai built at the back of the hostelry. (Image by author, Adapted from Auckland Council, Geo Maps.)

Waipapa

When researching accommodation for Māori, it became apparent that there was an opportunity to reimagine hostel living on a site with a long history in accommodating Māori. Waipapa Hostelry operated at 1 Churchill Street from 1850 until 1966. As mentioned earlier in this document, it was one of several hostelry's set up around the country to accommodate Māori visiting the city.

Waipapa was the name of the native reserve land at Te Tōangaroa (Mechanics Bay) where the hostel was built and was the name of the waterway which ran along the border between the Auckland Domain and the suburb of Parnell. It also shares its name with the marae at the University of Auckland which opened in 1988 and is located just up the hill from the site.¹⁰¹

At the time that Waipapa was built, the shoreline ran along the edge of Beach Road, across the road from Waipapa making it easy to unload goods and sell them at the market fronting the hostel. As trade was the main reason Māori visited the city, this was an important feature of the hostel. An official Māori market was opened on Queen street a few years later, but the market at Waipapa was renown as a bustling and interesting place for both Māori and Pākehā.¹⁰²

The U-Shaped building with its marketplace running along the northern side, was colonial in style, and had no fireplaces and earth floors as the government believed this would reduce the chances of a fire. The west wing housed the custodian quarters while the east wing and southern base were divided into sleeping and living spaces for visitors. A courtyard occupied the center of the U.

¹⁰¹ Andrea Morrison, "Space for Māori in Tertiary Institutes," 64.

¹⁰² Ben Schrader, "Native Hostelries in New Zealand's Colonial Cities," 20.

Within years of its establishment, it was clear that the Waipapa Hostelry was not fit for purpose with people camping outside due to overcrowding and the building being cold and hard to keep clean. Renovations were done adding fireplaces, a wooden floor and cooking facilities but by the 1900's, the building was in disrepair.

In 1903, Waipapa was demolished, and a new hostel was built.¹⁰³ The new building was larger, made of brick and took into consideration the way Māori lived. It had a range of large rooms so that iwi groups could sleep separately. There were also smaller rooms for women and children travelling on their own. There were lockers and closets to store belongings, large covered verandahs and a separate ablutions block. For the first time a Māori custodian was appointed who ensured a separate wharekai was built at the back. At this point the hostel began to resemble a traditional marae and hosted a variety of important people and events. It was well known for upholding Māori tikanga and could be considered an early example of the urban marae. The hostel continued to be used by thousands each year but by the 1950's Waipapa was dilapidated and barely used. In 1966, the hostel was demolished.

The design outcome of this research will sit on the site of the old Waipapa hostelry. The site itself is Crown owned and used by the Police. It has two small buildings but is otherwise used for parking vehicles. The site holds a lot of meaning and significance for Māori and has potential to become a special place of remembrance not only for students, but for all residents and visitors to Tāmaki Makaurau.

¹⁰³ Ben Schrader, "Native Hostelries in New Zealand's Colonial Cities," 29.



Figure 28. Cultural landscape map. (Image by author, adapted from Auckland Council, Geo Maps.)

Cultural landscape

As we add layer upon layer of infrastructure to the environment, it can be easy to lose sight of what has come before. It is therefore important to acknowledge maunga, awa, pā and historical events when planning changes to the built environment to ensure they are not forgotten. The map shows some of the many significant cultural landmarks in the area as well as the original shoreline.

Cultural landscaping ensures that appropriate care and respect is given to the whakapapa of the land and its people. As Hirini Moko Mead said, 'Named features present a cultural grid over the land which provides meaning, order and stability to human existence without which we are strangers on the land, lost souls with nowhere to attach ourselves.'¹⁰⁴ What has made this exercise particularly compelling is that there are many tupuna from other rohe who have contributed to the naming of places in the Tāmaki isthmus. The students who would live at the Kāinga Rua will predominantly be from out of the city living temporarily within the boundaries of another iwi. The names of these landmarks thus connect students back to their homelands no matter how far from home they are.

¹⁰⁴ Hirini Moko Mead, quoted in Malcolm, Patterson, *Māori Heritage in Tāmaki: with particular reference to the Auckland waterfront*, a report for Ngāti Whātua o Ōrakei, April 2011, 2269,

Tāmaki Makaurau (Auckland)

Tāmaki (the maiden) of many lovers.¹⁰⁵ Many battles took place in the Tāmaki isthmus as iwi fought to occupy the fertile, accessible land. It is also known as Tāmaki Herenga Waka; because of the many waka that would dock at its shores. Tāmaki has therefore always been a place that has been visited and occupied by people from far and wide.

http://www.beaconpathway.co.nz/images/uploads/Final_Report_TE210_Thermal_Insulation_in_NZ.pdf.

¹⁰⁵ Malcolm, Patterson, *Māori Heritage in Tāmaki: with particular reference to the Auckland waterfront*, 2269.



Figure 29.
Waitemata Harbour.

Waitematā

Waitematā is the name of the harbour that separates the north from central Tāmaki Makaurau. It is said that sailors on the Te Arawa waka placed a stone in the harbour and named it Te Matā o Kahu (Kahumatamoemoe was the son of the chief Tamatekapua). The name has since been shortened to Waitematā.¹⁰⁶ Not long after Pākehā settlers arrived, they began to dredge its shores and reclaim land to be used as a port. Today, it is hard to imagine the original shoreline as Auckland CBD stretches much further out.



Figure 30.
Takarunga.

Takarunga (Mount Victoria)

Takarunga is the highest volcano on the North Shore and from the top there are expansive views of the Waitematā Harbour and beyond. There was an ancestral pā that once occupied Takarunga.



Figure 31.
Rangitoto Island.

Rangitoto

There are many stories associated with the Island. The full name is 'Nga Rangi i totongia a Tamatekapua'. It speaks of the battle that took place between Te Arawa chief Tamatekapua and the Tainui people after remarks he made about the wife of Tainui chief Hoturoa. Tamatekapua lost a lot of blood and the island became known as 'Nga Rangi i totongia a Tamatekapua; the day blood shed from Tamatekapua'.¹⁰⁷

Takaparawhā (Bastion Point)

As one of the mana whenua groups of Tāmaki Makaurau, Ngāti Whātua Ōrākei has seen decades of land loss and gentrification as the city has grown. In the seventies, plans were revealed that Takaparawhā was being subdivided for exclusive private housing. As it was believed the land had been wrongfully taken, Mana whenua and allies from all over Aotearoa occupied the land for the 506 days but on May 25, 1978, police troops evicted and arrested the protestors from Takaparawhā. A decade later, the Waitangi Tribunal recommended the Government return the undeveloped land to mana whenua and in 1988 it was.¹⁰⁸



Figure 32.
Takaparawhā.

¹⁰⁶ Malcolm, Patterson, *Māori Heritage in Tāmaki: with particular reference to the Auckland waterfront, 2270.*

¹⁰⁷ Alastair Jamieson, "Rangitoto: island volcano in the city of sails," *New Zealand Geographic*, <https://www.nzgeo.com/stories/rangitoto/>.

¹⁰⁸ "Occupation of Bastion Point begins, 5 January 1977," NZ History, accessed April 20, 2020, <https://nzhistory.govt.nz/occupation-of-bastion-point-begins>



Figure 33.
Maungarei.

Maungarei (Mt Wellington)

Maungarei has many stories and meanings and was the home to various iwi. It is known as the watchful mountain because inhabitants were unable to be taken by surprise. Another story is that the name is a connection between Northland and Tainui as it was named after Reipae who travelled in the form of a bird from Waikato to the North, stopping at Maungarei.



Figure 35.
Maungawhau.

Maungawhau (Mt Eden)

Maungawhau translates to the “Mountain of the whau shrub.”¹¹¹ The crater’s name is Te-Ipu-o-Mataaho “the bowl of Mataaho” (the god of Volcanos). It is believed that when Mataaho’s wife left him she took his clothes and so Mahuika (the fire Goddess) sent him fire to keep him warm.¹¹²



Figure 34. Pukekawa.

Pukekawa

“Sour hill” and later, “Hill of bitter memories.”¹⁰⁹ In 1940, one hundred years after the signing of Te Tiriti o Watangi, the first Māori King; Potatau Te Wherowhero along with Te Paea Herangi lead out a peace settlement between Tainui, Ngāti Whatua and Ngāpuhi by planting a tōtara tree at Pukekawa at the site that he lived.¹¹⁰ The National Museum now sits at the top of Pukekawa.



Figure 36. Owairaka.

Owairaka (Mt Albert)

“The place of Wairaka.” Wairaka was the daughter of the captain of the Mataatua waka. Whakatane was named after her following her bravery in saving her people leading to the saying ‘to make myself as a man’.¹¹³ She moved to Tāmaki Makaurau to avoid a marriage and set up a Pā at Owairaka.

¹⁰⁹ D.R Simmons, *Records of the Auckland Institute and Museum vol. 16*, (Auckland: Auckland War Memorial Museum, 1979), 27.

¹¹⁰ “Carved ancestral guardians of Pukekaroa return,” Auckland Council, accessed May 10, 2020, <https://ourauckland.aucklandcouncil.govt.nz/articles/news/2017/06/carved-ancestral-guardians-of-pukekaroa-return/>

¹¹¹ D.R Simmons, *Records of the Auckland Institute and Museum vol. 16*, (Auckland: Auckland War Memorial Museum, 1979), 27.

¹¹² Rāwiri Taonui, “Tāmaki tribes – Tribal history and places,” Te Ara – the Encyclopedia of New Zealand, accessed May 4, 2020,

<https://teara.govt.nz/en/photograph/3920/maungawhau-mt-eden>

¹¹³ “Through Historians Eyes,” Mt Albert Inc, accessed May 10, 2020,

<http://www.mtalbertinc.co.nz/through-historians-eyes/>



Figure 37. Waiariki.

Waiariki

Waiariki was a natural spring that supplied pā settlements in the area. Local hapū used the spring to cultivate fruit and vegetables and it was considered a source of high-value water. In 1851 it was said that a holding tank and pipes were built to supply water from a “private source” to docked ships. This most likely would have been from Waiariki.¹¹⁴ Today it is buried deep beneath the Auckland CBD.



Figure 38. Te Tōangaroa (Photo by author).

Te Tōangaroa (Mechanics Bay)

Te Tōangaroa translates to the ‘long drag’. In 1851 Ngāti Paoa warriors landed at the beach, angry at the treatment of one of their chiefs by Pākehā. Governor Grey and his troops met them at Te Tōangaroa and ordered Ngāti Paoa to leave, threatening them with guns. Because of the intimidating upper hand, the settler troops had by lining up along the ridge of Te Reuroa, the warriors had no choice but to leave however, the tide had gone out and they were forced to drag their waka out to sea before heading home.

¹¹⁴ Malcolm Patterson, *Māori Heritage in Tāmaki: with particular reference to the Auckland waterfront, a Report for Ngāti Whātua ō Ōrakei*, April 2011, 2285 <https://www.environmentcourt.govt.nz/assets/Documents/Publications/E74-Dr-Malcolm-Patterson-EIC-Ngati-Whatua-Orakei.pdf>



Figure 39. Te Ako o te Tui (Photo by author).

Waipārūrū, Waipapa and Te Ako o te Tui

These were the three rivers that joined together and entered the ocean at Te Tōangaroa. Waipārūrū meandered along the Grafton gully. As mentioned, Waipapa ran along the edge of the Domain and defined the base of Pukekawa.¹¹⁵ Te Ako o te Tui began at what is now the duck pond at the Auckland Domain; a natural spring. The name stems from the traditional practise of teaching tui to talk in a place where other noises would be drowned out by the sound of water flowing.¹¹⁶



Figure 40. Te Reuroa Pā, now the Supreme Court (Photo by author).

Te Reuroa Pā

The pā was occupied by Ngāti Rauiti of Wai o Hua and extended from the site of the current Supreme Court to the foreshore. Its water source was the Waiariki just below the pā. Archeological discoveries suggest both a historic and prehistoric occupation of the site and that food preparation and weaving activities took place at the pā.¹¹⁷

¹¹⁵ “Light at the end of the Parnell Tunnel,” Rob Thomas, accessed May 10, 2020, <http://www.robthomas.co.nz/parnell-tunnel-and-rail-trail/>

¹¹⁶ <https://www.environmentcourt.govt.nz/assets/Documents/Publications/E74-Dr-Malcolm-Patterson-EIC-Ngati-Whatua-Orakei.pdf>

¹¹⁷ Patterson, *Māori Heritage in Tāmaki: with particular reference to the Auckland waterfront*, 2288.

Layers of Māori occupation

Aotearoa has a long history of Māori visiting and living in Tāmaki Makaurau. Many of the place names around the Tāmaki isthmus have been named by Māori voyagers who carried on to settle in other parts of Aotearoa. Different iwi then settled in and around Tāmaki Makaurau and after colonisation, Māori travelled

to and from Tāmaki to trade produce. Finally from the 1930's Māori began to migrate to Tāmaki for work and education. The site therefore has a rich history of Māori occupation.



Figure 41. Layers of Māori occupation (Image by author).

Urban Context

Land Reclamation

The map shows the original shoreline which stretched along Beach Road and directly past the Waipapa hostely. As mentioned, Te Tōangaroa was significant to the establishment of Waipapa as many of its visitors would dock their waka on the beach front and carry their goods across the road to the hostel.

Over the past one hundred and fifty years, the Waitematā Harbour has been severely reclaimed to create the Port of Auckland as well as public spaces and structures and commercial buildings such as Victoria Park, Spark Arena and Britomart.



Figure 42. Map showing original shoreline. (Image by author, Adapted from Auckland Council, *Geo Maps*.)

Local Amenities

The map shows the proximity of significant amenities.

- **Dark Blue** represents The University of Auckland's halls of residence. The latest developments are high rise, catered accommodation along the edge of Symonds street.
- **Yellow** is the marae. The marae holds significant presence for Māori on campus and the relationship between the marae and the Kāinga Rua is important. The Kōhanga Reo will also be of huge benefit to residents with children.
- The **Red** circles represent libraries. The UoA library is a ten-minute walk away and the central library is fourteen minutes away.
- **Purple** circles are supermarkets. Countdown on Quay street an eight-minute walk away.
- **Turquoise** represents Britomart which is a fourteen-minute walk away. There is also a bus stop outside the site on Beach Road that goes directly to Britomart.
- The **pink** circles are local childcare centers. One is associated with the university and is next door to the marae on Alten Road.
- **Green** represents parks and green spaces. The most predominant being the Auckland Domain which is a ten-minute walk away.

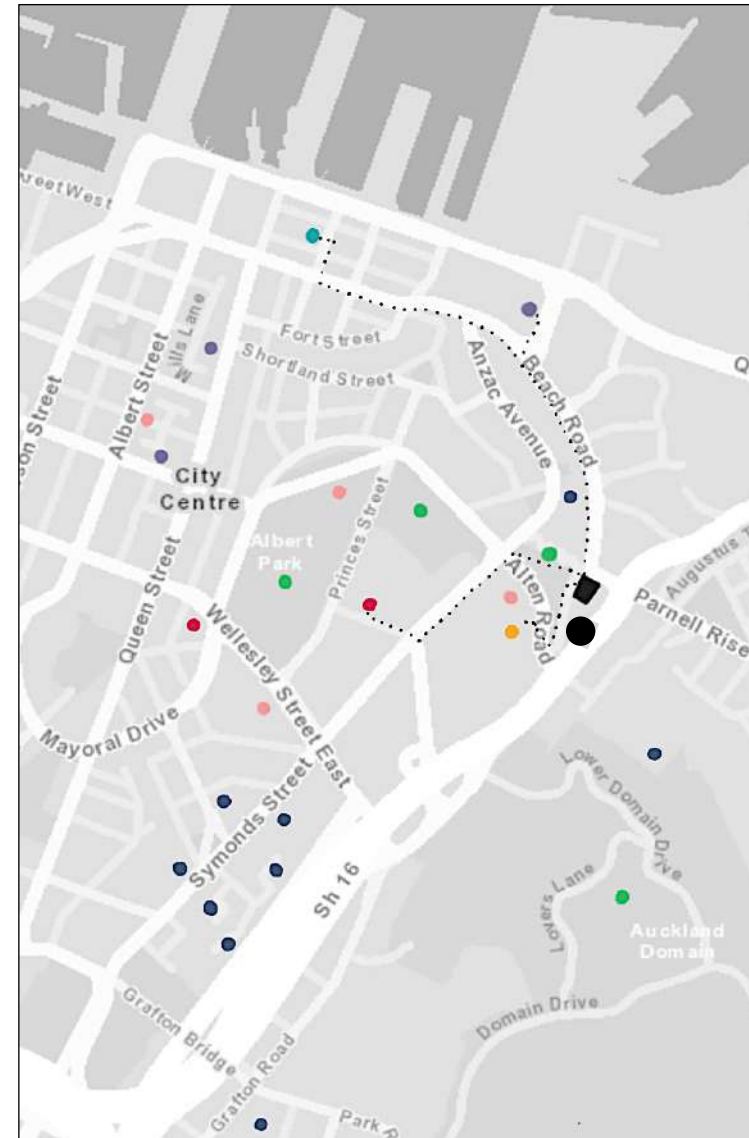


Figure 43. Map showing amenities. (Image by author, adapted from Auckland Council, Geo Maps.)

Site Analysis

Stanley Road, east of the site is busy with traffic coming and going from the port onto the motorway creating significant road noise. Beach Road is also quite busy however, Churchill Street is quiet as it is a dead-end street. The site access is off Churchill Street which has some off-street parking. There is a nice view to Alten Park, west of the site. There is however a wastewater outlet at the base of the

park. There is a lot of pedestrian traffic from Parnell to Symonds Street and the cycleway runs parallel to the site along Churchill Street. The site faces North with no buildings on the east or west sides so the site will get plenty of sun all day. Also noted are significant landmarks that might influence the design.

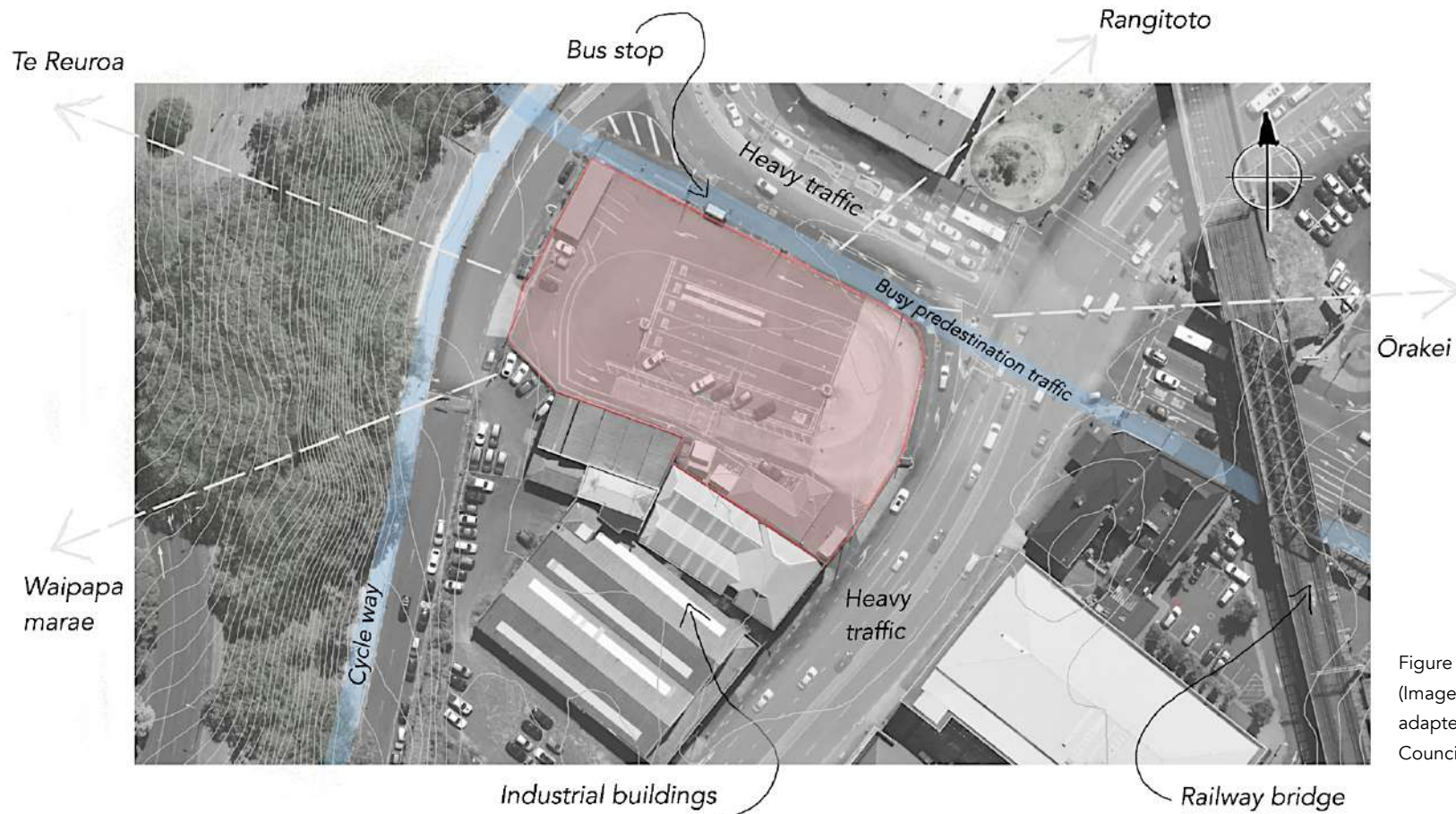


Figure 44. Site analysis. (Image by author, adapted from Auckland Council, Geo Maps.)

Architectural Context

The buildings in the immediate vicinity of the site are two or three story with high rises visible on Symonds street. Along Churchill Street there are early 1900 industrial buildings, a nod to the colonial past of Mechanics Bay which was well known as the location of some of the first industries in Tāmaki Makaurau (hence the name Mechanics Bay).

The Waipapa marae is close by on Alten Road, a significant representation of Māoritanga on the University campus. And Auckland CBD.

The railway bridge is a major structure near the site, crossing the entrance to Parnell rise. It was built in 1966, not long after the Waipapa hostel was erected and is featured in many photographs of that area.



Figure 45. Industrial buildings on Churchill Street (Photo by author).



Fig 46. Waipapa Marae (Photo by author).

7. Design Process

Kaupapa Māori Framework

The design process evolved using a Kaupapa Māori framework. The framework was developed through the analysis of the data gathered from the literature review, precedent studies, interviews and site analysis. The four themes or kaupapa that make up the framework are Tikanga, Manaakitanga, Tiakitanga and Whakapapa. These four kaupapa characterise the significance of the site as well as the values, needs and aspirations of Māori students. They are the foundation for the design determining the function, size, location and āhua of each space in the building.

After examining further their meaning and how they function within a building, the kaupapa were put into a table to more specifically identify how they might be portrayed in the various spaces within the Kāinga Rua.

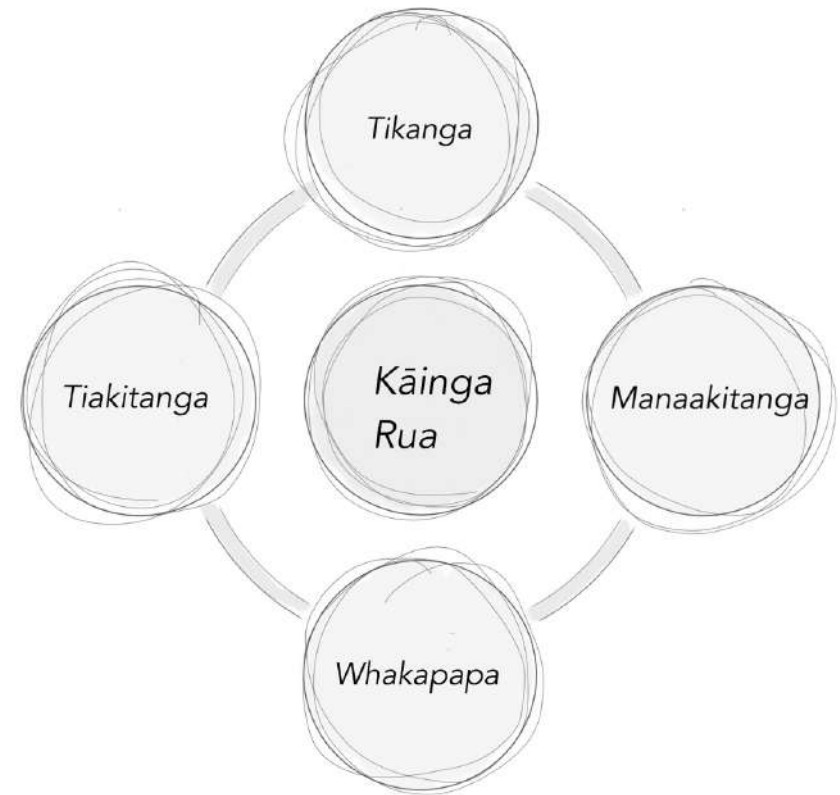
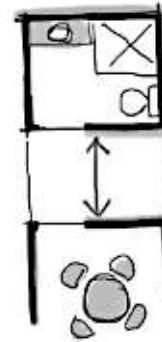


Figure 47. Kaupapa diagram. (Image by author).

What does *tikanga* look like?



"Being holistic. Being able to be your full, Māori, thriving self"



"What makes a Māori home? It's the uira and it's the matapono"

"Nothing was said but it was just because everyone shared the same values and stuff"

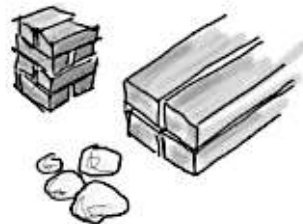
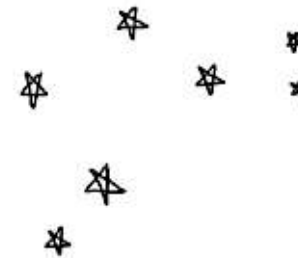
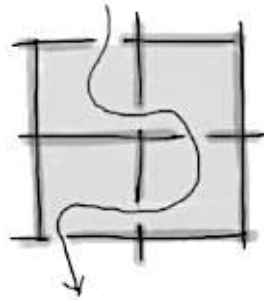


Figure 48. Tikanga exploration (Image by author).

Tikanga

Tikanga can be directly translated to 'tika' meaning correct or right and 'nga' which denotes something as plural. Therefore, it can loosely be translated to 'those that are correct'. However, in reality, it is a complex mindset that in most instances comes naturally to Māori but is still difficult to explain using English concepts of right and wrong. It describes a Māori way of being, thinking and feeling that is practised differently across the tribal regions and has adapted over time due to colonisation and our changing lifestyles. According to Māoridictionary.com, the definition of tikanga is "the customary system of values and practices that have developed over time and are deeply embedded in the social context."¹¹⁸ Hirini Moko Mead describes tikanga slightly more in depth as; "The ethical and common law issues that underpin the behaviour of members of whānau, hapū and iwi as they go about their lives and especially when they engage in the cultural, social, ritual and economic ceremonies of their society."¹¹⁹

Whilst tikanga is crucial to our understanding of Te Ao Māori, it is important to remember that the practise of tikanga is varied in Māori households due to the Europeanisation, urbanisation and ultimately colonisation of Māori communities. As a result, Māori today have a diverse understanding of Māori customs and world views. Unless we have been raised in Kōhanga Reo and Kura Kaupapa, exposure to Te Ao Māori can be limited, and in some cases nonexistent. Māori

often start their journey of rediscovering their Māoritanga when they enter tertiary education and those who have been privileged with that knowledge, find it invaluable in the tertiary environment.

Throughout the course of this research, the importance of tikanga has been present in ensuring the safety, protection and control over a student's ability to study. The interviews and the history of Māori education and accommodation demonstrated how tikanga has ensured the continuation of Māori culture, language and placemaking, despite colonial constructs and policies.

Therefore, to be a true Māori space, a building must embody tikanga. Designing a building with tikanga at the forefront can enable Māoritanga to be practiced easily and appropriately. In the Kāinga Rua it can ensure students can draw on Māori values and customs whilst navigating tertiary education. According to the knowledge gathered, architecturally this can be achieved by;

- Creating flexible private and public spaces.
- Connections to the environment.
- A layout that considers correct tapu and noa protocols. i.e. bathroom, dining and kitchen locations and the implementation of thresholds

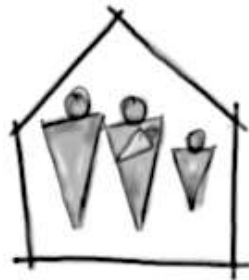
¹¹⁸ "Tikanga," Māori Dictionary, accessed March 20, 2020, <https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=tikanga>

¹¹⁹ Hirini Moko Mead, *Tikanga Māori: Living by Māori Values, revised edition* (Wellington, NZ: Huia, 2016), 15

What does *tiakitanga* look like?



"Some people come from these big whānau backgrounds and stuff and then they're all of a sudden by themselves"



"I don't think, by myself, I would have gone to the Māori centre"

"There is such a place for Māori accommodation, Māori to be supported and guided properly"

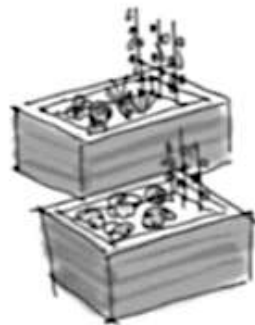


Figure 49. Tiakitanga exploration.
(Image by author).

Tiakitanga

Tiakitanga means to care for, protect and trust.¹²⁰ What has come from this research is how the support systems students have can have significant implications on their ability to succeed. Those who felt they had had adequate support and role models had a far more positive experience than those without. Therefore, regardless of a student's financial stability, access to resources and housing, or competence in their chosen field, appropriate guidance can be the difference between a student failing, passing and prospering.

Catering for the right support is hugely important in designing space for Māori students. The research indicated that the residence will need to;

- Have a space dedicated to a kaitiaki that is accessible, but still private accommodating not only for a single person, but also children or guests.
- Smaller communal spaces to accommodate academic and pastoral support persons who may visit the residence to offer help in these areas.
- Adaptable bedroom typologies that can accommodate students in different situations. I.e. singles, couples and small families.

¹²⁰ "Tiakitanga," Māori Dictionary, accessed May 6, 2020, <https://maoridictionary.co.nz/search?idiom=&phrase=&proverb=&loan=&histLoanWords=&keywords=tiakitanga>

What does *manaakitanga* look like?



Figure 50. *Manaakitanga* exploration. (Image by author).

Manaakitanga

Often translated to hospitality, mana - aki refers more specifically to the giving or sharing of one's mana. Hosting manuhiri is hugely important for Māori. Whether it be for a hui, kai or sleeping, a Māori home is always welcoming and hospitable. Being able to share one's mana with visitors and ensure they are well looked after and cared for is inherently Māori and therefore a major consideration in the design of a Māori home.

This was reiterated by the research and specifically the interviewees and for this reason, the Kāinga Rua will have;

- A space for visitors to sleep that is flexible so it can still be used when it is not occupied by whānau members.
- Formal and informal communal spaces to ensure correct tikanga can be practiced when welcoming manuhiri to the whare.
- Flexible eating spaces both indoors and outdoors.

What does whakapapa look like?

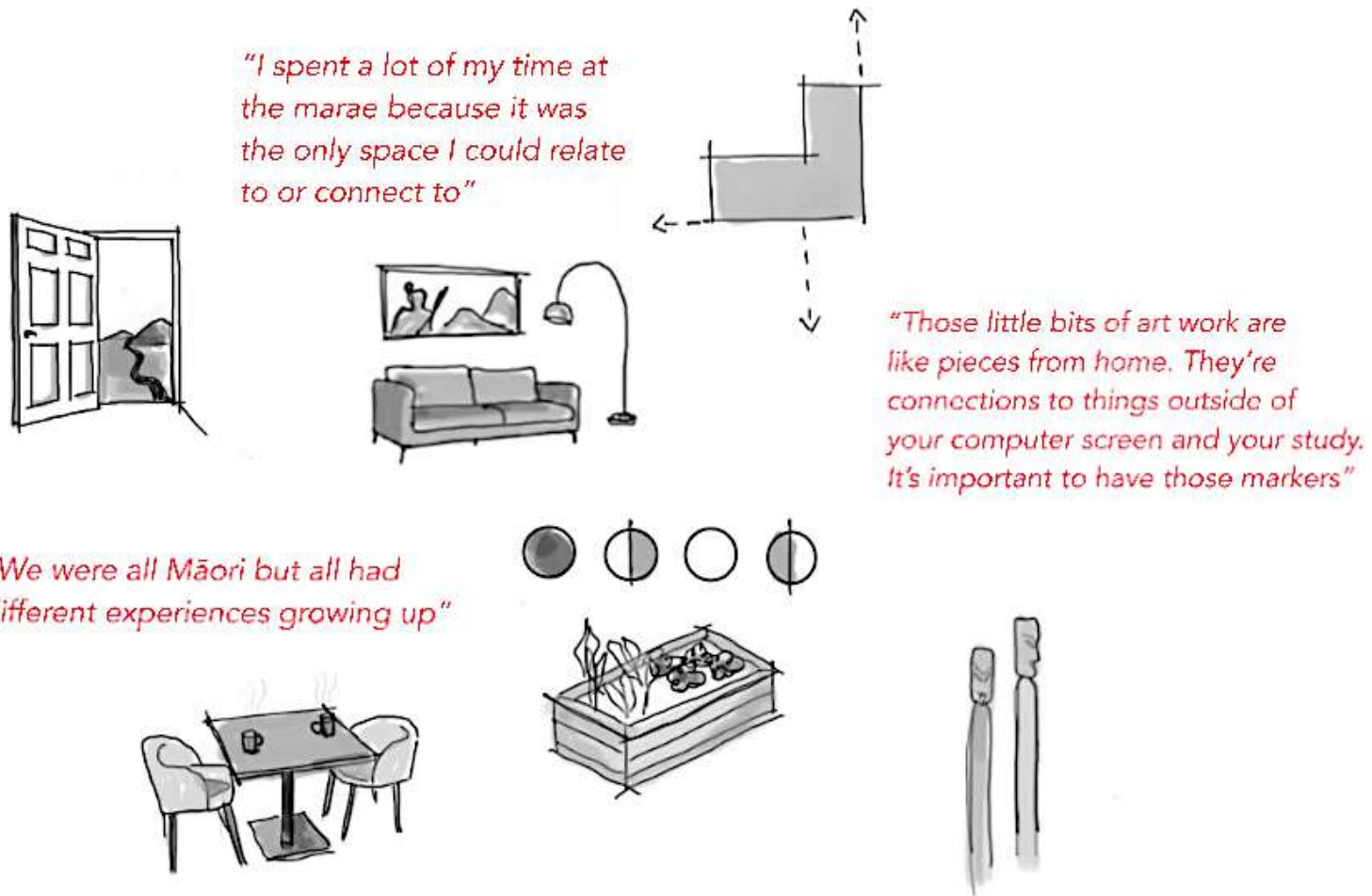


Figure 51. Whakapapa exploration.
(Image by author).

Whakapapa

Translated generally as genealogy, whakapapa is what connects us not only to our ancestors but to places or significance. Our pepeha describes landmarks such as mountains, rivers and oceans that identify the geographical place that we belong and descend from. In this context it also refers to one's identity as it is apparent that Māori have suffered hugely from the loss of language and culture resulting in a fragmented understanding of who we are and where we come.

In the study 'Cultural identity and academic achievement among Māori undergraduate university students', Simon Bennet suggests that "among Māori students a strong cultural identity increases one's resilience to the difficulties that academic life presents, and as a result those students with a high level of cultural identity are less likely to experience the negative academic consequences of a high level of problems."¹²¹ This was reinforced by those interviewees who felt strong in Te Ao Māori as they were less concerned about fitting in. They were confident in themselves to create space regardless of whether it was physical or mental. "Being comfortable being Māori, that was

easy because I don't care who I'm around, I'm Māori that's just who I am."¹²² Having that confidence kept them grounded in a place where they often felt very alone. Interestingly, students without a deep understanding of Te Ao Māori found themselves gravitating towards those who did in the hope to feel some of the same comfort in who they.

This sense of belonging is reiterated through an understanding of the whakapapa of the land that the building occupies. Identifying these significant landmarks through the architecture, encourages the telling of stories while paying tribute to the many layers of history that have come before. The research has indicated that this can be done by;

- Using the cultural landscape to influence the layout, size and composition of the building.
- Ensuring colours, art, and materials reflect a Māori world view.
- Creating space that encourages kōrero and the sharing of knowledge.

¹²¹ Simon Bennett, "Cultural identity and academic achievement among Māori undergraduate university students," in *The Proceedings of the National Māori*

Graduates of Psychology Symposium 2002 (University of Waikato: Maori and Psychology Research Unit, 2003), 62.

¹²² Participant B, Interview, February 25, 2020.

Value Space Matrix

	Moe	Kai	Hui	Kaitiaki	Waharoa	Rāwaho	Ruma kaukau	Ruma horoi kākahu	Ruma ako	Manuhiri	Ruma putunga
Tikanga	Near amenities but private. Away from main communal areas, especially food. Natural materials.	Separate from bathrooms, laundry, sleeping. Disconnected from formal hui space to ensure food kept separate.	Formal and informal space. Close to kai space but can be separated. Near entrance with access to outdoors.	Ensure separation of tapu and noa despite small space. Accessible but private. Connection to the outdoors.	Close to living spaces away from bedrooms, bathrooms etc. Preferably North facing.	Building must connect to surrounding landscape. Consider location and separation of activities.	Must be away from cooking and eating areas. Where possible, make access to bathrooms discreet. Bathroom above bathroom etc.	Separate from other areas of the building. Add storage and access to outdoors. Separate from other outdoor areas.	Close to communal spaces but able to be closed off for quiet study. Consider different types of study.	Allow for formal and informal welcoming of manuhiri. Space to host manuhiri for kai and sleeping.	Appropriate, discreet storage for each space i.e cleaning products for bathroom etc, keep away from kitchen.
Manaakitanga	Flexible design for different students. i.e singles, small families.	Visitors and residents able to cook and eat together.	Central and accessible. Connection to outdoors. Various sizes and purposes.	Private space with access to rest of building. Can accommodate a small family couple, or single person.	Welcoming. Enough space to not to be crowded. Space for shoes. Shelter from weather.	Space for entertaining. Accessible, sunny. Able to cook/eat outdoors. Welcoming at entrance.	Easily accessible for both manuhiri and residents. Sufficient amount for large gatherings.	Large for residents and manuhiri. Consider outdoor area for drying clothes.	Purposeful study space. Allow for study away from bedrooms.	Flexible design. Welcoming, easy to find and access. Difference between private and public.	Mattress storage to be able to host manuhiri. Space for manuhiri to store gear.
Tiakitanga	Easy to live in and keep clean. Simple but warm. Built in furniture.	Ensure it is easy to use and keep tidy. Have access to an outdoor garden.	Space that can be taken care of by all residents. Low maintenance. Space for support hui.	Amenities to ensure Kaitiaki is able to look after the residents. Self-contained, access to outside.	Welcoming for support staff. Space for shoes, coats, gear.	Vegetable gardens for healthy living, learning, mental and physical wellbeing.	Low maintenance can accommodate all users. Consider wheel-chair access.	Important to ensure laundry facilities accessible on site.	Different spaces to study place space for tutorials, support.	Sufficient bathrooms, eating space, sleeping space and living space for guests.	Amenities so residents able to keep all spaces clean. Storage in all spaces. High cupboards for cleaning products.
Whakapapa	Visual of local landmarks i.e moana, maunga etc. Use of natural materials for connection to place.	Kitchen enables traditional cooking methods. Kōrero over food, learning about māra kai, rongoa etc.	References to tupuna, i.e pou or significant taonga kept in this space. Space encourages korero to learn about whakapapa.	Space reflects occupant. Important matua/whaea figure. Whānau welcome. Their own home away from home.	Reference to tupuna. Capture important landmark, i.e moana or maunga. Reflect mana whenua presence.	Wherever possible, have visual connection to important landmarks, tupuna, history and water.		Inspirational space reflects Te Ao Māori, whakapapa, legacy. Encourages connection between students.	Spaces to korero over a cup of tea at any time, day or night. Ensures connection between users.		

Table 3. Value Space Matrix. (Table by author).

Brief

The brief is to design a building that functions as a home away from home for Māori students in tertiary education. The framework underpins important considerations for the design based on the information given. In summary the building must;

- Be able to host manuhiri for eating, sleeping and hui.
- Reflect whakapapa through orientation, layout and materiality.
- Consider tapu and noa when locating certain functions.
- Be able to accommodate students in varying situations in flexible sleeping arrangements.
- Encourage socialising and kōrero.
- Separate private and communal spaces.
- Consider appropriate spaces for support people.
- Have outdoor spaces for socialising, growing vegetables and harakeke, drying washing and relaxing.

The research also suggests that the size of the Kāinga Rua be not so big as to overwhelm students and their families and enable those who live there to become a whānau unit. For this reason, the Kāinga Rua will accommodate approximately thirty-five people depending on the number of singles, couples and families it houses at any one time.



Figure 52. Interior view. (Image by Author).

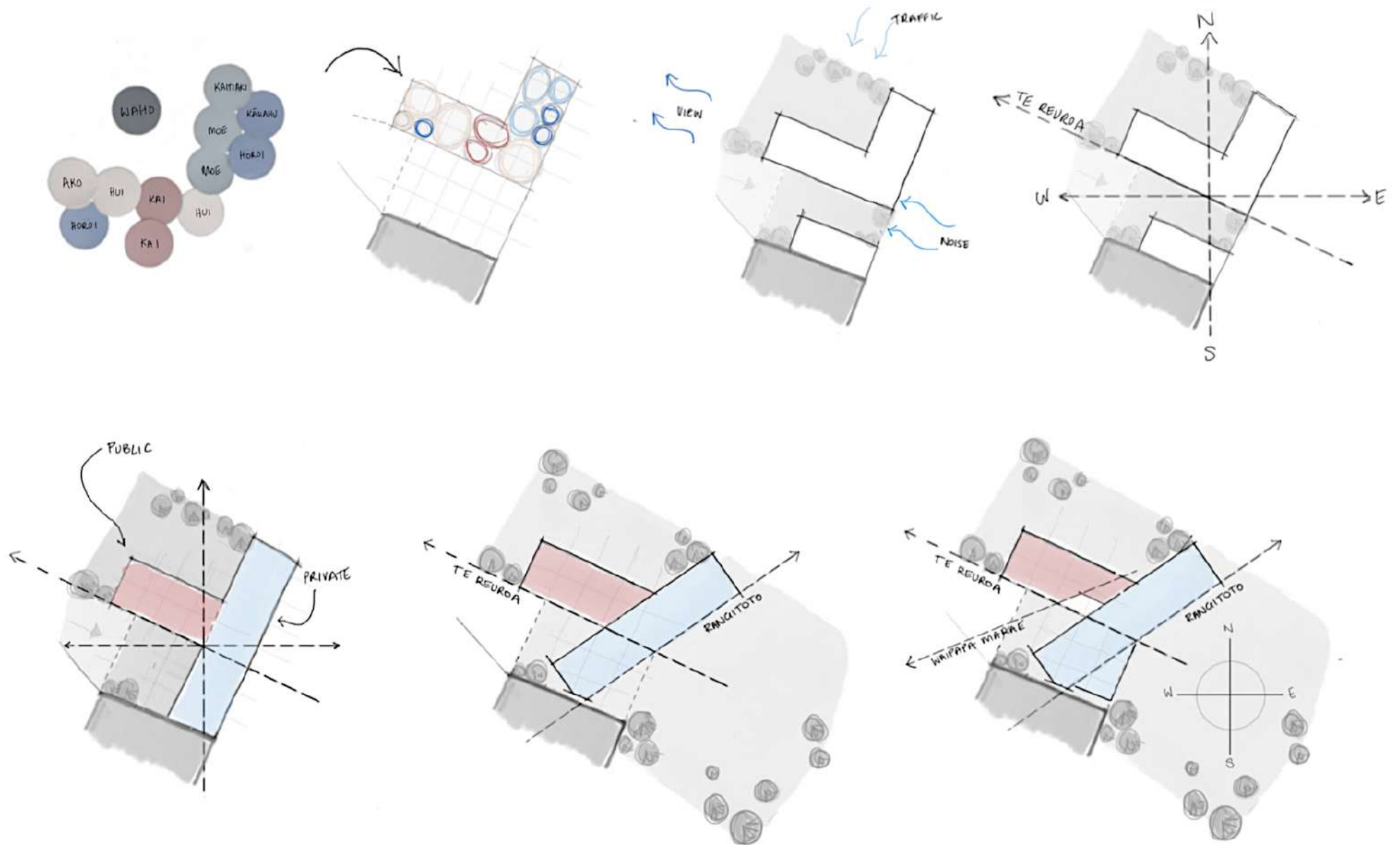


Figure 53. Concept development. (Image by author).

Design development

Bubble diagrams were used to create different iterations of the spatial layout. This exercise considered the appropriate separation of tapu and noa functions, private and public spaces and the site conditions. From there, the basic form was extruded in different directions to reference some of the important cultural landmarks including Rangitoto, Te Reuroa, and the Waipapa marae.

When it was decided that Rangitoto would be referenced through the building form, the neighbouring land was included in the design to accommodate the angle. This move created an opportunity to explore how the extra space could be used and as Waipapa was once known for its marketplace, it seemed like the perfect opportunity to reestablish a Māori market in the heart of Auckland CBD. Not only does this pay homage to what was a secondary function of Waipapa in the 1850's, it also aids in recreating a Māori presence in the dominantly colonial city. The compass references ngā tai e wha, 'the four seas'¹²³ and symbolises the many iwi across Aotearoa that the residents and visitors to Waipapa, might be from.

When developing the layout, many factors were considered including the practise of tikanga, having appropriate communal spaces and the ability to cater to different types of students. Key design challenges were recognised including how to accommodate manuhiri, students with children and provide appropriate outdoor space. The following drawings illustrate the design development and current outcomes.

¹²³ Rau Hoskins. Personal conversation. May 5, 2020.

Manuhiri accommodation

Creating a multi-purpose space that could function as a comfortable sleeping space for manuhiri was challenging. It needed to feel comfortable and be used for study, hui, socialising and sleeping in an area away from the permanent residents and larger common spaces.

The solution is a large space that can be separated into two using a removable wall system. The bespoke trundler beds wrap around the perimeter of the room providing seating during the day but can be moved at night to create single or double beds. There is also a bathroom next to this space for manuhiri. See illustrations on page 100.

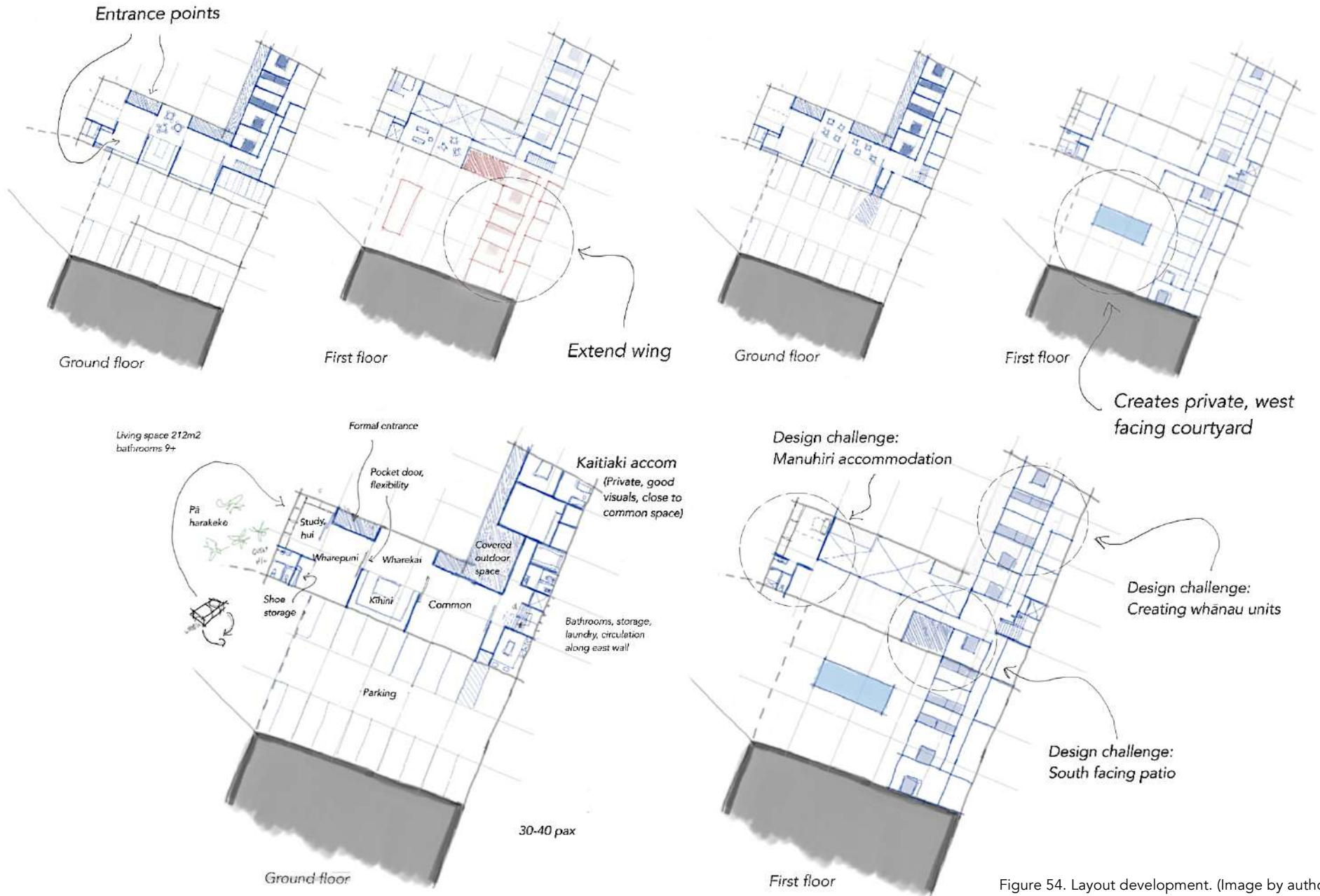


Figure 54. Layout development. (Image by author).

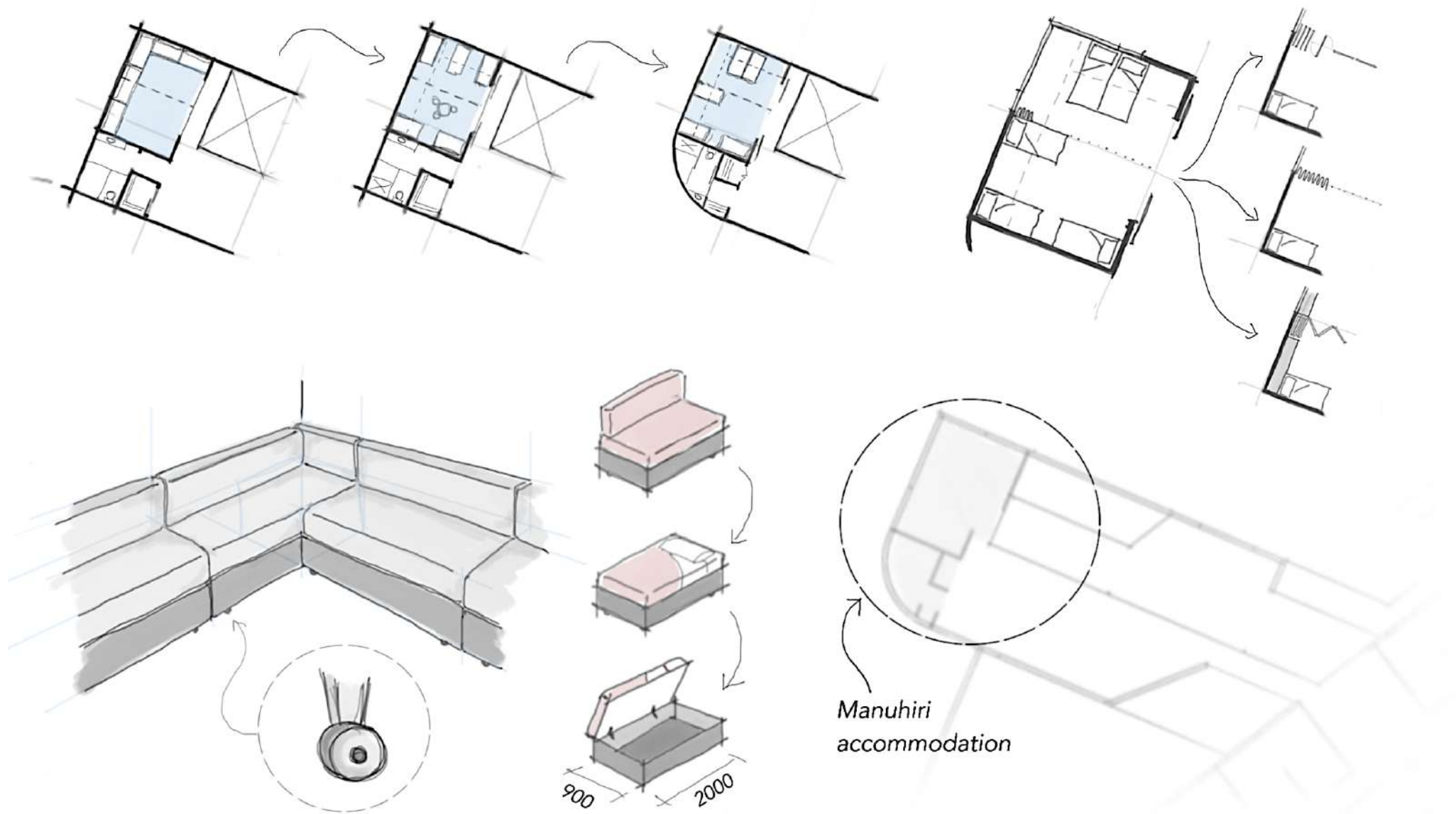


Figure 55. Manuhiri sleeping exploration. (Image by author).

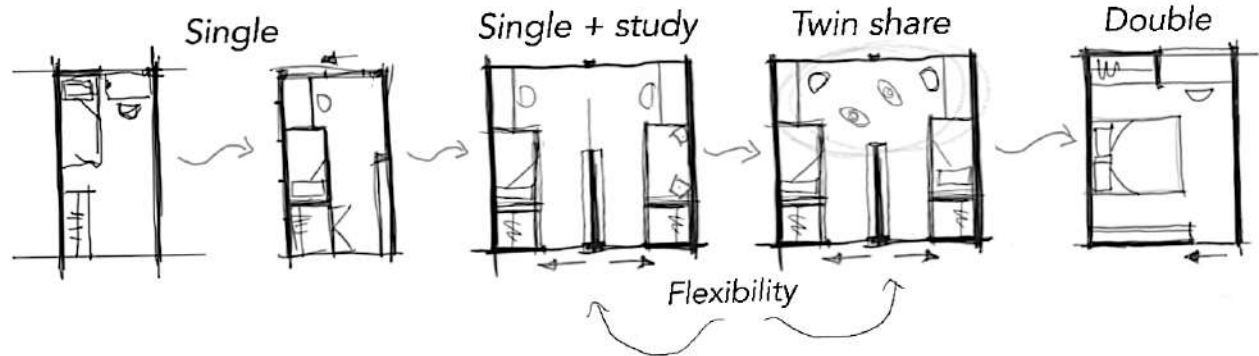
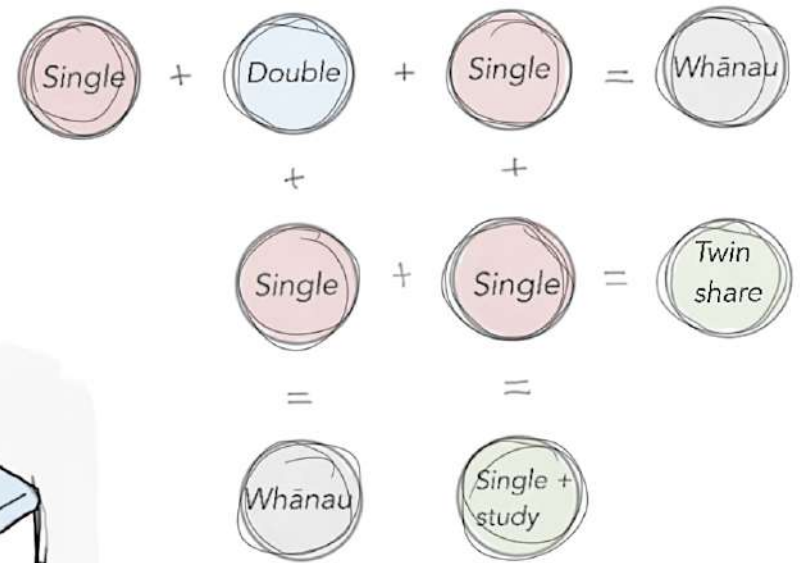
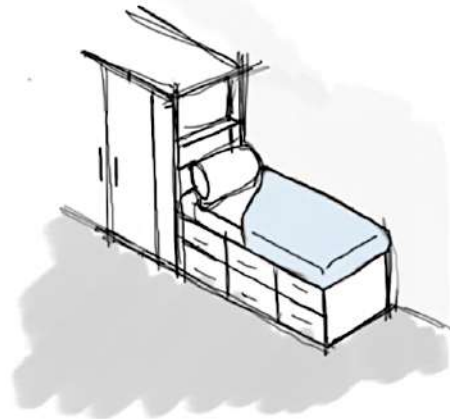


Figure 56. Resident sleeping exploration.
(Image by author).

Sleeping arrangements

One of the design challenges was how to create a whānau unit within the Kāinga Rua. An easy solution would have been to design a series of units for all of the residents, but it was important that the Kāinga Rua became a home away from home where people used the common spaces, ate together and supported one another. A whānau unit needed to feel like it was still part of the larger home but with some privacy.

The diagram on the left explores how different bedroom typologies can be connected to create multiple sleeping arrangements. For a whānau unit, one or two single rooms with a double room, could accommodate a small family shown in the drawing to the right. A pocket door before the bathroom creates a three-bedroom unit with a living space and private bathroom. When the space is not being used as a unit, the pocket door can slide into the wall keeping the hallway open through to a smaller intimate living space, similar to the spaces at Waikato-Tainui College.

Whilst this exercise was initially about finding a solution to housing small families, it created an opportunity to explore how else the bedrooms could adapt. Being able to remove a wall between two single rooms formed another option for either friends, cousins or siblings to share a twin room. Alternatively, it created a larger bedroom, maybe for a post graduate student who prefers to separate sleep and study.

As was made clear in the interviews, Māori students have varying backgrounds and situations and having flexible bedroom typologies ensures all students feel welcome and supported.

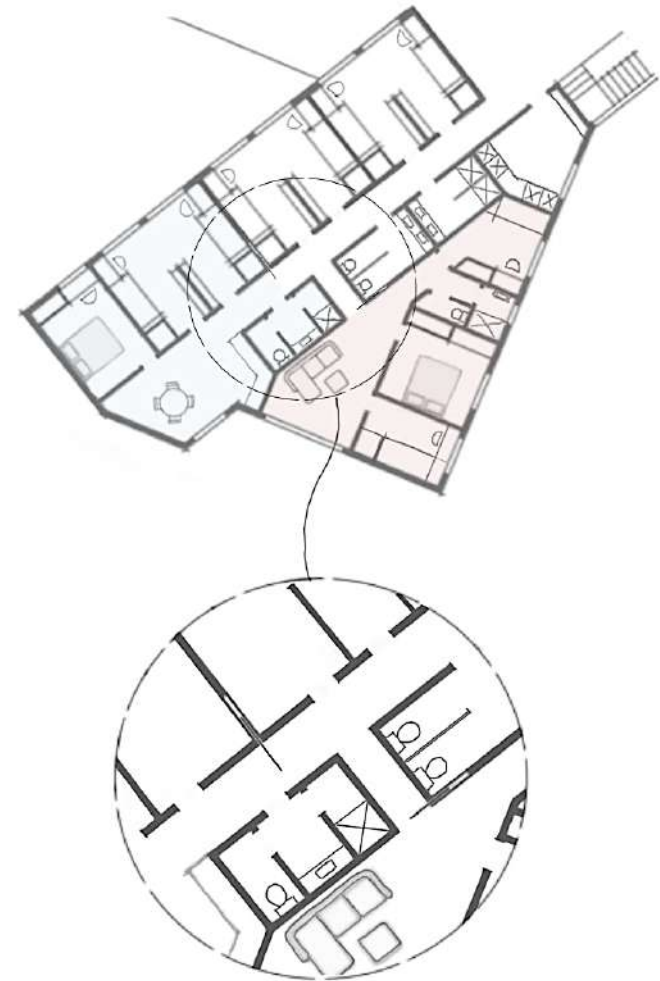
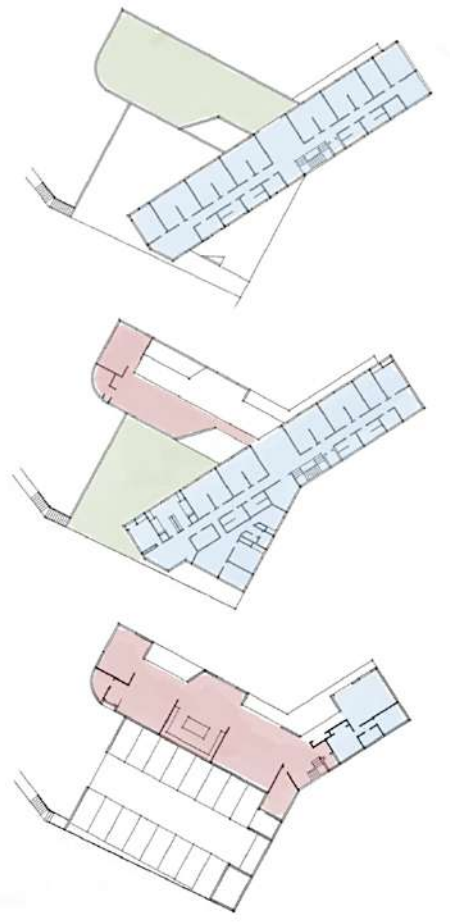
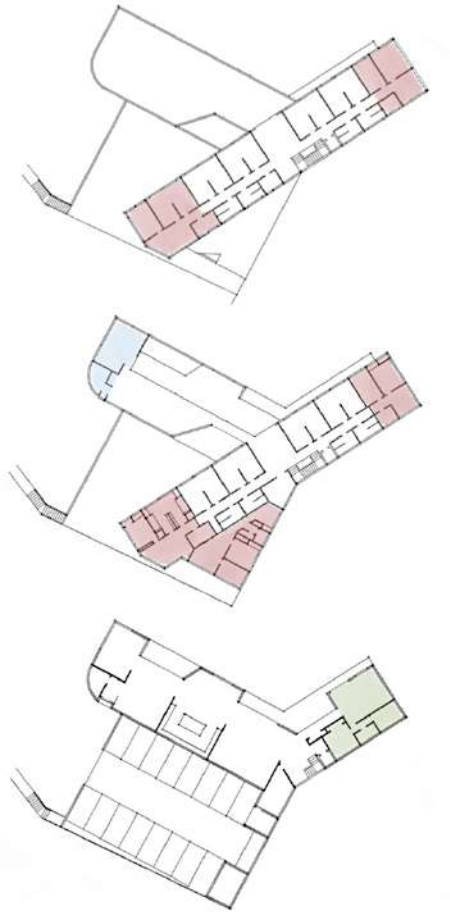


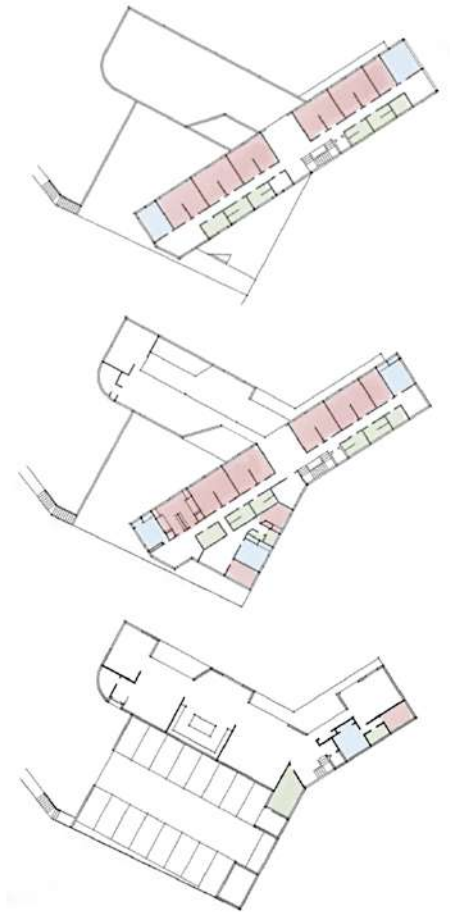
Figure 57. Whānau unit. (Image by author).



- Private
- Communal
- Private green space



- Manuhiri sleeping
- Whānau unit
- Kaitiaki flat



- Double room
- Single room
- Bathroom/laundry

Figure 58. Spacial development, 1:1000. (Image by author).

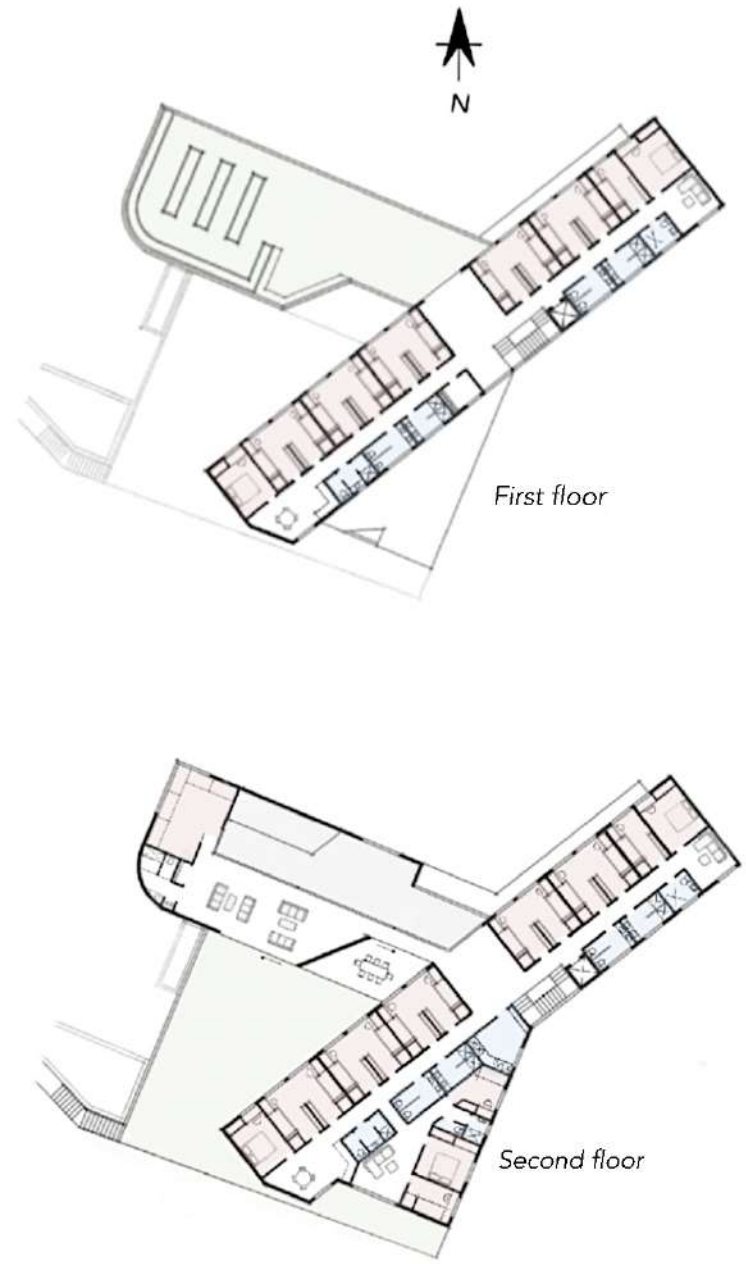
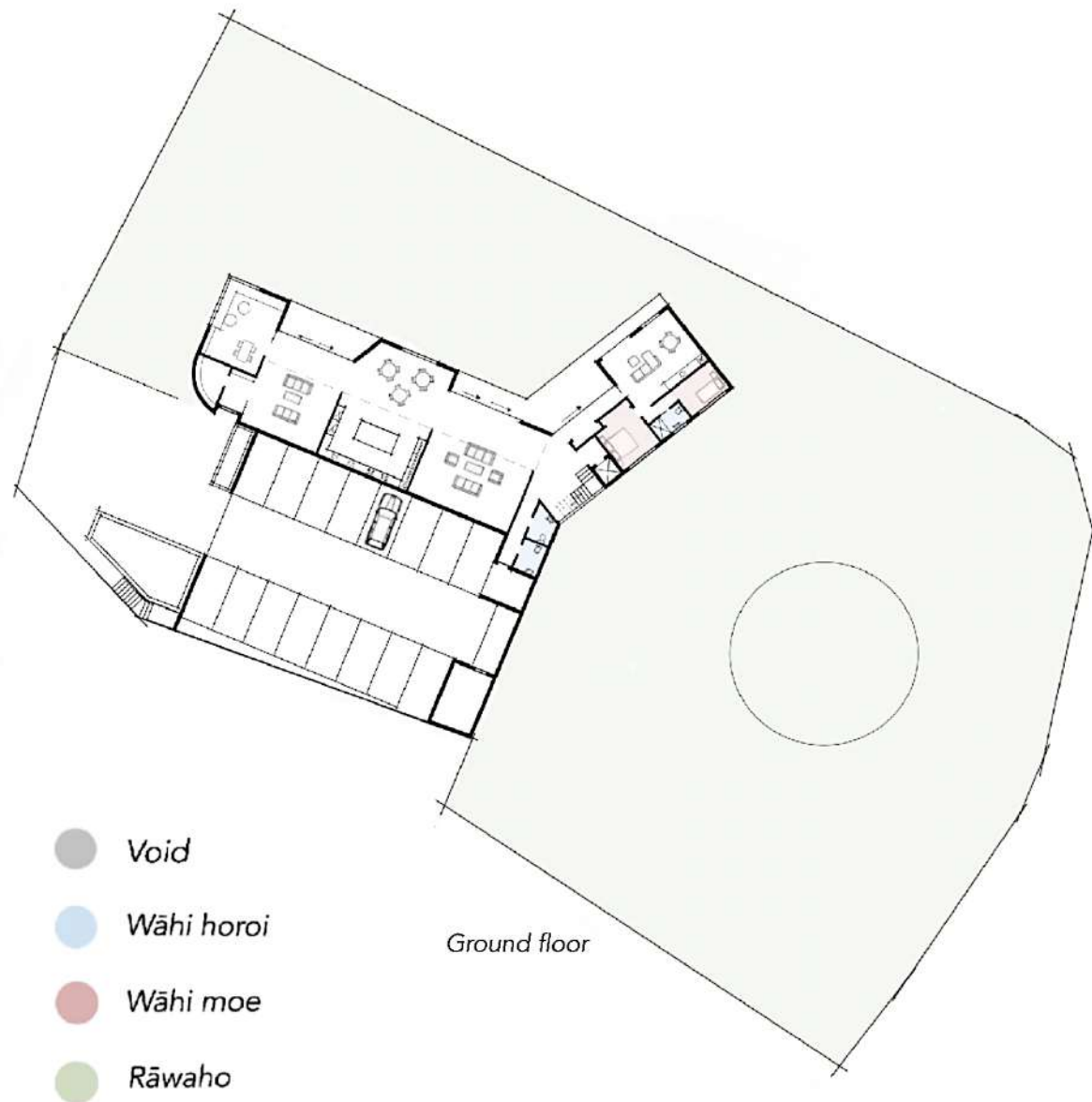


Figure 59. Floor plan, 1:500. (Image of author).

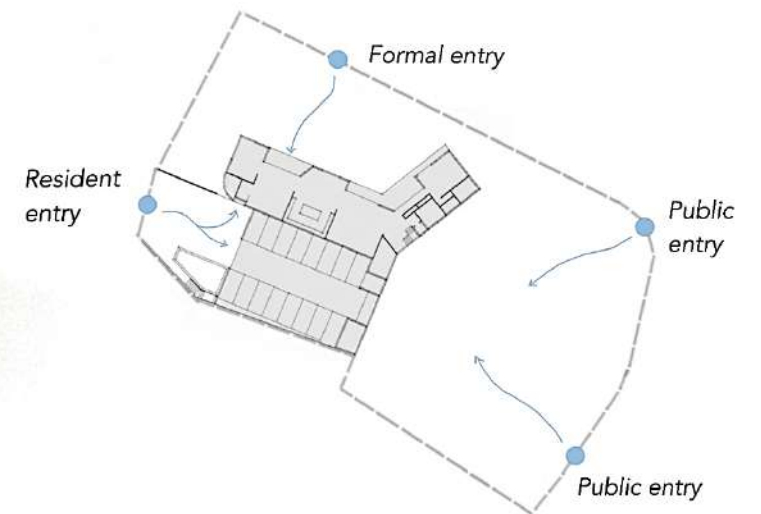
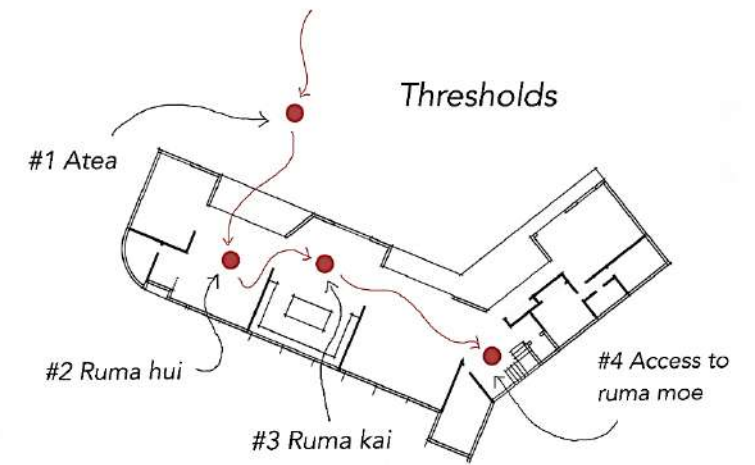
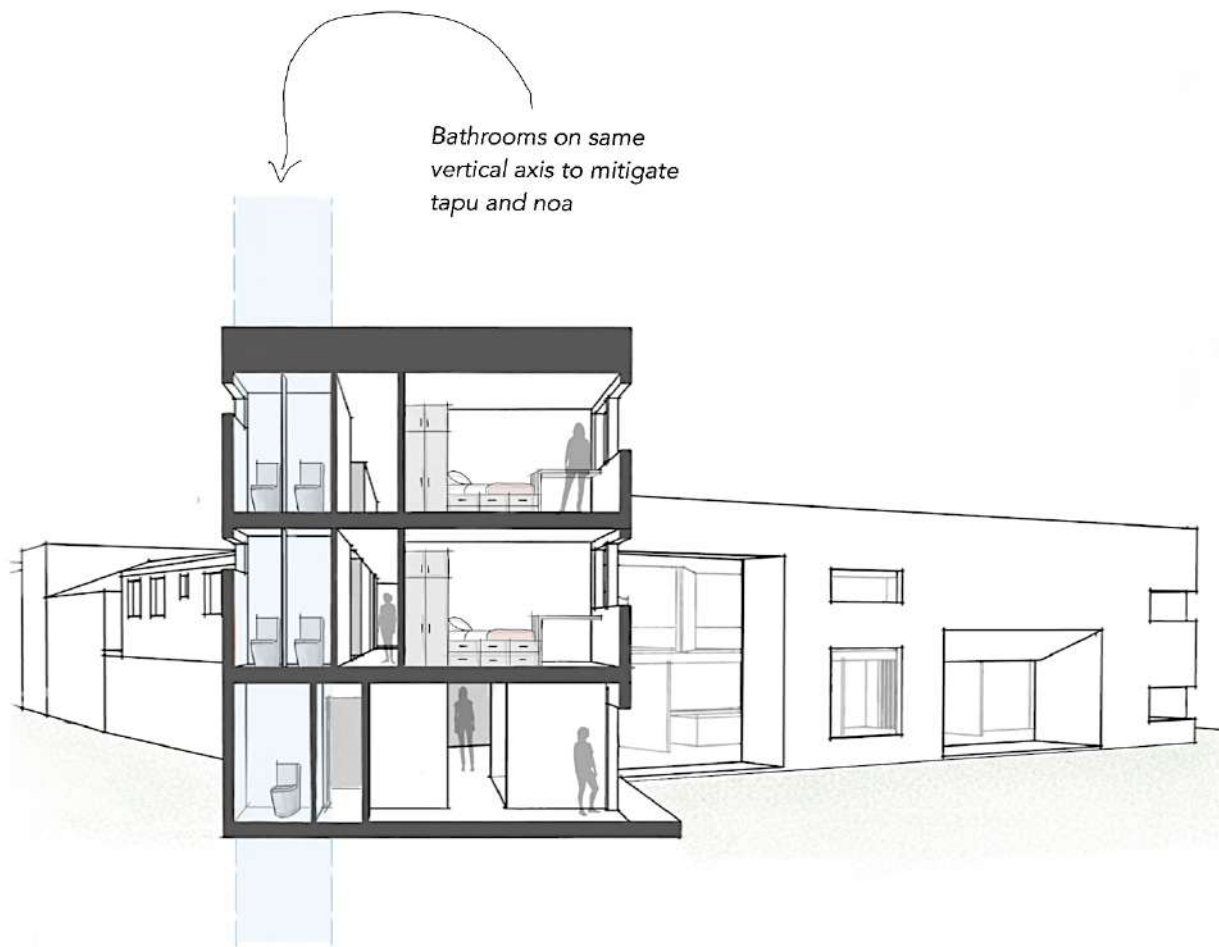


Figure 60. Tapu and noa development.
(Image by author).

Floor plan

The floor plan is designed to capture the sun, create a mixture of private and communal spaces and allow for appropriate cultural practise.

Interviewees expressed the importance of being able to host manuhiri whilst also being able to retreat to their own space. The communal spaces have been kept predominantly in the West wing of the Kāinga Rua while the East wing holds the private residents' rooms. The kaitiaki flat is on the ground floor but is separate from the communal areas. This ensures the kaitiaki has easy access to all areas of the building while still being private. It has a double bedroom and single bedroom to accommodate a child or guest.

There is a lift to ensure wheelchair access across all levels and the laundry is located on the first floor, central to all parts of the Kāinga. There is a mixture of large gathering areas as well as smaller, more intimate spaces for kōrero and relaxing.

Tapu and noa

Tikanga and current tapu and noa practises have been considered throughout the design development of the Kāinga Rua. One way to mitigate this in multi-level buildings is to group functions vertically. As indicated in the image, this has been a major driver for the layout of spaces in the Kāinga. Furthermore, certain functions have been kept separate such as the kitchen and bathrooms to align with the Tapu and noa planning matrix on page 38.

The importance of thresholds has also been acknowledged allowing for correct tikanga to occur when welcoming guests. While the Kāinga Rua is not a marae, the ability to pōwhiri new residents or important manuhiri is important. For this reason, there is a formal entrance on the North elevation of the building that leads into a formal living space and then into the kitchen and dining room allowing for the correct welcoming process to take place. From there occupants can move further into the private spaces and away from the formal areas of the building.

These spaces can also be used less formally encouraging informal kōrero and activities to take place. The rooms need to feel warm, homely whilst still being large enough to cater to residents and guests.

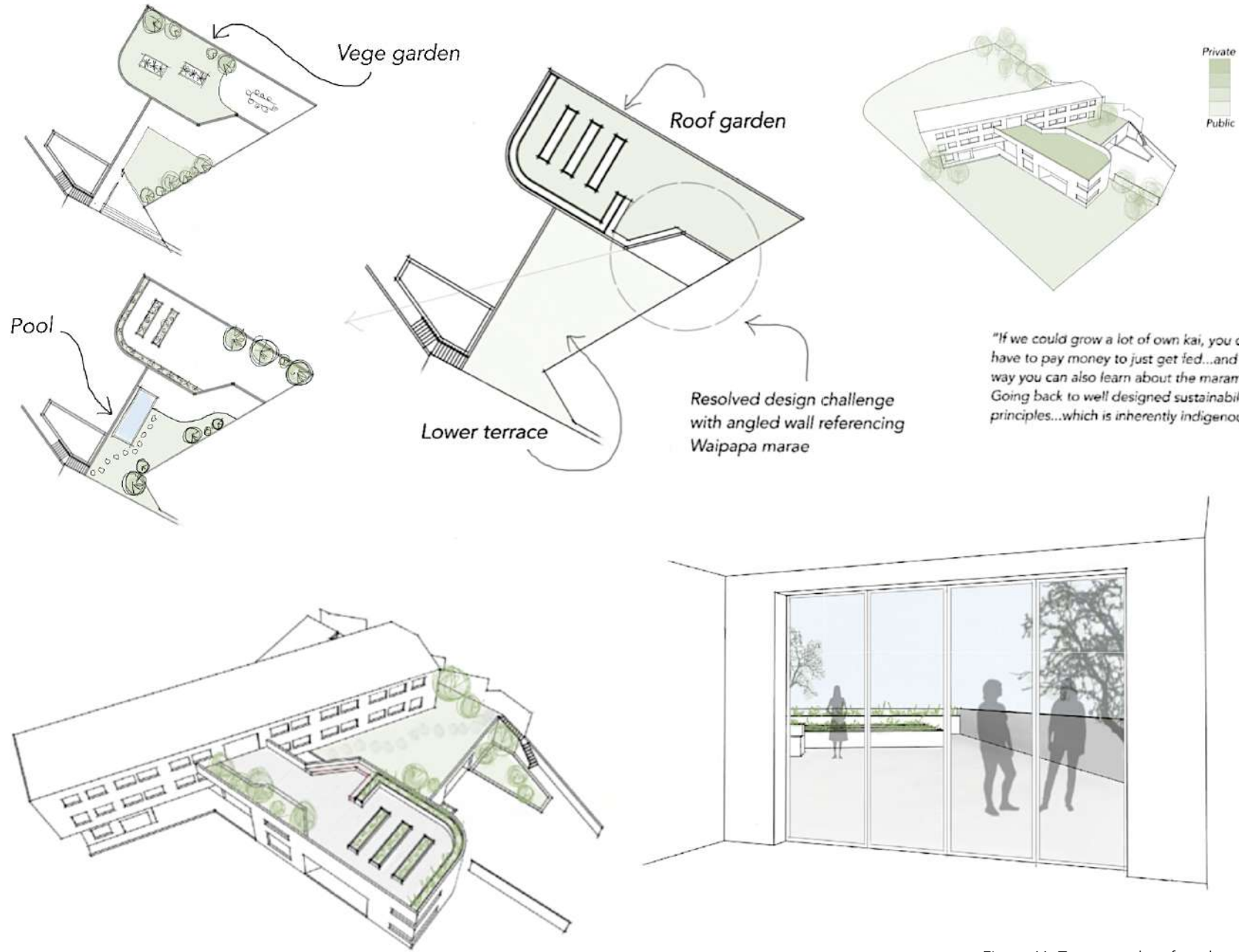


Figure 61. Terrace and roof garden development. (Image by author).

Outdoor space

According to the interviewees, creating beautiful, holistic outdoor areas was a priority. Māori students talked about the ability to grow kai and harakeke not only because it is more cost effective and sustainable but also because it is good for mental and physical wellbeing.

Two private outdoor areas have been created on the first and second level of the Kāinga Rua. The roof garden will be a relaxing hang out space with a vegetable garden and native plantings. Built in seating and decking encourages students to also study or socialise in the sun. The lower terrace has access to Churchill Road and will be used as a private thoroughfare. As it will get lots of afternoon sun and has a private, green outlook, it will also be a great place to spend time in the afternoons.

The images on the right are of Nightingale 1 and The Commons apartment buildings in Melbourne. They are a great example of how to create successful outdoor space in an urban environment.



Figure 62. Nightingale 1 and The Commons, roof garden examples (Image by author, adapted from Breathe Architecture).

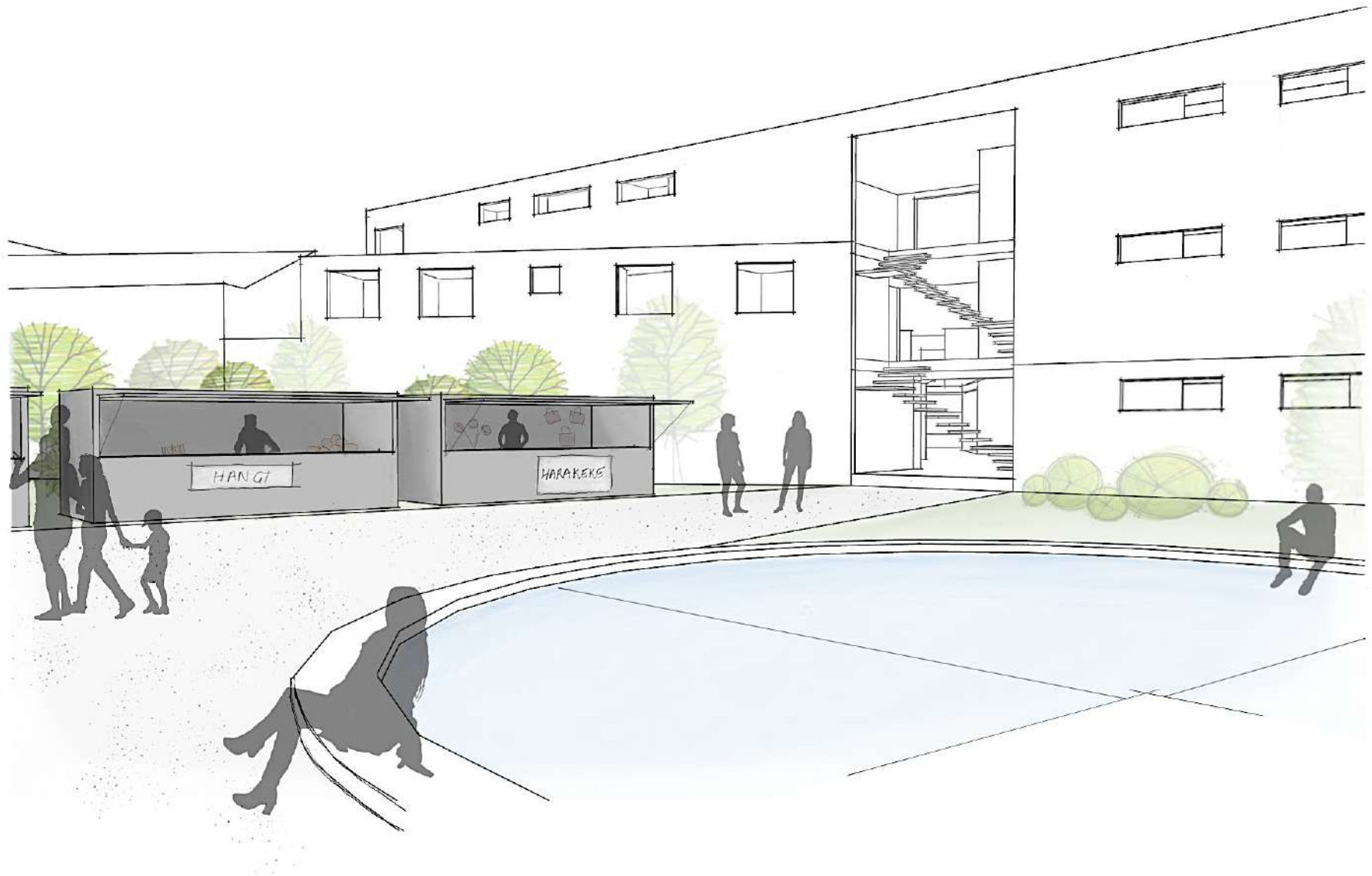


Figure 63. Māori Market. (Image by author).

Māori market

The marketplace adds a secondary function to the Kāinga Rua encouraging public gatherings and an opportunity for the many small Māori businesses to sell their products. This space is inspired by the multiple generations of Māori who have visited and moved to Tāmaki Makaurau.

The round water feature in the center represents a compass with four points; North, East, South and West indicating the various places that people have come from. A stage allows for musicians and small kapahaka groups to perform with enough room for an audience on the grass in front.

The market is in a prime location with access from Beach Road, Stanley Street and the Kāinga Rua. There is harakeke at the entrance from Stanley Street which softens the impact from the busy street and native trees and shrubs along the southern boundary.

It is important that this space feels open to the public but still connects to the Kāinga Rua. Further development will determine how the different outdoor spaces will relate to one another while differentiating how they evolve from private to public.

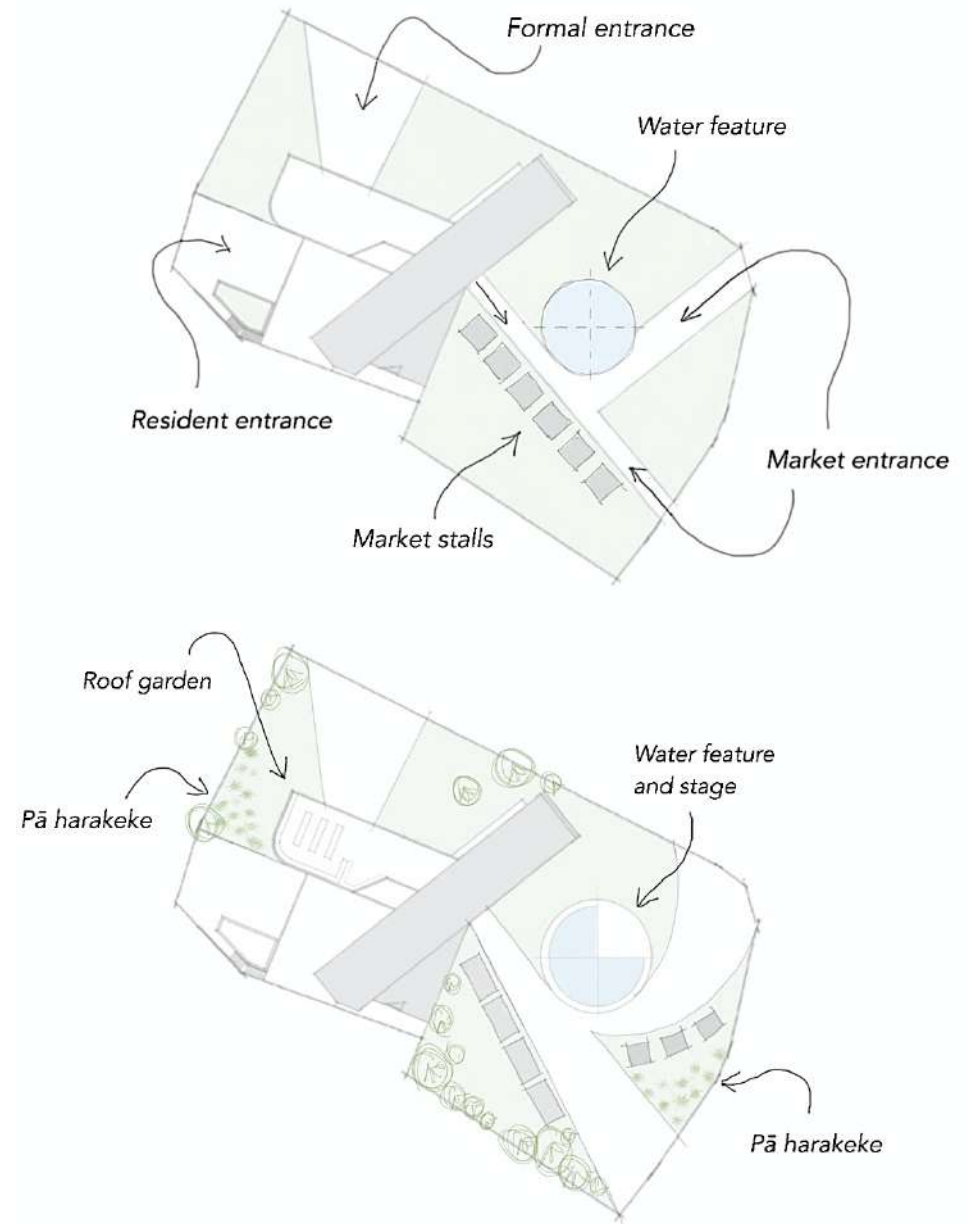


Figure 64. Market development. (Image by author).

8. He kōrero whakamutunga (conclusion)

This research shows that a lack of Māori representation both within the tertiary curriculum and the physical environment has led to Māori students struggling with identity and belonging. A scarcity of appropriate support and role models for young Māori makes it difficult for them to envision themselves succeeding, and housing and travel costs can prove to be a stress that outweighs the value of attaining tertiary qualifications. Whilst I believe that this research has been impactful, I feel that I have merely planted a seed and given readers something to think about. My hope is that this research inspires government agencies, iwi groups, and institutions to think beyond monetary grants and scholarships. The Kāinga Rua is a lesson in how we can think more holistically about Māori student support. This housing model embodies Te Ao Māori providing students with appropriate space and the resources they need to succeed. It could be an effective and tangible way of creating change and equality.

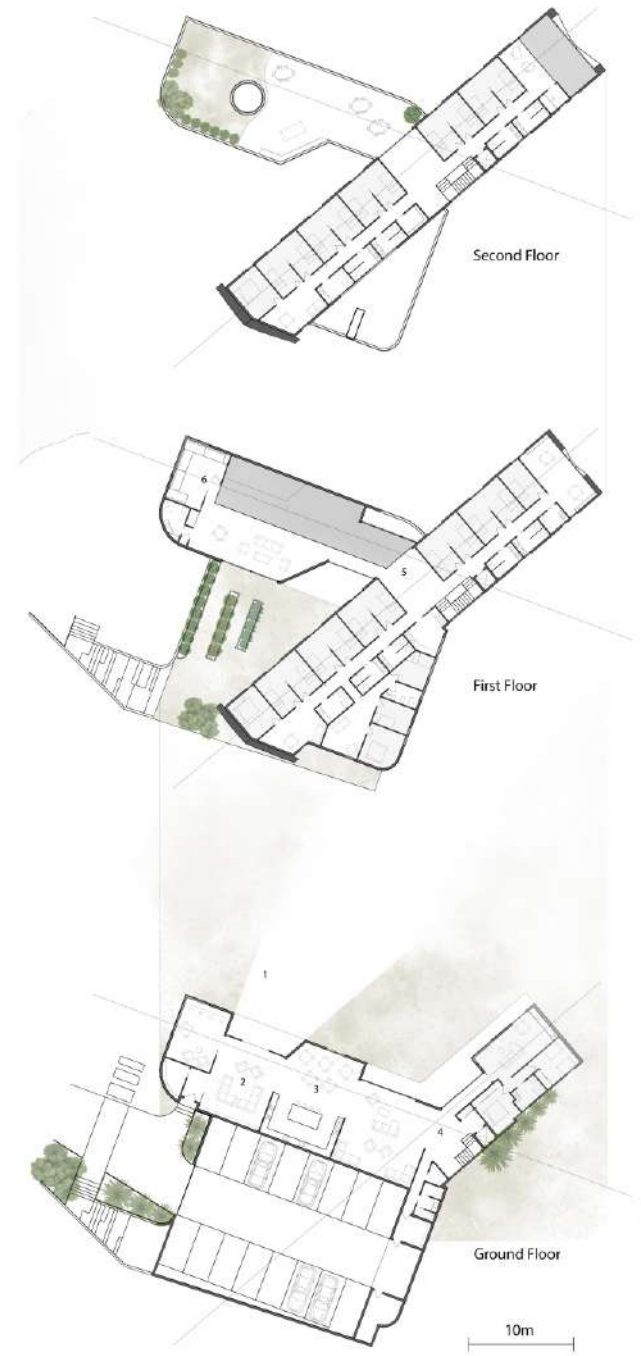
One of the most critical outputs from this project was the creation and implementation of a Kaupapa Māori framework. Much like the Te Aranga Principles and the Tapu and noa matrix, it puts Māori values at the forefront of the design process ensuring that the building reflects its users in how it looks, feels and functions. This framework was a pivotal step not only for this project but for my personal development as it has influenced the way I will approach design from here in. It is also important to note that there were other kaupapa or Māori values that were considered applicable such as mātauranga (knowledge), rangatiratanga (leadership) and kotahitanga (unity). While only four kaupapa were developed, these values are inherently Māori and therefore still very much a part of the design process.

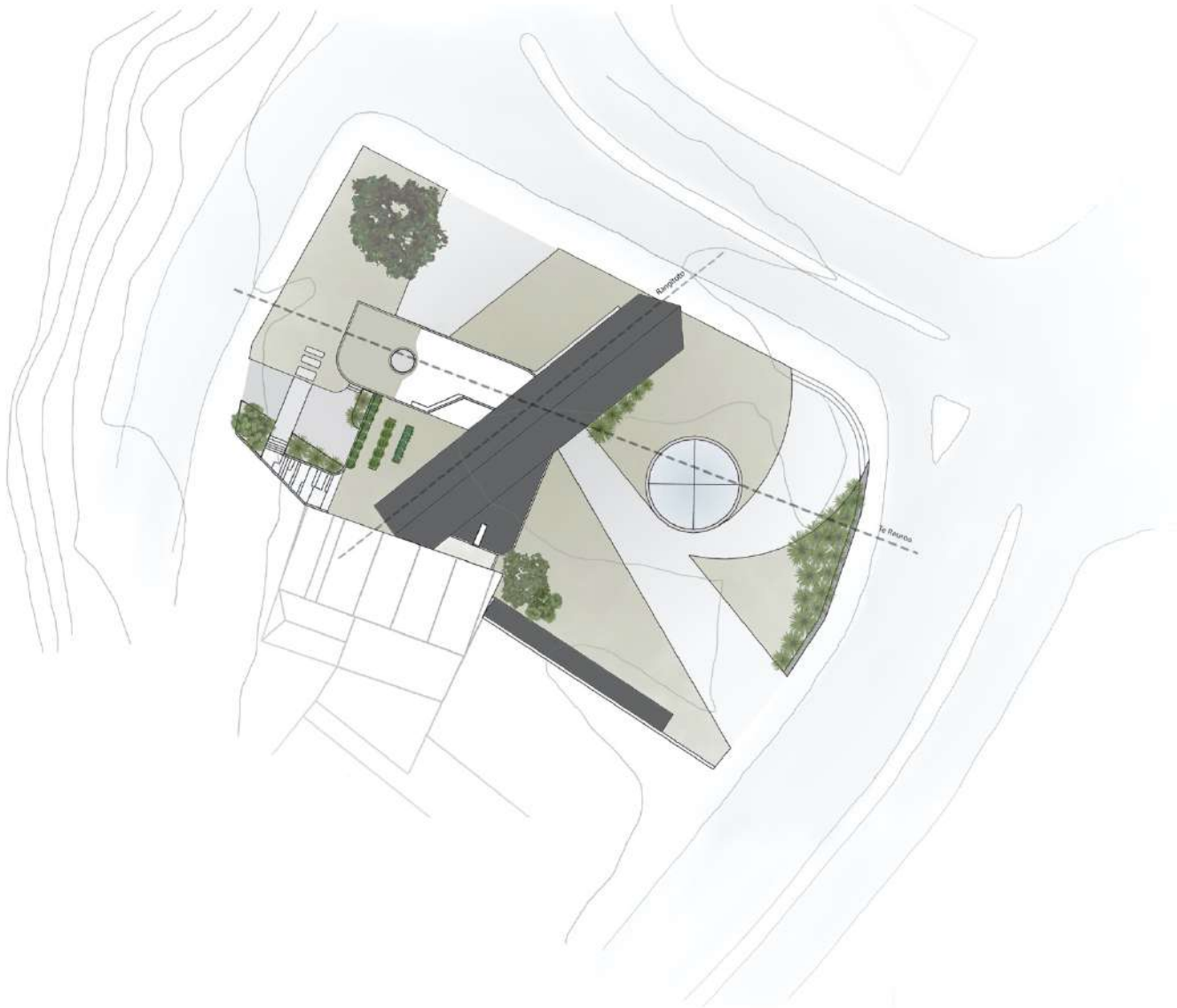
The second element that has been transformative in this research was the inclusion of interviews. Community engagement is integral in creating architecture that reflects its users and its environment and by including students in this project, the outcome is that much more distinctive and meaningful. I believe this is something that we do not value enough as an industry despite being a socially responsive profession. After completing this process, I feel incredibly fortunate in knowing that my colleagues at ĀKAU prioritise public engagement and centralise the unique needs of the communities we work with and design for. In doing so, the people see themselves reflected in the built environment and they are able to connect with these spaces in a way that has not been possible in the Eurocentric architecture that we generally inhabit. In this sense we do our part in transforming not only spaces but the people who use them.

Success for Māori does not solely impact the individual. It creates multiple layers of change and encourages future generations of Māori to walk proudly in who they are and where they come from. He Kāinga Rua is about finding an architectural solution that contributes to the progression of Māori success. The building outcome needs to not only function appropriately but also symbolise hope and prosperity for a marginalised community. When explaining symbolism and Māori identity, Lyn Carter says, "When they look at the photo they see their landscapes, they see their homeland, they see their ancestors and they see their future."¹²⁴ This is how I envisage this place. That when Māori see and experience the Kāinga Rua, they remember what has come before them but also how exciting and bright the future looks.

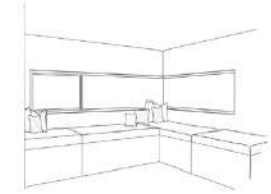
¹²⁴ Prof Lyn Carter, "Travelling beyond Landscapes," in *Future Challenges for Māori* (Wellington: Huia, 2013), 19.

Final Design

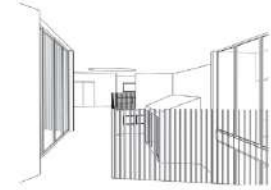




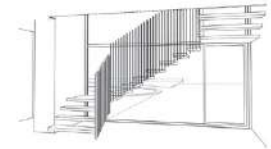
6



5



4



3



2



1



Figure 65. Cultural landscape plan. (Image by author).
 Figure 66. Floor plans. (Image by author).
 Figure 67. Site plan. (Image by author).
 Figure 68. Threshold journey. (image by author).



Figure 69. Perspective of main entrance. (Image by author)



Figure 70. Perspective of market. (Image by author).



Figure 71. Sections. (Image by author).



Figure 72. Perspective of interior communal space. (Image by author).

Figure 73. Perspective of study. (Image by author).

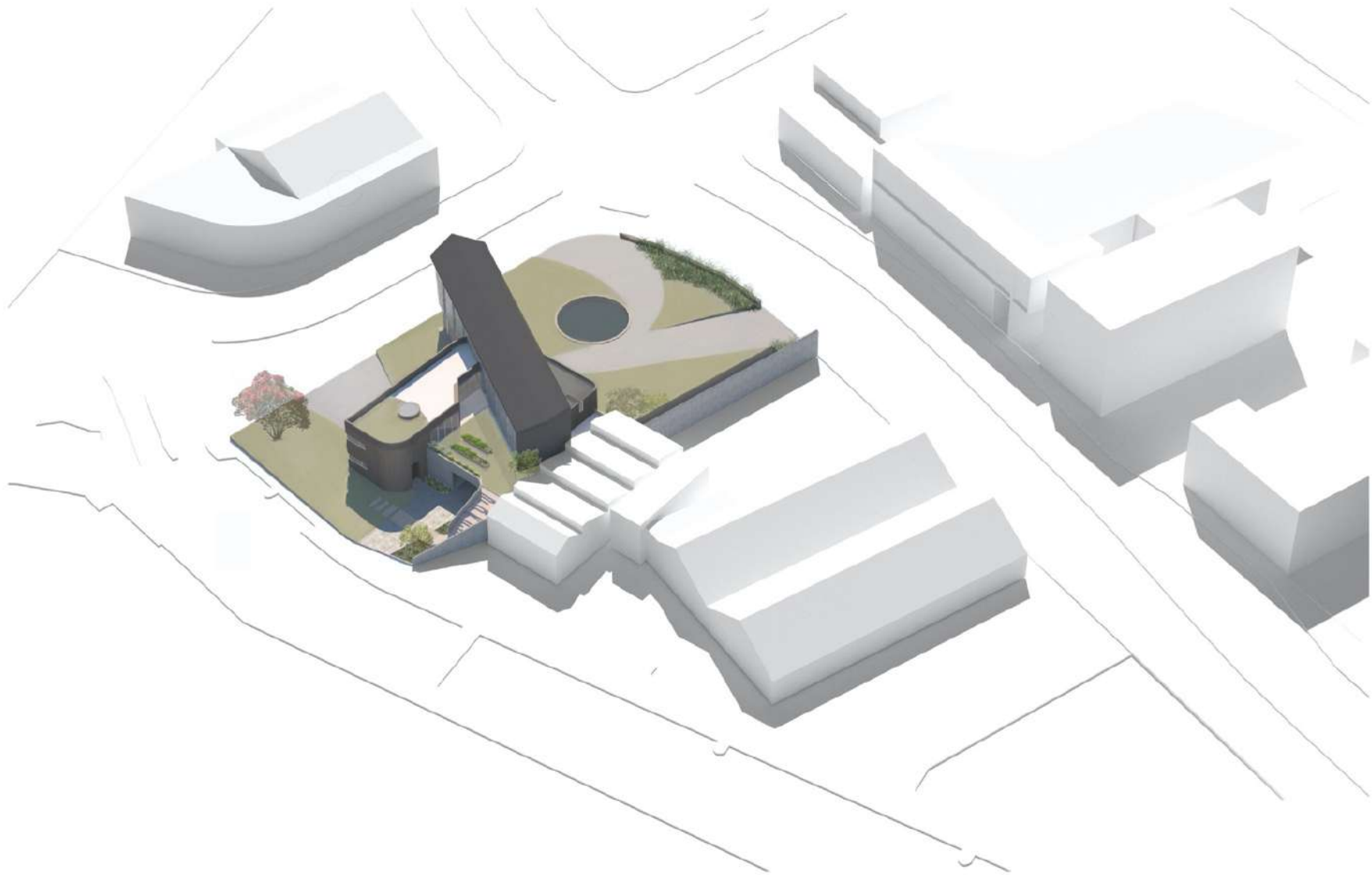


Figure 74. Aerial perspective. (Image by author).



Figure 75. Perspective of courtyard. (Image by author).

Final presentation layout





North aspect perspective view

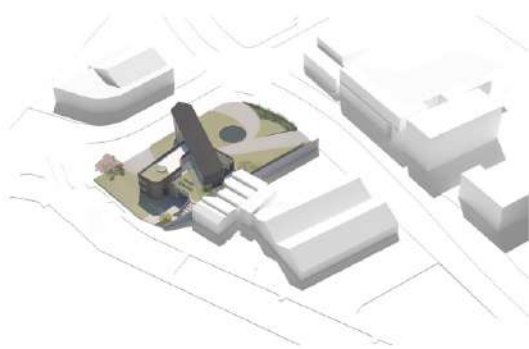


First floor courtyard perspective view



Market perspective view

Ko te manu e kai i te miro, nona te ngāhere, ko te manu e kai i te mātauranga, nōna te ao



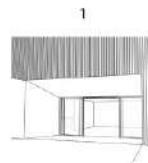
Aerial 3D view



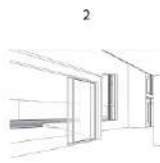
Common space perspective view



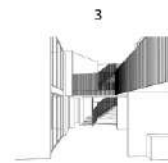
Study perspective view



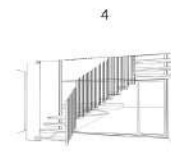
1



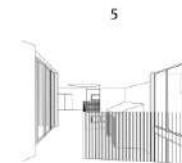
2



3



4



5



6



Bibliography

Auckland Council. "Carved ancestral guardians of Pukekaroa return." Accessed May 10, 2020.

<https://ourauckland.aucklandcouncil.govt.nz/articles/news/2017/06/carved-ancestral-guardians-of-pukekaroa-return/>

Auckland Design Manual. "Te Aranga Principles." Accessed May 2, 2020.

http://www.aucklanddesignmanual.co.nz/design-subjects/maori-design/te_aranga_principles#/design-subjects/maori-design/te_aranga_principles/guidance/about

Austin, Mike. "Oceanic Architecture." *NZ Institute of Architects* (2014).

<https://www.nzia.co.nz/explore/articles-and-essays/oceanic-architecture>

Austin, Mike. "Polynesian Housing in Auckland." *reHousing Melbourne* (2006).

Whibley, S., and Ramirez, D. (Eds). *Proceedings from the UAL International Housing Conference*. online : 9-13.

Bennett, Simon. "Cultural identity and academic achievement among Māori undergraduate university students." Page 57-63 in *The Proceedings of the National Māori Graduates of Psychology Symposium 2002*. University of Waikato: Maori and Psychology Research Unit, 2003.

Brown, Deidre. "Contemporary Māori Architecture." Chap. 4 in *The Handbook of Contemporary Indigenous Architecture*. Singapore: Springer, 2018.

Brown, Deidre. *Māori Architecture: from fale to whareniui and beyond*.

Auckland, NZ: Penguin Group, 2009.

Calman, Ross. "Māori Education: Mātauranga." *Te Ara - the Encyclopedia of New Zealand*. Published June 20, 2012. <http://www.TeAra.govt.nz/en/maori-education-matauranga>.

Cram, Fiona, Leonie Pihama, Sheila Walker. "Creating Methodological Space: A literature review of Kaupapa Māori research." *Canadian Journal of Native Education* 26, no.1 (2002): 30.

Cyril Knight, *1840 and After*. Auckland: Auckland University College, 1940.

Gavala, Jhanitra R. and Ross Flett. "Influential Factors Moderating Academic Enjoyment/Motivation and Psychological Well-being for Maori University Students at Massey University." *New Zealand Journal of Psychology* 34, no. 1 (2005): 52-57.

Griffiths, Alyn. "Share House LT Josai by Naruse Inokuma Architects," *Dezeen*. August 29, 2013. <https://www.dezeen.com/2013/08/29/share-house-by-naruse-inokuma-architects/>

Gollop, Megan, Jackie Hunter, Cynthia Kiro, Jesse Kokaua, Richie Poulton, Nicola Taylor, Mele Taumoepeau, Reremoana Theodore, Karen Tustin. "Māori University Success: what helps and hinders qualification completion."

AlterNative (2017): 1-9.

<https://ourarchive.otago.ac.nz/bitstream/handle/10523/7433/Maori%20completion%20paper.pdf?sequence=1&isAllowed=y>

Guy, Philip, Rau Hoskins, Peter Rhodes, Chris Sage, Rihī Te Nana. *Ki te Hau Kainga: New Perspectives on Māori Housing Solutions*. Housing New Zealand Corporation, 2002.

Haami, Bradford. "The second migration: stories of urban Māori." *E-Tangata*, February 25, 2018, <https://e-tangata.co.nz/reflections/the-second-migration-stories-of-urban-maori/>

Hawkes, Colleen. "Study Break." *Trends*. (2014).

Hook, G. Raumati. "A Future for Māori Education Part II: The Reintegration of Culture and Education." *Mai Review*, no. 1 (2007).

Hutchings, Jessica, Jenny Lee Morgan. *Decolonisation in Aotearoa: Education, Research and Practise*. Aotearoa: NZCER, 2016.

Jamieson, Alastair. "Rangitoto: island volcano in the city of sails." *New Zealand Geographic*. <https://www.nzgeo.com/stories/rangitoto/>

Katene, Selwyn, Malcolm Mulholland. *Future Challenges for Māori: He Kōrero Anamata*. Wellington: Huia 2013.

Kiddle, Rebecca, Kevin O'Brien and luugigyoo patrick stewart. *Our Voices: indigeneity and architecture*. China: Oro Editions, 2018.

"Laying the Foundations." *Kōkiri*, June-July 2009.
<https://www.tpk.govt.nz/en/mo-te-puni-kokiri/kokiri-magazine/kokiri-15-2009/laying-the-foundations>

Maniapoto, Moana. "The joys (and trials) of boarding school." *E-Tangata*, October 3, 2015. <https://e-tangata.co.nz/comment-and-analysis/the-joys-and-trials-of-boarding-school/>

Māori Dictionary. Accessed March 20, 2020. <https://maoridictionary.co.nz>
McKenzie, D.F. "Reducing Attrition Rates for Maori Students." *Journal of Developmental Education* 28, no. 3 (2005): 12-18.

Mead, Hirini Moko. *Tikanga Māori: Living by Māori Values, revised edition*. Wellington, NZ: Huia, 2016.

Melbourne, Tairahia. "Te Whare-Oohia: Traditional Maaori Education for a Contemporary World." Master's thesis, Massey University Palmerston North, 2009. https://mro.massey.ac.nz/bitstream/handle/10179/1714/02_whole.pdf

Morrison, Andrea. "Space for Māori in Tertiary Institutes: Exploring Two Sites at the University of Auckland." Master's thesis, University of Auckland, 1999
http://www.rangahau.co.nz/assets//MorrisonA/space_for_maori_chpt1_and_2.pdf

Mt Albert Inc. "Through Historians Eyes." Accessed May 10, 2020.
<http://www.mtalbertinc.co.nz/through-historians-eyes/>

NZ History. "Occupation of Bastion Point begins, 5 January 1977." Accessed April 20, 2020. <https://nzhistory.govt.nz/occupation-of-bastion-point-begins>

Patterson, Malcolm. *Māori Heritage in Tāmaki: with particular reference to the Auckland waterfront*, a report for Ngāti Whātua ō Ōrakei, April 2011.
<https://www.environmentcourt.govt.nz/assets/Documents/Publications/E74-Dr-Malcolm-Patterson-EIC-Ngati-Whatua-Orakei.pdf>

Pihama, Leonie. "Te Toka Tūmoana: Supporting the Navigation of Indigenous Wellbeing in Colonised Waters." *Leonie Pihama Kaupapa Māori as Transformative Indigenous Analysis*. November 21, 2018.

https://leoniepihama.wordpress.com/2018/11/21/te-toka-tumoana-supporting-the-navigation-of-indigenous-wellbeing-in-colonised-waters/?fbclid=IwAR2P3_khRh-DUUtnmG5PA2RiB0W00AS4u20M84eOFhwDwhcYZhveDKvY1H4

“PM Jacinda Ardern speaks at Rātana Pā.” *RNZ*, January 24, 2020, <https://www.rnz.co.nz/news/te-manu-korihi/408059/pm-jacinda-ardern-speaks-at-ratana-pa>

Rangahau. Accessed May 4, 2020. <http://www.rangahau.co.nz>

Rob Thomas. “Light at the end of the Parnell Tunnel.” Accessed May 10, 2020. <http://www.robthomas.co.nz/parnell-tunnel-and-rail-trail/>

Schrader, Ben. “Native Hostelries in New Zealand’s Colonial Cities.” *The Journal of New Zealand Studies*, no. 25 (2017): ISSN 2324-3740. <https://doi.org/10.26686/jnzs.v0i25.4100>.

Simpson, Richard. “Death of a Stream: Call for artists and exhibitors.” *The Big Idea*. Published February 22, 2003. <https://www.thebigidea.nz/node/163735>

Simmons, D.R. *Records of the Auckland Institute and Museum vol. 16*. Auckland: Auckland War Memorial Museum, 1979.

Smith, Graham Hingangaroa. “The Developmentt of Kaupapa Māori: Theory and Praxis.” PhD thesis, University of Auckland, 1997.

Smith, Linda Tuhiwai. *Decolonising Methodologies: Second Edition*. London, UK: Zed Books Ltd, 2012.

“Special Apprentices Hostel’s.” *Te Ao Hou, The New World*, no. 55 (June 1966).

<http://teaohou.natlib.govt.nz/journals/teaohou/issue/Mao55TeA/c7.html>

Studylink. Accessed April 3, 2020. <https://www.studylink.govt.nz>
Taonui, Rāwiri. “Tāmaki tribes – Tribal history and places.” *Te Ara – the Encyclopedia of New Zealand*. Updated March 22, 2017. <https://teara.govt.nz/en/photograph/3920/maungawhau-mt-eden>

Tapu Te Ranga Marae. Accessed May 1, 2020. https://www.taputerangamarae.org.nz/1_28_h-tori.html

Te Aute College. “Wharekai.” Accessed April 10, 2020. <https://teaute.maori.nz/wharekai>

“Te Aro Pā – a place to call home.” *Te Puni Kōkiri*. Accessed May 15, 2020. <https://www.tpk.govt.nz/en/mo-te-puni-kokiri/our-stories-and-media/te-aro-pa-a-place-to-call-home>

Tiroroa Residence. “Who we are.” Accessed April 1, 2020. <http://tiroroa.nz/who-we-are/>

The Ministry of Education. *The outcomes of tertiary education for Māori graduates*. June 2014. https://www.educationcounts.govt.nz/_data/assets/pdf_file/0003/147243/The-outcomes-of-tertiary-education-for-Maori-graduates.pdf

The Ministry of Education. *Māori tertiary education students in 2014*. September 2015.

https://www.educationcounts.govt.nz/__data/assets/pdf_file/0004/164893/2014-Maori-Fact-Sheetb.pdf

The University of Auckland. "Carlaw Park student village." Accessed March 25, 2020. <https://www.auckland.ac.nz/en/on-campus/accommodation/university-accommodation/self-catered-accommodation/carlaw-park-student-village.html>

Truttman, Lisa. "Domain Waters 4: The Waipapa Hostels." Timespanner. Published October 10, 2011. <https://timespanner.blogspot.com/2011/10/domain-waters-4-waipapa-hostels.html>

Warren and Mahoney. *Carlaw Park: University of Auckland Student Accommodation Campus*. February 2012.

Waikato-Tainui: College for Research and Development. Accessed March 28, 2020. <https://www.waikatotainui.ac.nz>
"Wellington's Te Aro Pā papakainga opens its doors." *Scoop*. March 14, 2016. <https://www.scoop.co.nz/stories/BU1603/S00475/wellingtons-te-aro-pa-papakainga-opens-its-doors.htm>

UTS. "Indigenous Residential College." Accessed March 30, 2020. <https://www.uts.edu.au/partners-and-community/initiatives/indigenous-residential-college/impact>

List of Figures

Fig 1. Myself with fellow Māori students, Photograph by Tuputau Lelaulu, Personally sourced, May 28, 2020.

Fig 2. The wharekai at Te Aute College, Photograph by Te Aute College, "Wharekai," from Te Aute College, accessed May 28, 2020. <https://teaute.maori.nz/wharekai>

Fig 3. Carlaw Park Student Village. By Author.

Fig 4. Paul Morrison from Warren and Mahoney. Email correspondence. May 3, 2019.

Fig 5. Communal kitchen and dining, Photograph by UoA, "Carlaw Park Student Village," from University of Auckland, "self-catered accommodation," accessed March 28, 2020. <https://www.auckland.ac.nz/en/on-campus/accommodation/university-accommodation/self-catered-accommodation/carlaw-park-student-village.html>

Fig 6. Interior view of Share House, Photograph by Dezeen, "Share House LT Josai by Naruse Inokuma Architects," from Dezeen Magazine, accessed February 2, 2020. <https://www.dezeen.com/2013/08/29/share-house-by-naruse-inokuma-architects/>

Fig 7. Griffiths, Alyn. "Share House LT Josai by Naruse Inokuma Architects," Dezeen. August 29, 2013. <https://www.dezeen.com/2013/08/29/share-house-by-naruse-inokuma-architects/>

Fig 8. Exterior view of Share House, Photograph by Dezeen, "Share House LT Josai by Naruse Inokuma Architects," from Dezeen Magazine, accessed

February 2, 2020. <https://www.dezeen.com/2013/08/29/share-house-by-naruse-inokuma-architects/>

Fig 9. Aerial view of Waikato-Tainui College for Research and Development, Photograph by Waikato-Tainui, "Library and Archives," from Waikato-Tainui College for Research and Development, accessed April 20, 2020. <https://www.waikatotainui.ac.nz/library-archives>

Fig 10. Intimate lounge encouraging conversation with other residents, Photograph by Waikato-Tainui, "Conferences and events," from Waikato-Tainui College for Research and Development, accessed April 20, 2020. <https://www.waikatotainui.ac.nz/library-archives>

Fig 11. Entrance to the Waikato-Tainui College, Photograph by Waikato-Tainui, "About," from Waikato-Tainui College for Research and Development, accessed April 20, 2020. <https://www.waikatotainui.ac.nz/library-archives>

Fig 12. Te Aro Pā Papakainga, view looking past the communal green space to the south block of flats, Photograph by NZ Places, "Te Aro Pā Papakainga," from NZ Places, accessed May 10, 2020. <https://nzplaces.nz/place/te-aro-pa-papakainga>

Fig 13. Architectural render of the urban papakainga, Image by Roger Walker Architects, "Te Aro Pā Trust Papakainga," from NZIA, accessed May 11, 2020. <https://nzia.co.nz/awards/local/award-detail/7605#!>

Fig 14. Homestead Construction. "Whataitai housing." Accessed May 11, 2020. <https://www.homesteadconstruction.co.nz/projects/whataitai-papakainga-housing>

Fig 15. View when approaching Tapu Te Ranga, Photograph by NZ Places, "Tapu Te Ranga Marae," from NZ Places, accessed April 23, 2020. <https://nzplaces.nz/place/tapu-te-ranga-marae>

Fig 16. Wharekai highlighting use of recycled building materials, Photograph by NZ Places, "Tapu Te Ranga Marae," from NZ Places, accessed April 23, 2020. <https://nzplaces.nz/place/tapu-te-ranga-marae>

Fig 17. People constructing the foundations for Tapu Te Ranga, Photograph supplied by Bruce Stewart, "Twenty-five dollars and a dream – the Tapu Te Ranga marae story," from The Spinoff, accessed April 20, 2020. <https://thespinoff.co.nz/atea/09-06-2019/twenty-five-dollars-and-a-dream-the-tapu-te-ranga-marae-story/>

Fig 18. Concept render of UTS Indigenous Residential College, Image by BVN Architects, "About the college," from UTS, accessed January 16, 2020. <https://www.uts.edu.au/partners-and-community/initiatives/indigenous-residential-college/about-college>

Fig 19. Interior render showing communal spaces, Image by BVN Architects, "About the college," from UTS, accessed January 16, 2020. <https://www.uts.edu.au/partners-and-community/initiatives/indigenous-residential-college/about-college>

Fig 20. Interior render showing double height communal space, Image by BVN Architects, "About the college," from UTS, accessed January 16, 2020. <https://www.uts.edu.au/partners-and-community/initiatives/indigenous-residential-college/about-college>

Fig 21. Understanding whakapapa. Myself with fellow students at Ihumaatao, Photograph by Tuputau Lelaulu, Personally sourced, May 28, 2020.

Fig 22. A Māori home shared with friends and whānau, Photograph by Bruce Cumming, personally sourced, May 27, 2020.

Fig 23. View of Waipapa and Te Toangaroa, with Rangitoto in the distance, 1877, Photographer unknown, 4-528, Sir George Grey Special Collections, Auckland Libraries.

Fig 24. Looking from Constitution Hill at the first Waipapa building in 1903, just before it was demolished, Photographer unknown," 1-W1046, Sir George Grey Special Collections, Auckland Libraries.

Fig 25. Looking from Constitution Hill at the second Waipapa building in 1904, just after it was built, Photographer unknown, 1-W942, Sir George Grey Special Collections, Auckland Libraries.

Fig 26. Floorplan of the original building, "The Waipapa as sketched in 1897. Rooms opened onto a central quadrangle, with the custodian (Mrs Devally) occupying the right wing of the building," in Ben Schrader, "Native Hostelries in New Zealand's Colonial Cities," *Journal of New Zealand Studies*, NS25, (2017): 20, fig 3, <https://doi.org/10.26686/jnzs.v0i25.4100>. Original source: Archives New Zealand, AAMK W3074 869 Box 1118/a.

Fig 27. Auckland Council. "Geo Maps." Accessed March 22, 2020. <https://geomapspublic.aucklandcouncil.govt.nz/viewer/index.html>

Fig 28. Auckland Council. "Geo Maps." Accessed March 25, 2020. <https://geomapspublic.aucklandcouncil.govt.nz/viewer/index.html>

Fig 29. Waitemata Harbour, Photograph by Auckland, "DOC Tāmaki Makaurau / Auckland Visitor Centre, Auckland CBD," from Auckland Tourism, Events and Economic Development, accessed March 30, 2020.

<https://www.aucklandnz.com/visit/other/doc-tamaki-makaurau-auckland-visitor-centre-auckland-cbd>

Fig 30. Takarunga, Photograph by Auckland Council, "Takarunga / Mt Victoria vehicle-free from March," from Our Auckland, accessed March 30, 2020.

<https://ourauckland.aucklandcouncil.govt.nz/articles/news/2018/2/takarunga-mt-victoria-summit-vehicle-free-from-march/>

Fig 31. Rangitoto Island, Photograph by Auckland Museum, "Rangitoto Island," from Auckland Museum, accessed March 30, 2020.

<https://www.aucklandmuseum.com/visit/whats-on/online-exhibitions/living-with-volcanoes/city-of-volcanoes/rangitoto-island>

Fig 32. Takaparawhā, Photograph by David Wall, "Giant statue of Papatuanuku the Earth Mother proposed for Bastion Point," from NZ Herald, accessed April 30, 2020.

https://www.nzherald.co.nz/nz/news/article.cfm?c_id=1&objectid=12088430

Fig 33. Maungarei, Photograph by Stuff, "Maungarei / Mt Wellington fifth Auckland maunga to go car-free," from Stuff, accessed April 30, 2020.

<https://www.stuff.co.nz/auckland/108157307/maungareimt-wellington-fifth-auckland-maunga-to-go-carfree>

Fig 34. Pukekawa, Photograph by Auckland Museum, "City of volcanoes," from Auckland Museum, accessed April 30, 2020.

Fig 44. Auckland Council. "Geo Maps." Accessed March 10, 2020.

<https://geomapspublic.aucklandcouncil.govt.nz/viewer/index.html>

<https://www.aucklandmuseum.com/visit/whats-on/online-exhibitions/living-with-volcanoes/city-of-volcanoes>

Fig 35. Maungawhau, Photograph by Lloyd Homer, "Maungawhau (Mt Eden)," from Te Ara: The Encyclopedia of New Zealand, accessed April 30, 2020.

<https://teara.govt.nz/en/photograph/3920/maungawhau-mt-eden>

Fig 36. Owairaka, Photograph by Google Maps, "Mt Albert," from Auckland Volcanoes: exploring ALL the volcanoes in Auckland, accessed April 30, 2020.

<https://aucklandvolcanoes.wordpress.com/2013/06/29/27-mount-albert/>

Fig 37. Waiariki, Photograph by Phil Hanson, "The Waiariki Stream," from Timespanner, accessed April 30, 2020.

<https://timespanner.blogspot.com/2009/04/waiariki-stream.html>

Fig 38. Te Toangaroa. By Author.

Fig 39. Te Ako o te Tui. By Author.

Fig 40. Te Reuroa Pā, now the Supreme Court. By Author.

Fig 41. Layers of Māori occupation. By Author.

Fig 42. Auckland Council. "Geo Maps." Accessed April 1, 2020.

<https://geomapspublic.aucklandcouncil.govt.nz/viewer/index.html>

Fig 43. Auckland Council. "Geo Maps." Accessed March 5, 2020.

<https://geomapspublic.aucklandcouncil.govt.nz/viewer/index.html>

Fig 45. Industrial buildings on Churchill Street. By Author.

Fig 46. Waipapa Marae. By Author.

Fig 47. Kaupapa diagram. By Author.

Fig 48. Tikanga exploration. By Author.

Fig 49. Tiakitanga exploration. By Author.

Fig 50. Manaakitanga exploration. By Author.

Fig 51. Whakapapa exploration. By Author.

Fig 52. Interior view. By Author.

Fig 53. Concept development. By Author.

Fig 54. Layout development. By Author.

Fig 55. Manuhiri sleeping exploration. By Author.

Fig 56. Resident sleeping exploration. By Author.

Fig 57. Whānau unit. By Author.

Fig 58. Spacial development, 1:1000. By Author.

Fig 59. Floor plan 1:500. By Author.

Fig 60. Tapu and noa development. By Author.

Fig 61. Terrace and roof garden development. By Author.

Fig 62. Breathe Architecture. "Multi-residential." Accessed May 12, 2020.
<https://www.breathe.com.au>

Fig 63. Māori Market. By Author.

Fig 64. Market development. By Author.

Figure 65. Cultural landscape plan. By Author.

Figure 66. Floor plans. By Author.

Figure 67. Site plan. By Author.

Figure 68. Threshold journey. By Author.

Figure 69. Perspective of main entrance. By Author.

Figure 70. Perspective of market. By Author.

Figure 71. Sections. By Author.

Figure 72. Perspective of interior communal space. By Author.

Figure 73. Perspective of study. By Author.

Figure 74. Aerial perspective. By Author.

Figure 75. Perspective of courtyard. By Author.

List of tables

Table 1. Data from Education Counts, "Domestic students by ethnic group, age group and qualification type/NZQF level 2010-2019," *Provider based enrolments* (updated May, 2020) table 7.

Table 2. Tapu and noa planning matrix from *Ki te Hau Kāinga*. Guy, Philip, Rau Hoskins, Peter Rhodes, Chris Sage, Rihi Te Nana. "Tapu and noa planning

matrix," *Ki te Hau Kainga: New Perspectives on Māori Housing Solutions*. (Housing New Zealand Corporation, 2002), 9.

Table 3. Value Space Matrix. By Author.

Appendix

Application number:

Research start date:

Date received:

Research end date:

Unitec Human Ethics Application – Form A

FOR APPROVAL OF PROPOSED RESEARCH INVOLVING HUMAN PARTICIPANTS

For all research that involves or may involve potential for contentious or sensitive issues.

(All applications are to be typed and presented using language that is free from jargon and comprehensible to lay people)

Section A: General Information

- Project title:** He Whakaruruhau – A Place of Safety.
- Projected start date:** 04/03/19
- Projected end date:** 04/11/19

Academic Staff Application (excludes staff applying for ethics as students)

Full name of staff applicant/s:

Title/Network/Practice Pathway:

Campus (mark one only): Albany Mt Albert Waitakere

Telephone:

Email Address:

Student Applications

Full Name: Maia Ratana

Telephone: 021 077 5222

Email Address: mratana@hotmail.com,

Postal Address: 8a Gregg Place, Sunnyvale, Auckland

Employer (if applicable):

Full Name of Principal Supervisor(s): Rau Hoskins

Network/Practice Pathway/Institute: Unitec

Degree Title:

Campus (mark one only): Albany Mt Albert Waitakere

Telephone:

Email Address: rau@designtribe.co.nz

Other Applicants – Co-researchers/co-supervisors/organisations

Full Name: Krystina Kaza

Name of organisation (if applicable): Unitec

Role in project (co-researcher, supervisor, sponsor, etc): Associate supervisor

Telephone:

Email Address: kkaza@unitec.ac.nz

Postal Address:

Network/Practice Pathway/Institute: Unitec

4. Summary of Project

Please outline in no more than 200 words in plain, non-technical language why you have chosen this project, what you intend to do and the methods you will use.

This project was chosen because I see the challenges many Māori students face in tertiary education across Aotearoa and believe that there is a way to support Māori education through a purpose-built housing typology. I intend to spend the year researching and designing an accommodation facility for Māori students that meets their needs and is grounded in tikanga Māori. The aim is that this home away from home becomes a place Māori in tertiary education can feel comfortable and supported so that they are able to not only complete their studies but do so at the highest possible level. I will approach this research from a kaupapa Māori perspective taking into account Māori cultural values and practices when interviewing students in order to better understand their needs and the challenges they face when attending tertiary education.

5. List the Attachments to your Application

Consent forms – participant and organisation

Information sheets

Interview questions

Focus group schedules

Questionnaire/s

Other (please specify):

Applications that are incomplete, lacking the appropriate signatures or submitted after the specified application deadline date will not be processed. This will mean delays for the project.

Applications must be submitted in the following formats:

One signed hard copy to be sent or hand delivered to the Ethics Secretary at:

- Research and Enterprise
Penman House
Building 55, Level 1
Unitec Mt Albert Campus
Gate 4, 139 Carrington Rd
Mt Albert, Auckland

One electronic copy complete with supporting documents to be emailed to the Ethics Secretary at:

- ethics@unitec.ac.nz

Note: If no hard copy, complete signed e-copies of applications will be accepted.
E-copies to be sent to: ethics@unitec.ac.nz

Note: Email trails are unable to be accepted in lieu of signature/s.

Section B: Project Information

6. Does this project have any links to previously submitted ethics application(s)?

Yes / No

If yes, list the UREC or HDEC application number/s (if assigned) and relationship/s.

7. Is approval from other Ethics Committees being sought for the project?

Yes / No

If yes, list the other Ethics Committees.

Section B.1: Project Details

8. Provide a brief rationale for the research, including justification and benefit of the project.

Māori students are a precariat group who face many challenges and barriers when it comes to tertiary education. Some have limited access to technology and resources, many live outside of major cities and therefore have to travel considerable distances to tertiary institutes, some also have important responsibilities outside of study.

There is potential for significant increase in Māori education success in this research as there are very few studies or examples worldwide that portray the benefits of purpose-built tertiary housing for indigenous students. Being able to capture the needs of Māori students will not only give a voice to Māori students but also better understand how they can be supported in innovative and collaborative ways.

Māori students are a precariat group who face many challenges and barriers when it comes to tertiary education. Some have limited access to technology and resources, many live outside of major cities and therefore have to travel considerable distances to tertiary institutes, some also have important responsibilities outside of study. Above all of that, generations of cultural knowledge loss has resulted in a lack of understanding of identity and whakapapa for many. Often Māori struggle to understand their place in a dominantly western society and this break down of self worth and confidence means they end up sinking into the background rather than claiming space that is rightfully theirs.

The potential for Maori educational success based on this research project will prove effective as there are very few studies or examples worldwide that portray the benefits of purpose-built tertiary housing for indigenous students. Being able to capture the needs of Māori students will not only give a voice to Māori students but also a better understand how they can be supported in an innovative and collaborative ways.

9. State concisely the aims, question and/or hypothesis of the project.

How can a purpose-built, affordable housing scheme enhance the wellbeing of Māori students in tertiary education?

The aim: To explore a housing typology that provides the environmental and resources to meet the needs of Maori students reflective of tikanga Māori. How could Government, Tertiary Institutions and Māori organisations work collaboratively to invest holistically in Māori education thus by lessening the barriers students currently face.

10. What methodology best describes your research approach?

(e.g. *Randomised controlled trial, experiment, survey, action research, phenomenology, ethnography, grounded theory, case study or other: please specify*)

Kaupapa Māori Methodology

11. What methods are you using to address the aims, questions and/or hypothesis identified in question 9?

(Mark the appropriate boxes)

Questionnaire

Focus Group

Interview

Experimental, Observational or Interventional Study

Other (please specify):

Will electronic media (e.g. email or the internet) be used for the collection of data from participants? Yes / No

12. Where will the project be conducted? Include information about the physical location(s) /setting(s).

In a private setting that is convenient for both the participant and researcher. TBC.

13. If the project is based overseas: N/A

- i) Specify which countries are involved:
- ii) Outline how overseas country requirements (if any) have been complied with:
- iii) If the research is to be conducted overseas, describe the arrangements you will make for local participants to express concerns regarding the research.

14. Describe the experience of the researcher and/or supervisor to undertake this type of project?

I, the researcher, have experience in academic research, architecture and as a student. I understand the ethical obligations of undertaking interviews and have the participants best interests at heart to ensure a safe and trusting environment is provided.

The supervisors allocated to this project are both experienced academics and practitioners and also have a sound understanding of the research requirements and expectations of this project.

Section B.2: Participants

15. Describe the intended participants.

Tertiary students at varying levels of education and from different institutes.

16. How many participants will be involved?

10

17. What is the reason for selecting this number?

(Where relevant, attach a copy of the Statistical Justification to the application form)

This research will help to better understand what the current barriers are for Māori students and how housing could support them to succeed. It is not necessary to acquire quantitative data but is more about personal stories and understandings. Therefore, ten individual interviews should be adequate to understand the needs of Māori students and find commonalities and differences in this group.

18. Describe how potential participants will be identified and recruited?

As this is a minority group and kaupapa Māori methodology is being used, most participants will be recruited through personal networks across different tertiary institutes.

19. Does the project involve recruitment through advertising?

Yes / No

(If yes, please attach an example of the advertisement)

20. Who will make the initial approach to potential participants?

I, the researcher will make the initial approach to participants.

21. Describe criteria (if used) to select participants from the pool of potential participants.

Māori students in tertiary education. Could be any age and either part time or full time. It will be beneficial that the final 10 participants are students from a variety of study areas and tertiary providers as well as gender diverse to ensure a diverse response.

22. How much time will participants have to give to the project?

1 – 2 hour

23. Describe any professional or other relationship between the researcher and the participants? (e.g. employer, employee, work colleague, lecturer/student, practitioner/patient, researcher/family member).

Indicate how any resulting conflict of role will be addressed.

Participants might be a friend or a friend of a friend/colleague of the researcher. This is because many of my (the researchers) networks are within the tertiary sector and as a minority group, many Māori students know or know of each other.

24. Will any payments, koha or other compensation be given to participants?

Yes / No

If yes, describe what, how and why.

(Note that compensation (if provided) should be given to all participants and not constitute an inducement. Details of any compensation provided must be included in the Information Sheet.)

As this is a kaupapa Māori research project, koha will be given in the form of kai or similar to thank the participants for taking the time to answer the research questions.

Section B.3: Data Collection

25. Does the project include the use of participant questionnaire/s?

Yes / No

(If yes, attach a copy of the Questionnaire/s to this form and include this in your list of attachments (Q)

if yes:

- i) Indicate if the participants will be anonymous (i.e. their identity be unknown to the researcher and no information collected on the participant's identity?
- ii) Describe how the questionnaire will be distributed and collected.

26. Does the project involve observation of participants?

Yes / No

If yes, please describe.

27. Does the project include the use of focus group/s?

Yes / No

If yes, describe the location of the focus group and time length, including whether it will be in work time. If yes, ensure the researcher asks permission for this from the employer.

28. Does the project include the use of participant interview/s?

Yes / No

If yes, attach a copy of the Interview Questions/Schedule to this application form. If yes, describe the location of the interview and estimated time length, including whether it will be in work time. If yes, ensure the researcher asks permission for this from the employer.

Interviews will take place at a time and location convenient to the participant. Interviews will last approx 1 hour.

29. Does the project involve sound recording or image recording e.g. photo/video?

Yes / No

If yes, please describe.

(If agreement for recording is optional for participation, ensure there is explicit consent on the Consent Form) The interview will be recorded with permission from the participant. No photos will be taken.

A voice recorder will be used to record the interviews and will be transcribed.

30. If recording is used, will the record be transcribed?

Yes / No

If yes, state who will do the transcribing.

If not the researcher, a Transcriber's Confidentiality Agreement is required – attach a copy to this application form. Normally, transcripts of interviews should be provided to participants for review, however, if the researcher considers that the right of the participant to review is inappropriate, a justification should be provided below.

I, the researcher will transcribe the interviews with the help of the app <https://www.rev.com/>.

31. Does the project involve other methods of data collection not covered in Qs 25-31?

Yes / No

If yes, describe the method used.

32. Does the project require permission to access databases?

Yes / No

If yes, attach a copy of the draft request letter/s to this form. Include this in your list of attachments (Q).

33. Who will carry out the data collection?

If this is to be carried out by anyone other than the named investigators on this application, please provide their details and ensure a confidentiality agreement is in place.

The researcher only.

34. Will any information be obtained from any source other than the participant?

Yes / No

If yes, describe how and from whom.

Research for this project will also include analysis of past research and statistical information available in books/texts and online.

35. Will any information that identifies participants be given to any person outside the research team?

Yes / No

If yes, indicate why and how – ensure this is explained on the information sheets.

36. Will the participants be anonymous (i.e. their identities are unknown to the researcher and no information collected on the participant's identity?)

Yes / No

If no, explain how confidentiality of the participants' identities will be maintained in the treatment and use of the data.

37. Will an institution (e.g. school) to which participants belong be named or be able to be identified?

Yes / No

If yes, explain how you will make the institution aware of this and how organisational consent will be obtained from the institution - attach organisational consent forms/templates to this application.

38. Outline how and where:

- i) The data will be stored;
(Pay particular attention to identifiable data, e.g. recordings, videos and images)
Information will be stored in a personal drive that is not available to anyone outside the research team.
On 2x external hard drives.
- ii) Consent Forms will be stored;
(Note that Consent Forms should be stored separately from data. UREC expects Consent Forms to be stored on site at Unitec)

Consent forms will be held on site at Unitec.

- iii) Who will have access to the data/Consent Forms?

Myself, Rau Hoskins and Krystina Kaza

- iv) How will the data/Consent Forms be protected from unauthorised access?

Consent forms are held securely at Unitec with only the researcher and supervisors able to access the information. The data will only be available to the researcher and supervisors and need a password to access it.

39. How long will the data from the project be kept, who will be responsible for its safe keeping and eventual disposal? (Note that health information relating to an identifiable individual must be retained for at least 10 years, or in the case of a child, 10 years from the age of 16).

Minimum of 5 years.

40. What are the criteria for participants who wish to opt out of research/right to withdraw from research?

Participants can opt out of the research at any time during the research period.

41. Do you anticipate that the results of your research may be subject to an embargo? If yes, outline the possible reasons your research may be embargoed. (It is expected that research is made available for public access through publication or other means, unless there is compelling reason for restricting access to it).

No

Section C: Benefits/Risk of Harm

42. What are the possible benefits (if any) of the project to individual participants, groups, communities and institutions?

It is evident that Māori fall behind in education, health and economic statistics in Aotearoa. This research aims to assist institutes, Government bodies, Māori organisations and communities to better understanding the needs of Māori students and how a purpose-built housing typology could help the success of Māori education overall. This research could benefit not only Māori students but Māori communities in general.

43. What discomfort (physical, psychological, social), incapacity or other risk of harm are individual participants likely to experience or at any risk of as a result of participation?

I, the researcher do not foresee the participants experiencing any discomfort or harm during the research.

44. Describe the strategies you will use to deal with any of the situations identified in Q42.

45. Is there any risk of harm of the project to the researcher?

No

46. Describe the strategies you will use to deal with any of the situations identified in Q44.

47. What discomfort (physical, psychological, social) incapacity or other risk of harm are groups/communities and institutions likely to experience as a result of this research?

It is unlikely that any harm will come to communities or institutes. Furthermore, the interviews are being conducted to better understand the personal experiences of the participants and names will not be used in the research findings. No institutes will be named during the research.

48. Describe the strategies you will use to deal with any of the situations identified in Q46.

49. Is ethnicity data being collected as part of the project?

Yes / No

If yes, please describe how the data will be used.

(Note that harm can be done through an analysis based on insufficient sample or sub-set numbers).

The nature of this research is to interview Māori students specifically. Some statistics may be used to compare Māori economic, education and health data to other ethnicities however this will not be collected in the interview process but instead will be obtained via written information (NZ Census etc).

50. If participants are children/students in a pre-school/school/tertiary setting, describe the arrangements you will make for children/students who are present but not taking part in the research.

(Note that no child/student should be disadvantaged through the research)

Participants will be notified that it is a one on one interview and that for ethical reasons, friends or whānau will not be able to participate. As the students are tertiary level, this should not be an issue and arrangements will be made to ensure students are able to participate on their own.

51. Is deception involved at any stage of the project?

Yes / No

If yes, justify its use and describe the debriefing procedures.

Section D: Informed and Voluntary Consent

52. By whom and how, will information about the research be given to potential participants?

(Attach copies of information sheet/s to the application form.)

Participants will receive an information sheet prior to the interview outlining everything they need to know about the research.

53. Will consent to participate be given in writing?

Yes / No

(Attach copies of Consent Form/s to the application form)
If no, justify the use of oral consent.

54. Will participants include persons under the age of 16?

Yes / No

If yes, indicate:

- i) The age group and competency for giving consent.
- ii) If the researcher will be obtaining the consent of parent(s)/caregiver(s).

Yes / No

(Note that parental/caregiver consent for school-based research may be required by the school even when children are competent. Ensure Information Sheets and Consent Forms are in a style and language appropriate for the age group.)

55. Will participants include persons whose capacity to give informed consent may be compromised (this includes children)?

Yes / No

If yes, describe the consent process you will use.

56. Will the participants be proficient in the language the research is being conducted in? (e.g. English. It is important the participants are able to understand the consent forms)

Yes / No

If no, all documentation for participants (Information Sheets/Consent Forms/Questionnaire etc.) must be translated into the participants' first-language.

(Attach copies of the translated Information Sheet/Consent Form etc. to the application form, as well as verification that the translations are correct and have been professionally checked.)

Section E: Conflict of Interest

57. Please provide details of any potential conflicts of interest throughout the course of research.

(Attach relevant documentation to the application form.)

As the research group is a minority group where participants will be identified through personal networks, it is possible that the researcher will know the participant personally.

58. Is the project to be funded or supported in any way, e.g. supply of products for testing?

Yes / No

If yes:

- i) State the source of funding or support:

Unitec Academic or Faculty Unit
Unitec Strategic Research Fund
External Organisation (provide name and detail of funding/support)

- ii) Does the source of the funding present any conflict of interest with regard to the research topic?

Yes / No

If yes, identify any potential conflict of interest due to the source of funding and explain how this will be managed.

59. Does the researcher/s have a financial interest in the outcome of the project?

Yes / No

If yes, explain how the conflict of interest situation will be dealt with.

Section F: Māori Social and Cultural Responsiveness

Important note: Applicants should read [Guidelines for Researchers Regarding Māori Social and Cultural Responsiveness](#) to answer the questions in this section adequately.

60. Is it apparent that Māori will be directly involved in or impacted by the project?

Yes / No

If no, answer the following three points below. If yes, answer Q60–61.

- i) What Māori involvement there may be, and
ii) How this will be managed, and
iii) What impact on Māori this project may have

61. (To be answered when “yes” is indicated in Question 59). Identify the person/s and/or group/s with whom consultation/advice has taken place or is planned and describe the consultation process. Include information on the processes in place for the ongoing provision of cultural advice and support, and the ongoing involvement of the group/s consulted.

(Attach any evidence of consultation/planned consultation to the application form, e.g. a letter from an iwi authority.)

Consultation about research with and for Māori has been undertaken with Rau Hoskins and Dr Curtis Bristowe; both employees of Unitec and both experts in this field. Consultation with both experts will continue throughout the research term to ensure the correct and appropriate practises are taking place.

62. (To be answered when “yes” is indicated in Question 60). Describe how information resulting from the project will be shared with the group/s consulted?

As Rau Hoskins is the principal supervisor, he will be involved in the research process from start to finish and have access to all information gathered at all times. Regular meetings will also occur where cultural practises will be discussed. As a research advisor and mentor at Unitec, information about the research will be shared with Curtis regularly as well to ensure best practise when working with Māori, utilising the many support people available at Unitec.

Section G: Cultural Issues

63. What ethnic or social group/s (other than Māori) does the project involve?

None

64. Are there any aspects of the project that might raise specific cultural issues?

Yes / No

If yes, explain and complete questions 63–66. Otherwise, proceed to Section H.

65. Does the researcher speak the language of the target population?

Yes / No

If no, specify how communication with participants will be managed.

66. Identify the group/s with whom consultation has taken place or is planned.

(Where consultation has already taken place, attach a copy of the supporting documentation to this form.)

67. Describe any ongoing involvement of the group/s consulted in the project.

68. Describe how information resulting from the project will be shared with the group/s consulted.

Section H: Sharing Research Findings

69. Describe how information resulting from the project will be shared with participants and disseminated in other forums, e.g. peer review, publications, conferences.

(Note that receipt of a summary is one of the participant rights.)

A final research document will be submitted in October 2019 to meet the criteria to graduate with a Master of Architecture (Profs). This document will be available to all participants if they wish to read it.

Section I: Invasive Procedures/Physiological Tests

70. Does the project involve the collection of tissues, blood, other body fluids or physiological tests?

Yes / No

If yes, complete Section I, otherwise proceed to Section J.

If yes, are the procedures to be used governed by Standard Operating Procedure(s)? If so, please name the SOP(s). If not, identify the procedure(s) and describe how you will minimise the risks associated with the procedure(s)?

71. Describe the material to be taken and the method used to obtain it. Include information about the training of those taking the samples and the safety of all persons involved. If blood is taken, specify the volume and number of collections.

72. Will the material be stored?

Yes / No

If yes, describe how, where and for how long.

73. Describe how the material will be disposed of (either after the research is completed or at the end of the storage period).

(Note that the wishes of relevant cultural groups must be taken into account.)

74. Will material collected for another purpose (e.g. diagnostic use) be used?

Yes / No

If yes, did the donors give permission for use of their samples in this project? (Attach evidence of this to the application form.

If no, describe how consent will be obtained. Where the samples have been anonymised and consent cannot be obtained, provide justification for the use of these samples.

75. Will any samples be imported into New Zealand?

Yes / No

If yes, provide evidence of permission of the donors for their material to be used in this research.

76. Will any samples go out of New Zealand?

Yes / No

If yes, state where. (Note this information must be included in the Information Sheet)

77. Describe any physiological tests/procedures that will be used.

78. Will participants be given a health-screening test prior to participation?

Yes / No

(If yes, attach a copy of the health checklist)

Section J: DECLARATION (Complete appropriate box)

ACADEMIC STAFF RESEARCH

Academic Staff Applicant

I have read Unitec's Research Ethics Policy and Research Ethics Guidelines. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in Unitec's Research Ethics Policy and Research Ethics Guidelines. My Head of Practice Pathway knows that I am undertaking this research. The information contained in this application is to the very best of my knowledge accurate and not misleading. It has been peer reviewed before submission.

Staff Applicant's Signature

Date:

Print Name

STUDENT RESEARCH

Student Applicant

I have read Unitec's Research Ethics Policy and Research Ethics Guidelines and discussed the ethical analysis with my Supervisor. I understand my obligations and the rights of the participants. I agree to undertake the research as set out in Unitec's Research Ethics Policy and Research Ethics Guidelines. The information contained in this application is to the very best of my knowledge accurate and not misleading.

Student Applicant's Signature

Date:

Print Name

2017

SUPERVISOR

I have assisted the student in the ethical analysis of this project. As supervisor of this research I will ensure that the research is carried out according to Unitec's Research Ethics Policy and Research Ethics Guidelines.

Supervisor's Signature

Date:

Print Name

HEAD OF PRACTICE PATHWAY

I declare that to the best of my knowledge, this application complies with Unitec's Research Ethics Policy and Research Ethics Guidelines and that I have approved its content and agreed that it can be submitted.

Head of Practice Pathway Signature

Date:

Print Name

Participant Information Sheet

Date Information Sheet Produced: 26 February 2019

Project Title He Whakaruruhau - A Place of Safety

Researcher Maia Ratana

Supervisors Rau Hoskins and Krystina Kaza

Tēnā koe,

Ko Maia Ratana tōku ingoa. He uri tēnei no Te Arawa, Ngaa Rauru kii Tahī me Ngāti Raukawa. He taurira ahau kei te Whare Wānanga o Wairaka.

E mihi ana ki a koe mo to tautoko i te kaupapa nei.

He Whakaruruhau – A Place of Safety

What is the purpose of this research?

He Whakaruruhau – A Place of Safety. For many Maori, the high cost of living severely limits their ability to attend university, and for those who do manage to enrol, their capacity to complete qualifications is further hindered by other barriers they face such as limited access to technology, the distance they travel to and from university and family responsibilities. Furthermore, many Maori battle inadequacy and self-esteem issues which add further barriers to their ability to succeed in a dominantly European education system.

With an understanding of the realities of Maori student needs and the challenges they face in order to attend tertiary education, I am investigating how a purpose-built, affordable housing scheme could enhance the wellbeing of taurira Maori in tertiary education.

This is an opportunity to research the feasibility of an innovative way to invest long-term into Maori in education. Through an interview process and kaupapa Maori methodologies, Maori student stories will be listened to and documented to ensure the design of the kainga rua (second home) not only meets students' needs but also provides a holistic and culturally sensitive space for Maori student potential to grow.

How will I be protected?

At all times I will adhere to Tikanga Māori, Māori cultural beliefs and values such as Manaakitanga, Kaitiakitanga, Aroha, Whakapapa, Atawhai, Whanaungatanga and Kotahitanga, which meld in unison to form a state of being that allows for and ensures, your holistic protection and safety at all times, the protection of your mana, tapu, mauri and wairua are of utmost importance.

How was I identified and why am I being invited to participate in this research?

I am specifically looking for those who identify as Māori, are currently enrolled in tertiary education and who are willing to participate in the study and share their views on being Māori at a tertiary institute. Through networks, social media and personal relationships, you have been indicated as an ideal interviewee for this research project.

How do I agree to participate in this research?

If you are interested in being part of this study, you are required to sign and return the attached Consent Form.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate is completely up to you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, then you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

We will have a one on one interview that will take approximately an hour. This will be organised at a time and place that suits you. It is also important that it is in an environment where you feel comfortable discussing your experiences openly and discretely. Nothing we discuss will be used in the research without your consent.

Please note: Due to ethical reasons, these interviews must be one on one and other friends or whānau will not be able to be present during the interview. I am happy to work around you to ensure you are able to partake individually.

What are the discomforts and risks?

I do not envisage any discomforts or risks. No personal information beyond contact details is collected, and you may leave the project at any time in the process and have any information that you have contributed to the project removed. I hope that participants find this to be a positive experience.

What are the benefits?

The benefit of you contributing to this research is that you will be helping to inform better knowledge about Māori housing and student needs which will hopefully influence change within this area. Because purpose-built housing for Māori students does not exist yet, it is fundamental that information is gathered from you to ensure what is created adds value and purpose to the Māori student experience. Any outputs or information from this research will be available to you.

How will my privacy be protected?

No information that you share will be used in the research without your consent. In other words, you control how much privacy, confidentiality and anonymity you will receive as part of this study. Furthermore, your personal details will not be used in the research or shared with anyone other than myself.

If you change your mind about having your input and comments recorded, at any time during the research, you can withdraw.

What are the costs of participating in this research?

The only cost to you for participation is your time. This would be no more than one interview at a time and place that suits you.

Will I receive feedback on the results of this research?

Any information used in the research project will be available to you. While you will have access to the information, all people involved in the study will be anonymous and therefore any information or quotes will also be kept anonymous.

What do I do if I have concerns about this research?

If you have any concerns or questions, please do not hesitate to contact me. See below for contact details. You can also email the Unitec Ethics Secretary at ethics@unitec.ac.nz

Whom do I contact for further information about this research?

Please keep this Information Sheet and a copy of the Consent Form for your future reference. You are also able to contact the researcher at:

Researcher Contact Details:

Maia Ratana

Mobile: 021 077 5222

Email: mratana@hotmail.com

Principal Supervisor

Rau Hoskins rau@designtribe.co.nz

Associate Supervisor

Krystina Kaza kkaza@unitec.ac.nz

Consent and Release Form: interview

Project title: He Whakaruruhau – A Place of Safety.

Principal Supervisor: Rau Hoskins,

Associate Supervisor: Renata Jadresin Milic

Researcher: Maia Ratana

- I have read and understood the information provided about this research project in the Information Sheet.
- I have had an opportunity to ask questions and to have them answered.
- I understand that notes and will be taken during the interview.
- I understand that the interview will be audio-taped and transcribed.
- I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- I understand that if I withdraw from the study then, I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- I acknowledge that I will receive copies of my contribution to the research.
- I consent to any information that I provide to be used in this research.
- I wish to receive a summary of the research outcomes (please tick one): Yes No
- I agree to take part in this research.

Participant's signature:

Participant's name:

Participant's Contact Details (if appropriate):
.....

Interview Questions

Project title: He Whakaruruhau – A Place of Safety.

Researcher: Maia Ratana

The purpose of these interviews is to discuss with Māori students in tertiary education, the challenges they face, their current housing situations and what support they need to be able to complete their studies. Ultimately, these interviews will indicate whether or not a purpose-built kainga rua (second home) would be beneficial to them and their ability to succeed in tertiary education and what resources and spaces are required to ensure it is a place built for Māori where Māori students feel comfortable and supported.

- How old are you and how many years have you been in tertiary education for?
- Why did you decide to go to university?
- Are there spaces at uni where you feel comfortable and if so where and why?
- What are some of the challenges you face to be able to study?
- What support do you have and/or need to be able to study?
- What is your current housing situation? How far do you have to travel to get to uni?
- What does home mean to you?
- What are your experiences of finding suitable housing while studying?
- What do you think makes a Māori home different to other homes?
- If there was an affordable housing option built specifically for Māori students near uni, would you consider living there? Yes/no and why?